

*Sálán má Worwor Talas
uri tan Kuir Wor Sursurunga*

kalilik maráhráh kanbái
himhimna senal
BUNG HAT iatih
aratintin
bop i bál ngisang
para inngasi tám worwor mat





Sursurunga Language Area



***Sálán má Worwor Talas
uri tan Kuir Wor Sursurunga***

(The meanings and explanations of Sursurunga words)

**Sursurunga
New Ireland Province
Papua New Guinea**



Papua New Guinea

**Summer Institute of Linguistics
Papua New Guinea**

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Introduction and Grammar Description

Sálán má Worwor Talas uri tan Kuir Wor Sursurunga

*(Meanings and Explanations about Sursurunga Words,
Sursurunga Dictionary)*

GRATITUDE

The Sursurunga people live in a truly beautiful place. Almost all of them live along the east coast of the island of New Ireland in Papua New Guinea where sparkling ocean, waving coconut palms, and amazing coral formations are the norm. About 5000 people speak Sursurunga as their mother tongue. Our purpose in being among them was to learn the Sursurunga language, describe its phonology (sounds) and grammar (how words are put together), understand the culture of the people who speak it, and then to translate the Scriptures into it and help provide tools for reading fluency. We first arrived in the Sursurunga area in April, 1974, and began writing down the sounds of Sursurunga on small notecards and pieces of paper. We had the benefit of linguistic consultants of the Summer Institute of Linguistics, the organization that sponsored our work, to help us figure out the phonology and the grammar, and we put those conclusions into various papers and articles. See the Bibliography for a list of those.

When computers arrived into our world in the mid-1980's, it made things easier for recording, editing, and printing, and we took advantage of that. It was at that time that the data for this dictionary was keyed into a computer programme from its previous location in a 3-ring binder. Since then, we have added lots of data and changed programmes a time or two, finally arriving at what is presented here.

This dictionary represents the work of more than 40 years of collecting data, checking it, and organizing it. It is still incomplete and with inaccuracies – who can ever record all the words in any language or get it all pinned down exactly? But our hope is that this is at least a beginning, and that having this much recorded will benefit the Sursurunga people now and later, and provide a partial record of this beautiful and amazing language.

Literally hundreds of people contributed to the data here as they taught us new words and how they're used as well as correcting our poor understanding. In the later process of editing and refining this dictionary, Dr René van den Berg and Samson Benroi were the men we could not do without. René, our lexicography consultant, patiently answered our questions about what to include, about formatting, and about many other details on the road to producing this published version. Benroi, Don's Sursurunga brother, good friend, and co-translator, provided most of the example sentences in the entries as well as correcting and improving our understanding of words and their usage. Dr Alex Bolyanatz, also Don's Sursurunga brother (adopted as Don was) and good friend, provided insight and data on the culture of the Sursurunga people. Once the entries were final-

ized, our longtime friend and colleague, Karen Buseman, took the database for this dictionary and beautifully formatted it into what you will see in the following pages. And at the very end, Kevin Nicholas took it all and typeset it into the book presented here. Our thanks to all these, and we hope that each one will feel that he or she has had a part in this dictionary.

Others we would like to mention are: Gertrude Garrett Nicholas, who established the vernacular preschool program among the Sursurunga, working on site from 1988-1990, and thereafter from the provincial capital Kavieng; Laurie and Ruth Morgan, who focused on adult literacy and scripture use preparation on site from 2000-2003 and from time to time thereafter as well; and Pam Bolyanatz, nurse practitioner who accompanied her anthropologist husband Alex for his fieldwork. Each of these people have become family to the Sursurunga and to us, and we are grateful for the contribution each has made to our lives and to theirs.

In the description of Sursurunga grammar which follows, we have tried to keep things simple. Much about the grammar is not said here as our intention was only to focus on the highlights and give some general idea and flavor of how the language operates. This description is written so that English-speaking Sursurungas and other laymen who do not have linguistic training can more readily understand it. Since English is the national language of Papua New Guinea and since this introduction is written in English, many comparisons have been made between Sursurunga and English to help the description. In addition, there are many grammatical notes in the individual entries as well as information about nuances between similar words, interesting cultural notes, and other tidbits gleaned over the years.

The linguistic terms used in this description are either explained when they are mentioned, or are explained at the end in the section called “Abbreviations and Other Helps”, or both.

It has been a great honour and privilege to spend our lives doing this, and while our hope is that the Sursurungas have benefitted from our presence and our work, we feel that the greatest blessing has been ours.

Don & Sharon Hutchisson

A WORD OF EXPLANATION

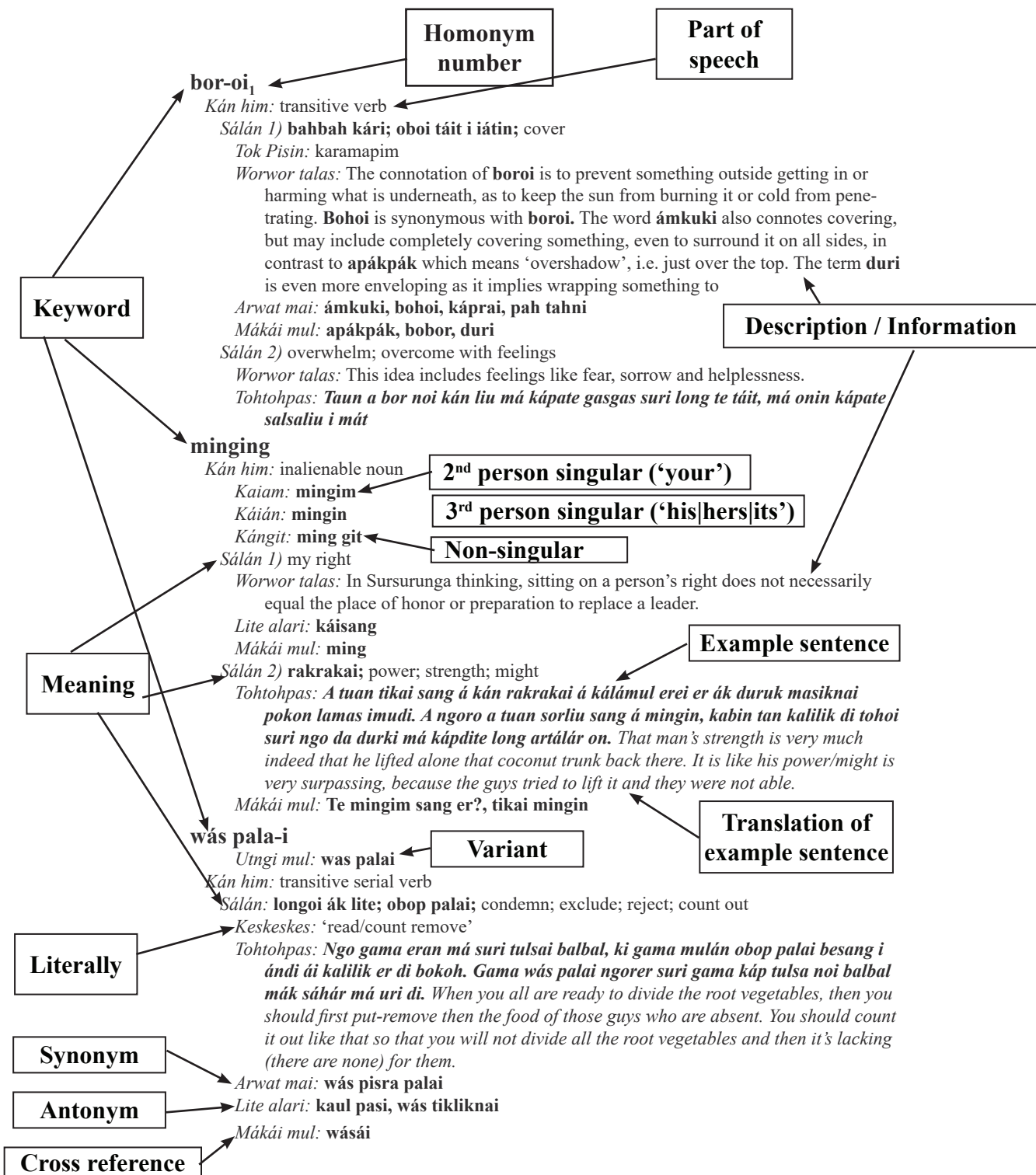
In this description of Sursurunga grammar we have used two terms that are important to understand immediately, entry and keyword.

The keyword is the word or words in **bold type** on the top line and as far to the left as possible at the beginning of each entry. Another term for this is “headword” since it is at the head or beginning of each entry.

The term entry refers to all the information about each word or phrase. It includes everything from the first line, the keyword, to the last line where cross references are usually found. Each entry in this dictionary begins with a keyword. Everything that follows the keyword is information about it. This includes the meaning of the keyword, and it also includes other information like how the keyword is used, examples of its use, synonyms, and many other things. Each of these bits of information has a title preceding it which explains what kind of information it is. The list below shows those titles, in both Sursurunga and English. These are in the order in which they occur in the entry, but not all of these occur in every entry.

<i>Mákái:</i>	See main entry:
<i>Utngi mul:</i>	Variant:
<i>Kán him:</i>	Part of speech:
<i>Kaiak:</i>	First person singular (‘my’):
<i>Kaiam:</i>	Second person singular (‘your’):
<i>Káián:</i>	Third person singular (‘his/her/its’):
<i>Kángit:</i>	Non-singular stem:
<i>Sálán:</i>	Meaning:
<i>Keskeskes:</i>	Literally:
<i>Tok Pisin:</i>	Tok Pisin (national/trade language):
<i>Worwor talas:</i>	Description or information:
<i>Tohtohpas:</i>	Example:
<i>Arwat mai:</i>	Synonym:
<i>Lite alari:</i>	Antonym:
<i>Mákái mul:</i>	See also (cross references):

HERE ARE EXAMPLES OF ENTRIES IN THIS DICTIONARY AND WHAT EACH PART REPRESENTS.



PHONOLOGY AND ALPHABET, SOUNDS AND HOW TO WRITE THEM

The sound system of Sursurunga is not complex. There are 15 consonants and 6 vowels, listed here:

Consonants: *b d g h k l m n ng p r s t w y*

Vowels: *a á e i o u*

Most of the above are pronounced the same as in Tok Pisin, the trade language of Papua New Guinea. Note that one sound is written with a digraph (*ng*), that is two letters that represent just one sound. Phonetically this is a velar nasal. Sursurungas decided not to use *y* in their alphabet and following the example of Kuanua, a neighboring language, they write the *y* sound with *i*. What we call the sixth vowel – *á* – is phonetically a schwa.

Sursurunga puts the above sounds into six syllable patterns, listed here (where C = consonant, V = vowel):

V *a-dah* ('rain'), *bi-a* ('nothing')

VV *ái* ('him/her/it'), *a-kop-kom-oi* ('grow')

VC *un-luh* ('lizard type'), *ong* ('large, fat')

CV *ru* ('two'), *gur-ni* ('scrub')

CVV *keu-ken* ('octopus tentacle'), *ro-koi* ('wild animal')

CVC *bek* ('bat'), *ngin-mi* ('drink')

Any consonant can occur at the beginning of a syllable, but the consonants *b*, *d*, *g*, *w* and *y* (written as *i*) never occur at the end of a syllable. When there are two vowels together (VV, CVV), only *i* or *u* can be the second vowel, otherwise any vowel can occur in the other positions.

MORPHOLOGY, BUILDING WORDS

Morphology is a term linguists use to describe how to put parts together to make a word. Each part of the word that has its own meaning is called a morpheme. For instance, in English the word "cat" refers to a four-legged creature that likes to chase and eat rats. By adding "s" on the end of "cat" to produce "cats", it still refers to that creature, but now it refers to two or more of them. In "cats", "cat" is one morpheme which refers to the creature, and "s" is another morpheme that means 'more than one'.

Another term linguists use when talking about words is "stem". The stem is the main part of the word, and other things may be added to it, so in "cats" the stem is "cat" and the suffix "s" is added to it to change its meaning a bit. Sometimes the stem can be a word all by itself and stand alone, like "cat" in English or *bop* ('spend the night') in Sursurunga. But sometimes the stem must have another part with it in order to stand alone or be a word. In Sursurunga, the stem *ngudu-* ('mouth') cannot stand alone. No one says just *ngudu-* by itself. It must have another part added, a suffix which indicates whose mouth it is, so *ngudu-ng* means 'my mouth', *ngudu-m* means 'your mouth', and so forth.

This illustrates one way Sursurungas use morphology in their language. They add parts to stems or words by adding prefixes (a part added to the beginning) or suffixes (a part added to the end). Below is a chart showing parts that can be added to stems or words to change them in some way.

How these prefixes and suffixes work is explained in greater detail in the entries for each one along with other examples of their uses.

One example of complex morphology in Sursurunga is locations and directions. Sursurunga has five locative or location marker prefixes (*a-*, *ala-*, *i-*, *ia-*, *ma-*). These specify meanings like static

MOST COMMON SURSURUNGA PREFIXES AND SUFFIXES

	Occurs on	To make the word
Prefixes		
<i>a-</i> / <i>o-</i> / <i>ta-</i>	intransitive verbs	causative and transitive
<i>a-</i> / <i>ala-</i> / <i>i-</i> / <i>ia-</i> / <i>ma-</i>	location words	general or specific, known or unknown
<i>ai-</i>	singular possessive pronouns	nominal
<i>ar-</i>	transitive verbs	reciprocal and/or intransitive
<i>ara-</i>	dyadic terms	general or group
<i>ta-</i>	transitive verbs	intransitive
<i>tám-</i>	transitive verbs	intransitive
Suffixes		
<i>-a</i>	non-singular pronouns	irrealis (future, probable, possible)
<i>-ar</i> / <i>-ur</i>	non-singular pronouns	dual (two people or things)
<i>-á</i>	non-singular pronouns	sequential
<i>-án</i> / <i>-en</i> / <i>-on</i>	intransitive verbs	modifier
<i>-án</i> / <i>-en</i> / <i>-on</i>	alienable noun	inalienable
<i>-hat</i>	non-singular pronouns	quadral (four people or things, several)
<i>-i</i> / <i>-ái</i> / <i>-ei</i> / <i>-oi</i>	transitive verbs	precede or serve as third person singular direct object
<i>-k</i> / <i>-ng</i>	pronouns ending in a vowel	sequential
<i>-na-i</i> / <i>-wa-i</i>	intransitive verbs	transitive
<i>-te</i>	realis sequential pronouns	definite
<i>-tul</i>	non-singular pronouns	trial (three people or things, few)
<i>-u</i>	second person singular possessive pronouns	non-singular

location vs movement, or known location vs indefinite, and are combined with location words indicating direction in relation to the speaker. Other words can be added, such as the verbs *ur* ('to') and *til* ('from'). While both the location words and the verbs can occur alone in other contexts, Sursurungas prefer to write the entire combination as one word, so *ala-* ('indefinite') plus *munang* ('down coast') yields *alamunang* ('somewhere down coast'), and *i* ('static, known') plus *muda* ('towards the interior') yields *imuda* ('right back there inland'). Adding the verbs produces combinations like *uramunang* ('moving towards downcoast') and *tilamuda* ('coming from the interior, or from another island').

Examples
Prefixes
<i>káng</i> ('full'), <i>a-káng-ái</i> ('fill something up'); <i>ráp</i> ('torn'), <i>ta-ráp-ái</i> ('tear something')
<i>muda</i> ('toward the interior'), <i>ala-muda</i> ('out there somewhere')
<i>ak</i> ('my'), <i>ai-ak</i> ('mine')
<i>up</i> ('strike'), <i>ar-up</i> ('fight each other'); <i>bor-oi</i> ('scold another'), <i>ar-bor</i> ('scolding')
<i>tuán</i> ('his brother'), <i>ara-tuán</i> ('group of brothers')
<i>pásang</i> ('remove'), <i>ta-pásang</i> ('separated')
<i>rabut</i> ('pull out'), <i>tám-rabut</i> ('uprooted')
Suffixes
<i>git</i> ('we are, we do'), <i>git-a</i> ('we will, we might')
<i>git</i> ('we plural inclusive'), <i>git-ar</i> ('we dual inclusive')
<i>git</i> ('we are, we do'), <i>git-á</i> ('we did, then we did')
<i>pail</i> ('unripe', verb), <i>pail-án</i> ('unripe', modifier)
<i>bim</i> ('ground, earth'), <i>bim-án</i> ('plot of ground')
<i>git</i> ('we plural inclusive'), <i>git-hat</i> ('we quadral inclusive')
<i>mák iáu</i> ('see you'), <i>mák-ái</i> ('see him')
<i>di</i> ('they are, they do'), <i>dik</i> ('they did, then they did')
<i>mur</i> ('following'), <i>mur-wai</i> ('follow someone')
<i>iak mákái</i> ('I saw him'), <i>iak-te mákái</i> ('I've definitely seen him, I've already seen him')
<i>git</i> ('we plural inclusive'), <i>git-tul</i> ('we trial inclusive')
<i>kam</i> ('your, singular'), <i>kam-u</i> ('your, plural')

NOUNS, NAMING THINGS

In primary school, we were taught that a noun is used to name a person, place, thing, quality, or action, like Adam, Port Moresby, tree, soreness, or negotiation. A noun in Sursurunga works in much the same way.

Sursurunga nouns can be divided into two types, alienable and inalienable. Linguists use these terms to talk about nouns that must be possessed by or belong to someone or something (inalienable) and nouns that do not have to be possessed (alienable). In Sursurunga inalienable nouns occur with either a possessive pronoun or a suffix.

INALIENABLE NOUNS

As in many other languages, inalienable nouns in Sursurunga are mostly body parts and kinship terms. Inalienable body parts and kinship terms use the suffixes *-ng*, *-m* and *-n* to indicate ‘my’, ‘your (singular)’ and ‘his/her/its’ respectively. So,

<i>natung</i>	‘my child’
<i>natum</i>	‘your child’
<i>natun</i>	‘his/her/its child’

And on some words, as suffixes are added, consonants move around or vowels change or drop out. So,

<i>lulung</i>	‘my head’	<i>limang</i>	‘my hand’
<i>lulum</i>	‘your head’	<i>limam</i>	‘your hand’
<i>lul</i>	‘his/her/its head’	<i>limán</i>	‘his/her/its hand’

For non-singular, simply add the appropriate non-singular pronoun to the third person singular form of the noun or to the noun stem, dropping any stem-final vowel (the stem being the part that carries the main meaning; the stem of *natung* is *natu-*, for example). Sursurungas prefer to write these as separate words, so:

<i>natung</i>	‘my child’	<i>limang</i>	‘my hand’
<i>nat gitar</i>	‘our child’	<i>lim di</i>	‘their hands’
<i>lulung</i>	‘my head’		
<i>lul git</i>	‘our heads’		

Sursurungas also use inalienable nouns to refer to such things as underneath (*lalin*) and beside (*risán*), valley or gap (*solon*), the leaves used for wrapping food (*raupin*), exhaustion (*niubán*), and many other things. Many of these are formed by adding the suffix *-án* to an alienable noun or an intransitive verb. The suffix *-án* can also occur as *-en* and *-on* depending on vowel harmony. This is the identical process for making modifiers from verbs. So,

pim (the verb ‘infected’) becomes *pimán* (‘its pus’)

sál (the noun ‘road’) becomes *sálán* (‘his/her/its way, method’)

dor (the verb ‘slippery’) becomes *doron* (‘its sliminess or slipperiness’)

There are some irregular inalienable nouns that do not operate as above, so *lal* (the noun ‘bottom’) becomes *lalin* (‘its underneath’, or ‘underneath it’). In addition, there are a number of nouns that only appear in their 3rd person singular form without a connection to other parts of speech, as *tabun* (‘its tail’) or *seden* (‘nail of hand or foot’).

Some inalienable nouns resemble syncopated verbs in how they change, as

kurkurem (‘flaming’) becomes *kurmen* (‘its flame’)

balis (the noun ‘area, side’) becomes *balsán* (‘its area, side’)

In a few cases, different forms of the suffix change the meaning, so

bim ‘earth, ground’

bim-án ‘plot of ground used for some purpose’

bim-un ‘grave, burial place’

ALIENABLE NOUNS

Any noun which does not require a possessive pronoun or suffix is alienable, that is it can be talked about without having to say who it belongs to or who possesses it. Examples of alienable nouns in Sursurunga include things like *takup* (‘canoe’) and *hun* (‘banana’). This includes some things which one might think should be inalienable, such as the kinship terms *pup* (‘husband’) and *kokup* (‘cross-cousin’), and the body parts *pápáh* (‘lungs’) and *kusup* (‘fontanel’).

While most alienable nouns can be possessed, you can also talk about them in a general way without saying who possesses them. Here is a contrast in English between not being possessed and being possessed.

Not possessed: Making a spear is a lot of work.

Possessed: I broke my spear yesterday.

KINSHIP TERMS

Kinship terms are a special kind of inalienable nouns. There are typically four forms of each term that are used in different ways: reference, vocative, dyadic, and relationship or group. These are listed here with a short explanation of how each is formed and used.

1. Reference terms are used when one is speaking to one person but referring to another, as in *Nabung a togor mam iau ái tuang mák up iau* (‘Yesterday my brother was angry with me and struck me’). In this dictionary, the most information about each kinship term is found in the entry for the first person singular reference term, as in *tuang* (‘my brother’).

2. Sometimes the first person singular reference term is used as the vocative term, the term used when speaking to the person or calling him, as in “Brother, can we go now?” The word *tuang* (‘my brother’) is used for both reference and vocative terms in Sursurunga, but for ‘grandmother’ there are two different words: *wakang* (‘my grandmother’) and *wowo* (‘Grandmother!’).
3. In most cases, the third person singular form of the reference term also serves as the dyadic term. The dyadic term occurs with a dual, trial, or quadral pronoun to indicate what kinship relationship the people referred to are in, so *diar tuán* (‘they two who are brothers’). Plural pronouns are never used with dyadic terms. Exceptions to this third person singular use are the dyadic terms for ‘father’ and ‘mother’, so *kákán* (‘his father’) but *diar támán* (‘they two who are father and child’), and *mámán* (‘his mother’) but *diar tinán* (‘they two who are mother and child’).
4. The third person singular form of the reference term is also used to form the relationship or group term, but this is prefixed with *ara-* (‘those in the relationship of...’), as in *aratuán* (‘the brothers’).

PRONOUNS, SUBSTITUTES FOR NAMES

English dictionaries will tell us that a pronoun is a word we use instead of a noun or a noun phrase. Normally who or what the pronoun refers to is understood from the context. So in a story about Iakop, instead of saying “Iakop did this, then Iakop did that, then Iakop did...”, we can mention Iakop at the beginning and then after that refer to Iakop as “he”. Pronouns working this way apply to Sursurunga as well.

Pronouns are the most complicated group or class of words in the Sursurunga language. An earlier but more comprehensive description, and a more technical one, is found in the article “Sursurunga Pronouns and the Special Uses of Quadral Number”, Don Hutchisson, 1986. But to summarize, and even this becomes complicated, the Sursurunga pronoun system is built on a foundation of singular pronouns and non-singular pronouns.

SINGULAR PRONOUNS

The singular pronouns occur in two basic sets or groups:

- (1) a set used to indicate the subjects and direct objects of clauses
- (2) a set used to indicate possession and indirect objects of clauses

	First person	Second person	Third person
Subject/Direct Object	<i>i</i>	<i>u</i>	<i>a</i>
Possessive/Indirect Object	<i>-ng</i>	<i>-m</i>	<i>-n</i>

As the various uses occur, prefixes and suffixes are added, letters are added or drop out, and vowels and consonants change. This process produces the following singular pronouns. The term “realis” refers to actions or states that are real, typically past and present tense in English. “Irrealis” refers to actions or states that have not yet occurred, typically future tense in English but including the ideas of “might, should, potentially, hypothetically”. The term “sequential” as used here indicates that an action or state follows another action or state. Sometimes this produces the idea of a result, that is that one thing causes another thing to happen.

	First person	Second person	Third person
Realis	<i>iau</i>	<i>u</i>	<i>a</i>
Realis sequential	<i>iak</i>	<i>uk</i>	<i>ák</i>
Irrealis	<i>ina</i>	<i>una</i>	<i>na</i>
Irrealis sequential	<i>inak</i>	<i>unák</i>	<i>nák</i>
Direct Object	<i>iau</i>	<i>iáu</i>	<i>-i, on</i>
Free	<i>iau</i>	<i>iáu</i>	<i>ái, on</i>
Possessive	<i>ak</i>	<i>am</i>	<i>án</i>
Indirect Object	<i>singing</i>	<i>singim</i>	<i>singin</i>

And even within this set of 24 possibilities, there are additional forms that are allowed or required. For instance, the second person irrealis sequential form *unák* can also be *unak* or *unuk*. If it occurs before a word beginning with a *k*, then it becomes *unáng* or *unang* or *unung*.

The indirect object pronouns are actually a combination of the particle *si* (‘of, to’) plus *ngi* plus the appropriate suffix. The first person form always occurs as *singing*, never switching to a form ending in *k*, so

a tari singing ‘he/she gave it to me’
iau tari singin ‘I gave it to him/her’.

For singular possessive pronouns, see the section below called “Showing possession using pronouns”.

NON-SINGULAR PRONOUNS

Non-singular pronouns are also complicated, but in a different way. Many languages on New Ireland include dual (2 people or things) and trial (3 people or things), but Sursurunga adds quadral (4 people or things) before getting to plural (more than 4, many). Suffixes related to the numbers two, three, and four are used to distinguish these. Corbett interprets this a bit differently where he refers to trial as “lesser paucal” (small group with typically 3 or 4 members, i.e. a few), and where he refers to quadral as “greater paucal” (group with a minimum of 4, i.e. several). This does fit the

way Sursurungas use these pronoun forms. For example, a family of four is often referred to using a trial pronoun, as in *gitul támán* ('we three, or more, who are father and children'). But since the term "paucal" is unfamiliar to Sursurunga people, this description will continue to use the terms "trial" and "quadral".

In addition, the first person non-singular pronouns (in English 'we') can either include the addressee or exclude the addressee (the person being spoken to). All this plus the usual changes of letters being dropped out or added, or vowels changing, produce the following 16 basic non-singular pronouns.

	First person (speaker) including addressee	First person (speaker) excluding addressee	Second person	Third person
Dual	<i>gitar</i>	<i>giur</i>	<i>gaur</i>	<i>diar</i>
Trial	<i>gitul</i>	<i>gimtul</i>	<i>gamtul</i>	<i>ditul</i>
Quadral	<i>gihat</i>	<i>gimhat</i>	<i>gamhat</i>	<i>dihat</i>
Plural	<i>git</i>	<i>gim</i>	<i>gam</i>	<i>di</i>

All the other occurrences of non-singular pronouns are based on the above forms.

For instance, realis subject pronouns as well as direct object and free pronouns are all selected from the above chart just as they are (*gitar*, *di*). For realis sequential subject pronouns, add the suffix *-á* following a pronoun ending in a consonant (*gitará*), or *-k* following a pronoun ending in a vowel (*dik*). For irrealis subject pronouns, add the suffix *-a* to any pronoun on the chart (*gitara*, *di* becomes *da*). And for irrealis sequential subject pronouns, add the suffix *-k* to the irrealis form (*gitarak*, or more commonly *gitarák*, *da* becomes *dák*).

<i>di siusiu</i>	'they are swimming now'
<i>dik siusiu</i>	'they're swimming, they've gone swimming, then they swam'
<i>da siusiu</i>	'they're going swimming, they will be swimming'
<i>dák siusiu</i>	'[after something else happens,] they will then go swimming'

Again, there are additional forms that are allowed or required. For instance, *gitara* ('we two including you, irrealis') with the addition of *-k* for sequential becomes *gitarak*, an allowed form but Sursurungas prefer *gitarák*, and when it occurs before a word beginning with a *k*, it becomes *gitaráng*.

Non-singular indirect object pronouns are formed by prefixing the particle *si* ('of, to') to the pronoun. Sursurungas prefer to write this combination as two separate words (*si gitul*).

One more suffix occurs frequently on sequential pronouns, and that is *te* ('definite'). So for singu-

lar we see pronouns like *ukte* ('you singular realis definite') and *nákte* ('he/she/it irrealis definite'). For non-singular we see pronouns like *gitaráte* ('we two inclusive realis definite') and *dikte* ('they plural realis definite').

For non-singular possessive pronouns, see the section below called "Showing possession using pronouns".

SURURUNGA PERSONAL PRONOUNS

	Realis	Realis sequential*	Realis definite
Singular (one person)			
1 st person singular ('I')	<i>iau</i>	<i>iak</i>	<i>iakte</i>
2 nd person singular ('you one')	<i>u</i>	<i>uk</i>	<i>ukte</i>
3 rd person singular ('he/she/it')	<i>a</i>	<i>ák</i>	<i>ákte</i>
1st person inclusive ('we including you / all of us')			
Dual (two people)	<i>gitar</i>	<i>gitará</i>	<i>gitaráte</i>
Trial (three people)	<i>gitul</i>	<i>gitulá</i>	<i>gituláte</i>
Quadral (four people)	<i>gihat</i>	<i>gihatá</i>	<i>gihatáte</i>
Plural (many people)	<i>git</i>	<i>gitá</i>	<i>gitáte</i>
1st person exclusive ('we not including you / us but not you')			
Dual (two people)	<i>giur</i>	<i>giurá</i>	<i>giuráte</i>
Trial (three people)	<i>gimtul</i>	<i>gimtulá</i>	<i>gimtuláte</i>
Quadral (four people)	<i>gimhat</i>	<i>gimhatá</i>	<i>gimhatáte</i>
Plural (many people)	<i>gim</i>	<i>gimá</i>	<i>gimáte</i>
2nd person ('you not including us / you but not us')			
Dual (two people)	<i>gaur</i>	<i>gaurá</i>	<i>gauráte</i>
Trial (three people)	<i>gamtul</i>	<i>gamtulá</i>	<i>gamtuláte</i>
Quadral (four people)	<i>gamhat</i>	<i>gamhatá</i>	<i>gamhatáte</i>
Plural (many people)	<i>gam</i>	<i>gamá</i>	<i>gamáte</i>
3rd person ('they')			
Dual (two people)	<i>diar</i>	<i>diará</i>	<i>diaráte</i>
Trial (three people)	<i>ditul</i>	<i>ditulá</i>	<i>dituláte</i>
Quadral (four people)	<i>dihat</i>	<i>dihatá</i>	<i>dihatáte</i>
Plural (many people)	<i>di</i>	<i>dik</i>	<i>dikte</i>

* The most commonly heard forms are presented on this chart. Other possibilities include forms where:

- (1) *-k* changes to *-ng* preceding another word beginning with *k* or *g*, so *dák kis* 'they will sit' becomes *dáng kis*
- (2) *-á* followed by *-k* can also occur as *a*, so *-ak* as well as *-ák*, as in *gitarak* as well as *gitarák*

Irrealis	Irrealis sequential*	Direct object	Free	Indirect object
<i>ina</i>	<i>inak</i>	<i>iau</i>	<i>iau</i>	<i>singing</i>
<i>una</i>	<i>unák</i>	<i>iáu</i>	<i>iáu</i>	<i>singim</i>
<i>na</i>	<i>nák</i>	<i>-i, on</i>	<i>ái, on</i>	<i>singin</i>
<i>gitara</i>	<i>gitarák</i>	<i>gitar</i>	<i>gitar</i>	<i>si gitar</i>
<i>gitula</i>	<i>gitulák</i>	<i>gitul</i>	<i>gitul</i>	<i>si gitul</i>
<i>githata</i>	<i>githaták</i>	<i>githat</i>	<i>githat</i>	<i>si githat</i>
<i>gita</i>	<i>giták</i>	<i>git</i>	<i>git</i>	<i>si git</i>
<i>giura</i>	<i>giurák</i>	<i>giur</i>	<i>giur</i>	<i>si giur</i>
<i>gimtula</i>	<i>gimtulák</i>	<i>gimtul</i>	<i>gimtul</i>	<i>si gimtul</i>
<i>gimhata</i>	<i>gimhaták</i>	<i>gimhat</i>	<i>gimhat</i>	<i>si gimhat</i>
<i>gima</i>	<i>gimák</i>	<i>gim</i>	<i>gim</i>	<i>si gim</i>
<i>gaura</i>	<i>gaurák</i>	<i>gaur</i>	<i>gaur</i>	<i>si gaur</i>
<i>gamtula</i>	<i>gamtulák</i>	<i>gamtul</i>	<i>gamtul</i>	<i>si gamtul</i>
<i>gamhata</i>	<i>gamhaták</i>	<i>gamhat</i>	<i>gamhat</i>	<i>si gamhat</i>
<i>gama</i>	<i>gamák</i>	<i>gam</i>	<i>gam</i>	<i>si gam</i>
<i>diara</i>	<i>diarák</i>	<i>diar</i>	<i>diar</i>	<i>si diar</i>
<i>ditula</i>	<i>ditulák</i>	<i>ditul</i>	<i>ditul</i>	<i>si ditul</i>
<i>dihata</i>	<i>dihaták</i>	<i>dihat</i>	<i>dihat</i>	<i>si dihat</i>
<i>da</i>	<i>dák</i>	<i>di</i>	<i>di</i>	<i>si di</i>

Showing possession using pronouns

Sursurungas use pronouns to show possession on alienable nouns. As mentioned above, an alienable noun is one that can be talked about without having to say who it belongs to or who possesses it.

The first person singular possessive pronoun is usually *ak*, but when it occurs before a word beginning with a *k*, then it becomes *ang*.

ak roho ‘my greens for eating’
ang kaukau ‘my sweet potato for eating’

If it is referring to something non-edible, that is, something other than food, then *k* is added at the beginning and it becomes *kak*, or *kang* preceding *k*.

kak pokori ‘my kunai grass’
kang kokop ‘my cousin’

To use a singular possessive pronoun by itself instead of with a noun (for example, ‘mine’ instead of ‘my’), then *ai-* must be added. This is known as the nominal or nominalized form of the pronoun. So *ak* becomes *aiak*, and so forth. When referring to something non-edible, again *k* is added at the beginning.

SURSURUNGA SINGULAR POSSESSIVE PRONOUNS (personal and nominalized)

	Edible	Non-edible		Edible nominalized	Non-edible nominalized
1 st person (‘my’)	<i>ak</i>	<i>kak</i>	1 st person (‘mine’)	<i>aiak</i>	<i>kaiak</i>
2 nd person (‘your’)	<i>am</i>	<i>kam</i>	2 nd person (‘yours’)	<i>aiam</i>	<i>kaiam</i>
3 rd person (‘his/her/its’)	<i>án</i>	<i>kán</i>	3 rd person (‘his/hers/its’)	<i>áián</i>	<i>káián</i>

To make a possessive non-singular pronoun, add the corresponding possessive singular form as a prefix to the non-singular form. So *kán* (‘third person singular possessive’) plus *diar* (‘third person dual’) becomes *kándiar* (‘belonging to them two’). This works for first person and third person, but second person is a bit different. Second person forms its non-singular possessive pronouns by combining the second person singular pronoun *kam* with the suffixes related to the numbers two, three, and four, and inserting *u* in between. So *kam* (‘your’) plus *tul* (‘three’) becomes *kamutul* (‘belonging to you three’). The plural has no number suffix, so it is just *kamu* (‘belonging to you all’).

For a non-singular possessive pronoun by itself instead of with a noun (for example, ‘ours’ instead of ‘our’), the same form is used, so *ángitar* or *kángitar* (‘our, ours’).

SURSURUNGA NON-SINGULAR POSSESSIVE PRONOUNS
(same form for both personal and nominalized)

	Edible	Non-edible
1st person inclusive ('our/ours including you / belonging to all of us')*		
Dual ('two people')	<i>ángitar</i>	<i>kángitar</i>
Trial ('three people')	<i>ángitul</i>	<i>kángitul</i>
Quadral ('four people')	<i>ángithat</i>	<i>kángithat</i>
Plural ('many people')	<i>ángit</i>	<i>kángit</i>
1st person exclusive ('our/ours not including you / belonging to us but not you')*		
Dual ('two people')	<i>ángiur</i>	<i>kángiur</i>
Trial ('three people')	<i>ángimtul</i>	<i>kángimtul</i>
Quadral ('four people')	<i>ángimhat</i>	<i>kángimhat</i>
Plural ('many people')	<i>ángim</i>	<i>kángim</i>
2nd person ('your/yours not including us / belonging to you but not us')		
Dual ('two people')	<i>amur</i>	<i>kamur</i>
Trial ('three people')	<i>amutul</i>	<i>kamutul</i>
Quadral ('four people')	<i>amuhat</i>	<i>kamuhat</i>
Plural ('many people')	<i>amu</i>	<i>kamu</i>
3rd person ('their/theirs')		
Dual ('two people')	<i>ándiar</i>	<i>kándiar</i>
Trial ('three people')	<i>ánditul</i>	<i>kánditul</i>
Quadral ('four people')	<i>ándihathat</i>	<i>kándihathat</i>
Plural ('many people')	<i>ándi</i>	<i>kándi</i>

*While the first person non-singular possessive pronouns are typically a combination of the third person singular pronoun plus the appropriate non-singular realis pronoun, as in *kán* + *gitar* = *kángitar*, also fairly common is the first person singular possessive pronoun plus the appropriate non-singular realis pronoun, as in *kak* + *gitar* which becomes *kang-gitar* (with *k*-final pronouns going to *ng*-final preceding words beginning in *g*, but written as *kangitar*).

INTERROGATIVES & INDEFINITES

Sursurunga makes use of the usual range of these types of pronouns for such things as 'who/whoever' (*sinih*) and 'what/whatever' (*dáníh*) and so forth. Of some interest is the use of a discontinuous combination to express 'where' and 'how', as in *Ái di han ur ái?* ('To where are they going?') and *Ngádáh da han ngoi?* ('How are they going?')

There are several choices to express the idea of 'one' such as *kono* ('one person, one thing') followed by *er* ('that') or *min* ('this') or a location word or some descriptive phrase or clause. Expressing more than one makes use of *rang* ('people') which functions as the pluralizer for kinship

terms such as *rang tuang* ('my brothers'), and *rung* ('people, things') which can combine with number suffixes to produce terms like *ruktul* ('those three'). Here are a few examples.

Ái a páng namurwa Dion, kono mulán kalik.
him/her he/she born following Dion one first child

'He/She was born following Dion, the one (who is) the first child.'

Kalilik, koion á sangsagar kabin a lu ngehngéh ái konomin.
children don't link quick because he habitually short-winded subject one-this

'Guys, don't be too quick/fast because this one is out of breath.'

Ái Iakop a apepei rang natun mai lain worwor.
subject Jacob he instruct people his-child with good talk

'Jacob instructed his children with good talk.'

Ái rung sár a dol i mansin i di, di da han suri
topic people only it long subject breathing of them them they-irrealis go purpose

lumi sus ida i lámán.
dive clam location-interior location deep

'Just those whose breathing is long (who can hold their breath a long time), they can go to dive for giant clams out in the deep.'

All the above possible combinations (plus others not specifically mentioned here) result in more than 250 different combinations of pronoun forms.

THIRD PERSON SINGULAR PRONOUNS (-i, on, ái)

If you ask a Sursurunga how to say 'wash something' or 'eat something' or 'see something', he will always give you the form of the verb that ends in *i*, so

<i>gorsa-i</i>	'wash it'	<i>mák-ái</i>	'see it'
<i>an-i</i>	'eat it'		

As has already been mentioned, changes occur when words are put in different contexts or combinations. So 'see me' is two words, *mák iau*, while 'see it' is only one, *mákái*.

This *i* has 5 different forms. The 4 that always have *i* in them (*-i*, *-ái*, *-ei*, *-oi*) are suffixed to the verb itself and are equivalent to a third person singular direct object ('him/her/it'). While an explicit direct object may also be mentioned, depending on the speaker's desire, the *i* form of these verbs can stand alone. The forms *-ái*, *-ei*, *-oi* generally occur to harmonize with or copy the vowel of the verb stem, so verbs with *á* in the verb stem will end in *-ái* (*mák-ái*) while verbs with *o* will end with *-oi* (*long-oi*). This is not always true since there are some special verb classes that operate differently.

The 5th form of *i* is *on*, and it occurs as a separate word following the verb. In fact, Sursurunga has two kinds or classes of transitive verbs, *i* verbs and *on* verbs, depending on which form follows the verb. The section on transitive verbs explains these different verb classes.

Quite apart from their work as third person direct objects, both *ái* and *on* also have another job. They are free pronouns and so are not connected to the verb at all. In this job they point to some part of the clause or sentence and emphasize it or clarify what the speaker is talking about. This can be the subject, the direct object, the possessor in a possessive phrase, or another part like time or location. If it is clear from the context what the *ái* or *on* is referring to, then it may occur alone.

Topic as subject

Koner ngo a duti kes mák láp kai uradi bim, ái a sorliu.
 one-that that he grab one and-he-sequential throw to-down ground him he surpasses
 ‘That one who grabs someone and throws him to the ground, him he wins (i.e. it is he who wins).’

Time

A ngoro a ngiuk i bál di kabin ngo a taul matpám má on á
 it like it resent subject stomach them because that it season hungry and it link
pákánbung minái má ai má da kip te namnam til ái uri ololás?
 time now and where now they-irrealis get some food from it purpose cook
 ‘It is like their stomachs were resentful because it is the hungry season now at this time, and from where then will they get food for coconut milk cooking?’

However, if it is not clear what is being referred to or if the speaker chooses to restate it, then we see a difference in the use of *ái* and *on*. In this case, both can serve as the first word of a phrase or even a clause that specifies what is being referred to. When used this way, they don’t seem like pronouns anymore, but they act as relaters, relating or connecting what follows with the rest of the clause or sentence. When used in this way, *ái* introduces proper names which are most commonly the grammatical subject of the clause or sentence, but can also be the direct object or the topic. The counterpart of *ái*, *á*, also acts in this way to introduce the topic of the clause or sentence when it is not a proper name, and *i* does the same job. See the entries for these words for more about them and for examples of how they are used.

Subject as topic

Apong, kápate lu taram ái natum, una rangi be i
 listen not-he habitually obey subject child-your you-should singe now object
talngán suri nák alongra.
 ear-his purpose he-will-then listen
 ‘Listen, your child does not obey, you should singe/spank him on his ears so he will listen.’

Direct object as topic

Git á tan kálámul di lu parai mul sur git ngo git á tan
 we link pluralizer people they habitually say also about us that we link pluralizer

murwán bim.

follower-its ground

‘We people they say also about us that we are ground followers (i.e. live on the ground).’

VERBS, DOING OR DESCRIBING THINGS

In Sursurunga, except in two or three very specialized contexts (such as a command), a verb is preceded by a pronoun. There may be other words following the verb or even a word or two between the pronoun and the verb, but for the most part a verb is preceded by a pronoun.

Sursurunga verbs can be divided into two major kinds or groups:

- Intransitive (do not require a direct object or reference to one)
- Transitive (do require a direct object: *-i*, pronoun, noun or noun phrase)

Intransitive verbs are a very large group and include not only words which mean things like ‘run’ and ‘sleep’, but also descriptive terms like ‘toothless’, ‘stinking’ and ‘extraordinary’. In English, descriptive terms are usually called “adjectives”, but in Sursurunga, intransitive verbs do this kind of work. We know these are verbs and not adjectives because of the pronoun-verb combination.

Colours are intransitive verbs in Sursurunga as are meanings like ‘together’ or ‘separate’. Numbers operate like intransitive verbs and form a special subclass.

Intransitive verbs can typically be used as nouns, often by pairing them with a possessive pronoun.

abulbul ‘disobedient, uncooperative, rebellious, sinful’

kak abulbul ‘my disobedience, lack of cooperation, rebellion, sin’

But many can be used without being possessed, as *áir* (‘make a fence’ or ‘fence something off’, as well as the thing that is a fence).

Conversely, nouns can also act like verbs. The example in the entry for *tárgau* illustrates this:

Main Sursurunga aru á kabinhun, kongkong má malai. Tárgau a man káián malai.
 here Sursurunga two link moiety kongkong and malai eagle it bird its malai

‘Here in Sursurunga there are two moieties, *kongkong* and *malai*. The *tárgau* it is the bird belonging to the *malai*.’

(Here *a man* in the second sentence is the pronoun *a* (‘it’) followed by the noun *man* (‘bird’) putting the noun *man* into the position of a verb.)

Verbs expressing numbers are a small class of intransitive verbs. See the section titled “Numbers” below.

Transitive verbs are also numerous and have several groups or classes with some of those having subclasses within them. This is another complicated area of Sursurunga grammar. Below you will find brief descriptions of these classes and subclasses, but first a short description of serial verbs.

SERIAL VERBS

Sursurungas love serial verbs. These are verbs that occur one right after the other with nothing in between and they can be transitive (if the final verb is transitive) or intransitive (if all the verbs are intransitive). As many as four consecutive verbs have been heard in this kind of construction. Many combinations simply express the meaning of the words taken together, as

hut ‘arrive’ + *namur* ‘later’ = *hut namur* ‘arrive later or late’

Other combinations express something a bit different, as

mánán ‘know’ + *tusi* ‘point’ = *mánán tusi* ‘perceive, know accurately’

Still other combinations are obvious idioms, as

bumbum ‘having a full mouth’ + *mat* ‘die’ = *bumbum mat* ‘gluttonous, greedy over food’
(the idea of having your mouth full of food until you die)

Some verbs are never or only rarely heard in serial verb combinations, as *namnam* (‘eat’) and *siusiu* (‘bathe, swim’) while others seem to never or rarely be heard alone, as *adikti* (‘strengthen, tighten’), *bengtai* (‘incorrectly’) and *talum/talmi* (‘gather, together’).

INTRANSITIVE-TRANSITIVE COUNTERPARTS

Some intransitive-transitive counterparts have completely different forms, as *namnam* (‘eat’, intransitive) and *ani* (‘eat’, transitive). Still other verbs appear in the same form whether used as an intransitive or a transitive, as *taram* (‘obey’) and *ruruna* (‘believe’).

MAKING TRANSITIVES

- Some verbs only need to add the direct object suffix *-i* to the intransitive form of the verb. A small group of this type adds *-wai* or *-nai*.

sung (‘praying, begging’) becomes *sung-i* (‘request or ask someone for something’)

tus (‘pointing’) becomes *tus-i* (‘point at something’)

ger (‘crooked, incorrect’) becomes *ger-wai* (‘do something crookedly, incorrectly’)

kaleng (‘return’) becomes *kaleng-nai* (‘return something’)

- Adding the causative prefix and a direct object suffix is a common way of changing an intransitive verb to a transitive one.

rumrum (‘shamed, embarrassed’) becomes *a-rumrum-ái* (‘shame, embarrass someone’)

MAKING INTRANSITIVES

- Reduplicating the stem of the verb works with some.

siu ('wash something') becomes *siusiu* ('bathing, bathe oneself')

- Adding the intransitivizing prefix *ar-* to the transitive verb stem applies to others, and in many cases, this prefix serves to indicate reciprocal action.

daki ('burn, singe something') becomes *ar-dak* ('burning strongly')

bánái ('exchange one thing for another') becomes *ar-bán* ('balanced, fair')

up ('hit someone') becomes *ar-up* ('fight, hit each other')

- There are two other prefixes which change a transitive verb into an intransitive one, *ta-* and *tám-*.

pásang ('remove, unhook something') becomes *ta-pásang* ('separated')

rabut ('pull out') becomes *tám-rabut* ('uprooted')

CLASSES OF TRANSITIVE VERBS

See also the section titled "Third person singular pronouns (*-i*, *on*, *ái*)" under Pronouns.

Transitive verbs are divided into two major classes:

- (1) Those requiring *-i* as 3rd person singular direct object suffix (*-i* verbs)
- (2) Those requiring *on* as 3rd person singular direct object pronoun (*on* verbs)

(1) *-i* verbs

This major class has two forms of each verb: an *-i* form (a form which ends in *-i*, *-ái*, *-ei*, or *-oi*) and a non *-i* form (the verb stem alone).

The non *-i* form is used when the verb is:

Followed immediately by a pronoun other than third singular ('him/her/it')	<i>Iau tipar gaur.</i> 'I'm chasing you2.'
Followed by a proper name, or by a noun phrase used as a proper name	<i>Iau tipar Adam.</i> 'I'm chasing Adam.'
The non-final member of a serial verb construction	<i>Iau tipar palai pap erei.</i> 'I'm chasing away that dog.'
Followed by a noun to indicate a characteristic, habit, or frequent occurrence	<i>Áá, iau kesi tám tipar pap.</i> 'Yes, I am a dog-chaser.'

The *-i* form of the verb is used:

Preceding noun phrases that do not fit the above criteria (most often that means that a specific object noun phrase follows the verb directly)	<i>Iau tipri pap erei.</i> 'I'm chasing that dog.'
When no explicit or overt noun phrase follows	<i>Iau mákái kesi pap ki iak tipri.</i> 'I saw a dog so I chased it.'

This major class has both unpredictable and predictable subclasses.

(a) Unpredictable or irregular

Among the transitive verbs which have an *-i* ending, many do not behave in a way in which the *-i* form can be predicted from the non *-i* form and vice versa. This subclass has two subclasses of its own:

(i) Those which have two different forms where neither one is predictable from the other. Examples of this subclass are *kalar* becoming *kári* ('cover, block'), and *mam* becoming *mai* ('with'). In this dictionary, the main entries for these show both forms separated by a slash, so *kalar/kári* and *mam/mai*. The *-i* form has its own entry which refers you back to the main entry.

(ii) Those where a suffix is added on to the verb stem, but the suffix is always *-ái*, and it is not a result of vowel harmony, so *gun-ái* ('shake') and *in-ái* ('squeeze'). Interestingly, the suffixes *-ei* and *-oi* do not occur in this subclass. The entries for these show the verb stem and the suffix separated by a hyphen. In normal writing, no hyphen is used.

(b) Predictable

The *-i* form of verbs in this category can be predicted from the non *-i* form, but not always vice versa. This subclass has two subclasses of its own.

- (i) Syncopated
- (ii) Regular

(i) Syncopated verbs

The term "syncope" or "syncopated" refers to the shortening of a word by omitting or dropping a sound, letter, or syllable from the middle of the word. In Sursurunga, syncopated verbs occur in the following subclasses:

- 5-letter words beginning with a consonant (C) and alternating consonant then vowel (V), a CVCVC pattern. One changes to the *-i* form of the verb by dropping the second V or vowel and adding the suffix *-i* on to the end.

konam ('swallow') becomes *konmi*
duruk ('lift up') becomes *durki*

- 5-letter words which operate as above but where the 2nd and 3rd consonants metastasize or switch.

sikip ('steal') becomes *sipki*

sakip ('pick, pull apart') becomes *sapki*

- 4-letter words in a VCVC pattern. At least some of these words can be pronounced with an *h* at the beginning in some parts of the Sursurunga area, so they are like the 5-letter words mentioned in the first subclass above.

ilam ('recognize') becomes *ilmi*

utung ('say, pronounce') becomes *utngi*

- Either 4-letter or 5-letter verbs which respond to vowel harmony. When both vowels of the verb stem are *á*, *e* or *o*, then the *-i* suffix can occur as *-ái*, *-ei* or *-oi*.

pánák ('shoot with slingshot') becomes *pánkái*

keles ('replace') becomes *kelsei*

osok ('turn on a light') becomes *oskoi*

There are some verbs which operate as syncopated verbs but which are longer than 5 letters. All of these contain stems of only 5 letters but have prefixes attached to them or they are suspected of being serial verbs which if written as two words would fit the 5-letter pattern.

As with other parts of Sursurunga, when one thing changes, that may cause change in other areas. When a syncopated verb stem has two *a*'s, the remaining vowel in the *-i* form becomes *á*.

arat ('bite') becomes *árti*

tangan ('help') becomes *tángni*

When the second consonant of the stem is voiced (*b*, *d*, *g*), that consonant changes to its nasal equivalent (*m*, *n*, *ng*) in the *-i* form.

sigil ('touch') becomes *singli*

tabar ('gift, feed') becomes *támri*

In this dictionary, the main entries for syncopated verbs show both forms separated by a slash, so *konam/konmi* and *arat/árti*. The *-i* form has its own entry which refers you back to the main entry.

(ii) Regular

Verbs in this regular subclass simply add the suffix *-i* to the non *-i* form. This suffix can occur as *-i*, *-ái*, *-ei* or *-oi*. Which form occurs depends on the vowel of the verb stem. This is known as vowel harmony. Most frequently, the suffix *-i* is used.

bás ('pound') becomes *bás-ái* ('pound it')

sep ('split') becomes *sep-ei* ('split it')

dor ('kiss') becomes *dor-oi* ('kiss him/her/it')

mata ('dislike') becomes *mata-i* ('dislike someone or something')

In this dictionary, the entries for these verbs show which form of the *-i* occurs by separating it with a hyphen from the rest of the verb, so *kanra-i* ('shake'), *mák-ái* ('see'), *sep-ei* ('split'), and *toh-oi* ('try'). In normal writing, no hyphen is used.

A good speaker must know which subclass each verb is in because there are some minimal pairs where the subclass is the only difference between the non *-i* form and the *-i* form of the verb.

<i>lus-i</i>	'pick' (predictable)
<i>lus-ái</i>	'peel' (unpredictable)
<i>bukur/bukri</i>	'mark a dancer' (syncopated)
<i>bukur/bukrai</i>	'signal' (unpredictable)

(2) *on* verbs

This major class only has one form of each verb, and it operates in some ways directly opposite to the previous class, the *-i* class. Except in one environment or situation, the verb is always followed by either *on* or *i*.

The *i* is used, and written as a separate word rather than a suffix, when the verb is:

Followed immediately by a pronoun other than 3 rd person singular ('him/her/it')	<i>Iau mur i diar tangrai sál.</i> 'I'm following them ² along the road.'
Followed by a proper name	<i>Iau mur i Adam.</i> 'I'm following Adam.'
Followed by an explicit or overt noun phrase	<i>Iau mur i kar er a mirik.</i> 'I'm following that red truck.'

Neither *i* nor *on* is used when the verb is:

The non-final member of a serial verb construction	<i>Kápate lu mur arwat pasi táit a parai.</i> 'He did not accomplish what he said.'
--	--

The *on* is used and written as a separate word when:

Only the 3 rd person singular pronoun is needed	<i>Iau mur on.</i> 'I'm following him/her/it.' <i>Iau mákái kesi kar a mirik má iak mur on.</i> 'I saw a red truck so I followed it.'
The topic of the clause is the direct object and it is explicit	<i>Iau mur on á kar er a mirik.</i> 'It's that red truck I am following.'

Almost all verbs that are borrowed from other languages fall into this class. For example, the

Tok Pisin word *mak* ('mark') is used as a verb in Sursurunga to mean 'paint, decorate, measure, survey'. In a story about driving a vehicle for survey workers, we see this.

Ngo kesá tesen di ri suri ngo da mak on, di atri galas
 when one plantation they desire to that they-irrealis survey it, they stand glass
i kesi kuir pokon ngoro main má dák mákmák uramudi, ...
 location one part place like here and they-irrealis-sequential look to-upcoast
 'When there is a plantation they want to survey/measure, they stand up a glass/instrument on a piece of ground like here and they will then look off toward upcoast, ...'

In this dictionary, the entries for these verbs show only the verb without the *i* or *on*, but indicate the part of speech as "transitive verb taking *on*". Many common verbs are in this class. See *dos* ('command'), *eran* ('prepare'), *mur* ('follow'), and *ruruna* ('believe').

VERBAL NOUNS, AN IN-BETWEEN CLASS

Verbs in this small class end in a vowel plus *n*, so they look like inalienable nouns and modifiers. Most can be used as nouns or as modifiers as well as verbs, and some can be used in all three ways.

Some of these verbal nouns seem to act as intransitive verbs exclusively but have other forms of the same verb that are used as transitive verbs.

kunlán ('entire') and *kunlai* ('entirely')
lámán ('deep') and *alámán* ('flood a place')

Others seem to act as transitive verbs.

kunán 'about, concerning'
turán 'together, with'

In this dictionary, the entries for these verbs will include the part of speech "verbal noun". This class has only a few members. See *kátlán* ('rule'), *kelsen* ('replace'), and *turán* ('together, with').

REDUPLICATION

Sursurunga, as do many languages related to it, makes use of reduplication, both partial reduplication and full reduplication.

Partial	<i>lain</i> ('good, nice') <i>lalain</i> ('wonderful, exquisite')
Full	<i>siu</i> ('wash someone') <i>siusiu</i> ('wash oneself, bathe')

There is not only double reduplication as just described, but triple reduplication as well.

Some of the ways that reduplication is used:

- Changing a transitive verb to intransitive

<i>duri</i>	‘wrap something’
<i>dudur</i>	‘wrapped’

- Continuous or repeated action

<i>lákai</i>	‘step’
<i>láklák</i>	‘walking’
<i>lákláklák</i>	‘move along continuously, strolling’

- Intensification

<i>goh</i>	‘broken’
<i>gohgoh</i>	‘easily broken, weak’

- Specifying

<i>himnai</i>	‘work’
<i>himhimna</i>	‘gardening’

- Reducing or de-intensification

<i>niár</i>	‘black’	<i>mirik</i>	‘red’
<i>niniár</i>	‘blackish’	<i>mirmirik</i>	‘light red’

- Developing

<i>pakta</i>	‘big’	<i>libung</i>	‘night’
<i>pakpakta</i>	‘enlarging’	<i>limlibung</i>	‘darkening’

- Prolonged action

<i>pukdai</i>	‘turn’
<i>pukpukda</i>	‘translating’

- Multiple effect

<i>ráp</i>	‘torn’	<i>siri</i>	‘write’
<i>ráp ráp</i>	‘frayed’	<i>sirsirsir</i>	‘lines of writing, striped’

There are many entries in this dictionary showing reduplication, but it is not exhaustive. Many other verbs can be reduplicated.

MODIFIERS, ALSO DESCRIBING THINGS

In Sursurunga there are a few words that act as modifiers and are not derived or formed from verbs. Examples of these include the pluralizers *boh*, *bos*, and *tan*, the intensifiers *lala*, *tuan*, and *taladeng*, and such words as *kálik* (‘slowly, slightly’) and *teken* (‘quickly’).

Most modifiers, however, are formed from intransitive verbs by the addition of *-án* or *-en* or *-on*, depending on vowel harmony.

pail (‘unripe’, intransitive verb) becomes *pailán* (‘unripe’, modifier)
morot (‘decayed’, intransitive verb) becomes *morton* (‘decayed’, modifier).

The structure or form of these derived modifiers looks like an inalienable noun, and in fact can often be used in that way. An example of this is found in the entry for *rápán* (‘torn, ripped’).

There are, of course, some irregular modifiers, that is they are not formed in the same way as described above.

rah (‘finished’) becomes *arahrahi* (‘last’)
ru (‘two’) becomes *áruán* (‘second’)
dur (‘dirty’, a verb) becomes *durwán* (‘dirty’, a modifier)

Some modifiers change meaning a bit from their verb counterparts, as *sáksák* which means ‘bad, worst’ as a verb, but ‘extreme, excessive’ as a modifier.

Just like verbs, modifiers can be:

- Reduplicated

lain (‘good, nice’) and *lalin* (‘wonderful, exquisite’)
bos (‘pluralizer’) and *bosbos* (‘very many, every’)

- Affected by vowel harmony

pos (‘broken’) and *poson* (‘cracked’)
erer (‘dry, juiceless’, intransitive verb) and *ereren* (‘dry, juiceless’, modifier)

- Syncopated

matuk (‘mature’, intransitive verb) and *matkán* (‘mature, ripe’, modifier)
buress (‘rotten, decayed’, intransitive verb) and *bursen* (‘rotten, decayed’, modifier)

In at least one instance, a modifier can be derived from a noun.

minat (‘death’) and *minatin* (‘dead’)

Descriptive modifiers typically occur preceding the noun they are modifying, but some modifiers occur following the noun or verb they modify.

FLEXIBILITY, REARRANGING

NOUN, VERB OR MODIFIER?

Because the Sursurunga language is very flexible and many words can be used in more than one way, it is sometimes difficult to pin a word to a particular category, saying definitely that it is a noun or a verb or a modifier. In fact, there are a number of words that function comfortably in two of these categories or in all three. See the entry for *lite* ('other, different') where each of the three examples illustrates its use as a different part of speech.

As a noun

...*te di kuluk singin tan _____ lite.*
 some they good to-it pluralizer different
 '...some are better than others.'

As a verb

...*kápte a ngoro konomín, a lite sang.*
 not it like one-this it different indeed
 '...it is not like this one, it is different indeed.'

As a modifier

...*má dik sá sarai tan tám arup tili lite malar...*
 and they-sequential club scatter pluralizer one-who fight from different village
 '... and they clubbed-scattered the soldiers from a different place...'

At times this flexibility leads to difficulty in translating. See the example in the entry for *pailán* where two ways of translating the same word is indicated.

Koion gama lu lus pailán.
 don't you-irrealis habitually pick unripe
 'You all should not unripe-pick (i.e. pick while they're still unripe), or You should not be picking unripe ones.'

CHANGING CLASSES

One example that shows the flexibility of Sursurunga is the word *lal*. This is an intransitive verb which means 'bent', but by preceding it with a possessive pronoun, it can act as a noun meaning 'bent-ness'. The example in the entry for *lal* displays this. Also in that entry is a cross reference to the word *alali*, which is the transitive form of the verb and means 'bend', or literally 'cause to be bent'. This is formed by the addition of the causative prefix *a-* and the 3rd person direct object suffix *-i*.

CONJUNCTIONS, LINKING THINGS TOGETHER

Sursurunga has a number of words and phrases that link things together. Sometimes it is a single word.

<i>má</i>	‘and’
<i>ki</i>	‘then’

Often a combination of words is used.

<i>ái sár</i>	literally ‘it only’, meaning ‘rather, instead, however’
<i>pasi á gorer</i>	literally ‘get like that’, meaning ‘that’s the reason, because of that’

Sometimes a conjunction word plus a pronoun is used, as in *ngo* followed by an irrealis pronoun indicates ‘if’, and *ngo* followed by a realis pronoun indicates ‘when’. Sometimes clauses follow one another without any overt link but with only sequential pronouns beginning each clause, and that too has meaning, indicating consecutive action or result.

A number of conjunctions are used in more than one way.

- *Ngo* is used to mean ‘or’ and to introduce dependent clauses, and in that capacity is translated as ‘if’ or ‘when’ or ‘that’, depending on the context.
- *Kol* is used in the middle of sentences to show contrast or disjunction, as in ‘or, did you mean...?’, but it can also be a one word ‘yes’ answer to a question.

A more complete presentation of this area can be found in “Sursurunga Conjunctive Elements”, Don Hutchisson, 1995.

PARTICLES, ADDING FLAIR

In addition to linking words, or conjunctions, Sursurunga has other words or phrases that do a number of things. Here are some examples of them.

- Responses, getting attention

<i>apong</i>	‘Listen!, I tell you!’
<i>awái</i>	expression of surprise or disbelief
<i>wáláu</i>	expression of denial, response to a joke

- Marking elements of a clause or sentence

<i>ala</i>	indefinite location or time
<i>á</i>	topic marker
<i>be</i>	question marker

- Pointing (often called demonstratives or deictics)

<i>erei</i>	‘that’
<i>minái</i>	‘this, here’

- Specifying

<i>bul</i>	‘instead, in turn’
<i>sang</i>	emphasizing, ‘indeed’
<i>sár</i>	de-emphasizing, ‘only’
<i>te</i>	‘definite’

- Hypothesizing

<i>gut</i>	‘probably, perhaps’
<i>keleh</i>	‘possibly’
<i>koran</i>	‘hypothetically, unless’

EXPRESSING LOCATION AND TIME, WHERE AND WHEN

LOCATION

Although the Sursurunga language has words for ‘left’ (*kais*, *káisang*) and ‘right’ (*ming*, *minging*), Sursurungas never use them when giving directions or referring to locations. They make use of eight location or direction words that they themselves correlate to north, south, east, and west, but which are not actually oriented to true points on the compass. These location words are oriented or anchored in land vs sea and interior vs edge (where sea and land meet).

<i>muda/da</i>	‘interior’
<i>mudi/di</i>	‘up coast’
<i>munang/nang</i>	‘down coast’
<i>muni/mi</i>	‘edge’.

Two of these sets are also used to distinguish ‘up’ and ‘down’, *muni/mi* (‘up’) and *mudi/di* (‘down’).

For example, *muda* is defined as ‘interior of land or sea’, and its entry has this comment:

This long form direction word indicates movement toward or location at a place away from the line where land and sea meet, so at or toward the interior, and is used of both land and sea. This term tends to be used when more, rather than less, distance is involved, so things nearby are not usually said to be *muda*, although this is relative. Any location off the island where one is located is *muda*.

Interestingly, although the actual terms for left and right are not explicitly used when speaking of location, the best way to define half of the location words is by referring to left and right. See the

entries for *mudi* ('to the left when facing the ocean') and *munang* ('to the right when facing the ocean').

Each location word has a long form and a short form and one or the other occurs in almost every utterance a Sursurunga makes. While the long forms can occur on their own or immediately following a noun, the short forms require locative relater prefixes (*a-*, *ala-*, *i*, *ia-*, *ma-*) which indicate general vs specific and known vs unknown. In addition, short forms only occur with certain verbs such as *ur* ('to') and *til* ('from'). Long forms can also occur with those verbs and relaters.

TIME

Time words are a closed or limited class oriented in today, then working either backward or forward one day at a time. The further one gets from today, the more comprehensive and nebulous the time period being referred to.

For example, 'yesterday' (*nabung*) and 'tomorrow' (*latiu*) when occurring on their own always refer to the very day either before 'today' (*onin*) or after it. The next day out, 'day before yesterday' (*tungu*) or 'day after tomorrow' (*iraru*), becomes more nebulous and can include more than just the day before or the day after. Beyond that, the third and final set of days removed from today (*hirá*, *namur*), is quite nebulous and can include huge time periods of indeterminate length.

Three other time words are common: *nengen* ('earlier today'), *aring* ('later today') and *ináí* ('now, in the near future').

SPECIFIC LOCATION AND TIME

Location and time words behave similarly in that they are each a closed or limited class, not nouns or verbs, and can occur alone or as part of a phrase which specifies more exactly what is meant. They can be followed by a relater plus a noun and they can follow a noun to modify it.

Relater plus noun:

munang ('down coast') becomes *munang i rum* ('down coast at the house')

latiu ('tomorrow') becomes *latiu i Bung Lim* ('tomorrow on/which is Friday')

Following a noun and modifying it:

rum munang 'that house down coast'

Bung Lim latiu 'the next Friday'

When using the terms *nengen* ('earlier today') and *aring* ('later today'), the boundary seems to be nighttime. So one can say *nengen i libung* ('last night') or *aring i libung* ('later tonight'), but any time period earlier or later must use *nabung* ('yesterday') or *latiu* ('tomorrow').

Location and time words can also occur immediately following the verbs *ur* ('to') and *til* ('from'). With time words, this changes the meaning to include all the time between then and now.

tungu ('previously') becomes *til tungu* ('since previously, ever since that time before')
namur ('later') becomes *ur namur* ('going on into the future')

DIFFERENCES

As previously mentioned, location words have two forms each, a long and a short form. Time words only have one form. Location words can also occur following a prefixed relater. The most indefinite of these relaters (*ala*) can also occur with one time word, *hirá* ('long ago') to produce *ala hirá* (or more commonly, *alhirá*) to indicate the very distant past. No other time words occur with these relaters.

NUMBERS, HOW MANY

Learning how to count in Sursurunga is easy, and learning how to speak using numbers is not difficult, but describing the process grammatically gets complicated. Sursurunga makes use of the decimal system and has words for 'one' through '10' plus a word for 'hundred' and a borrowed term for 'thousand'.

1	<i>tikái, kes</i>	7	<i>hit</i>
2	<i>ru</i>	8	<i>wal</i>
3	<i>tul</i>	9	<i>siu</i>
4	<i>hat</i>	10	<i>sángul</i>
5	<i>lim</i>	100	<i>mar</i>
6	<i>won</i>	1000	<i>arip</i>

For counting numbers higher than 10 and for expressing numbers in speech, Sursurungas make use of embedded clauses and phrases. The foundation of all this is simply a minimal clause, a pronoun plus a verb expressing number

a ('it') plus *ru* ('two') becomes *aru* ('two, it is two')

Sursurungas prefer to write this kind of combination as a single word, but we know this is technically a clause because any pronoun can be used preceding the number verb.

<i>ák ru</i>	'it became two'
<i>na ru</i>	'there will be two'

The verbs for 1 and 10 (*kes*, *sángul*) do not always make use of the pronoun.

sángul á kálámul ('10 men', no pronoun), but *ák sángul* ('they are now 10 in number')

To form a number higher than 10, *sángul* is added and linked by either *á* or *i*.

aru i sángul '20'

If a number other than an even decade is needed, then *mai* ('with') plus the pronoun and number verb combination is added.

aru i sángul mai aru '22'

The terms for hundred and thousand operate in the same way, and a 4-digit number produces quite a long utterance.

aru i arip mai aru i mar mai aru i sángul mai aru ‘2222’

All of this can precede a noun which is linked to it by either *á* or *i*.

aru i sángul á kálámul ‘20 men/people’

Particles can intervene or follow.

aru i sángul sár á kálámul ‘only 20 men/people’

aru i sángul á kálámul má ‘20 people now, the number of people has reached 20’

When actually counting, the pronoun is not used, so *ru*, *tul*, *hat* (‘2, 3, 4’) and so forth. And for the number ‘one’, *tikái* is used when counting instead of *kes*.

PHRASES & CLAUSES, PUTTING WORDS TOGETHER

Many things that English speakers do with phrases, Sursurungas do with clauses. These are usually fairly short and are often embedded within each other.

SHOWING POSSESSION

Sursurungas have several ways available to them to speak about who possesses something. As mentioned above in the section on nouns, body parts and kinship terms are mostly inalienably possessed, that is, one does not usually speak about a hand or a brother without an indication of whose hand or whose brother. They are, except in very special circumstances, always possessed by someone, and this is shown by a suffix on the noun for singular or the appropriate pronoun immediately following the noun stem for non-singular.

Singular:

lima-ng ‘my hand’
tua-ng ‘my brother’

Non-singular:

lim git ‘our hands’
tuá git ‘our brother’

Other things like a person’s house or garden or yam, even though they are also owned by someone, are not inalienably possessed in the Sursurunga language. In these cases, special possessive pronouns precede the noun to show whose it is.

kak rum ‘my house’
kam pokon ‘your garden’
ak inbul ‘my yam for eating’

For a fuller description of these, see the section “Showing possession using pronouns” under Pronouns.

Yet another way is to use the particle *si* (‘belonging to’). This is typically used when a third person is spoken about.

<i>rum si tata</i>	literally, ‘house of Daddy’, so ‘Daddy’s house’
<i>rum si Kori</i>	literally, ‘house of Kory’, so ‘Kory’s house’

Still another way is to combine a possessive pronoun plus the noun and add a proper name linked by a relater.

<i>kán rum ái Kori</i>	literally, ‘his house Kory’, so ‘Kory’s house’
------------------------	--

NOUN PHRASES

In Sursurunga as in English, a noun can occur by itself, as ‘house’. But if we want to say ‘large house’, in Sursurunga this is said *rum a pakta*. This is a phrase, but it has a clause in it. This noun phrase consists of the head noun *rum* (‘house’) plus a following descriptive which is expressed by a minimal clause *a pakta* (‘it is large’, a pronoun plus a verb). This phrase can also include things like ‘this’ (*rum minái*) or ‘that’ (*rum erei*) or even a location (*rum munang*, ‘house down coast’). What job the noun phrase is doing in the clause or sentence is signaled by a relater (*á, ái, i*) at the beginning of the phrase. Noun phrases can be marked as the topic or the subject or the direct object.

VERB PHRASES

A verb can occur by itself following a subject pronoun or as part of a serial verb combination. Verbs can also have several modifiers as part of a larger phrase. Some modifiers occur preceding the verb, others following it, and at least one (*má*) can occur in either place. In the second sentence of the example for the verb *ininbuk* (‘limp’), there are five modifiers in the verb phrase, *tu kálik lu ininbuk sang ngorer* (literally, ‘just slowly habitually limping indeed like that’). More common is only one or two modifiers.

PREPOSITIONAL PHRASES

This type of phrase typically begins with a preposition which is then followed by a noun or another phrase or even a clause. The description above of using the particle *si* to show possession is an example of this type of phrase.

PUTTING PHRASES TOGETHER

Sursurunga is primarily a topic-comment language, so one announces a topic, then makes a comment about it. The topic is typically expressed in a noun phrase which can of course contain a clause or two and be quite complex. It can occur either preceding or following the comment, depending on the focus the speaker wants to give it, and typically occurs with a particle preceding the noun phrase (*ái, á, i*).

The comment part is typically a clause, at minimum a pronoun plus a verb, but these also can be quite complex with modifiers between the pronoun and the verb, and particles following.

A very simple example is a topic plus a comment.

ái Adam ('Adam', a person) plus
a boptin ('he is sleeping'), so
Ái Adam a boptin, or a boptin ái Adam. ('Adam is sleeping.')

The dictionary entries are filled with more complex examples of this.

SENTENCES, PUTTING CLAUSES TOGETHER

In Sursurunga, there can be many clauses in just one sentence. When telling a story, it is common to have minimal or very short clauses one right after the other, and this helps to keep moving the story along. Clauses can be linked with *má* ('and') or other conjunctions, or not linked. Normally all but the initial clause will make use of the sequential pronoun forms.

Dependent clauses such as those expressing 'if' or 'when' can occur preceding or following the independent clause they modify. The norm is to precede, but a following dependent clause is allowed, particularly when used as an afterthought or clarification.

Again, the dictionary entries show numerous examples of the kinds of sentences in Sursurunga. Here are just a few examples of sentence types used in Sursurunga.

Simple declarative (statement)

Bun di lu parai ngo kán man ái Káláu
dove they habitually say that his bird - God
'The dove, they say that it is God's bird.'

Question (starting with a question word)

Be nana, tu roho masak una sawi?
question mother merely greens alone you-will cook
'Is it true, mother, it's greens only you'll be cooking?'

Question (ending with a question word)

Rakrakai káián Tanián a Pilpil a tangan gam má gamá ruruna, be?
power his Holy Spirit it help you-many and you-result believe question
'The power of the Holy Spirit helped you and you believed, right?'

Compound (two statements or questions)

Una so tilatung má iau tilanang má gitara arbana ami
You-will exit from-there and me from-downcoast and we2-will meet-up up-in

rákrák.

new-garden

‘You will come from there and me from downcoast and we will meet up in the garden.’

Ngádáh, u han suri long tekesá him ngo u tu saliu bia?
 what you go purpose do some-one work or you merely stroll nothing
 ‘What, you went to do a (particular) job or you were just strolling aimlessly?’

Contrafactual (unexpected)

Lamas káp a tini mon i rákán, mái sár lamas er a ararpásáng.
 coconut not it know has - its-branch and-it only coconut that it branch
 ‘Coconut trees do not have branches, but that coconut has branched.’

Conditional (one thing depending on another thing)

Má ngo kápte gima han saras pasi mai namnam, ki na mat sur
 and if not we-would go rescue get-him with food then he-would die for
án te.
 his-food some
 ‘And if we had not rescued him with food, then he would have died for (lack of) his food.’

DISCOURSE, TALKING LONGER

Sursurunga narratives or stories can range from just a few sentences to a very long discourse. Short clauses in either long or short sentences keep things moving along. The use of sequential pronouns is extensive.

In hortatory discourse such as sermons or attempts at convincing others, there is more use of the basic pronouns, both realis and irrealis, and often the use of inclusive pronouns and kinship terms to draw the listener in and encourage participation or change.

When giving a description of something, basic realis pronouns are common and often the use of *lu* (‘habitually’) to describe habits or ways of life. Many of the dictionary entries for birds, fish, insects, and other things have descriptions in them that illustrate this.

IDIOMS, SPECIAL COMBINATIONS

In this dictionary, we have considered an idiom to be an expression containing two or more words including two or more parts of speech which result in a non-literal meaning. The actual meaning of an idiom cannot be understood from the meaning of each individual word if taken literally. When we say in English that “it’s raining cats and dogs”, we do not mean that cats and dogs are falling out of the sky, but that there is a great amount of rain, usually a strong hard rain.

Like all languages, Sursurunga has many interesting and colourful idioms ranging from the almost literal, as *kis i lalin* (literally ‘sit underneath’, meaning ‘be under the authority of another’), to the wildly improbable, as *káik uri bál* (literally ‘vomit into his stomach’, meaning ‘pass on traditional knowledge from one generation to the next’). This kind of idiom is indicated as such in the part of speech section of its entry.

In addition, many serial verbs mean something a bit different than the literal translation of their parts, as *sus pasi* (literally ‘suckle get, get from sucking at the breast’, meaning ‘imitate or follow the ways of one’s parents’), and *hutngin tur* (literally ‘newly standing’, meaning ‘young people, younger generation’).

A list of the most interesting idioms is included in the lists of semantic categories toward the end of this dictionary.

ABBREVIATIONS & OTHER HELPS IN USING THIS DICTIONARY

Here are the parts of speech used in this dictionary and some other terms as well as a little about what they mean.

Adjective	An adjective is a word that describes a noun or states a characteristic about it, such as “red truck”. In describing Sursurunga, we have used the term “modifier” instead of “adjective”.
Alienable noun	An alienable noun is one which can be talked about without having to say who or what it belongs to (<i>kon, bál, lamrut</i>). See: inalienable noun.
Antonym	Antonyms are words that have meanings opposite to each other, as <i>mas</i> (‘full’) and <i>matpám</i> (‘hungry’).
Clause	This refers to a group of words that have both a subject and a verb, so someone or something that is described or does an action. In Sursurunga, this can be as little as a pronoun plus a verb (<i>a siusiu</i>) or it can contain long phrases for both the subject and the verb.
Conjunction	This part of speech links one word or one part of what you’re saying to another (<i>má, ngo, ki</i>).
Direct Object	This term is used of the person or thing that something, usually an action, happens to. The direct object is usually a noun, noun phrase, or pronoun and it occurs following a verb (<i>ái Kori a up Adam, iau sawi kaukau</i>).
Dyadic term	This is the form of an inalienable noun that you say when you are indicating what relationship two or more people are to each other. It must always occur with a pronoun (<i>diar tinán, ditul káwán, dihat káwáliklik</i>).
First person	This is used to refer to a person speaking about himself or about a group of which he is a part. English and Sursurunga equivalents are: I/me <i>iau</i> we <i>gitar, gitul, githat, git, giur, gimtul, gimhat, gim</i>

Free pronoun	A free pronoun is one that can occur alone without a verb following it. Free pronouns are used to emphasize, as in <i>iau iau parai ngorer tungu</i> (literally, ‘me I said like that previously’, meaning ‘me, I said that before’).
Homonym	Homonyms are two or more words that sound exactly alike but have different meanings. In English, the word “light” can refer to the brightness the sun provides, or to something which is not heavy. In Sursurunga, <i>bau</i> can mean ‘closed, sealed’ but also ‘stupid, foolish’. In this dictionary, each homonym has its own entry which is numbered, and homonym numbers are always indicated by a small lowered number immediately following the keyword.
Idiom	An idiom is an expression whose actual meaning is different than what it looks like if you use the literal meaning of each word, as <i>damdam lim</i> (literally ‘licking hand’, meaning ‘insufficient food’) and <i>soi nitán</i> (literally ‘spear his liver’, meaning ‘cause great sorrow’).
Inalienable noun	An inalienable noun is one for which you must include the part that shows who or what it belongs to (<i>tuang, matam, lalin</i>). See: alienable noun.
Indirect Object	This term is used of the person or thing that is helped by or receives another thing. In Sursurunga, this is expressed by <i>si</i> (‘to, for’) plus a noun or non-singular pronoun, or by special singular pronouns.
Intransitive verb	An intransitive verb is the kind of verb that does not require a direct object. It is used to describe someone or something, or to say an action that the subject is doing (<i>mirik, siusiu</i>).
Irealis	This refers to actions or states that have not yet occurred, typically future tense in English but including the ideas of ‘might, should, potentially, hypothetically’.
Irregular verb	An irregular verb is a kind of transitive verb that has two forms, but where knowing one form will not help you predict the other.
Location	This refers to words or phrases that show where you are talking about (<i>muda, iatung</i>).
Modifier	This kind of word describes something in more detail and always occurs with another word like a noun or a verb (<i>dolon kálámul, kálik lu hanhan</i>).
Non-singular	English pronouns have only two distinctions for number, that is, how many people or things are being spoken about. Sursurunga has five distinctions as shown in the chart below. Four of those are used to express more than one person or thing. Plural is only one of those four. All the forms for expressing more than one are in this category called non-singular.

English	Sursurunga	
Singular (1)	Singular (1)	Singular
Plural (more than 1)	Dual (2)	Non-singular
	Trial (3, a few)	
	Quadral (4, several)	
	Plural (more than 4, many)	

- Noun** This kind of word is the name of something or someone (*rum, dan, Iesu*).
- Number verb** This is a kind of intransitive verb that expresses a number (*ru, mar*).
- Particle** A particle is a word that has a grammatical function but does not belong to any other part of speech. Particles are used to change meaning or add flair (*apong, sár*).
- Phrase** This refers to two or more words that belong together, that describe something or someone (*tan teten páu imuni* ‘bunches of nuts up there’, *kesi kálámul án tám tuar sang* ‘person of hypocrisy indeed’), or describe an action (*kálik lu hanhan* ‘going slowly’), and that can be replaced by a single word. This is different from a clause because it does not need a subject or a verb, but in Sursurunga many descriptive phrases have clauses in them (*kálámul a dol*, literally ‘man he is long’, meaning ‘tall man’).
- Possessive** This shows that something or someone belongs to another, as in the English “my house” or “his mother”.
- Prefix** A prefix is a small bit added to the beginning of a word to give it a slightly different meaning. In Sursurunga, the prefix *ara-* attached to a kinship term indicates a group of people who are related to each other in the same way, so *tuán* (‘his brother’) with the prefix *ara-* on it becomes *aratuán* (‘group who are brothers’).
- Preposition** A preposition is a word that relates another word or phrase to the rest of the clause or sentence. They are often used to show things like possession, location or time. Common English prepositions include “of, in, on”.
- Pronoun** A pronoun is a word that is used instead of using a noun. Usually it is clear who or what it refers to (*gimtul, iáu, koner*).
- Realis** This refers to actions or states that are real, typically past and present tense in English.
- Result** This refers to a thing that happens because of something else, as “she fell and broke her arm”. See also Sequential.
- Second person** This is used to refer to the person or people one is talking to, the addressee.

English and Sursurunga equivalents are:

you (1) *u, iáu*
 you (group) *gaur: gamtul, gamhat, gam*

Sentence	This term refers to one or more clauses which can stand alone to say something, or which are part of a longer speech, conversation or story.
Sequential	This refers to something that happens right after another thing, as “he stood up and <u>walked along the beach</u> ”. See also Result.
Serial verb	This means two or more verbs which occur right after each other (<i>tola páptai</i> literally ‘seize attach’ meaning ‘catch and hold’, <i>pán arsuar mai</i> , literally ‘awaken face-to-face with’ meaning ‘wake up to, meet up with’).
Stem	This term is used for the part of a word that carries the main meaning, and that is added to with a pronoun or a prefix or suffix. Kinship terms and body parts add non-singular pronouns to the noun stem to show possession (<i>mám gitar, lim ditul</i>). Verbs add suffixes to the verb stem to show that the direct object is a noun phrase or a third person singular object (<i>hul-i, mák-ái</i>).
Subject	This term is used of the person or thing that is doing an action or is being described. This is usually a noun, noun phrase, or pronoun and it occurs with a verb (<i>iaú siusiu, a boptin ái kauh, rum erei na pur</i>).
Suffix	A suffix is a small bit added to the end of a word to give it a slightly different meaning. In Sursurunga, the suffix <i>-a</i> added to a pronoun indicates that the action has not yet happened, so <i>gitar siusiu</i> (‘we two are swimming’) becomes <i>gitar-a siusiu</i> (‘we two are going to swim’).
Syllable	A syllable is the smallest part of a word that can be said alone. Many words have only one syllable (<i>mat, so</i>). An example of a word with two syllables is <i>mat-pám</i> , and one with three syllables is <i>si-bor-bor</i> .
Syncopated verb	In Sursurunga, this is a kind of transitive verb where one form of the verb is shortened by omitting or dropping a letter from the middle of the word and adding <i>-i</i> to the end to make the other form of the verb (<i>susuk/suski</i>).
Synonym	Synonyms are words that mean the same thing or something similar to each other, as <i>banrai</i> and <i>gunrai</i> both mean to ‘shake or move something back and forth’.
Third person	This is used by one person speaking to another person about someone else, a third person or a group which that someone else is a part of. English and Sursurunga equivalents are: <p>he, she, it <i>a, ái</i> they <i>diar, ditul, dihat, di</i></p>

Time	This refers to words or phrases that show the time you are speaking about (<i>latiu, iraru i Bung Lim</i>).
Transitive verb	A transitive verb is the kind of verb that requires a direct object, so it speaks of action being done to someone or something. In Sursurunga, these verbs end in <i>-i</i> or are followed by <i>on</i> (<i>sawi, hustap on</i>).
Variant	A variant is another way of saying the same word. Sometimes people in another area of Sursurunga pronounce a word slightly differently than you do, and sometimes it's just another way to say it that is accepted by everyone.
Verb	This kind of word tells about doing an action or describes something (<i>siusiu, ubi, mirik, dol</i>).
Verbal noun	This is a small class or group of verbs that end in a vowel plus <i>n</i> , so they look like inalienable nouns and modifiers. Most can be used as nouns or as modifiers as well as verbs, and some can be used in all three ways.
Vocative	This means that a word, often a kinship term, is used instead of a person's name when speaking to that person (<i>tuang, tata</i>).

When you see three dots between two words like this: ..., it indicates that some words are left out. This is used to show several things.

- A discontinuous combination that together mean one thing, as *ai...ái* ('where') or *ngádáh... ngoi* ('how').
- A combination that never occurs by itself but where something is always added on, as *kán liu a kis i...* (literally 'his life sits on...' meaning 'he is devoted to...').
- A combination where one person says the first part and a different person responds with the second part, as *lame...pate* ('story introduction').
- A gap in an example taken from a Sursurunga story or from the New Testament where what is left out just makes the example longer without being relevant to it.

Cross references list other keywords that are related to the keyword you are looking at. This includes such things as:

- Other words that come from the same root or stem
- Intransitive forms or counterparts of transitive verbs, and vice-versa
- Other terms expressing the same kinship relationship
- Other forms of location words with the same meaning
- Other forms of the same prefix or suffix that do the same thing

- Generic or general terms for specific birds, fish, vines, etc, and vice-versa

Using cross references

In entries where the keyword is more than one word,

- No cross references are listed if all words appear in the exact same form in their own entries, as the entry for *kurtángsin láklák* will have no cross references because each of those words has its own entry where the keyword is in the exact same form as they appear in this entry.
- Cross references are listed for words which do not appear in the exact same form, as the entry for *mák pasi* will have a cross reference to *mákái*.
- Cross references are listed for words which have a homonym, a word that sounds the same as another word but has a different meaning, so the entry for *mák pasi* will have a cross reference to *pasi*₁.

Sursurunga - English

a₁

Kán him: pronoun

Sálán: third person singular (basic, realis subject)

Tok Pisin: em

Mákái mul: **ái, ák, ákte, án₂, kán, na, nák**

a₂

Kán him: particle

Sálán: belonging to

Worwor talas: This is a rarely used particle indicating exclusivity.

Tohtohpas: **Má mátán dan a Iakop iatung i pokon er.** *The well where only Jacob drew water, or Jacob's exclusive well, was there in that place.*

Arwat mai: **si₁**

a₋₃

Sálán: prefix indicating cause and transitivity change

Worwor talas: This prefix has three forms (**a-**, **o-**, **ta-**) which make intransitive verbs into causatives and thus transitive. Although most verbs containing **o** as their vowel are causativized using **a-**, there are a few that rely on vowel harmony, as **bop** (lie down) and **obop/oboi** (put something down). The **ta-** form occurs on certain other verbs, but this is not a predictable class. An example is **ráp** (torn), **tarápái** (tear something) The **a-** form occurs elsewhere and produces the largest group of causative verbs.

Mákái mul: **o-, ta-**

a₋₄

Sálán: locative marker prefix

Worwor talas: This prefix indicates that the general location or direction is known but a specific place is more nebulous. It often implies movement, i.e. the implication of **adi** in the first example is movement down along the ground which contrasts with **ida** which implies the normal and constant habitation of fish is out in the sea. To indicate motion, i.e. following **ur** (to) or **til** (from), it can precede both short and long forms of direction words. To identify a location only, it can only precede short forms.

Tohtohpas: **Bos rokoi má bos toltolom man tili armongoh turán tan táit di káukáu adi bim mái rung di sehel mai bál di má tan táit di liu ida i lontas, bos kálámul di arwat suri olas pas**

di no. (Iak 3.7) The wild animals and various kinds of birds from the sky together with things that crawl down along the ground and those one who slither with their stomachs and things that live out in the sea, people are able to tame them all.

Tohtohpas: **Di parai singing ngo ina lu lahau má til main i torahin malar, pasi er i Tagur ina márian má til main uranang i kak hutngin malar.** *They said to me that I should move house from here in the old village, resulting in on Saturday I will prepare/move from here down to my new village.*

Mákái mul: **ala-, i₁, ia-, ma-**

-a₅

Sálán: suffix indicating irrealis

Worwor talas: This suffix occurs on non-singular subject pronouns. It expresses future tense as well as things like 'can, may, might, could, should, hypothetically'.

Tohtohpas: **Tuang, latiu gitara han urami kak rákrák. Una so tilatung má iau tilanang má gitara arbana ami rákrák.** *My brother, tomorrow you and I will go up to my new garden. You should leave from there (your village) and me from down coast (my village) and we two will meet up in the garden.*

Tohtohpas: **Ái nana a parai si Limán ngo diara monmon ái kauh má nák han urami bos nák beleu te roho uri namnam aring i rahrah.** *Mommy said to Limán that she and the baby boy should/would/will stay at home and she (Mommy) would go to the bush and pick greens for a meal later in the afternoon.*

Tohtohpas: **Kalilik, ngo gama longrai te worwor ngo ái rung er di han ur Lihir di kong mai mon, koion á para sarai. Gama káp bitbit sara keleh.** *Guys, if you hear some talk that those who went to Lihir drowned with their canoe, don't spread it around. You might be spreading around lies.*

Mákái mul: **na, gitara, gitula, githata, gita, giura, gimtula, gimhata, gima, gaura, gamtula, gamhata, gama, diara, ditula, dihata, da₁**

ababah kalar / ababah kári

Mákái: ababhah kalar/ababhah kári

abahang

Kán him: transitive verb taking **on**

Sálán: **boh kári;** cover; surround

Keskeskes: ‘cause to be covered, hidden, cloudy’

Tohtohpas: **Sahwán lala kámnah a abahang i pokon úng kuron.** *The smoke of a large fire is covering the place and it's become dark.*

Mákái mul: **bahang₁**

abahbah

Kán him: transitive verb taking **on**

Sálán: **apákpák on;** shade; protect from sun or rain; hide

Keskeskes: ‘cause to be shielded’

Worwor talas: This word rarely occurs alone, but typically as the non-final member of a serial verb.

Mákái mul: **abahbah kalar/abahbah kári, bahbah, kápán abahbah**

abahbah kalar / abahbah kári

Utngi mul: **ababah kalar/ababah kári**

Kán him: transitive serial verb

Sálán: **tur i arliih káián turam suri tángni ngo suri panpan kári;** defend; protect

Keskeskes: ‘cause to be shielded and blocked’

Worwor talas: This is to be on another person's side to defend, help and protect him.

Tohtohpas: **I pákánbung gim kis tiklik main i bim, iau lu kebeptha di mai kam tilik rakrakai er u tari singing. Iau ababah kalar di má kápte kes tili di a rong...** (Ioa 17.12) *While we were living together here on earth, I cared well for them with that great power of yours you gave to me. I protected them and not one of them is lost...*

Tohtohpas: **Gamate mur arwat pasi kak worwor erei, má ngorer á iau ina ababah kalar gam i pákánbung án rogorogo.** (Apa 3.10) *You have followed fulfilling that talk of mine, and therefore me I will protect you during the time of trouble/tribulation.*

Mákái mul: **bahbah, kalar/kári**

abahbah kári

Mákái: **abahbah kalar/abahbah kári**

abau / abawi

Kán him: transitive verb

Sálán: incapacitate

Keskeskes: ‘cause to be stupid’

Worwor talas: This is the idea of incapacitating by causing confusion or causing the inability to think clearly.

Tohtohpas: **Ngo kes kápte mánán i ngin i dan rakrakai mák nem suri na tohoi, ki dák parai singin ngo,** “Dan erei u nem i nginmi, na abau iáu má unák ngulngul.” *If someone is not experienced in drinking strong water (beer, liquor) and wants to try it, then they will say to him, “That drink you want to drink, it will incapacitate you and you will be acting crazy.”*

Mákái mul: **bau₂**

abawi

Mákái: **abau/abawi**

abálbál pas-i

Kán him: transitive serial verb

Sálán: **amatau i bál; agas pasi hol;** soothe; persuade; win over; convince

Keskeskes: ‘cause to be soothed’

Tohtohpas: **Kalik ngo a togor mák han alar kákán mái mánán, ki tekes ngo a han mák totor pasi mam te lain worwor, má namur kalik erei úng kaleng sur diar mokson, kálámul erei a abálbál pasi kalik úng kaleng.** *A child who is angry and goes away from his father and mother, then someone goes and calmed/changed his mind with some good talk, and later that child returns to them two married couple, that man has soothed that child he returned.*

Arwat mai: **abálbálái**

Mákái mul: **bálbál, pasi₁**

abálbál-ái

Kán him: transitive verb

Sálán: **amatau i bál;** soothe; comfort; placate

Keskeskes: ‘cause to be soothed’

Tok Pisin: toktok gut long en

Worwor talas: This particularly connotes ministering to one's spirit or emotions, comforting a crying baby, calming an angry person.

Tohtohpas: **Kapate wor pakta, a tu kálik lu worwor ngoromin a abálbálái támdák er na káp mák ubi...** *He did not speak loudly, he just spoke softly like this to calm the torchman so he wouldn't hurt him...*

Arwat mai: **abálbál pasi, agáwár, akodong, amatau, amatau i bál, amoloh, arihrihái**

Lite alari: **bálbálni**

Mákái mul: **arabálbál, bálbál₁**

abálsa-i

Utngi mul: **apálsai**

Kán him: transitive verb

Sálán: remind

Keskeskes: 'cause to recall or remember'

Tohtohpas: *Gítara abálsai kán hol suri nák hol páptai. Let's you and I remind his thinking so he will not forget.*

Arwat mai: **apislai**

Mákái mul: **bálsai**

abánbán-ái

Kán him: transitive verb

Sálán: lighten

Keskeskes: 'cause to be lighter in weight'

Tohtohpas: *Kauh, a lala marán á long u kipi. Suri abánbánái kam kipkip, una long pala te long má nák tu is má sár una kipi. Son, you are carrying too many taros. To lighten your load, you should take off some taros and then just carry only a few.*

Mákái mul: **bánbán**

abát-ái₁

Kán him: transitive verb

Sálán: **longoi ák mádák; alumái i dan;** moisten; dampen

Tohtohpas: *Una abátái sepen kaen er anang i dan má giták salsi kápán páplun mai, a lala málmálas. Dampen that bit of cloth down in the river and let's rub his body with it, he is very feverish.*

abát-ái₂

Kán him: transitive verb

Sálán: **asálái; orkoi;** force another to hear something he does not want to hear

Tohtohpas: *Koion á abátái kálámul er mai tan holhol bia ngorer. A matai ngo na longrai. Don't force that man to listen to that useless thinking like that. He does not want to hear it.*

Mákái mul: **tut abátái**

abelbelken

Kán him: transitive verb taking **on**

Sálán: **lain ololoh;** care well for; provide well for
Keskeskes: 'cause to be cared for'

Tohtohpas: *Ái Káláu a abelbelken i git mai tan táit a asosah i git mai ngorer i namnam má rakrakai má tan táit ák ga i git. God cares well for us with the things he provides us with like food and strength and things that sustain us.*

Mákái mul: **belbelken**

abengna-i

Kán him: transitive verb

Sálán: **urtarang a porta i kálámul má ák**

ngulngul; affect mentally; mess up

Keskeskes: 'cause to be crazy'

Worwor talas: This condition is caused by an **urtarang** (evil spirit) possessing a person.

Tohtohpas: *Ái Tolo a abengnai á urtarang ki ák ngulngul má tangrai bos. Kápate talas i on suri táit a longoi ngo ai a láklák ái. An evil spirit mentally affected Tolo then he was acting crazy all over the jungle. His body/mind was not clear about what he was doing or where he was going.*

Mákái mul: **bengbeng**

abik-i

Kán him: transitive verb

Sálán: **oboi táit ák bopbop mai risán;** lean something

Keskeskes: 'cause to lean'

Tohtohpas: *Ngo iau oboi takup ák bopbop mai risán, ki iau abiki takup. If I place a canoe and it is lying on its side, then I have leaned the canoe.*

Mákái mul: **bik**

abilbilingna-i

Kán him: transitive verb

Sálán: **tari rumrum singin kálámul; long sáksáknai;** humiliate; treat shamefully; shame; persecute; ruin; impoverish

Keskeskes: 'cause to be harmed or in need'

Worwor talas: This word can also occur as an **on** verb with the same meaning rather than being suffixed by **nai**, as in **abilbiling on**. It includes the ideas of treating shamefully, shaming someone by doing something, speaking badly about, beating, killing, swearing at, so both physical and emotional harm. This is probably the best term for 'humiliate' and for 'persecute' in the Biblical sense. This is a stronger term than **aramikmik**. For differentiation of the terms meaning to shame or embarrass another, see **arumrumái**.

Tohtohpas: *Ái tám wah di lala ubi suri a wah. Tan kalilik di lala abilbilingnai sang i pákánbung di ubi má onin ák lala áslai rumrum i mátán matananu. The sorcerer they really beat up because he sorcerized. The guys greatly harmed him when they beat him and now he is really feeling shame in the eyes of the people.*

Arwat mai: **arumrumái, ásgilái**

Mákái mul: **bilbiling**

abis

Kán him: intransitive verb

Sálán: **apsai kanus tiklik mai bát;** spit with a spraying effect

Tohtohpas: **I polgon bang tan kálámul ngo di lu mama ki dik lu abis sara ami bang. Di lu ap sai teken mama.** Inside the men's house people when they chew betel nut then they spit scattering all over the men's house. They spit out the betel nut leavings.

Arwat mai: **apsai, kanus/kansi**

Mákái mul: **arabis**

abitbit-ái

Kán him: transitive verb

Sálán: **para timani; lain atintini; pukpuksa;** instruct; storytell

Keskeskes: 'cause to be told'

Tohtohpas: **Kalik ngo a lu lain taram i māmán mái kákán, a káplabin ngo ái kákán mái māmán diar lain atintini.** A ngoro diar lain **abitbitái sang.** A child who obeys well his mother and father; it is because his father and mother taught him well. It is like they really instructed him well.

Mákái mul: **bitái**

abongbong-oi

Kán him: transitive verb

Sálán: **atuntunái; asengsengei i iátin kámnah;** reheat; sear

Keskeskes: 'cause to be dry'

Tohtohpas: **Iau abongbongoi kaukau til nabung amuni iátin kahlár án kámnah, má a tuan lain bongbong.** I reheated the sweet potato from yesterday on top of the fire coals, and it is really nicely well done.

Tohtohpas: **Tan wák di abongbongoi tara inbul er di sihi suri ák bongbong ngo ák sengseng, má namur dik iohoi suri ák lain pim.** The women seared the big yams they peeled so they would be dry, and afterwards/after then they mumed them so they would be nicely cooked.

Arwat mai: **atuntunái**

Mákái mul: **bongbong,**

abobpop-oi

Kán him: transitive verb

Sálán: lay down; put down

Keskeskes: 'cause to be lying down/prone'

Tohtohpas: **Una abobpopoi kalik er ami rum ná k lain boptin.** Lay that child down in the house so he will sleep well.

Arwat mai: **pul oboi**

Mákái mul: **bobpop**

abulat

Kán him: transitive verb

Sálán: frighten

Keskeskes: 'cause to be afraid'

Mákái mul: **bulat**

abul-ái

Kán him: transitive verb

Sálán: dull

Keskeskes: 'cause to be dull'

Tohtohpas: **Iakte ángsi kak is, koion una abulái mul.** I have sharpened my knife, don't you dull it again.

Mákái mul: **bul,**

abulbul

Kán him: intransitive verb

Sálán: **káptábun á taram;** disobedient; uncooperative; rebellious; sinful

Tok Pisin: bikhet

Worwor talas: This word seems to imply a pattern of not obeying, being uncooperative, doing bad things. It is stronger than **kulkulut** (refuse). Apparently it is also appropriate for a person of higher rank to **abulbul** against a person of lower rank, meaning not grant their petition.

Tohtohpas: **I bung erei, gam lu murmur i sápkín ninsin naul matmatngan pokon, má gam lu taram singin koner a kátlán i bos sápkín tanián iamuni armongoh, má ái má onin a lu kátlán i rung er di abulbul i Káláu.** (Epe 2.2) At that time, you followed the evil behaviours/ways of the world, and you obeyed that one who rules evil spirits up in the air, and he today rules those who are disobedient to God.

Arwat mai: **angangel, kulut, laklak i bál, ngákngák, piasar ngak, tánlak**

Mákái mul: **tám abulbul**

abunbun-ái

Kán him: transitive verb

Sálán: **amá t ut on ngo na hiru;** frighten; terrify

Keskeskes: 'cause to be afraid or anxious'

Tohtohpas: **Kálámul a mangan suri kis i mon ur Námátánai. Til tungu kápate lu kis be i mon. Mái sár ngo tan kálámul di abunbunái mai parai te matngan worwor er suri taun ngádáh na tapam hut singin, má ngorer káp má a te han i mon.** A man was determined to sit/travel in a canoe to Namatanai. He had never been in a canoe before. However when people

frightened him with saying some of the kinds of talk about what problems might happen to him, and so he did not go in the canoe.

Arwat mai: **amatmatai**
Mákái mul: **bunbun₁**

adah

Kán him: alienable noun
Sálán: **ráin**; rain (generic term)
Tok Pisin: ren
Worwor talas: This is an old word for rain, replaced in the last few decades by **ráin**, but it is coming back into use more recently.
Arwat mai: **ráin**

adik-ái

Kán him: transitive verb
Sálán: **atumran on**; confirm; strengthen
Keskeskes: ‘cause to be strong’
Tohtohpas: **Iau adikái kak arkabat mam turang mai kesá bor.** *I confirmed my contract with my friend with a pig.*
Arwat mai: **arakrakai, atumran**
Mákái mul: **dik₂**

adikti

Kán him: transitive verb
Sálán 1) **longoi nák dik**; strengthen; tighten
Keskeskes: ‘cause to be tight’
Worwor talas: This word is only used as the final member of a serial verb construction.
Tohtohpas: **Lik, una kabat adikti á kam nok suri koion na rusrus.** *Daughter, you should tie strongly your broom so it will not fall apart.*
Mákái mul: **dik₂, tah dikti**
Sálán 2) **long arahi**; complete
Worwor talas: This is appropriate for fences, walls, houses.
Tohtohpas: **Kalilik di bat adikti kak rum ák rah i bat on.** *The guys completely walled my house the wall was finished.*
Arwat mai: **arahi**

adom-oi

Kán him: transitive verb
Sálán: sink; flood
Keskeskes: ‘cause to sink’
Worwor talas: One does this only to things or places, in contrast to **akongoi** which can be used of both sinking or flooding things and drowning people.
Tohtohpas: **Mái Bongrere a adomoi malar á Kámpurpur, má matananu di mat no.** *And Bongrere flooded the village of Kámpurpur, and*

the people all died.

Arwat mai: **akongoi**
Mákái mul: **dom**

adordor-oi

Kán him: transitive verb
Sálán: lubricate
Keskeskes: ‘cause to be slippery’
Tohtohpas: **Ái nana a tabar gim mai ereren kaukau má kápte te gemnai suri nák adordoroi kaukau minái.** *Mother fed us with dry sweet potato and there was no accompanying food so it would lubricate this sweet potato (to make it easier to swallow).*
Mákái mul: **dordor**

adosdos

Kán him: transitive verb
Sálán: strengthen
Keskeskes: ‘cause to be stiff, unbending’
Mákái mul: **adosdos pasi, dos₂**

adosdos pas-i

Kán him: transitive serial verb
Sálán 1) **tabar amasi; arakrakai on**; strengthen by feeding
Keskeskes: ‘cause to be strong’
Tohtohpas: **Kalilik di lala matpám, má pákánbung iau tabar di mai kesi sosopen rais má kesi sosopen roho, ki ding kipi rakrakai má dik arahi kándi him.** *A ngoro iau adosdos pasi kápán páplun i di.* *The kids were very hungry, and when I fed them with a saucepan of rice and a saucepan of greens, then they got strength and finished their work. It was like I strengthened them by feeding them.*
Sálán 2) sexually excite
Keskeskes: ‘cause to be stiff’
Worwor talas: This is an impolite term meaning to cause someone to have an erection.
Mákái mul: **dos₂**

adurwán

Kán him: transitive verb taking **on**
Sálán: dirty; defile; contaminate
Keskeskes: ‘cause to be dirty’
Tohtohpas: **Kámnah a lu long sáksáknai táit. Má kermen kálámul a ngorer mul. Gengen táit sár i kápán páplun kálámul, mái sár a apos tari sápkín tilami nárum i git má ák adurwán i kápán páplun.** *(Iak 3.6) Fire ruins things. And a person’s tongue is like that also. Just a small thing in a person’s body, but it reveals evil from*

inside our insides and it dirties the body.

Mákái mul: **dur**₁, **durwán**

aen

Kán him: alienable noun

Sálán: metal or something made from metal

Arwat mai: **baras**

aeran

Kán him: transitive verb taking **on**

Sálán: prepare

Keskeskes: ‘cause to be prepared’

Tohtohpas: **Gita aeran i kángit liu mainái suri**

kángit liu namur. *Let us prepare our lives here for our lives/living later (in the afterlife).*

Arwat mai: **aleget**

Mákái mul: **eran**

agam-i

Utngi mul: **akgami**

Kán him: transitive verb

Sálán: **akai**; hang

Worwor talas: Old talk. This is what the Japanese did during World War II with people who did not obey.

Tohtohpas: **Iau parai si di ngo, “Kalilik, táp tingnán amu erei gama akai má iamuni toros na káp ani i pap.” Má ngorer di agami táp tingnán namnam i toros.** *I said to them, “Guys, that basket of your food you should hang up on the post so a dog won’t eat it.” And so they hung the basket of food on the post.*

Arwat mai: **akai**

agas pas-i

Kán him: transitive serial verb

Sálán: cheer up; please; make happy

Keskeskes: ‘cause to be happy get’

Mákái mul: **agasi**

agas-i

Kán him: transitive verb

Sálán: **akuluknai**; make happy; please

Keskeskes: ‘cause to be happy’

Tok Pisin: amamasim

Tohtohpas: **Koion una agas di.** *Don’t please them, i.e. do not agree to their request.*

Tohtohpas: **Be, wa uk agasi má i koner ák laes mai sulu er u tari singin.** *Hey, you’ve really pleased that one he was happy with that laplap you gave to him.*

Mákái mul: **agas pasi, gas**₁, **para agasi**

agáwár

Kán him: transitive verb taking **on**

Sálán: cool off; calm down

Keskeskes: ‘cause to be cold’

Arwat mai: **abálbálái, arihriháí**

Mákái mul: **gáwár**

agengen

Kán him: transitive verb taking **on**

Sálán: **kipi tatalen ngorer i gengen, kápate aposoi ngo a pakta**; make small; humble oneself; belittle

Keskeskes: ‘cause to be small’

Worwor talas: This word is pronounced **a-gen-gen**.

Arwat mai: **akelgen**

Mákái mul: **agengen kalik on, agengen pasi, agengen tari, gengen, hol agengen**

agengen kalik on (?)

Kán him: idiom

Sálán: treating one like a child (?)

Keskeskes: ‘make small child (of) him’

Mákái mul: **on**₁

agengen pas-i

Kán him: transitive serial verb

Sálán: **rusan tari**; humble; submit; belittle

Keskeskes: ‘cause to be small’

Mákái mul: **pasi**₁

agengen tar-i

Kán him: transitive serial verb

Sálán: **rusan tari**; humble oneself

Keskeskes: ‘cause to be small and give’

Worwor talas: This might be an action done by an important person who does not stand on his position as such, but relates to common people.
Tohtohpas: **Ái Maria a rusan tari uri lalin ái kán pup. A agengen tari ngorer pasi kándiar mokson kiskis án kila a tu kuluk sár.** *Mary submitted herself to underneath her husband. She humbled herself like that resulting in their marriage was just good.*

agisgis-ái

Kán him: transitive verb

Sálán: **lala ubi; lala wor ur on**; damage; overcome; overpower

Keskeskes: ‘cause to be overcome’

Tohtohpas: **Kán wák ái Tolom kápate lu agengen tari uri lalin ái Tolom pasi nabung i kábungbung ái Tolom a lala wor uri kán wák mák lala ubi. A agisgisái sang.** *Tolom’s wife did not humble herself under Tolom resulting in yesterday morning Tolom confronted his wife and beat her severely. He overpowered her (did her a lot of damage).*

Arwat mai: **up/ubi**

Mákái mul: **gisi₁**

agokgok-oi

Kán him: transitive verb

Sálán: convulse

Keskeskes: ‘cause to writhe or convulse’

Tohtohpas: *Urtarang a lu agokgokoi kálámul ngo ákte porta on, má kálámul er ák lu pur uradi bim mák lu dikdikdik mák lu wakwak mul. An evil spirit causes a person to convulse when it has possessed him, and that person falls on to the ground and shakes and screams as well.*

Mákái mul: **gokgok**

agolgol-oi

Kán him: transitive verb

Sálán: **amalwai má nák malmu suri rapti**; move back and forth to loosen

Tohtohpas: *Toros erei di kakas mai a tuan rakrakai suri rapti. Ngo gam nem suri rapti, ki gama amalwai besang suri nák golgol. Ngo kápte gama agolgoloi, ki kápte sang gama arwat suri rapti. That post they dug in with it (put in place) it's very difficult to pull it out. If you want to pull it out, then you should first move it back and forth so it will be loose. If you do not loosen it, then you will definitely not be able to pull it out.*

Arwat mai: **malwai**

Mákái mul: **golgol**

agur kalar / agur kári

Kán him: transitive serial verb

Sálán: **punmai**; lie to protect or prevent something

Keskeskes: ‘lie block’

Tohtohpas: *Kán wák ái Puluk a táu mák punpunam i rum si Markebes kabin diar mokson arup. Má pákánbung ái Puluk a gálta Markebes sur kán wák, ái Markebes ák agur kári ami kán rum. Puluk's wife fled and hid in the house of Markebes because the two of them who were married fought. And when Puluk asked Markebes about his wife, Markebes lied to protect her in her house.*

Mákái mul: **agurái**

agur kári

Mákái: **agur kalar/agur kári**

agur pala-i

Kán him: transitive serial verb

Sálán: fend off with a lie

Keskeskes: ‘lie remove’

Tohtohpas: *Kalik a tang namurwa kákán ngo*

diar no diara han ur Námátánai, ái sár ngo ái kákán a parai singin ngo na han be anang i rum. Má pákánbung a agur palai uranang i rum, ki ák sangar i sa uri kar mák han uradi.

The child was crying following his father that both of them would go to Namatanai, but his father said to him that he (child) should go now down to the house. And when he fended him off down to the house, then he (father) quickly climbed into a vehicle and went upcoast (toward Namatanai).

Arwat mai: **mun palai**

Mákái mul: **agurái**

agur peksa-i

Kán him: transitive serial verb

Sálán: **lala agurái**; tell a very big lie

Keskeskes: ‘lie soften’

Worwor talas: This term is also used idiomatically to connote unfaithfulness.

Tohtohpas: *Ái kalik a lu agur mámán ngo na tari kán te pirán tabal. A lu lala agur peksai sang. The child lies to his mother that he will give her some money. He's telling her a very big lie.*

Tohtohpas: *Wák a lu agur kán pup mák lu saliu mai lite kálámul, wák er a lu lala agur peksa kán pup. A woman who lies to her husband and goes around with a different man, that woman is being unfaithful to her husband.*

Mákái mul: **agurái, peksai₁**

agur tar-i

Kán him: transitive serial verb

Sálán: **agur palai**; betray

Keskeskes: ‘lie give’

Tohtohpas: *Ái Dion a agur Paulus ngo kápte di tartaring on á kak poron bu, pasi ái Paulus ák sol i tartaring mák sari bu. Ái Dion a agur tari má ngorer ák sol i tartaring. Dion lied to Paulus that no one had tabooed my betel nut grove, so Paulus entered the tabooed area and climbed for betel nut. Dion betrayed him (by his lying to him) and so he (Paulus) entered the tabooed area.*

Arwat mai: **arasong**

Mákái mul: **agurái**

agur-ái

Kán him: transitive verb

Sálán: lie; deceive

Mákái mul: **agur kalar/agur kári, agur palai, agur peksai, agur tari, angagur**

ahal

Kán him: intransitive verb

Sálán: **kápate namnam**; fast; abstain

Tok Pisin: tambuim kaikai

Worwor talas: This can refer to abstaining from food or from sex.

Tohtohpas: **Iau ahal atul á bung má káp iau te namnam.** *I fasted for three days and I did not eat.*

Arwat mai: **mokmok**

Mákái mul: **álai**

ahat

Mákái: **hat₁**

ahaunges

Kán him: transitive verb taking **on**

Sálán: **long palai talar má nák sengsegeng; tari haunges singin lite kálámul**; refresh; relieve; suspend

Keskeskes: ‘cause to rest or stop’

Tohtohpas: **Ái dikán a ngin i dan rakrakai pasi tan ekelesia dik ahaunges on tili him án dikán má tili kán kiskis án ekelesia, má kápte má na kis tiklik mam di pasi atul á kalang.** *The deacon was drinking liquor resulting in the church members suspended him from the work of deacon and from his position of church member, and he not will sit/be together with them (he is banned from church) for three months.*

Mákái mul: **haunges**

ahit

Mákái: **hit**

ahutngin

Kán him: transitive verb taking **on**

Sálán: make new

Keskeskes: ‘cause to be new’

Mákái mul: **ahutngin pasi, hutngin**

ahutngin pas-i

Kán him: transitive serial verb

Sálán: refresh; renew

Keskeskes: ‘cause to be new’

Mákái mul: **hutngin**

ai₁

Kán him: pronoun

Sálán: where

Tok Pisin: i stap we?

Worwor talas: One way to think of this word is as a simple interrogative pronoun, but another way is as the combination of the pronoun **a**

(he, she, it) and the locative particle **i** which asks the question ‘where?’ If analyzed this way, then **i** appears to be a verb. Sursurungas prefer to write this combination as one word, **ai**, and when spoken alone, often expand it to **aiá** or **aiáh**. **Ai** also occurs in the discontinuous combination **ai...ái** (where) to both ask questions and to make statements.

Tohtohpas: **Kálámul a tabureng i kán hol suri bor a kokon ami kán pokon. Ai na ser pas te táit mul uri tángni kán liu?** *A person is upset/troubled in his mind about a pig who roots around up in his garden. Where will he find some other things to help/provide for his life?*

Tohtohpas: **Má ngorer ái Iesu a sámTUR MÁ PARAI singin wák er ngo, “Be, wákán, di ai mái rung er di wás pala iáu? Kápte kes a arangrangas i iáu?” (Ioa 8.10)** *And so Jesus stood and he said to that woman, “Woman, those ones who condemn you, they are where? Is there no one to punish you?”*

Mákái mul: **ai...ái, aiá, aiáh, i₁**

ai-₂

Sálán: nominalizer for singular possessive pronouns

Worwor talas: This prefix occurs on singular possessive pronouns to nominalize them, that is to allow them to stand alone without stating what is being possessed. The **a** in first and second person becomes **á** in third person, as **án** and **kán** become **áián** and **káián**. This may be said to be vowel harmony, but it operates right to left, that is in the opposite direction of other vowel harmony in Sursurunga.

Mákái mul: **aiak, aiam, áián, kaiak, kaiaim, káián**

aiak

Kán him: pronoun

Sálán: **namnam di oboi ngo ina ani**; first person singular possessive nominalized (food)

Mákái mul: **ai-₂, ak, kaiak**

aiam

Kán him: pronoun

Sálán: second person singular possessive nominalized (food)

Mákái mul: **ai-₂, am, kaiaim**

aias

Kán him: transitive verb taking **on**

Sálán: **long palai ráin**; remove rain

Keskeskes: ‘cause to be clear weather’

Tok Pisin: rausim ren

Tohtohpas: **Pákámbung ngo a taul ráin, ki tám**

long ráin masak sár di lu ruruna on suri aias i ráin nák rah i kán hus. When it is rainy season, then the rainmaker alone they believe in him that he can remove the rain its falling will be finished.

Mákái mul: ias

aiá

Mákái: aiáh

aiáh

Utngi mul: aiá

Kán him: pronoun

Sálán: where?

Worwor talas: This word is typically used alone without any accompanying phrase or clause.

Mákái mul: ai, ai...ái

ainpidik

Kán him: alienable noun

Sálán: kámlámen ur on á sokopana; expert in spirits

Worwor talas: This term describes a man who is knowledgeable about spirits, most likely has sponsored a **tubuán** (secret society dance), and has the authority to welcome spirits to his **bang** (men's house). There is a ceremony performed to mark this man as an **ainpidik**.

Mákái mul: sokopana

ai...ái

Kán him: pronoun

Sálán: where

Worwor talas: This discontinuous combination is used in both statements and questions about location, as the examples illustrate. This combination can occur alone as in **Ai ái?** (Where is it?).

Tohtohpas: **Ái Tolo a abengnai á urtarang ki ák ngulngul má tangrai bos. Kápute talas i on suri táit a longoi ngo ai a láklák ái.** An evil spirit mentally affected Tolo and he was acting crazy all over the jungle. His body/mind was not clear about what he was doing or where he was going.

Tohtohpas: **Be, wa ai u kipi ur ái á got er a morot? Kápute mákái ngo ákte sangin imi katbán?** Hey, where are you taking that rotten bamboo to? Did you not see that it's already stinking inside?

Mákái mul: ai, aiáh, ái,

ak

Utngi mul: ang

Kán him: pronoun

Sálán: namnam di oboi ngo ina ani; first person singular possessive (food)

Mákái mul: aiak, ak tikim, iau, kak

ak pogong

Kán him: inalienable noun

Kaiam: am pogong

Káián: án pogong

Kángit: ángit pogong

Sálán: my neck

Worwor talas: The noun **pogong** (neck) takes the edible forms of possessive pronouns, and **a**, as a relater with proper names.

Tohtohpas: **Má ngorer a sangar i dos palai kesi tám arup suri tah kusi pogong a Ioanes má náng kipi lul. (Mar 6.27)** And so he quickly commanded a soldier to cut-sever John's neck and get/bring his head.

Mákái mul: putai suk i án pogong, talkai suk i án pogong

ak tikim

Kán him: idiom

Sálán: matngan árár án long palai rumrum káián asir; sung ngo ardos mai bálbál pas; greeting; expression of thanks

Keskeskes: 'my food (is) your feces'

Worwor talas: This is a scatological expression meaning literally 'give me your feces to eat'. It is a greeting expressing great gladness and joy at seeing the person again, also an expression of thanks indicating deep gratitude. The implication of this is strong camaraderie, indicating that there is nothing hindering fellowship or relationship, no problems or heavies between us. When coupled with a command or request, it has the effect of the English 'please'.

Arwat mai: ani balam, orahi

Mákái mul: tiking

aka-i

Kán him: transitive verb

Sálán: hang up

Keskeskes: 'cause to be caught'

Tok Pisin: hangamapim

Worwor talas: This usually refers to hanging something on a hook or some other thing sticking out and suitable.

Arwat mai: agami

Mákái mul: akaka, kai

akaka

Kán him: intransitive verb

Sálán: hanging

Worwor talas: This intransitive form of the verb **akai** (hang up) is typically used in combination with **nián** (its place) to indicate a place for hanging something.

Mákái mul: **akai, nián akaka**

akaksim

Kán him: alienable noun

Sálán: creation

Tohtohpas: *Ái Káláu a oboi tan táit no onin gitá mákái ngorer i aun kubau má lohtas. Bos táit no erei kán akaksim ái Káláu. God placed/created everything we see today like trees and the ocean. All those things are the creation of God.*

Mákái mul: **aksimi**

akalengna-i

Kán him: transitive verb

Sálán: **kosoi**; return; send back

Tohtohpas: *Ngo kesi kálámul a samsam mák latlat on i tám latlat, i te pákán tám latlat a lu akalengnai wah uri kálámul a wahi. If a person is sick and a local healer cures him, sometimes the local healer sends the poison/sorcery back to the person who sorcerized him.*

Mákái mul: **kaleng, kalengnai**

akal-i

Kán him: transitive verb

Sálán: **tokoi (mátán)**; blind; irritate

Arwat mai: **apedei**

Mákái mul: **kal**

akartu (?)

Kán him: intransitive verb

Sálán: cease talking (?)

akaungán

Kán him: transitive verb taking **on**

Sálán: noise-making; speaking for another

Tohtohpas: *Ngo kápte kálámul i malar má tan kalilik sár di kis má kándi tu wakwak iatung i malar, ki di akaungán malar. If there is no one in the village but the kids only are there and they are yelling there in the village, then they are making noise (indicating someone is around).*

Tohtohpas: *Bos tám arbin i bos malar keskeskes, á di di lu akaungán pinpidan si Káláu uri narsán matananu i pákánbung di arbin narsá di. The preachers in each village, they are ambassadors/representatives of God's Word to*

the people when they preach to them.

Mákái mul: **kaungán**

akákir

Kán him: transitive verb taking **on**

Sálán: **apturi nemnem**; inspire

Keskeskes: 'cause to be eager/passionate'

Tohtohpas: *Ái rung kápte di kis i aratintin tungu, má pákánbung di longrai aratintin min ngo a lala kuluk, ki ak akákir i kándi nemnem suri ngo da bali longoi aratintin min má dáng kis on. Those who did not sit in (attend) the teaching previously, when they heard (about) this teaching that it was really good, then it inspired their desire that they would do this teaching again and they would attend it.*

Arwat mai: **akárkár**

Mákái mul: **kákir**

akáng-ái

Kán him: transitive verb

Sálán: fill

Keskeskes: 'cause to be full'

Tohtohpas: *Ngo kesi átbán a tingnán má dik toroi dan ur on a káng, ki di akángái átbán dan áng káng. If a container is partly full and they pour water into it so it fills up, then they have filled the water container it is full.*

Mákái mul: **káng**

akárkár

Kán him: transitive verb taking **on**

Sálán: **amálmálas**; inspire

Keskeskes: 'cause to be fiery'

Worwor talas: This is the idea of 'lighting a fire under someone'

Tohtohpas: *Aratintin tungu git kis on a akárkár i ásásla kán matananu mák málmálas i bál di suri da bali kis on mul á aratintin ngoromin. The teaching previously we sat in (attended) it inspired people's feelings and their stomachs were fired up so they would again attend teaching like this.*

Arwat mai: **akákir**

Mákái mul: **kárkár₂**

akelgen

Kán him: transitive verb taking **on**

Sálán: **longoi ak gengen**; make small

Keskeskes: 'cause to be small'

Arwat mai: **agengen**

Mákái mul: **kelgen**

akelkel pala-i

Utngi mul: **akelkelna palai**

Kán him: transitive serial verb

Sálán: **tipri**; chase away

Keskeskes: ‘put aside remove’

Tohtohpas: **Dik apturi arabilbilang uri narsá Paulo máí Banabas, má dik akelkel pala diar tili kándi balis. (Apo 13.50)** They began persecution to Paul and Banabas, and they chased the two of them away from their country.

Mákái mul: **akelkelnai**

akelkelengna-i

Kán him: transitive verb

Sálán: **arah táilnai**; complete first

Keskeskes: ‘cause to be put aside’

Worwor talas: This implies doing something to get it done and out of the way.

Tohtohpas: **Aru á talar a kis suri ngo gita longoi. A kuluk ngo gita akelkelengnai be i mulán nák rah, má namur giták longoi áruán.** There are two jobs that we should do. We should complete the first one so it is finished, then later let's do the second.

Mákái mul: **kelkelengnai**

akelkelna pala-i

Mákái: **akelkel palai**

akelkelna-i

Kán him: transitive verb

Sálán: **obop masaknai; obop palai uri lite kuir**; put aside

Keskeskes: ‘cause to be put aside’

Tohtohpas: **Rat káián tan asir git obop akelkelnai uramunang.** The visitors' baskets we put by themselves over there.

Mákái mul: **kelkel, obop akelkelnai**

akeng

Kán him: transitive verb taking on

Sálán: **atalsai kálámul suri sápkín táit kápate mánán on ngo na hut; abálsai hol suri táit ákte talas ur on na káp balantahni**; warn; remind

Tohtohpas: **A kuluk ngo gita akeng i di suri koion da longoi kándi rum i risán dan na káp tibin pas di i dan.** It's good if we will (we should) warn them that they should not build their house beside the river lest the river flood them out.

Tohtohpas: **Ngo git longrai táit a tang tilanang, ki a akeng i git suri ngo kurtara minái i malar ákte sol.** When we hear something making a noise from down coast, then it warns us that there are enemies here in the village (that) have

come in.

Tohtohpas: **Iau akeng i iáu sár ngo una mák dokta anang i rumán sasam i asiu má tígán erei i Bung Ru.** I'm just reminding you that you are to see the doctor down at the clinic at 9:30 on Tuesday.

akgam-i

Mákái: **agami**

akila

Kán him: transitive verb taking on

Sálán 1) **kabat arsaktai wák má káláu diará kila**;

perform a marriage

Keskeskes: ‘cause to be married’

Arwat mai: **arakila, pokomau**

Mákái mul: **kila**

Sálán 2) pollinate

akiláng

Kán him: transitive verb taking on

Sálán: signal; mark

Keskeskes: ‘cause to represent or stand for’

Tok Pisin: makim

Worwor talas: This is used of marking or indicating something or someone who has been chosen or selected. This may imply a future use rather than a present one.

Tohtohpas: **Pákánbung iau akai gorgor i kesi aun bu, iau akiláng on ngo aun bu erei koion da sari.** When I hang up gorgor (plant type) on a betel nut tree, I am marking/signaling it that they are not to climb that betel nut.

Kán him: alienable noun

Sálán: sign; miracle

Mákái mul: **akiláng án akakusak, kiláng**

akiláng án akakusak

Kán him: alienable noun

Sálán: quotation marks

Mákái mul: **kusak**

akis-ái

Kán him: transitive verb

Sálán: **aksimi**; settle; set down

Keskeskes: ‘cause to sit or exist’

Worwor talas: This can imply setting a foundation.

Tohtohpas: **Iau nem ngo ina akisái kamu liu mai kak pinpidan erei iau parai si gam suri gama mur i sál a nokwan, má suri gama tari kamu kunlán liu suri long arwat pasi nemnem si Káláu. (1Ko 7.35)** I want to settle your lives with my talk/instruction that I say to you so that you will follow the right way, and so that you will give your entire lives to accomplish the

desires of God.

Tohtohpas: Ngo kesi kálámul tili tepák iau arabuhán pasi má iak tari kesá kuir bim singin, ki a ngoro iau akisái kálámul erei i kuir pokon er iau tari singin. If a man from far away I become clansmen with him and I give a piece of ground to him, then it is like I establish that man on that piece of ground I gave to him.

Mákái mul: kis

akngimi

Mákái: angimi

akobor

Kán him: intransitive verb

Sálán: marán táit a bop sara; messy; untidy

Worwor talas: This refers to a place that is messy, as in things laying around all over making a place or room untidy.

Tohtohpas: Pákámbung di tár sarai tan aun kubau iatung i malar má kápdite ru sarai, ki a akobor i malar má ák mák sáksák. When they chop and scatter trees there in the village and they do not collect them, then the village is messy and it looks bad.

Arwat mai: argolar, segerwan

akodong

Kán him: transitive verb taking on

Sálán: agasgas pasi bál; soothe; satisfy; comfort

Keskeskes: 'cause to be comforted or calm'

Worwor talas: This is done to someone who is upset or sorrowing, and can also include the implication of bribing to calm someone down or keep them satisfied.

Tohtohpas: Iau akodong i kalik er mai káhái má ák wat mái kán tang. I comforted that child by holding it and his crying ceased.

Arwat mai: abálbálái

Mákái mul: kodong₂

akong-oi

Kán him: transitive verb

Sálán 1) adomoi; drown; sink

Keskeskes: 'cause to drown'

Worwor talas: This is used of drowning people and of sinking things.

Tohtohpas: Tan sápkín kálámul di long pasi kesi gengen kalik má dik bil akongoi ada i loltas ák mat. Evil people took a small child and they held him down (with their fingers/hands) drowning him in the ocean and he died.

Tohtohpas: Nana, kam kuro iau kipi ur Lipek, iakte akongoi ada i loltas i pákámbung iau

kong mai kak takup. Mom, your container I took to Lipek, I sunk it out in the ocean when I (almost) drowned with my canoe.

Arwat mai: adomoi

Mákái mul: kong₁

Sálán 2) agur pasi; deceive

Tohtohpas: Tan kalilik kápte di lu mákái tobuán, nabung di agur pas di urada i bos má dik inngasi tobuán si di. Táit di longoi mai tan kalilik, a ngoro di akong di má dik mákái tobuán. The guys who had not seen a tobuán (secret society), yesterday they deceived them (by saying they were going to do a certain thing, but in reality they were going for a different purpose, and took them) up to the jungle and showed the tobuán to them. The thing they did with the guys, it is like they caused them to drown (deceived them) and they saw the tobuán.

akopkom pas-i

Kán him: transitive serial verb

Sálán: develop; grow

Keskeskes: 'cause to grow'

Arwat mai: apuar pasi

Mákái mul: akopkomo

akopkom-oi

Kán him: transitive verb

Sálán: soi kotlin kubau má ololoh on suri áng

kopkom kuluk mák pakta; aratintin mai

hutngin tatalen i katbán matananu; ololoh on

suri nák marán; grow; increase; introduce

Keskeskes: 'cause to grow'

Arwat mai: amaras, apakta

Mákái mul: akopkom pasi, kopkom

akop-oi

Kán him: transitive verb

Sálán: ubi uri lul; hit the head of

Keskeskes: 'cause to be hit on the head'

Mákái mul: kop, sá akopoi

akorantik

Kán him: transitive verb taking on

Sálán: longoi táit a tapam hut singin kálámul má

ák sodar on; surprise; startle

Keskeskes: 'cause to be surprised'

Tohtohpas: Ngo tekesá kálámul káp iau te mák pasi a láklák til namurwa iau má ák tok iau má iak sodar, ki kálámul er a akorantik i iau. If some person I do not notice is walking from behind me and he pokes me and I'm surprised/stratled, then that person has startled me.

Arwat mai: **asodar, arokran**

Mákái mul: **korantik**

akor-oi

Kán him: transitive verb

Sálán: boil; cook by boiling

Keskeskes: ‘cause to be boiling’

Mákái mul: **kor, korkor**

aksim-i

Utngi mul: **haksimi**

Kán him: transitive verb

Sálán: **akisái**; create; establish

Tok Pisin: putim daun

Tohtohpas: *Má iáu sang, Iesu, u aksimi bos táit on á naul matmatngan pokon má gima liu turán. And you yourself, Jesus, you created everything in the world for us to live with.*

Mákái mul: **akaksim**

akulukna-i

Kán him: transitive verb

Sálán: **lain long timani**; improve; provide for; bless

Keskeskes: ‘cause good’

Tohtohpas: *Ngo kálámul a sáhár suri namnam má dik tari namnam singin, ki a ngoro di akuluknai mai namnam. If a person is in need of food and they give food to him, then it is like they have blessed/provided him with food.*

Arwat mai: **asosah**

Lite alari: **mikmikwai**

Mákái mul: **bikná akuluknai, kuluk**

akuron

Kán him: transitive verb taking **on**

Sálán: **tur palai talas**; darken; shade; block another’s light

Keskeskes: ‘cause to be dark’

Mákái mul: **kuron**

akusak-i

Kán him: transitive verb

Sálán: **kipi urami polgon**; put inside; make another enter

Keskeskes: ‘cause to enter’

Arwat mai: **asoloi**

Mákái mul: **kusak**

ala-

Sálán 1) locative marker prefix

Worwor talas: This prefix indicates that a general direction is known or assumed, but a specific place is not known. The indefiniteness of this prefix can apply to either an indefinite location or to an indefinite knowledge of where

something or someone is located, or both. This marker can precede both full and short forms of the direction word as well as words like **main** (here).

Tohtohpas: *Ái nana a gálta sur Martasi, ki iak parai singin ngo, “Alamudi ái,” kabin nengen iau mákái a láklák uramudi, mái sár káp iau te mánán i pokon dáh a han ur on. Mother asked about Martasi, then I said to her that, “She’s upcoast somewhere,” because earlier I saw her walking upcoast, however I do not know which (exact) place she was going to.*

Tohtohpas: *Ái nana a gálta sur Martasi, ki iak parai singin ngo idi gut ái si pasta. Iau hol on ngo alamudi ái kabin a parai ngo na han suri mák pasta. Mother asked about Martasi, then I said to her that she was probably upcoast at the (house of the) pastor. I thought that she was upcoast somewhere/there because she said that she was going to see the pastor.*

Mákái mul: **a-, alami, alatung, i, ia-, ma-**
Sálán 2) time marker prefix

Worwor talas: This prefix occurs with only one time word, **hirá** (long ago), to indicate the very distant past, an indefinite period when it would be impossible to pin down a specific time.

Tohtohpas: *Inái gim arbin narsá gam suri Pinpidan án Liu, ái koner ákte kis til alhirá sang kápte be akaksim. (1Ia 1.1) Now we preach/proclaim to you concerning the Word of Life, that one who already sat/existed from very long ago indeed (when) there was not yet creation.*

Mákái mul: **alhirá, i**

alahau pas-i

Kán him: transitive serial verb

Sálán: **márian pasi**; move one’s belongings

Keskeskes: ‘cause to move one’s things’

Worwor talas: This implies a need of help by someone else to accomplish this.

Tohtohpas: *Wákánkak muda, tungu a lu bop iamunang i putun rum munang. Má nabung dik alahau pasi uri kán hutngin rum muda. That old woman back there, previously she slept down in that decrepit house down coast. But yesterday they moved her into her new house back there.*

Mákái mul: **lahau**

alah-i

Kán him: transitive verb

Sálán: **longoi ák mos;** anger; bother

Worwor talas: This term is also used of causing another to covet something.

Arwat mai: **longlongoi, tartar mos**

Mákái mul: **alahlahi, arlahlah, sokso alahi, tok alahi, toktok alahi**

alahlah-i

Kán him: transitive verb

Sálán: **toktok alahi; tartar mos;** anger; bother; irritate; provoke

Tohtohpas: **Gengen kalik a alahlahi bál ái kákán pasi ák lala mos i bál ái kákán mák ubi.**

The small child angered his father's stomach resulting in his father's stomach was very angry and he (the father) beat him (the child).

Arwat mai: **longlongoi, tartar mos**

Mákái mul: **alahi, arlahlah**

alaklak

Kán him: transitive verb taking on

Sálán: harden

Keskeskes: 'cause to be hard'

Tohtohpas: **Mái Káláu na mákái ngorer ngo ákte kir nián á angagur iatung i bál di, má ngorer nák alaklak i bál di suri da ekesi ruruna i angagur. (2Te 2.11)** *And God will see that the lie has shoveled its place (has become a habit) there in their stomachs, and therefore he (God) will harden their stomachs so they will permanently believe the lie.*

Mákái mul: **laklak**

alal

Kán him: intransitive verb

Sálán: **kuluk;** superior; perfect; special; beloved; treasured; dear; appealing; beautiful; nice

Worwor talas: This term is used to refer to a child who is very special and well cared for as well as referring to many other things that one treasures. It is also used of talk that is appealing, perhaps pulling you in and making you want to hear more.

Tohtohpas: **Worwor di parai ami aratintin i pákánbung di kis talum, a tuan alal má matanau di lala nem on suri da longrai.**

The talk they said at the school when they had the meeting, it was very appealing and people really liked hearing it.

Arwat mai: **kolobon, lalain, malilis, songap**

Mákái mul: **kalik alal**

Kán him: transitive verb taking on

Sálán: **atami kes suri koion na long te durwán**

him; consecrate; make special

Worwor talas: This term is typically defined by Sursurungas as tabooing a person, usually a child, so he does not do any dirty work. This includes the idea of making sure he does not play on the ground or get dirty when a small child, providing protection so he does not get hurt, and not making him do the usual work like others.

Tohtohpas: **Di alal on á kalik er pasi kápate lu ani bor má kápate lu lala dos on.** *That child has been made special/consecrated resulting in he does not eat pig and they do not boss him a lot.*

Mákái mul: **alal pasi**

alal pas-i

Kán him: transitive serial verb

Sálán: set apart as special; dedicate; consecrate

Keskeskes: 'make special get'

Mákái mul: **pasi₁**

alal-i

Kán him: transitive verb

Sálán: **longoi áng kalkalis;** bend

Keskeskes: 'cause to be bent'

Tok Pisin: kurugutim

Tohtohpas: **Nabung ái Kiapbor a soi kesi lala rokoí mai kak tilik sosobor, má rokoí er ák alali kak sosobor mák pakta palai má ák táu á rokoí erei.** *Yesterday Kiapbor speared a large wild pig with my big pig spear, and that wild pig bent my pig spear and escaped from it and that wild pig fled.*

Arwat mai: **palbái**

Mákái mul: **lal₁**

alalongra

Kán him: alienable noun

Sálán: hearing

Mákái mul: **alongra, longrai**

alami

Kán him: location

Sálán 1) **imi iát taladeng; muni tepák;** high

Worwor talas: This is the combination of **ala** (locative relater) and the short form of **muni, mi** (up). This connotes something being so high that it is difficult to reach.

Tohtohpas: **Má namur ái Satan a tohtoh Iesu mul má a lam pas Iesu uri pokon a tuan alami sang, má a sangar i inngas tari singin á tan balis no on á naul matmatngan pokon. (Luk 4.5)** *And then Satan tested Jesus also and he led Jesus to a place that was extremely high,*

and quickly/instantly he revealed to him all the regions/kingdoms of the world.

Sálán 2) inside somewhere

Worwor talas: This can be inside a house or inside some other thing, like a basket. It defines a general location, not a specific place or spot.

Tohtohpas: **Kak gengen is iau dungi alami polgon rat. Kauh, han kipi be ur main. My small knife I put it somewhere there inside the basket. Son, go bring it now to here/me.**

Mákái mul: **ala, mi**

alar-i

Kán him: transitive verb

Sálán 1) away from; out of; instead of; other than

Tok Pisin: kilia long en

Worwor talas: This word frequently follows an intransitive verb of motion. **Alari** is used of something taken away, i.e. something belonging to someone or used by someone that another removes or hides or takes away from its owner or its usual place. It tends to imply that something must be there in the first place to be removed.

Mákái mul: **dedeng alari, elah alari, ilang taladeng alari, kelkel alari, sakpap alari, sengsegeg alari, tangan pasi alari, tur sengsegeg alari**

Sálán 2) comparative

Worwor talas: While both **alari** and **sorliwi** (surpass) are used in comparisons, **alari** has a stronger flavour of exclusion.

Tohtohpas: **Na mámna iau alari rang tuán. He will love me instead of/more than his brothers.**

Arwat mai: **palai, sorliu/sorliwi**

alas-i

Kán him: transitive verb

Sálán: **muslam pasi;** familiarize

Keskeskes: ‘cause to be tame, familiar, used to something’

Worwor talas: This is appropriate for helping people become used to something new or unfamiliar. It is not used of animals or plants.

Tohtohpas: **Kalik erei kápate lu han til main i rum, má ngorer iak alas pasi mai namnam mák las má ur si gim. That child doesn't usually come from here in the house (is not used to visiting us), and so I familiarized him (helped him become used to us) with food and he is now used to us.**

Arwat mai: **amusmus pasi, lamlam pasi, muslam**

pasi, olasi

Mákái mul: **las**

alatumg

Kán him: pronoun

Sálán: somewhere there

Worwor talas: This is the fusion of **ala** (locative relater) and **atung** (there). This term implies a general location but without an exact spot being mentioned and is the most indefinite of the terms meaning ‘there’.

Tohtohpas: **Lik, káp iau te mánán ngo ai iau oboi ái á kak rat. Alatumg i lalin suh gut. Ser suri be má kip tari urmain singing. Daughter, I do not know where I put down my basket. It's somewhere there underneath the bench probably. Search for it now and bring it to here (and) give it to me.**

Arwat mai: **anter**

Mákái mul: **ala, atung**

aláklák-ái

Kán him: transitive verb

Sálán: help to walk

Keskeskes: ‘cause to walk’

Tohtohpas: **Iau top i aru limán goion kalik minái má iak aláklákái suri nák mánán i láklák. I am holding the two hands of this young child and I am helping him walk so that he will know how to walk.**

Mákái mul: **láklák**

alámán

Kán him: transitive verb taking **on**

Sálán: flood; cover with deep water

Keskeskes: ‘cause to be deep, covered in water’

Tohtohpas: **Má namur ák him mai dan má dan ák alámán i naul bim, má bos táiit no di liu on dik mosrah i tibin. (2Pe 3.6) And later/then he worked with water and the water flooded deeply the earth, and every thing living on it they were destroyed in the flood.**

Mákái mul: **lámán**

aláuláuán

Kán him: transitive verb

Sálán: free; release

Keskeskes: ‘cause to be free’

Mákái mul: **aláuláuán pasi, láuláuán**

Arwat mai: **asengsegeg**

aláuláuán pas-i

Kán him: transitive serial verb

Sálán: free; release

Keskeskes: ‘cause to be free get’

Arwat mai: **asengsegeng**

Mákái mul: **pasi**,

aleget

Kán him: transitive verb taking **on**

Sálán: prepare

Keskeskes: ‘cause to be ready’

Arwat mai: **aeran**

Mákái mul: **leget**

alektádái

Kán him: transitive verb

Sálán: **ariwai ák mákmák urami bát; ariwai**

polgon urami iát; turn right side up

Tohtohpas: **Tungu takup a pírbaú, má inái iau alektádái ák bop tántán.** Previously the canoe was upside down, and now I have turned it right side up.

Arwat mai: **atántádái**

Lite alari: **apirbáwái**

aleu / alewi

Kán him: transitive verb

Sálán: fill too full; spill

Keskeskes: ‘cause to be full, spill over’

Tok Pisin: kapsaitim

Mákái mul: **leu**

alewi

Mákái: **aleu/alewi**

alhirá

Kán him: time

Sálán: **tungu taladeng; distant past**

Worwor talas: This word is a combination of **ala** (locative/time relater) and **hirá** (long ago) combined into one form in normal speech.

Tohtohpas: **Tungu taladeng mulán arup a hut, á iau kápte be iau páng. Má káp iau te talas ngo pákánbung dáh a hut on kabin a hut alhirá sang.** Very much previously when the first fight/war came, me I was not yet born. And I am not clear/certain what time it came because it came in the distant past indeed (a very long time ago).

Mákái mul: **ala, hirá**

aliban

Kán him: transitive verb taking **on**

Sálán: **kosoi; bánái; respond; repay; appreciate**

Worwor talas: This would be someone responding to a gift by singing an appropriate song in appreciation.

Tohtohpas: **Ái pasta a arbin mai minat si Iesu. Má pákánbung a arahi kán arbin, matananu di**

saki saksak “Iakte sorliwi má solon dan”. Di aliban i kán arbin mai saksak erei. The pastor preached on the death of Jesus. And when he finished his sermon, the people sang the song “I have crossed the valley”. They responded to his sermon with that song.

Arwat mai: **maleban**

alih pala-i

Kán him: transitive serial verb

Sálán: **obop tuli; tarwa tuli; unload**

Keskeskes: ‘load remove/away’

Tohtohpas: **Tan táit iau huli adi Námátánai má iak dung palai i kar til Nokon, má dik alih palai anang Nokon.** The things I bought up in Namatanai and I put into the truck from Nokon, they unloaded down in Nokon.

Mákái mul: **alihái**

alih-ái

Kán him: transitive verb

Sálán: **dung tul pasi; load**

Keskeskes: ‘cause to be moved or carried away’

Worwor talas: This is used of loading and unloading cargo from a ship and/or people from a vehicle. It is also used of a wave brushing against someone or splashing them on the beach. **Alihái** by itself implies loading on to something, as does **alih pasi**. For unloading, one must use **alih palai** (load remove).

Tohtohpas: **Nengen i kábungbung giur támán han tilanang Likas. Má i rahrah giur kaleng, ki ák lu rutrut til namur i kesá kar ki ák alih pas giur támán tilanang Porpáp ur main i malar. Má kar erei a alih pala giur ada Kábám.** Earlier this morning my child and I went down to Likas. And in the afternoon we returned, and a truck was running along from behind us so it loaded my child and I on it from down at Porpáp to here at the village. And that truck unloaded us over at Kábám.

Arwat mai: **satul pasi, satuli**

Mákái mul: **alih palai, lihái**

alil-ái

Kán him: transitive verb

Sálán: **lala ubi; agisgisái; punish; beat**

Tohtohpas: **Wák erei a alilái ái kán pup mai lala ubi ák mat palpal.** That woman her husband beat her a lot and she fainted.

Arwat mai: **up/ubi**

alim

Mákái: **lim**

alimlim-ái

Kán him: transitive verb

Sálán: **pusi táit nák limlim;** roll

Keskeskes: ‘cause to be rolling’

Tohtohpas: **Kauh, iau nem i pokon lamas mudi sál ngo na urmain i malar uri torson rum.**

Mái sár a tuan taun má kápate arwat ngo una puski. Una tu alimlimái sár urmain. Son, I want that coconut trunk there on the road to be moved over here in the village for a house post. But it is very heavy and it is not possible that you can shoulder/carry it. Just roll it to here.

Arwat mai: **girwai**

Mákái mul: **limlim₁**

alis

Kán him: intransitive verb

Sálán: late

Arwat mai: **talsir**

aliu pas-i

Kán him: transitive serial verb

Sálán: heal; save; rescue

Keskeskes: ‘cause to have life’

Worwor talas: This term is used for spiritual salvation as well as physical healing.

Mákái mul: **aliu/aliwi**

aliu / aliwi

Kán him: transitive verb

Sálán: save; heal

Keskeskes: ‘cause to be alive or have life’

Mákái mul: **aliu pasi, araliu, hul aliu pasi, liu**

aliwa-i

Kán him: transitive verb

Sálán: **kunlai;** whole

Worwor talas: This verb is only used with **konam** (swallow), and the combination describes swallowing something without chewing it.

Tohtohpas: **Kálámul a konam aliwai kunlán pimun wán hun má kápate ngasngas on suri nák pekes ngorer nák arwat suri konmi. The man swallowed whole an entire ripe banana and he did not chew it so it would be soft for swallowing.**

aliwi

Mákái: **aliu/aliwi**

alongra

Kán him: intransitive verb

Sálán: listen; heed

Keskeskes: ‘cause to hear’

Worwor talas: This is usually followed by an

indirect pronoun as in **alongra singin** (listen to him/her). This word is sometimes synonymous with **taram** (obey), but can also just mean to listen and understand what’s being said.

Arwat mai: **taram**

Mákái mul: **alalongra, longrai, paupau alongra**

alotu

Kán him: transitive verb

Sálán: involve in church or worship; disciple

Keskeskes: ‘cause to worship’

Mákái mul: **lotu**

alsa-i₁

Kán him: transitive verb

Sálán: paddle

Tok Pisin: pul long kanu

Tohtohpas: **Gama alsai takup tangrai lohtas, má á iau ina tangrai kon. You paddle the canoe on the sea, but me I’m going to go along the beach.**

Mákái mul: **alus**

alsa-i₂

Kán him: transitive verb

Sálán: **sidoi;** swing; push

Worwor talas: This is used of swinging a child in a swing.

Tohtohpas: **Kalik a ninin a bin ur si kákán ngo, “Tata, una alsa iau be suri inak lala han iamuni bát!” The child who was swinging called out to his father, “Daddy, swing me now so I will go way up into the sky!”**

Mákái mul: **ninin**

alsa-i₃

Kán him: transitive verb

Sálán: **kipi worwor má parai;** pass on information or a message

Worwor talas: This is used of passing talk on to someone else, but not necessarily gossiping. In church terms, it can be used of passing on the gospel to those who have not yet heard.

Tohtohpas: **Ái talatala a parai singin tan pasta ngo da parai singin matananu ngo da lu lápkai K60 keskeskesá kálámul. Pirán tabal minái da lápkai uri tar mani i bet minái. Pasi tan pasta dik alsai worwor minái ur singin matananu. The superintendent minister said to the pastors that they should tell the people that they should throw/give K60 each person. This money they would give for the offering for this year. So the pastors passed on this talk to the**

people.

Mákái mul: **asali, sopasun ngudun**

aluhluh-ái

Kán him: transitive verb

Sálán: **oboi i dan nákwelwel**; soften by soaking; loosen by soaking

Keskeskes: 'cause to soften or loosen'

Tohtohpas: *Kápán bus ngo dikte puári uri kas, má ngo a kektai i nas mák lala sengseng mák dos, ki di lu alumái ada i loltas suri ákwelwel. A ngoro di aluluhái ákwelwel. The skin of the bus vine when they have split it to make a basket, and if the sun has dried it and it is very dry so it's stiff, then they put it in the ocean so it becomes soft. It is like they soak it in water it becomes pliable.*

Mákái mul: **luhluh**

alum páksi

Kán him: transitive serial verb

Sálán: **dungi i dan ákwelwel**; leave to soak

Keskeskes: 'cause to be wet remaining'

Worwor talas: This implies putting a thing to soak and leaving it for at least a while.

Mákái mul: **alumái, pagas/páksi**

alum-ái

Kán him: transitive verb

Sálán: **dungi i dan**; dampen

Keskeskes: 'cause to go down into water, or under water'

Tohtohpas: *A mádákwelwé ákwelwel minái kabin iau alumái anang i dan. This laplap is wet because I dampened it there in the river.*

Mákái mul: **alum páksi, lum**

alus

Kán him: intransitive verb

Sálán: paddle

Tok Pisin: pul long kanu

Tohtohpas: *Kalilik di alus mai takup urada i lontas. The guys paddled the canoe out on the ocean.*

Mákái mul: **alsai₁**

alwoh

Kán him: time

Sálán: **hirá sang**; long time ago

Tohtohpas: *Rum minái di longoi alwoh sang kápgite páng be. This house they built a very long time ago before we were born.*

Arwat mai: **hirá**

am

Kán him: pronoun

Sálán: second person singular possessive (food)

Mákái mul: **aiam, kam, u₁**

am pogong

Mákái: **ak pogong**

amah-i

Kán him: transitive verb

Sálán: **longoi manu ákwelwel; longoi hol ákwelwel**; cool; heal; deflate

Keskeskes: 'cause to be cool'

Worwor talas: This is used of sores, but also of healing rifts and hurts and upsets among people or groups, or putting a damper on something and deflating enthusiasm.

Tohtohpas: *Pákánbung tan pasta di asali worwor si talatata ngo da lu lápkai K60, ki tan kálámul di gasgas no suri longoi ngorer. Máí sár ngo tan wákánkak di amahi gasgas erei mai parai ngo á di kápdite longoi kabin káp kándi te matngan pirán tabal ngorer. When the pastors passed on the talk of the superintendent minister that they should give K60, the people were all happy about doing that. However the old women cooled that happiness (enthusiasm) by saying that them (the old women) they would not do it because there was not their kind/ amount of money like that.*

Arwat mai: **arihriháí, tuhi suk wáh**

Mákái mul: **mah**

amalwa-i

Kán him: transitive verb

Sálán: **gunrai**; move; shake; bounce; loosen

Keskeskes: 'cause to move'

Worwor talas: This includes the idea of shaking someone for the purpose of causing him to cry out, or bouncing one's leg up and down. It can also be used of moving a post back and forth to loosen and remove it.

Tohtohpas: *Tan kálámul di lala mákái rákán kubau a malmaliu. Kápdite mánán ngo ngádáh a ngoi er ákwelwel ngorer. Kápdite talas ngo kalilik di amalwai á rákán kubau erei ákwelwel malmaliu. The people were really looking at the tree branch that was moving around. They did not know how it was doing that. They were not clear that the kids were shaking that tree branch so it was moving.*

Mákái mul: **malwai**

amangeh

Kán him: transitive verb taking **on**
Sálán: cause rest; give rest
Keskeskes: ‘cause to rest, breathe’
Mákái mul: **mangeh**

amapak

Kán him: transitive verb taking **on**
Sálán: make salty
Keskeskes: ‘cause to be salty’
Mákái mul: **mapak₁**

amaras

Kán him: transitive verb taking **on**
Sálán: **apakta pasi**; increase something
Keskeskes: ‘cause to grow’
Arwat mai: **akopkomoí, apakta**
Mákái mul: **maras₁**

amasa

Kán him: transitive verb taking **on**
Sálán: **arumrumái**; embarrass; humiliate
Keskeskes: ‘cause to be shamed’
Tohtohpas: **Kálámul a siksikip di amasa on i mátán matananu mai parai uri mátán ngo táit a longoi kápate nokwan, má ngorer ák lala rumrum i mát di.** *The man who was stealing they humiliated him in the eye of the people with saying right to him that what he did was not right, and so he was very embarrassed in their eyes.*
Arwat mai: **arumrumái**
Mákái mul: **masa₁**

amasar

Kán him: transitive verb taking **on**
Sálán: put ashore; tie up on shore; beach (canoe or boat)
Keskeskes: ‘cause to go ashore’
Arwat mai: **libárai**
Mákái mul: **masar**

amas-i

Kán him: transitive verb
Sálán: feed until full
Keskeskes: ‘cause to be full’
Mákái mul: **mas**

amatau

Kán him: transitive verb taking **on**
Sálán: calm; soothe
Keskeskes: ‘cause to be calm, peaceful’
Arwat mai: **abálbálái**
Mákái mul: **amatau i bál, matau**

amatau i bál

Kán him: idiom
Sálán: calm another; reassure
Keskeskes: ‘cause the stomach to be calm’
Arwat mai: **abálbálái**

amat-i

Kán him: transitive verb
Sálán: kill
Keskeskes: ‘cause to die’
Mákái mul: **wor amati**

amatmata-i

Kán him: transitive verb
Sálán: **amátut on**; scare
Keskeskes: ‘cause to dislike, be afraid of’
Tohtohpas: **Ái Sale a láklák uranang nengen i kábungbung má diar á arsuar ái Iona. Pákánbung diar arsuar, ki ái Iona ák parai si Sale ngo a mákái kesi urtarang mamunang. Má ngorer ái Sale ák lala mátut kabin ái Iona a amatmatai mai urtarang.** *Sale was walking down coast earlier this morning and met up with Iona. When the two of them met up, then Iona said to Sale that he saw an evil spirit just down coast. And so Sale was very afraid because Iona scared him with the (talk about an) evil spirit.*
Arwat mai: **abunbunái**
Mákái mul: **matai**

amákmák-ái

Kán him: transitive verb
Sálán: restore sight
Keskeskes: ‘cause to see’
Mákái mul: **mákái**

amálas / amálsi

Kán him: syncopated verb
Sálán: heat
Keskeskes: ‘cause to be hot’
Mákái mul: **málas/málsi**

amálsi

Mákái: **amálas/amálsi**

amánán

Kán him: transitive verb taking **on**
Sálán: **atintini**; teach
Keskeskes: ‘cause to know’
Mákái mul: **mánán**

amárian

Kán him: transitive verb taking **on**
Sálán: **tángni lite kálámul uri lite pokon**; prepare another to move him

Keskeskes: ‘cause someone to move to another location’

Mákái mul: **márian**

amátut

Kán him: transitive verb taking **on**

Sálán: frighten

Keskeskes: ‘cause to be afraid’

Mákái mul: **mátut, worwor án amátut**

amer-ei

Kán him: transitive verb

Sálán: decorate

Keskeskes: ‘cause to be decorated’

Mákái mul: **merci, mermer**

amerok

Kán him: transitive verb taking **on**

Sálán: **longoi táit kápate arwat mai nemnem kán kálámul**; weary; frustrate

Keskeskes: ‘cause to be tired’

Mákái mul: **merok**

ami iátin

Kán him: idiom

Sálán: **uri turán**; additionally

Keskeskes: ‘on its top’

Mákái mul: **a₂, mi**

ami pokon bál

Kán him: idiom

Sálán: **lala mulán táit uri hol**; importance

Keskeskes: ‘in one’s intestines’

Tohtohpas: **Mulán natung káláu iau oboi ami pokon balang kabin iau lala nem on. Má rang natung er di páng namur, di áruán ami pokon balang.** My first son I put of first importance because I greatly liked/loved him. And my children who were born later, they were second in importance.

Tohtohpas: **Á git ngoro lala támin táit ami pokon bál ái Káláu, ngorer ák tarwa Natun má ák mat sur git.** You and I are a very important thing of first importance to God, therefore he sent His Child and he died for us.

Mákái mul: **a₂, mi, pokon bál**

aminmin

Kán him: transitive verb taking **on**

Sálán: **sawi hun kápte be a lain pim ngo a pim; sawi mimia kápte be a lain pim**; cook something not ripe enough to eat raw

Keskeskes: ‘cause to be edible’

Worwor talas: This is used only of bananas and pawpaw/papaya not quite ripe enough to eat

raw, so they are cooked.

Mákái mul: **minmin**

amoloh

Kán him: transitive verb taking **on**

Sálán: **kip tari moloh**; peace-causing

Keskeskes: ‘cause to have peace’

Arwat mai: **abálbálái**

Mákái mul: **moloh**

amosrah-i

Kán him: transitive verb

Sálán: destroy

Keskeskes: ‘cause to be destroyed’

Worwor talas: Apparently, this verb can be followed by **-i** or **on**.

Tohtohpas: **Natun ái Káláu a tapam hut suri amosrahi him si Satan. (1Ia 3.8)** God’s Child/Son came to destroy the work of Satan.

Tohtohpas: **I pákánbung er káp kak te armámna uri narsán rung di ruruna i Karisito, ngorer iau lala tok sáksákna di má iak tohoi amosrah i di. (Gal 1.13)** At that time there was not my love/compassion for those who believed in Christ, therefore I greatly persecuted them and I tried destroying them.

Tohtohpas: **Marán pákán gim lu úslai arabilbing, mái sár ái Káláu kápte a lu hol pala gim. Te á pákán di tohoi suri amosrah gim, mái sár kápte di long artálár pasi. (2Ko 4.9)** Many times we experienced persecution, however God did not forget/abandon us. Sometimes they tried to destroy us, however they did not accomplish it.

Tohtohpas: **Má ngo tekesi tám him na arilang i gam alar Káláu, ngorer ái Káláu na amosrah on ái koner. Na longoi ngorer ái Káláu kabin gam á rumán ái Káláu, má kán rum a pilpil, má koion á tekes na long sáksáknaí. (1Ko 3.17)** And if some workman would turn you away from God, then God would destroy him that one. God would do like that because you are God’s dwelling place, and his house is holy/sacred, and no one should ruin it.

Mákái mul: **mosrah**

amu

Kán him: pronoun

Sálán: second person plural possessive (food)

Mákái mul: **gam, kamu, -u₅**

amuhat

Kán him: pronoun

Sálán: second person quadral possessive (food)
Mákái mul: **gamhat, kamuhat, -u_s**

amur

Kán him: pronoun
Sálán: second person dual possessive (food)
Mákái mul: **gaur, kamur, -u_s**

amusmus

Kán him: transitive verb taking on
Sálán: sweeten
Keskeskes: ‘cause to be sweet’
Mákái mul: **musmus**

amusmus pas-i

Kán him: transitive serial verb
Sálán 1) longoi ák namnamin; make delicious or tasty
Keskeskes: ‘cause to be sweet get’
Sálán 2) abálbálái; entice verbally; sweet talk
Worwor talas: This is to draw someone in with nice or sweet talk, attracting him verbally.
Arwat mai: **alasi**
Mákái mul: **pasi_i**

amuswan

Kán him: transitive verb taking on
Sálán: fulfill; confirm
Keskeskes: ‘cause to be true; cause to be fact’
Tohtohpas: **Iau ruruna ngo ái Iesu kak Tám Araliu, má a amuswan on mai kán minat iamuni naul páspáng má kán apaptur kaleng.**
I believe that Jesus is my Saviour, and he confirmed it with his death up on the cross and his resurrection.
Mákái mul: **amuswan tari, muswan**

amuswan tar-i

Kán him: transitive serial verb
Sálán: **atumran on;** prove; confirm
Keskeskes: ‘cause to be true give’
Tohtohpas: **Ngo iau lu parai ngo iau lu artabar má iak lu longoi sang, ki táit iau longoi a amuswan tari táit iau parai.** *If I say that I engage in giving and I actually do it, then what I do confirms the thing I said.*

amut-ái

Kán him: transitive verb
Sálán 1) break in two
Keskeskes: ‘cause to be broken’
Sálán 2) hul pasi; tamut pasi singin; buy
Tohtohpas: **A sirai singing á kar minái ái mamba tungu i Bung Tul, má iak amutái singin mai K2000.** *The member sold to me this vehicle*

previously on Wednesday, and I bought it from him with K2000.

Mákái mul: **mut_i, talka amutái, tamutái**

amutul

Kán him: pronoun
Sálán: second person trial possessive (food)
Mákái mul: **gamtul, kamutul, -u_s**

an tigán

Kán him: phrase
Sálán: eat only part
Keskeskes: ‘eat part’
Worwor talas: This is to only eat part of one’s meal, unable to finish all the food given.
Mákái mul: **ani, tigán₂**

ana-

Sálán: prefix indicating an ordinal number (?)
Worwor talas: This is said to begin with six, with numbers one to five having special individual forms for ordinals. But see **áwonon** (sixth) and **hithitun** (seventh). This may also be related to terms like **ánátul**.

ananas

Kán him: alienable noun
Sálán: pineapple
Tok Pisin: painap

ananokwa-i

Kán him: transitive verb
Sálán: **worwor suri táit a tapam hut má kápate kuluk;** straighten out differences
Worwor talas: This is used of occasions when people meet together to straighten out a problem, or possibly gossip about someone.
Mákái mul: **anokwai, aranokwa, nokwan**

anansit

Kán him: intransitive verb
Sálán: **sipki namnam má an kodongnai;** steal food and eat it surreptiously
Worwor talas: This is characteristic of animals like mice and rats and dogs, but can also be used of people who steal food and eat it in secret.
Mákái mul: **ani, tám anansit**

ananut

Kán him: intransitive verb
Sálán: draw water; get water
Tok Pisin: pulumap wara

anas

Kán him: alienable noun
Sálán: **kesá matngan isu;** fish type; mullet;



Warty-lipped Mullet

Worwor talas: **Anas a mon i ilkán má a bal á páplun. A lu ani kon má miltun hat. Má ngo a mon i mulen namnam a bokbok tangrai lontas ki ák lu ani. A lu kis tangrai kon má tangrai lulawar mul. Isu minái a lain namnam. Worwor Inglis di utngi mai ‘mullet’.** The **anas** fish has scales and its color is white. It eats sand and the moss on coral. If there are bits of food floating on the ocean then it eats them. It lives along the beach and along the reef also. This fish is good food. In the English language they call it ‘mullet’.

Mákái mul: **anas riu**

anas riu

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; mullet; Sea Mullet

Worwor talas: **Anas riu, wa anas sár má ngo a pakta ki dik lu utngi ngo anas riu. Má ngo di lu láklák i numán má dik mák di uramuda i lontas, da mák di di niár.** The **anas riu**, why it is just an **anas** but when it gets large, then they call it **anas riu**. And when they travel in a group/school and they see them out in the ocean, they will see that they are black.

Mákái mul: **anas**

anau

Kán him: alienable noun

Sálán: fruit type; Malay apple
Arwat mai: **inwa**

an-i

Kán him: transitive verb

Sálán: **kipi namnam uri ngudun mák ngas takap on máng konmi;** eat

Tok Pisin: **kaikai**

Mákái mul: **an tigán, anansit, ani balam, namnam**



ani tuh

ani balam

Kán him: idiom

Sálán: **worwor án arabálbál;** please

Keskeskes: ‘eating your stomach’

Worwor talas: This is equivalent to the English ‘please’, as in politely requesting help from someone.

Tohtohpas: **Kesi pupunkak anang Nokon ngo a nem i dos i kesá kalik ki na parai sang á kuir wor án arabálbál min ngoromin,** “Kauh,

han be unáng kip kak te kámnah. Iau ani á balam.” An old man down at Nokon when he wants to command a child then he will say this word of soothing like this, “Boy, go now (and get my some fire (get some fire for me). I eat your stomach (please).”

Arwat mai: **ak tikim**

Mákái mul: **balang**

Anla

Kán him: alienable noun

Sálán: clan name

Worwor talas: This clan’s members are from the northern part of the Sursurunga area, from Hilolon upcoast toward Namatanai.

anokwa pas-i

Kán him: transitive serial verb

Sálán: straighten; make righteous

Keskeskes: ‘cause to be straight/righteous’

Worwor talas: This is used of God making people righteous ‘in His eye’, thus saving them.

Mákái mul: **anokwai, pasi,**

anokwa-i

Kán him: transitive verb

Sálán: straighten; correct; discipline; resolve; compensate; payback

Keskeskes: ‘cause to be straight’

Tok Pisin: **siteretim**

Tohtohpas: **Ngo tekesi kálámul a togor mam**

iáu má a nem ngo na atur iáu i nagogon, i pákánbung gaur iatung besang i malar, una han uri narsán má gaurák anokwai suri ngorer na mák talka iáu uri narsán tám nagogon. (Mat 5.25) If a person is angry with you and he wants to stand you on the law (take you to court, to a judge), while you two are still there in the village (having not yet entered the court), you should go to him and you two should straighten/resolve it so that therefore he will not pull you into the presence of a judge.

Arwat mai: **long timan kalengnai**

Mákái mul: **ananokwai, anokwa pasi, aranokwa, nokwan**

Antalis

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

anter

Kán him: location

Sálán: somewhere

Worwor talas: This speaks of an indefinite location, i.e. around here somewhere, or out there somewhere.

Arwat mai: **alatung**

ang

Mákái: **ak**

Kán him: pronoun

angagur

Kán him: intransitive verb

Sálán: lying; deceiving; hypocritical

Tok Pisin: *giaman*

Worwor talas: This is the most serious and strongest of the ‘lying’ verbs. **Angagur** is very strong and serious, **bit** is less serious and equivalent to ‘fib’, **lem** is more in the middle between the two.

Arwat mai: **bit, lem, mun, rik**

Mákái mul: **agurái, angagur án káláu, tám angagur, tám angagur án naul bim**

Kán him: alienable noun

Sálán: lie; untruth

Mákái mul: **angagur án libung**

angagur án káláu

Kán him: phrase

Sálán: idol; false god

Keskeskes: ‘lying god’

Worwor talas: This can refer specifically to a carved image, while **turngan** has more the idea of an intangible power (such as the notion of mana) which is not tied to an idol.

Mákái mul: **káláu₁**

angagur án libung

Kán him: idiom

Sálán: **holhol kápate támin a hut i mihmih**; false information

Keskeskes: ‘lying of/from the night’

Worwor talas: This is information acquired through dreams in the middle of the night. This kind of dream is believed to give false information. Some say this is contrasted with dreams which occur close to morning, which are considered to be true.

Mákái mul: **libung₁**

angangel

Kán him: intransitive verb

Sálán: disobedient (?); rebellious (?)

Arwat mai: **abulbul**

angarngari

Mákái: **tok angarngari**

angelo

Kán him: alienable noun

Sálán: angel

Worwor talas: Angels are distinguished as a separate class from spirits.

anges

Utngi mul: **enges**

Kán him: pronoun

Sálán: when?

Tok Pisin: *Wataim? Wanem taim?*

angim-i

Utngi mul: **akngimi**

Kán him: transitive verb

Sálán: **tari dan singin kálámul a sák suri dan**; give drink to; refresh

Keskeskes: ‘cause to drink’

Tok Pisin: *mekim dringim*

Mákái mul: **ngin, nginim/nginmi**

ango

Kán him: alienable noun

Sálán: saucepan type

Worwor talas: This is a small saucepan with a lid.

Arwat mai: **kuro**

angul-ái

Kán him: transitive verb

Sálán: mentally affect; stun; stupefy

Keskeskes: ‘cause to be crazy’

Tohtohpas: **Dí lu munmun mai mel, a lu angulái isu.** *They stun with the mel vine, it makes the fish stuporous.*

Mákái mul: **ngul**

angulngul

Kán him: transitive verb taking **on**

Sálán: **abengnai**; harm mentally

Keskeskes: ‘cause to be crazy’

Worwor talas: This is attributed to an evil spirit, i.e. causing someone to become crazy or lose his mind.

Mákái mul: **ngulngul**

angwa-i

Kán him: transitive verb

Sálán: **turtur mai suri ák boptin**; put to sleep

Tok Pisin: *mekim silip*

Tohtohpas: **Ái lik a turtur mai gengen kukun a lala tang. A turtur mai ngorer suri angwai má nák boptin.** *The girl stood with her little brother who was crying a lot. She stood with*

him like that to put him to sleep and then he would sleep.

Mákái mul: arangwa

apakta

Kán him: transitive verb taking on
Sálán: increase; enlarge; promote
Keskeskes: ‘cause to be big’
Tok Pisin: mekim bikpela
Arwat mai: akopkomoí, amaras
Mákái mul: apakta pasi, pakta

apakta pas-i

Kán him: transitive serial verb
Sálán: exalt; boast; brag
Keskeskes: ‘cause to be big’
Mákái mul: hol apakta pasi, pasi,

apan

Kán him: alienable noun
Sálán: ngisán suk; vine type
Worwor talas: Apan a lu kopkom i polon dan, má nirwán a te tu riuriu nokwan tili pokion suk. Nirwán suk minái a tuan rakrakai má di lu kamkabat mai ngorer i kápti áir má kabat bor mai má kápti papal ololás mai. Di lu kipi kalwoson nirwán suk min má dik lu long rat mai. Apan grows in valleys/ waterways, and its roots hang straight from the vine shaft. The root of this vine is very strong and people tie with it like tying fences and tying pigs with it and tying food packages with it. They get the core of this vine’s root and they make baskets with it.

Mákái mul: suk

apangpang-i

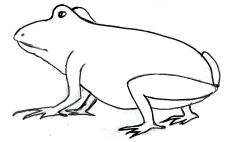
Kán him: transitive verb
Sálán: han sorliwi sormángát di tari; go beyond permission received
Worwor talas: This term is used primarily of items that move (vehicles, bicycles, canoes and boats). The idea is that one receives permission from the owner to go a certain distance or at a certain speed, but one does not stick to the owner’s rules, instead going beyond that.
Tohtohpas: Ngo iau kipi kam wilwil suri han mai uri pátum, mái sár iak han bul mai ur tepák, ki a ngoro iau apangpangi kam wilwil á ngorer. If I take your bicycle to go with it to nearby, but I go instead to far away, then it is like I have gone beyond your permission with your bicycle like that.

Mákái mul: pang

apap

Kán him: alienable noun
Sálán: frog type

Worwor talas: Apap a mákdáu á páplun má a lu kis i rákán kubau. Di lu parai ngo



rokrok tili aun kubau. Keken a tara dolon má a ngoro a mon i bulut on á keken. Ngo na roh uri kálámul, ki na patap má na kálik rakrakai kalar suri long palai. Matngan rokrok minái a kálik gengen si diar ái rokrok er a lu kis tangrai bim. Páplun mul a tu dalian. Te á kálámul di lu ani á rokrok minái. The apap is green in color and it lives on tree branches. They call it the rokrok (frog) from the trees. Its feet are very long and it is like it has glue on its feet. If it jumps on to a person, then it will attach and it will be a little difficult to remove it. This kind of frog is a little smaller than that frog that lives on the ground. Its skin also is smooth. Some people eat this frog. (Additional information: This frog is indigenous to New Ireland, as opposed to the rokrok which was imported.)

Mákái mul: rokrok

apapah

Kán him: transitive verb taking on
Sálán: arsaras; arsagil i aru kálámul diar arup; separate people who are fighting
Tohtohpas: Ái Pípir mái Bun diar arup, ki ák lu hanhan ái John ák saras diar. Má namur diar á haunges i arup kabin ái John a apapah i diar. Pípir and Bun were fighting, then along came John who broke them up. And then they stopped fighting because John separated them.

apapos

Kán him: intransitive verb
Sálán: testify; reveal; witness
Worwor talas: This term implies that a person has seen with his own eyes or has himself felt, experienced, or heard, and can therefore relate that as a witness.
Tohtohpas: Pinpidan án Liu a oboi kápán páplun má gimá mákái. Má ngorer gim apapos ur on má gimá para talsai si gam suri á Pinpidan án Liu ákliš er tungu sang a kis tiklik mam Káláu Kák gít, má namur ák tur soura si gim. (Ito 1.2) The Word of Life put on a body and we saw it/him. And therefore we testify/

witness about it and we proclaimed it to you concerning the Word of Life eternal that previously sat/dwelted together with God our Father, and later he appeared to us.

Mákái mul: **aposoí**

Kán him: alienable noun

Sálán: testimony

Tohtohpas: *Ngo gít ruruna i apapos káián kálámul ngo a támin, ngorer koion na ru i kángít hol suri apapos si Káláu. (1Io 5.9) If we believe the testimony of a person that it is true, therefore our thinking should not be two concerning (we should not doubt) the testimony of God.*

apaptur

Kán him: intransitive verb

Sálán: resurrect

Worwor talas: This is typically used only of Jesus and his resurrection, and usually occurs as the phrase **apaptur kaleng** (rising return/again).

Mákái mul: **aptur, apaptur kaleng**

apaptur kaleng

Kán him: alienable noun

Sálán: resurrection

Mákái mul: **aptur**

apatap

Kán him: transitive verb taking on

Sálán: **longoi nák patap kaleng**; attach; stick to

Keskeskes: ‘cause to attach or stick’

Arwat mai: **páptai**

Mákái mul: **patap**

apádái

Utngi mul: **apánái**

Kán him: transitive verb

Sálán 1) **áplasi**; awaken

Tohtohpas: *Ái kalik a lain boptín, má tan kalilik sár di hom iatung ki dik apádái, pasi ák pán tili boptín. The child was sleeping well, but the kids were playing there and they awakened him, so he woke up from sleeping.*

Sálán 2) **aliu pasi mátán rau**; heal blindness

Tohtohpas: *Má bung erei a bungán haunges sang ái Iesu a longoi pen mák oboi i mátán rau mák apádái mátán. (Ioa 9.14) And that day was the rest day when Jesus made mud and put it on the eye of the blind man and healed the blindness in his eyes.*

Mákái mul: **pán₁**

apákpák

Kán him: transitive verb taking on

Sálán: shade

Keskeskes: ‘cause to be shaded’

Worwor talas: For differentiation of verbs meaning ‘cover’, see **boroi₁**.

Mákái mul: **boroi₁, pákpák**

apálsai

Mákái: **abálsai**

apán-ái

Utngi mul: **apádái**

Kán him: transitive verb

Sálán: awaken

Keskeskes: ‘cause to be awake’

Mákái mul: **pán₁**

apáng-ái

Kán him: transitive verb

Sálán: **him pasi; banai**; have children; procreate; reproduce; plant; earn

Keskeskes: ‘cause to be born’

Worwor talas: This term is used of having children, planting and tending garden produce, and earning wages or money.

Tohtohpas: *Ái tata a lu banai pirán tabal ki ák lu tami i gimhat támán no. Kápte kesi bung ngo na apángái pirán tabal má kápnate tar te si gim. (When) Dad finds/gets money then he divides it among all of us in the family. Not one time will he earn/get money and not give some to us.*

Mákái mul: **páng**

apedei

Kán him: transitive verb

Sálán: **tokoi (mátán)**; blind; irritate

Keskeskes: ‘cause to be blind’

Worwor talas: This can be caused by sand in the eye, being poked by a stick or length of bamboo, or by smoke. It can refer to just irritation or to blindness, either temporary or permanent.

Tohtohpas: *Kalilik di hom ami kon má kes tili di ák lisi mátán ái Pilip mai kon máng kal. Tan pirán kon er a akali ngo a apedei mátán. The kids were playing out on the beach and one of them scattered sand into Pilip’s eye and it was irritated/blinded. That sand irritated or blinded his eye.*

Arwat mai: **akali**

Mákái mul: **pedei**

apep-ei₁

Kán him: transitive verb

Sálán: **akiláng on suri tur kelsen**; bequeath; mark

as heir; make special; bless

Worwor talas: This can be used to refer to the time before death, as in referring to a will, or the actual receiving of the inheritance after death. Traditionally, when a child was **apepei**, his relatives decorated him with **reu** (shell money), prepared a feast, and marked him as a special child. This is not a well-known word today.

Tohtohpas: **Gamate talas uri tatalen er suri kalik a apepei ai kákán suri na otoi tan minsik si kákán. (Gal 4.1)** You already understand about the custom when a father marks as his heir a child so he will inherit the wealth of his father.

apep-ei₂

Kán him: transitive verb

Sálán 1) tángni; help; assist

Worwor talas: This is used when speaking of helping someone unable to walk.

Tohtohpas: **Pupunkak ngo kápate arwat má suri láklák, ki di lu top i limán suri aláklákai. A ngoro di apepei suri ak láklák.** An old man if he is unable to walk, then they grasp his hands to cause him to walk (help him walk). It is like they assist him so he then walks.

Arwat mai: **pápái**

Sálán 2) anokwai mai worwor; instruct

Tohtohpas: **Ái Iakop a apepei rang natun mai lain worwor.** Jacob instructed his children with good talk.

apilpil pas-i

Kán him: transitive serial verb

Sálán: **gorsai ak pilpil;** clean; purify

Keskeskes: ‘cause to be clean’

Worwor talas: This term is appropriate to refer to one’s spirit, to being cleansed from wrongdoing, but really does not refer to physical healing.

Tohtohpas: **Kesi kuro iau rui a tuan dur. Mái sár ngo iau gorsai ak pilpil. A ngoro iau apilpil pasi uri tutun.** A saucepan I found was very dirty. However I washed it it became clean. It is like I purified it for cooking.

Arwat mai: **apilpilái**

Mákái mul: **apilpilái, pasi,**

apilpil-ái

Kán him: transitive verb

Sálán: **timani ak pilpil;** clean; purify

Keskeskes: ‘cause to be clean’

Tohtohpas: **Rum di tari singing suri ngo ina bop on a tuan dur máng káng mai mohok.**

Mái sár ngo iau timani polgon má i risán rum ak pilpil. Iau apilpilái rum táil, ki erár má iak bop on. The house they gave to me for me to sleep in was very dirty and full of dust. However I cleaned up the inside and the outside of the house it became clean. I cleaned the house first, then I slept in it.

Arwat mai: **apilpil pasi**

Mákái mul: **arapilpil, pilpil**

apilwaki

Mákái: **apilwasi**

apilwas-i

Utngi mul: **apilwaki**

Kán him: transitive verb

Sálán 1) toloi; turn inside out

Worwor talas: This is done to the head of an octopus to prevent it from seeing, or to a pocket to turn it inside out, or to pig intestines to clean them out for mumuing.

Tohtohpas: **Ngo di toloi bál bor ki a ngoro di pukdai bál bor tilami polgon uri malar. Tan kálámul di apilwasi bál bor á ngorer.** When they clean out a pig’s intestines it is like they turn the pig intestines from the inside out to the village/outside. People turn pig intestines inside out like that.

Arwat mai: **toloi**

Sálán 2) reveal

Worwor talas: This includes the idea of God revealing something previously hidden.

Tohtohpas: **Ái Káláu a apilwasi kán holhol taru a bál konmi til tungu, má ákte para aposoi ur singing. (Epe 3.3)** God revealed his plan he stomach-swallowed (had kept hidden) from previously, and he has said-revealed to me.

Arwat mai: **inngasi**

apingping-i

Kán him: transitive verb

Sálán: **gis palai; lala ubi;** discipline

Worwor talas: This may imply severe discipline or even abuse. The idea is to teach a person to avoid something not good. This is appropriate in the context of Satan ‘having his way’ with someone who needs to be taught not to do a certain thing anymore. One may do this to one’s own child. The meaning of this term has been described as a ‘kick in the pants’. Other disciplinary terms include **abálsai hol** (remind one’s thinking), **akeng** (warn), **inau** (exhort), **págál** (withholding), **pitwai** (withhold)

food), **tasi** (beat, spank), **wor ur on** (confront verbally).

Tohtohpas: Kán wák ái Kiapmadar a lu balbal togor i kán pup, pasi nabung i kábungbung ái Kiapmadar ák mos i bál mák lala up kán wák sang suri a lu bal togor on. I pákánbung er a apingpingi sang mák lala áslai rangrang ái kán wák. Kiapmadar's wife is repeatedly angry at her husband, resulting in yesterday Kiapmadar's stomach was angry and he beat his wife severely because she is always angry at him. At that time he severely disciplined her and his wife felt a lot of pain.

Arwat mai: up/ubi

apirbáwái

Kán him: transitive verb

Sálán: **ariwai polgon uradi bim má putun urami iát;** turn upside down

Keskeskes: 'cause to be upside down or turned over'

Worwor talas: This term is often used of items that have an opening, like a saucepan or canoe or cup.

Tohtohpas: Kuro er di gorsai, una apirbáwái iamuda i suh suri polgon nák pánpán uradi bim má nák sal pala i dan til on má nák sengseng. That pot they washed, turn it upside down back there on the table so its hole/inside will show down toward the ground and the water will flow out from it and it will become dry.

Lite alari: alektádái, atántádái, pukdai

Mákái mul: pírbaú

apisla-i

Kán him: transitive verb

Sálán: **áplasi hol; abálsai;** remind; advise

Worwor talas: This is what the Holy Spirit does to our minds to reveal truth, remind, reprove, etc. This term can also carry the implication of exhorting about something already known.

Tohtohpas: Tungu iau parai si gam ngo na hut i kunkun er i kalang Oktoba. Má inái iakte lu áplasi kamu hol suri gamák eran i gam. Iau apislai sár i kamu hol suri koion á te taun na hut i pákánbung er. Previously I said to you that an earthquake would come in the month of October. And now I have reminded your thinking so that you can prepare yourselves. I just reminded your thinking so no problem/difficulty would come at that time (i.e. to

prevent problems).

Tohtohpas: Suri abálsai kamu hol, kuir imudi gama láklák ái a mon i kesi pap a lu ararat.

Gim tu apislai sár i kamu hol. For the purpose of reminding your thinking, that part/area back there where you are going to walk has a dog that bites. We are just reminding your thinking.

Arwat mai: abálsai

Mákái mul: arapisla

apolas / apolsai

Kán him: irregular verb

Sálán: help across; cause to cross

Keskeskes: 'cause to cross'

Tok Pisin: burukim wara

Mákái mul: polas/polsai

apolsai

Mákái: apolas/apolsai

apong

Kán him: particle

Sálán: Listen!; I tell you!

apos tar-i

Kán him: transitive serial verb

Sálán: reveal

Keskeskes: 'cause to break give'

Mákái mul: aposoi

apos-oi

Kán him: transitive verb

Sálán: kip auti suri matananu da mákái má dák

mák ilmi ngo a nokwan ngo a kuluk, ngo

kápte; confess; reveal

Keskeskes: 'cause to be broken'

Keskeskes: 'cause to break'

Worwor talas: For differentiation of verbs meaning 'reveal', see **inngasi**.

Arwat mai: inngasi

Mákái mul: apapos, apos tari, para aposoi, pos, tut aposoi

apsabu

Utngi mul: arsabu

Kán him: intransitive verb

Sálán: leu buak; bubble over; spray as a wave does

Tohtohpas: Pákánbung ngo di sawi namnam i kuro máng korkor, ki korkoron ák apsabu iamuni mátán kuro mák sal uradi bim. When they cook food in a saucepan and it boils, then the bubbles spray/bubble up to the lid of the saucepan and it flows/spills down to the ground.

Tohtohpas: Ngo tun a han tilanang má kes tiladi,

ki diará arsuar iatung i katbán má diará arposar i diar má, tas ák arsabu iamuni bát kaleng. If a wave comes from down coast and another from upcoast, then they meet there in the middle and they slap each other, the salt water sprays back up toward the sky.

apsa-i

Kán him: transitive verb

Sálán: long palai táit a kis i ngudun; spit with a spraying effect

Tohtohpas: Wák a mon i sasam i bál, nabung má ák apsa palai dár tili ngudun má namur ák mat. The woman who had a sickness in her stomach, yesterday she spit out blood from her mouth and later she died.

Arwat mai: abis, kanus/kansi

aptur

Utngi mul: kaptur

Kán him: intransitive verb

Sálán: sámTUR; kODAS; get up; rise up

Tok Pisin: sanap

Arwat mai: kODAS, sámTUR, sokODAS

Mákái mul: apaptur, apaptur kaleng, aptur pas, apturi, salaptur, tur₁

aptur pas

Kán him: intransitive serial verb

Sálán: leave

Keskeskes: ‘get up get’

Arwat mai: han pas, hau pas

Mákái mul: pasi₁

aptur-i

Kán him: transitive verb

Sálán: tur pasi longoi; tángni lite nák tur; stand up; initiate; establish; start

Worwor talas: This might refer to establishing a new custom or beginning to build a house.

Tohtohpas: I kalang Mei da sak atri rumán lotu adi Rátiwis. Má matananu til Rátiwis di sungi malar Komano suri da han suri mákái kándi rumán lotu er da apturi. In the month of May they will begin building the church up at Ratiwis. And the people from Ratiwis they requested the village of Komano to come to see their church they are starting/establishing.

Arwat mai: sak atur/sak atri

Mákái mul: aptur, salapturi

apuar pas-i

Kán him: transitive serial verb

Sálán: akopkomoí ák marán; produce; originate; cause to exist

Keskeskes: ‘cause to split/divide get’

Worwor talas: This term is also said to be appropriate for initiating many things, including many and various kinds of wrongdoing. It is also used for the idea of increasing the members of one’s clan or lineage, as in one woman had many children and increased the population of her clan, or a woman who is the mother or progenitor of many.

Tohtohpas: A tukes sár á kán pes ái koner, má pes erei áng káhkáh ák apuar pasi marán bor. Onin ák marán sara má tan bor i malar minái. Tukes sár á bor mák akopkomoí marán bor. That one has only one female pig, and that female pig has given birth producing many pigs. Now the pigs are many and scattered in this village. Just only one pig and it has produced many pigs.

Tohtohpas: Kesi wákánkak til hirá a apuar pasi má er má onin dik lala marán. One old woman from long ago originated that clan and today they are a great many (people).

Arwat mai: akopkom pasi

Mákái mul: pasi₁, puári

apuar-i

Mákái: apuar pasi

apukpuksa-i

Kán him: transitive verb

Sálán: tohtohoi táit a longoi á kálámul; act out the actions of another

Keskeskes: ‘cause a story to be told’

Worwor talas: This implies acting out as in a play for humorous reasons or serious ones.

Tohtohpas: Tan wák di apukpuksai kálámul a kis i wilwil mák pur mai wilwil, má matananu di mákái hom erei má dik lala nong. The women were acting out the man who was on his bicycle and fell with it, and the people who saw that play laughed a lot.

Mákái mul: arapukpuksa, pukpuksa

apuleng

Kán him: transitive verb taking on

Sálán 1) arumrumái; rebuke; scold; shame

Tohtohpas: Ái komiti a lala wor uri kálámul er a ubi bor káián ái pasta. A parai tara taunán worwor ur on má tan taunán worwor erei a apuleng i kálámul er a ubi bor mák lala rumrum. The headman greatly scolded that man who struck/killed the pastor’s pig. He said

some very heavy talk to him and that heavy talk shamed that man who struck the pig and he was very embarrassed.

Arwat mai: **ot bilingnai**

Sálán 2) **atoktokoi hol**; sadden; deflate

Tohtohpas: *Kak lala nemnem ngo ina han ur Manus er i kalang Septeba. Má ngo a longrai ái tata ngo ina han ur Manus ki ák tur kalar iau ngo káp ina te han. A ngoro a apuleng i kak hol má ngorer kak ásásla ák sosih.*

My great desire is that I will go to Manus in September. But when Dad heard that I would go to Manus then he stopped me that I would not go. It was like he saddened/deflated my thinking and so my feeling went down (I became depressed).

Arwat mai: **atabureng**

apur-ái

Kán him: transitive verb

Sálán: cause to fall; knock over

Keskeskes: 'cause to fall'

Mákái mul: **pur**

apurpur

Kán him: transitive verb taking **on**

Sálán: **hom sara**; mess up; trash

Keskeskes: 'cause to be messy or trashy'

Worwor talas: This verb functions as both an intransitive and a transitive verb.

Tohtohpas: *Tan kalilik di lala apurpur main i malar mai kándi tan hom sara, má kápte di nem má suri da long sarai. The kids really trashed here in the village with their stuff leftover from playing, and they did not want to throw it out.*

Mákái mul: **purpur₂**

ar₁

Utngi mul: **har**

Kán him: alienable noun

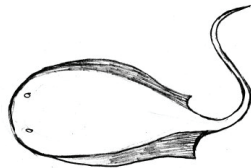
Sálán: **kesá matngan**

isu; ray (generic term); stingray

Tok Pisin: war

Worwor talas: **Ar**,

isu a leplep má a mákmák ngoro a mon i bábán. Iatung i dolon tabun a mon i kán is a lu arkut mai. Páplun a ngoro páplun beu, a ngoro a mon i kon on. A mon á tuán, mái sár kápate rakrakai, a tu gotgot ngorer sár mul i tuán beu. Ar a lu ani kon má a lu kis i suan i kon, má iamuda i lámán mul a lu kis



ái. Isu minái di lu ani mul. Worwor Inglis di utngi mai 'ray'. Alim á matngan main si git: mangailo, ar man, ar batu, ar án kon, má kes a tu aririu di utngi mai ar án gargar má páplun na mirik. Ar is a fish that is flat and it looks like it has wings. There on its long tail it has its knife it cuts with. Its body it is like the body of a shark, it is like it has sand on it. It has bones, however they aren't strong, it is just bite-through-able also like shark bones. The **ar** eats sand and it lives in sandy areas where there are no rocks, and out there in the deep too it lives. This fish they eat also. In the English language they call it 'ray'. Five different kinds are here with us: **mangailo, ar man, ar batu, ar án kon**, and one that is round they call it **ar án gargar** and its color is reddish.

Mákái mul: **báisun**, Types of rays: **ar án gargar, ar án kon, ar batu, ar man, mangailo**

ar₂

Mákái: **arung**

ar₋₃

Sálán 1) prefix indicating transitivity change

Worwor talas: This prefix changes transitivity, so when added to a transitive verb, it becomes intransitive, as in **nanai** (wait for) and **arnana** (waiting). This can effectively nominalize it as well, as in **mámnai** (love or have compassion for another) and **armámna** (love, compassion). When added to an intransitive verb, the verb becomes transitive, as in **ilang** (turn oneself around) and **arilang** (turn another person around). In at least one intransitive verb, **tur** (stand), adding this prefix simply modifies the meaning without changing transitivity, so **artur** (stand out so as to pierce).

Sálán 2) prefix indicating reciprocal

Worwor talas: Depending on the meaning of the verb stem, adding this prefix can result in a meaning of reciprocity, as in **up** (hit) and **arup** (fight, hit each other), or **tipar** (chase) and **artipar** (chase each other, game of chase).

-ar₄

Sálán: suffix indicating two

Worwor talas: This is a suffix on pronouns indicating dual, that is that the pronoun refers to two. This form of the suffix occurs on first person inclusive pronouns (we, including you the addressee) and on third person pronouns (they). It also occurs on the indefinite pronoun

rung (ones, people).

Mákái mul: **diar, gitar, ru, rugar, -ur**₃

ar án gargar

Kán him: alienable noun

Sálán: **kesá matngan isu**; ray type

Worwor talas: **Ar án gargar a ngoro ar batu a tu kiskis má a lu kis i lalin gargar. A gengen sár, má páplun a kálík mirmirik má a tiptiptip mai a mákráu. Má tabun a kuir mul ngoro ar batu. Ar án gargar** is like the **ar batu** it is round and it lives beneath the **gargar** coral. It is just little, and its color is brown and it is spotted with blue. And its tail is short also like the **ar batu**.

Mákái mul: **ar**₁

ar án kon

Kán him: alienable noun

Sálán: **kesá matngan isu**; ray type

Worwor talas: **Ar án kon a lu kis iatung i suan má a lu bop pagas tangrai kon. Páplun a mirmirik má a tiptiptip mai a maksin.** The **ar án kon** lives there in the sandy areas and it sleeps/lies remaining there in the sand. Its skin is brown and spotted with yellow.

Mákái mul: **ar**₁

ar batu

Kán him: alienable noun

Sálán: **kesá matngan isu**; ray type

Worwor talas: **Ar minái a lu kis i lalin batu má a ngoro na mirmirik á páplun mák tiptiptip mai a mákráu. Tabun a kuir má a mon mul i kán kot.** This **ar** stays under the **batu** coral and it is like it is brown in colour and it is spotted with blue. Its tail is short and it also has a barb.

Mákái mul: **ar**₁

ar man

Kán him: alienable noun

Sálán: **kesá matngan isu**; ray type; Eagle Ray

Worwor talas: **Ar man a ngorer sár i ar, má sár a lala dol i bábán. Má tabun mul a lala dol sang má a mon mul i kán kot a lu arkut mai. Páplun a ngoro na niár má a tiptiptip mai a bal. A lu namnam sár mul ngorer i ar.** The **ar man** is just like the **ar**, however its wings are very long. And its tail also is very long and there is also its barb it cuts with. Its color it is like it is blackish and spotted with white. It eats just like the **ar**.

Mákái mul: **ar**₁

ara-

Sálán: prefix used to generalize; those in the relationship of...

Worwor talas: Adding this prefix to a dyadic term indicates a group of people who are in the same relationship to each other such as brothers or in-laws, so **tuán** (his brother) becomes **aratuán** (group who are brothers).

arabálbál

Kán him: alienable noun

Sálán: reconciliation; comfort; peacefulness; soothing

Tohtohpas: **Káláu, gim ri suri kam arabálbál ngo una abálbál gim mai.** *God, we want your soothing/comfort that you will calm/soothe us with it.*

Mákái mul: **abálbálái, bálbál**₁

arabilbing

Kán him: alienable noun

Sálán: **rangrangas; sápkín táit a tapam hut;** disaster; punishment inflicted; neglect; persecution

Worwor talas: This term connotes that people are doing well without major problems, then disaster strikes. It can include seizing or arresting, whipping, jailing, putting in chains or tying up. Another use of this term is of embarrassing and/or shaming a person, putting him down verbally. This can be because of his faith. This term can also refer to the neglect of an old or sick person. This term is stronger than **rangrangas** (suffering).

Arwat mai: **rangrangas**

Mákái mul: **bilbing, pákánbung án arabilbing**

arabis

Kán him: intransitive verb

Sálán: **arkanus;** spit on someone

Worwor talas: This includes the custom of spitting chewed ginger on someone for curing illness or to fortify dancers.

Tohtohpas: **Tan gengen kalilik ngo di arpilgut arliu i di, ki di lu longoi á tatalen án arkanus. Te pákán di lu mumuk pasi dan mai ngus di má dik arabis arliu i di mai.** *The little kids when they are angry with each other, then they do the custom of spitting. Sometimes they suck up water with their mouths and then spit on each other with it.*

Mákái mul: **abis**

arabitbit

Kán him: intransitive verb

Sálán: instruct; speak in proverbs

Worwor talas: This covers the ideas of wisdom from the ancestors, wise sayings, helpful hints, ways to live, and other things people should know for life.

Tohtohpas: **Di lu arabitbit sár mai nagogon káián rang támin i di má dik parai ngo worwor káián ái Káláu, má ngorer dik omlawai kándi lotu uri narsang. (Mat 15.9)** *They only instruct with the laws of their ancestors and say that (it is) God's talk, and therefore they worship me wastefully/in vain.*

Tohtohpas: **Namur a mat pas, arabitbit erei a kis ngorer singin rang támin i on á kálámul erei ngo ákte supan pasi kuir bim er ur káián.** *Later when he dies, that instruction exists like that to the descendants of that man that he has purchased that plot of land for his own.*

Arwat mai: **kurbin**

Mákái mul: **bitái**

arabuhán

Kán him: alienable noun

Sálán: relationship of those in the same moiety or clan; group comprised of people all in the same moiety or clan; clansmen; relatives

Worwor talas: While, technically, this refers only to those in the same moiety or clan, it is used widely in speech to include everyone listening.

Mákái mul: **buhang**

aradum

Kán him: intransitive verb

Sálán: **akunlán kaleng i táit di tárái ngo tarang di ili;** close over; refilling

Tohtohpas: **Tarang di ili ákte aradum kabin i kon kán tu dim kaleng uri polgon.** *The hole they dug has closed over because the sand keeps sliding back into the inside.*

Mákái mul: **aradum kaleng, aradum talum, dum, tut aradum**

aradum kaleng

Kán him: intransitive serial verb

Sálán: **tum kaleng;** healed over; grown together

Keskeskes: 'close over return'

Worwor talas: This would apply to a cut on the body that has healed or grown back together, or to a broken branch of a plant or tree that has grown back together.

Tohtohpas: **Tungu kesi kálámul a kuti limán i is.**

Má pokon er a kuti i is a lala pángpángáng.

Mái tám araliu ák bauti kán manu. Má

onin kuir er a kuti i is ákte aradum kaleng.

Previously a man cut his arm on a knife. And that place where the knife cut was gaping a lot. But the healer/medical person sewed up his sore. And now that part the knife cut has grown back together.

Arwat mai: **aradum talum**

aradum talum

Kán him: intransitive serial verb

Sálán: **sosopas;** joined together

Keskeskes: 'close over together'

Worwor talas: This can refer to parts of the body that are connected to each other.

Tohtohpas: **Pákánbung ngo di ol kámnah mai tan kuir kubau, ki tan kuir kubau erei di aradum talum iatung i kámnah. Kámnah kápnate inan ngo tan kuir kubau minái kápdite sosopas talum.** *When they build a fire with pieces of wood, then those pieces of wood they join/place together there on the fire. A fire will not light up if these pieces of wood are not joined together (close together or touching each other).*

Arwat mai: **aradum kaleng**

arah pala-i

Kán him: transitive serial verb

Sálán: **akelkel palai;** complete; finish

Keskeskes: 'complete remove'

Tohtohpas: **Gita lu arah palai má talar erei suri giták sengsegeng.** *Let's finish off now that job so we can be free.*

Mákái mul: **arahi**

arahaunges

Kán him: transitive verb taking on

Sálán: **long palai talar má nák sengsegeng; tari haunges singin lite kálámul;** refresh; relieve; suspend

Mákái mul: **haunges**

arah-i

Kán him: transitive verb

Sálán: finish; complete

Keskeskes: 'cause to be finished'

Tok Pisin: pinisim

Arwat mai: **adikti**

Mákái mul: **arah palai, arahrahi, rah,**

arahrahi

Kán him: modifier

Sálán: last

Tok Pisin: pinis

Kán him: alienable noun

Sálán: final thing; end of all things

Arwat mai: **áwáwat, kurtángsin**

Mákái mul: **arahi, rah₂**

araián lik

Kán him: alienable noun

Sálán: relationship of same-generation female in-laws; group comprised of sisters-in-law

Worwor talas: This term cannot be used of males.

Mákái mul: **iang lik**

araiánán

Kán him: alienable noun

Sálán: relationship of a person with his/her same sex parent-in-law; group comprised of a person and his/her same-sex parent-in-law

Worwor talas: This term is used for one's same sex parent-in-law: a woman's husband's mother, or a man's wife's father.

Mákái mul: **ianang**

arakámlán

Kán him: alienable noun

Sálán: relationship of a man and his male children; group comprised of a man and his male children

Worwor talas: The meaning of this term can also include men in other relationships to each other in the same group, i.e. any combination of men from both moieties.

Mákái mul: **kámlang**

arakán kokup

Kán him: alienable noun

Sálán: relationship of cross-cousins; group comprised of cross-cousins

Worwor talas: This refers to one's father's sister's children, or one's mother's brother's children, i.e. opposite moiety but same generation.

Arwat mai: **arakán sinat**

Mákái mul: **kang kokup**

arakán sinat

Kán him: alienable noun

Sálán: relationship of same-generation in-laws; group comprised of brothers-in-law and/or sisters-in-law

Worwor talas: This refers to brothers-in-law and/or sisters-in-law. People in this relationship to each other have a name taboo between them, not saying each other's names out of respect. Other terms are used: kinship terms, nicknames, father/mother of...

Arwat mai: **arakán kokup**

Mákái mul: **sinat**

arakán tau

Kán him: alienable noun

Sálán: relationship of aunt and her nieces and nephews; relationship of man and his wife's mother; group comprised of an aunt and her nieces and nephews; group comprised of a man and his mothers-in-law

Worwor talas: For either gender, this refers to a person and his uncle's wife; for a man, this is also his mother-in-law. In the mother-in-law relationship, there are strong taboos against saying each other's name or being in the same house or near each other very much.

Mákái mul: **kak tau, kán tau, tau₁**

arakáwán

Kán him: alienable noun

Sálán: relationship of a man and his sister's children; group comprised of a man and his sister's children

Worwor talas: Traditionally, this was an extremely important relationship since such things as land rights and clan wealth were passed from men and their sisters to the sisters' children.

Mákái mul: **kawang**

arakeksa

Kán him: intransitive verb

Sálán: **ololoh**; care for

Tohtohpas: **Marán kalilik di lu han uri rum si Toubu kabin di mákái kán lain ololoh uri narsá di, má ngorer kápte di lu han alari kabin di hol pasi kán lain arakeksa uri narsá di.** *Many children go to Toubu's house because they see his good care for them, and therefore they do not go away from him because they remember his good care for them.*

Mákái mul: **keksai**

arakila

Kán him: transitive verb taking **on**

Sálán: **kabat arsaktai wák má káláu suri diará kila**; marry two people to each other; perform a marriage

Tohtohpas: **Ái Tinto hi mái Tovur vur di kabat arsakta diar i kalang tungu. A marán kalamul di hut suri mákái er di arakila i diar.** *Tinto hi and Tovur vur they tied-together them two (married them to each other) last month. Many people came to see that they married them two.*

Arwat mai: **akila**

Mákái mul: **kila**

ar Krakai

Kán him: transitive verb taking **on**
Sálán: strengthen; encourage
Keskeskes: ‘cause to be strong’
Arwat mai: **adikái, atumran**
Mákái mul: **rakrakai**

ar Kukun

Kán him: alienable noun
Sálán: relationship of opposite-sex siblings; group of brothers and sisters
Mákái mul: **kukung**

aralapun

Kán him: alienable noun
Sálán 1) relationship of people with the same name; group comprised of people of the same name
Sálán 2) relationship of opposite-moiety members closely related; group comprised of members of both moieties who are closely related to each other
Worwor talas: An example of this relationship would be the children of one’s maternal uncle, thus in the opposite moiety to oneself.
Sálán 3) relationship of a person with his father’s mother; group comprised of people and their paternal grandmother
Worwor talas: This term is rarely used anymore for this relationship. The grandmother relationship on either side of the family is now most often referred to with **arawákán**.
Mákái mul: **lapung**

araliu

Kán him: intransitive verb
Sálán: **rakrakai a so tili ngudun ái Káláu;** life-giving; saving; healing
Tohtohpas: **Má ngorer a gas i balang suri áslai toltolom rangrangas suri rung er úkte ilwa pas di ái Káláu dák ruruna i Iesu Karisito má da kipi araliu má otoi mul i minmáir er kápnate rah. (2Ti 2.10)** And therefore my stomach is happy to experience various difficulties/persecutions so that those God has chosen can/will believe in Jesus Christ and they will get salvation and possess also the glory that will not finish.
Mákái mul: **aliu/aliwi, liu, Tám Araliu**

aramikmik

Kán him: intransitive verb
Sálán: avoiding; ignoring; shunning; discriminating; holding a grudge

Worwor talas: A milder term than **abililingnai** (treat shamefully), **aramikmik** does not include violence or bodily harm. It does include the idea of avoiding or shunning someone because he is sick, disgusting, or smells bad. It can be used of a person, thing, or place. This term is also used of holding a grudge against someone who keeps putting you down.

Mákái mul: **mikmik, mikmikwai**

aramokson

Kán him: alienable noun
Sálán: relationship of a married couple; group comprised of a married couple
Worwor talas: Traditionally, when polygamy was practiced, this term could include a person and all his/her spouses.
Mákái mul: **mokson**

aranokwa

Kán him: intransitive verb
Sálán: **anokwai kes suri táit a longoi kápaté kuluk;** correct; discipline; straighten
Tohtohpas: **Tungu git kis i lalin sápkín tatalen, mái sár a hut ái Iesu mák longoi him án aranokwa uri narsá git, má ngorer git sengsegegeng alari kamkabat án sápkín tatalen.** Previously we sat under (under the authority/spell of) bad ways (sin), however Jesus came and did the work of straightening on us, and therefore we are free from the prison/bondage of sin.
Mákái mul: **ananokwai, anokwai, nokwan**

arangrangas

Kán him: transitive verb taking **on**
Sálán: **táit a hut i kápán páplun kálámul, a tu hut bia ngo táit ái Káláu a tari;** punish; persecute; cause suffering
Keskeskes: ‘cause punishment, suffering, pain’
Tohtohpas: **Kes a arangrangas i iau ngorer i kot ngo kamkabat.** One punishes me as in/by (putting me in) court or jail.
Mákái mul: **rangrangas**

arangwa

Kán him: intransitive verb
Sálán: **mámán kalik a angwai kán kalik;** put to sleep
Tok Pisin: mekim em silip
Worwor talas: The connotation of this word involves two people, one putting the other to sleep.
Tohtohpas: **Ái Mata a lu hanhan mák gálta**

iau sur Susi, má iak parai singin ngo diar arangwa ái kán kalik imi rum, má ngo na boptin i kán kalik ki nák sosih sur git. Mata came along and asked me about Susi, and I said to her that she was putting her child to sleep in the house, and when her child was sleeping then she would come down to us.

Mákái mul: angwai

arapilpil

Kán him: intransitive verb

Sálán: **himhimna suri nák pilpil;** purify; cleanse

Tohtohpas: **Main Sursurunga kápte te tatalen án arapilpil. Tatalen án siusiu má ililim táit má namur dik namnam, ái sár á kesi táit di lu longoi suri arapilpil.** Here in Sursurunga there is not any purification custom. The custom of bathing and washing hands first and then eating, that alone is what they do for purification.

Mákái mul: apilpilái, pilpil

arapisla

Kán him: alienable noun

Sálán: **worwor án inau;** reminder; advice; guidance

Mákái mul: apislai

arapukpuksa

Kán him: intransitive verb

Sálán: **murmurwasu;** imitating

Tohtohpas: **A mon á kálámul a mánán i murmurwasu i lite kálámul ngo a longoi táit. Kálámul minái a las i arapukpuksa.** There is a person who knows how to imitate another person when he is doing something. This person is familiar with imitating.

Mákái mul: apukpuksai, arpuksa, pukpuksa

arapupun

Kán him: alienable noun

Sálán: relationship of a man and his daughter's children; group comprised of a man and his daughter's children

Worwor talas: More recently, this term has been extended to include any grandfather-grandchild relationship, regardless of moiety affiliation. The meaning of this term may also include people in other relationships to each other in the same group, i.e. the man's daughter, the man's wife.

Mákái mul: pupung

ararat

Kán him: intransitive verb

Sálán: bite

Tok Pisin: kaikaim man

Mákái mul: arat/árti

ararágát

Kán him: transitive verb taking on

Sálán: **arakrakai i kálámul mai worwor; ot inau;** advise; encourage; exhort

Tohtohpas: **I bosbos bung Kubák no ái komiti a lu balbal inau i tan kálámul suri da lu kis kuluk má koion da lu long te táit a sák má nák long sáksáknai kándi kis. A lu ararágát i di ngorer, ki onin kis kán matananu a tu kuluk sár.** Every Monday the headman repeatedly exhorts the people so they will live well and not do anything bad that will mess up their living. He encourages them like that, and now people's living is good.

Arwat mai: inau

ararák

Kán him: intransitive verb

Sálán: **oboi rákán;** spread out; branch out

Worwor talas: This describes a tree that has many branches spread out from very low down, thus being easy to climb. Also used of a river branching. And also used of one's thinking, i.e. having many ideas.

Tohtohpas: **Kubau imuda a tu ararák sang tiladi bim uramuni iát, pasi tan kalilik di lu lala nem sang i sasasa i tan rákán.** That tree back there branches out a lot from down at the ground up to the top, resulting in the children very much like to climb on its branches.

Tohtohpas: **Pákánbung tan kálámul di worwor suri arasosah i buk án sak, te tili di a ararák i kándi hol suri longoi te marán táit on á pákánbung erei.** When the people were talking about the dedication of the hymnbook, some of them had lots of ideas in their minds for doing many things at that time.

Mákái mul: rákán

araráng

Kán him: intransitive verb

Sálán: praying continuously

Mákái mul: aráng, áng/ágái

arardos

Kán him: alienable noun

Sálán: command or commandment

Mákái mul: ardos, dos, tám arardos

ararguna

Kán him: intransitive verb

Sálán: relating; fellowshiping; friending

Worwor talas: This connotes a relationship of some sort, a feeling of camaraderie, a sense of togetherness or oneness between two or more people or between a person and a behaviour.

Tohtohpas: **Tekes ngo a lu ararguna mai bos tatalen án naul bim, a kis án kurtara mam Káláu. (Iak 4.4)** *If someone habitually friendships with the ways of the world, he sits/remains/is an enemy with God.*

Lite alari: **arsagil, kis arsagil**

araris

Kán him: intransitive verb

Sálán: **kápaté arwat suri uláti;** twisted; tangled; wrapped around

Worwor talas: This is used of a tree trunk or string or thread that is twisted or tangled, or of a vine that twists or wraps itself around a tree.

Tohtohpas: **Ngo kesi kunlán suk er di lu wonwon mai, má kápdiite obop timani pasi ák ulát mák ararong má káp sang má da uláti, ki suk erei a araris.** *If there is a whole rope/string they fish with, and they do not place/store it well so it unravels and becomes tangled and they are not able to untie/undo it, then that string is tangled.*

Tohtohpas: **Suk án walwal kápaté nokwan á pokion, a tu araris iamuni bát kaleng. Pákánbung ngo a arisai sukán i kubau, ki kápaté lu arwat suri da talka pasi.** *The walwal vine its stalk is not straight, it is twisted up at the top. When its vine wraps around a tree, then it is not possible to pull it off.*

Arwat mai: **ararong, arput**

Mákái mul: **arisai**

ararit

Kán him: intransitive verb

Sálán: **káláu má wák diar bop tiklik;** sexual intercourse

Worwor talas: This is the generic term for sexual relations.

Arwat mai: **argol, arsar, bop talum, talum**

Mákái mul: **ararit sáksák, ararit siari**

ararit sara

Mákái: **ararit siari**

ararit sáksák

Kán him: intransitive serial verb

Sálán: **toltolom bop tiklik er kápaté nokwan uri mátán ái Káláu má uri mátán matananu mul;** sexually aberrant

Keskeskes: ‘bad/evil sexual intercourse’

Worwor talas: This includes **ararit siari** (promiscuity), **gol burkut** (homosexual behaviour), **iom** (incest, marrying within one’s moiety or clan).

Tohtohpas: **Ngo kálámul a ararit mam kukun, ki di parai uri kálámul erei ngo a iom. Kálámul erei a ararit sáksák mam kukun.** *If a man has sexual relations with his sister, then they say to that man that he has committed incest. That man has committed aberrant sexual behaviour with his sister.*

ararit siari

Kán him: intransitive serial verb

Sálán: **káláu má wák kápte ngo diar kila diar bop tiklik;** promiscuous

Keskeskes: ‘sexual intercourse all over’

Tohtohpas: **Kálámul er kápaté kátlán timani kán tatalen án ararit. Páksiai ngo kukun ngo wák án sál ngo tan matngan wák ngádáh, a tu ararit siari mam di sár.** *That man does not control well his sexual behaviour. Even if it is his sister or a prostitute or whatever kind of woman, he just has sex with them.*

Arwat mai: **ararit sara**

ararkeles

Kán him: intransitive verb

Sálán: take turns; rostering

Tohtohpas: **Tan rum káián bos tám aratintin di lu bal tarápái á te kálámul, pasi di oboi tan kalilik suri dik mákmák kári i tan libung. Má tan kalilik er di lu ararkeles i mákmák kári tan rum i tan libung.** *The house of the teachers some people repeatedly tear down, resulting in they placed guys to guard them during the nights. And those guys take turns in guarding the houses during the nights.*

Mákái mul: **arkeles, keles/kelsei, so ararkeles**

ararmuri

Mákái: **armuri**

ararngaus

Kán him: intransitive verb

Sálán: **worwor adi bim;** whisper

Arwat mai: **arasás**

Mákái mul: **arngaus**

araro

Kán him: transitive verb taking on

Sálán: **káláu a kila pasi marán wák, ngo wák a kila pasi marán káláu;** married to more than one person at the same time; polygamous

Tohtohpas: **Kálámul ngo a kila pasi aru ngo atul**

i wák, ki di lu parai ngo kálámul minái a kas araro pasi atul i wák. A man who marries two or three women, then they say that this man has taken polygamously three wives.

Mákái mul: **araturán**

ararong

Kán him: intransitive verb

Sálán: **kápaté arwat suri uláti**; tangled

Tohtohpas: *Kak dut suk án wonwon kápaté obop timani ái Wili pasi ák ulát sara mák lala ararong sang. Kápaté arwat má suri da ulát anokwai. A lala araris sang. My length of fishing rope Wili did not put it away straightly resulting in it undid itself all over the place and was very tangled. It was not possible to untangle it. It was very twisted/tangled.*

Arwat mai: **araris, arput**

ararpásáng

Kán him: intransitive verb

Sálán: **kubau káp a tini mon i rákán, mái sár ngo ák mon mái rákán; pákán kubau a ararák; aru wán táit diar patap tiklik**; multi-pronged; multi-branched; branched unusually

Worwor talas: This refers to having many prongs, fingers, or branches. It is used to describe a tree that normally has no lower branches, as a coconut palm, but has grown abnormally and has a branch. It is also said of a leaf with many pronged parts, as a pawpaw/papaya leaf.

Tohtohpas: *Lamas ngo a mon i rákán, ki di lu parai ngo lamas erei a tum kabin ngo káp a tini mon i rákán á lamas, mái sár lamas er a ararpásáng. A coconut (tree) if it has a branch, then they said that that coconut has joined together (grown a branch) because coconut trees do not have branches, but that coconut has branched.*

Mákái mul: **arpásáng, pásáng**

arartalum

Kán him: intransitive verb

Sálán: **araturán di lu hom tiklik**; together

Worwor talas: This implies two or more people working in concert or being together, playing, going around, helping each other. This would be used, for example, of several people pooling their resources together to buy one pig.

Tohtohpas: *Tan araturán di lu lain hom tiklik má kápte di lu mos arliu i di kabin di lu arartalum kuluk. Friends play well together and they are*

not angry among themselves because they are together well.

Mákái mul: **talum**

arartangan

Kán him: intransitive verb

Sálán: helping each other; exchanging help

Tohtohpas: *Araturán diar tur talum suri longoi him. I bosbos bung diar ararkeles i him kándiar ngoro diar arartangan arliu i diar mai him i kándiar tan rákrák. The two friends stood together for doing work. Every day they exchanged/alternated their work as in they helped each other with working in their new gardens.*

Mákái mul: **artangan, tangan/tángni**

arartoh

Kán him: intransitive verb

Sálán: **tohoi suri ái sinih na sorliu**; compete; race

Tohtohpas: *Bos gengen kalilik ngo di lu homhom talum, ki di lu arartoh i di mai básmai hat. Di lu tohoi suri ái sinih na sorliu ur tepák á kán hat ngo na básmai. Small children when they are playing together, then they compete among themselves with throwing rocks/stones. They try for whose stone will surpass to far away when he throws it.*

Arwat mai: **artohtoh**

Mákái mul: **tohoi**

ararwat

Kán him: intransitive verb

Sálán: similar

Tohtohpas: *Atul i Lain Arbin, ái Mataio mái Marko mái Luka, a ararwat no sár á kánditul pukpuksa suri marán táit a longoi ái Iesu. (Mataio, Worwor Táil) The three Good News (Gospels), Matthew and Mark and Luke, their stories/relatings are all just similar (to each other) concerning many things Jesus did.*

Mákái mul: **arwat**

aras

Kán him: transitive verb

Sálán: **talka pasi**; take by force from another

Tohtohpas: *Pákánbung di ruru talis á tan kalilik, kes tili di kápaté ru kán te talis. Mái sár ngo a aras kalilik pasi ák mon á káián. When the kids collected nuts, one of them did not collect any nuts. However he took from other kids resulting in he had some of his own.*

Mákái mul: **rasi**

arasa

Kán him: intransitive verb

Sálán: sorliwi katbán tihlo ák lu hanhan suri nák pos á nas; next day

Worwor talas: This generally refers to the morning following the current day, typically covering anytime after midnight until the sun is up. Unlike other words referring to time, this occurs as an intransitive verb, often followed by **ur** (to). As with most intransitive verbs, it can also occur as a noun.

Tohtohpas: *Má ngo ákte arasa má, má nas ákte pos, ái Iesu a sámTUR ami kon. Tan kalilik di mákái, má kápdite mák ilmi ngo ái Iesu sár á erei. (Ioa 21.4)* And when it was the next day, and the sun had broken/risen, Jesus stood on the beach. The disciples they saw him, but they did not recognize that it was Jesus.

Tohtohpas: *Mái Paulo a long pasi ahat á kálámul tilatung má ák tiklik mam dihat. Ngo a be arasa ur latiu, a han suri longoi tatalen án arapilpil,... (Apo 21.26)* And Paul took four men from there and he (went) together with them four. When it was the next day tomorrow, he went to do the custom of purification,...

Tohtohpas: *Dik bunbun ngo bát na káp sisdoi mon má pákán nah nák pakta puri mon i bail hat, pasi dik lápka asosih i ahat i taunán aen a lu top páptai mon, má dik sungi kándi tan káláu suri ngo na sangar i arasa. (Apo 27.29)* They were afraid lest the storm/wind push the boat and the waves would smash/split open the boat on a cliff, resulting in they threw down the four heavy irons that fastened the boat (anchors), and they begged their gods that it would quickly be the next day.

Mákái mul: **báng i arasa, mátál án arasa**

arasál

Kán him: intransitive verb

Sálán: **ororok**; noisy

Tohtohpas: *Tan wák di lala saksak kalar gim, ki gimá parai si di ngo, “Koion á saksak. Gam arasál mai kamu saksak erei má kápte gim longra te táit di parai muda.”* The women were singing loudly around us, so we said to them, “Don’t sing. You are making so much noise with that singing of yours and we cannot hear anything they are saying back there.”

arasámkán

Kán him: alienable noun

Sálán: relationship of opposite-moiety members (?); group comprised of members of both moieties (?)

Mákái mul: **sámkán**

arasás

Kán him: intransitive verb

Sálán: **gengen wor sár adi bim er kápte kes na longrai**; whisper

Tok Pisin: toktok isi

Tohtohpas: *Kápgite longrai á táit diar parai ái rugar erei kabin diar tu arasás mai adi bim.* We did not hear what the two of them said because they just whispered it down to the ground (in a low/quiet voice).

Arwat mai: **ararngaus**

arasengsegeng

Kán him: alienable noun

Sálán: **longoi ák pilpil**; purification; healing commemoration

Tohtohpas: *Kang kesi tata di kut palai sasam a kis i bál. Má pákánbung a rah tili rumán sasam máng kaleng uranang i malar, ki ák iohoi aru i bor uri kiláng on ngo a siu palai dárán er a sal i pákánbung di kuti. Minái á tatalen án arasengsegeng til Sursurunga ngo tekes a hiru i tekesi táit má kápte a mat.* One of my fathers they cut out the sickness that was in his stomach/abdomen. And when he was finished from the hospital and returned down to the village, then he mumued two pigs to signify that he was washing away his blood that flowed when they cut him. This is the custom of purification from Sursurunga when someone is injured by something and does not die.

Mákái mul: **sengsegeng**

arasong

Kán him: intransitive verb

Sálán: **agurái**; betray; go back on one’s word

Tohtohpas: *Tungu sár gim han gálta Rudi suri kán bor ngo gima hul pasi, ki ák sormángát ngo gima kipi mai K200. Má namur bul ák sirai singin lite kálámul mai K300. Ái Rudi a taba kán arasong sang mai kán tan bor.* Just the other day we went and asked Rudi about his pig to buy it, and he agreed that we would take it for K200. But later instead he sold it to a different person for K300. Rudi goes back on his word a lot concerning his pigs.

Arwat mai: **agur tari**

Mákái mul: **asongoi, tám arasong**

arasosah

Kán him: alienable noun

Sálán: **tari nokwan má rakrakai;** provision; blessing; power which enables

Worwor talas: This is a fairly comprehensive term including the ideas of physical provision, help, comfort.

Tohtohpas: **Kán arasosah ái Káláu a sal ngoro dan.** *God's blessing flows like a river.*

Tohtohpas: **Kálámul ngo a hutngin kipi him án tátáil i lotu, ái talatala a lu tari nokwan má rakrakai singin i pákánbung án lotu. Him ngoromin di lu parai suri ngo kálámul a kipi kán arasosah si talatala.** *A person when he newly takes on the work of a church leader, the superintendent minister gives the right and power to him at the time of worship/church. Work (ceremony) like this they say about it that a person is receiving the superintendent minister's blessing.*

Mákái mul: **asosah, sosah₁**

arat i pokon kalkalung

Kán him: idiom

Sálán: **láklák namurwai sápkín tatalen káián lite ki uk han kai on mul;** follow another's lead and get in trouble

Keskeskes: 'biting in the twisted place'

Tohtohpas: **Tan kalilik tepák di lu long bengtai tan táit imi aratintin, pasi komiti til Nokon ák inau i tan kaukak til Nokon suri koion da arat i pokon kalkalung káián tan kalilik erei da káp tur i nagogon.** *Young men from far away messed up things at the school, resulting in the headman from Nokon exhorted the young men from Nokon so they would not follow the lead of those other young men lest they end up being courted.*

Arwat mai: **dokta pas**

Mákái mul: **arat/árti**

arat / árti

Kán him: syncopated verb

Sálán: bite

Tok Pisin: **kaikaim long tit**

Tohtohpas: **Ái lik a upmaiat ada i lulawar má ák árti i kuk kabin kápate tola timani kuk.** *The girl was fishing out on the reef and a crab bit her because she did not hold on to it correctly.*

Tohtohpas: **Ngo kes a namnam mák árti kermen, uri pukpuksa a sálán ngo urtarang a sungi sur án te.** *If someone is eating and bites his*

own tongue, the story is that an evil spirit is asking for some food.

Mákái mul: **ararat, arat i pokon kalkalung**

aratalas

Kán him: intransitive verb

Sálán: **parai suri dák mánán on; longoi suri dák mánán on;** announcing

Worwor talas: This is used of the final 'work of marrying', i.e. paying the last of any brideprice and removing any embarrassment in being seen together as husband and wife. The previous first payment, if any, is called **tatar kalar**.

Tohtohpas: **I pákánbung ngo di arakila i káláu má wák, ki i pákánbung sang erei diar lu tari pirán tabal uri kándiar aratalas. Wák a lu tari pirán tabal singin rang buhán káláu, má káláu na tari pirán tabal singin rang buhán wák. Diar longoi ngorer suri dik mánán on ngo diar má te kila.** *When they marry a man and woman, then at that very time they two give money for (as part of) their announcement. The woman gives money to the man's relatives, and the man will give money to the woman's relatives. They two do like that so that they (everyone) know that they two are now married.*

Mákái mul: **talas**

aratámán

Kán him: alienable noun

Sálán: relationship of father and his children (and their mother); group comprised of a father and his children (and their mother); nuclear family

Worwor talas: This term is used of a father and his children, but may also include the mother as well, i.e. the entire nuclear family.

Mákái mul: **kakang, támán**



aratiktik

Kán him: intransitive verb

Sálán: **argálta mai táit a kis punpunam;** tell a riddle

Tohtohpas: **Tan kalilik di lu longoi á matngan hom minái mai aratiktik arliu i di ngoromin. Kes a argálta mai táit a kis kodong i bál sang. Má tekes na tohoi para aposoi dánih a kis i hol káián ái koner a argálta.** *The children do this kind of play with riddling*

among themselves like this. One questions with something that is hidden in his own stomach/mind. And another will try to reveal what is in the mind of that one who questioned.

Mákái mul: **atiktiki**

aratinán

Kán him: alienable noun

Sálán: relationship of a mother and her children; group composed of a mother and her children

Worwor talas: The meaning of this term excludes the father.

Mákái mul: **mamang, tinán**

aratintin

Kán him: intransitive verb

Sálán: learning; teaching

Tok Pisin: sikul

Worwor talas: This word refers primarily to contemporary things, like reading, in contrast to ancestral knowledge, and may imply more of a classroom type situation.

Mákái mul: **atintini, kalik án aratintin, soi aratintin, tám aratintin, tini**

Kán him: alienable noun

Sálán: school

aratiutiu

Kán him: alienable noun

Sálán: **táit di parai uri kálámul ngo a longoi;** accusation

Mákái mul: **atiutiu/atiutiwi**

aratuán

Kán him: alienable noun

Sálán: relationship of same-sex siblings; group of brothers; group of sisters

Mákái mul: **tuang**

aratumarang

Kán him: alienable noun

Sálán: **arakrakai i kálámul sur ák tur dik ngo ák tumran i kán hol;** encouragement; exhortation

Mákái mul: **atumarang, tumarang**

araturán

Kán him: alienable noun

Sálán: friends; lovers; engaged couple; people married to the same spouse

Worwor talas: While this term has the platonic meaning of just being friends, when referring to two people of the opposite sex, or when found in a list of sins, it may include the meaning of 'sexual partners'. This term is also used of people who share a spouse.

Tohtohpas: **A ru á kálámul diar araturán uri kesá wák, ditul mokson.** Two men are married to one woman, they three are a married unit.

Mákái mul: **araro, turang**

arawákán

Kán him: alienable noun

Sálán: relationship of a woman and her daughter's children; group comprised of a woman and her daughter's children

Worwor talas: More recently, this term has been extended to include any grandmother-grandchild relationship, regardless of moiety affiliation. The meaning of this term may also include people in other relationships to each other in the same group, i.e. the woman's daughter.

Mákái mul: **wakang, wákán**

arákwás

Kán him: intransitive verb

Sálán: spread something undesirable

Worwor talas: This is appropriate for spreading a disease or epidemic, or for spreading something like bedbugs.

Mákái mul: **ákwasi**

aráng

Kán him: intransitive verb

Sálán: call out; pray

Arwat mai: **sung**

Mákái mul: **araráng, áng/ágái**

arásál₁

Kán him: intransitive verb

Sálán: **kulut; artur kalar;** Forget it!; Leave it!

Tok Pisin: larim

Worwor talas: This is an indication of disagreement or disapproval of what's being said.

Tohtohpas: **Ái komiti a parai singin matananu ngo da eran i namnam. Má tan kaukak di longrai ki dik parai bul ngo, "Arásál má mai á táit er a parai ái komiti! Koion gita longoi."** The headman said to the people that they should prepare food. But the young men heard it and they said instead, "Forget that thing the headman said! Let's not do it."

Arwat mai: **páksi**

arásál₂

Kán him: intransitive verb

Sálán: **lala kaungán táit a tur kári alalongra;** noisy; disturbing; uproarious

Tohtohpas: **Kápte bul git longra te táit si di ái**

rung munang, di lala arásál mai saksak. We are not able to hear anything from those people down there (who are talking), (because other people) they are creating a disturbance with their singing.

Tohtohpas: Kalilik, koion gama arásál. Gama kis pau má giták longra te worwor muda di parai. Guys, quit being so noisy. You should sit quietly and let's hear some of what they are saying from back there.

Arwat mai: ororok₂

arátliu

Kán him: intransitive verb

Sálán: **murmurwasu;** imitating

Tohtohpas: Wák er taba kán arátliu. A lu tohó mur on ngoi ngádáh di lu worwor ngoi á tan kálámul, má matananu di lu lala nongnai. That woman loves to do imitations. She tries to follow like that how people speak, and people really laugh at her.

Mákái mul: átliu/átliwi,₁ tám arátliu

aráumát

Kán him: transitive verb taking **on**

Sálán: **kápte mák pasi kálámul;** missed seeing

Worwor talas: This describes the situation of someone taking something without its owner noticing it. This is similar to the English expression 'right under his nose'.

Tohtohpas: Iau lala ser suri kak popok. Tekes nákte aráumát i iau má nákte top pasi. I was greatly searching for my bush knife. Someone must have taken it without me noticing.

aráuráuwas

Kán him: transitive verb taking **on**

Sálán: **amátut on;** frighten

Keskeskes: 'cause to be afraid'

Mákái mul: ráuráuwas

arbagul

Kán him: intransitive verb

Sálán: **a ru kálámul diar han no uri kes sár á táit; láklák tiklik má kápte rumrum;** together inappropriately

Worwor talas: This implies two people who should not do something alone together, but who choose to do so, i.e. two brothers-in-law go off together alone when culture would dictate that they should be accompanied by a third person.

Tohtohpas: Rugar kán sinat er diar kis sár i kesá takup urada Lipek má kápte kes a dolat diar. A ngoro diar arbagul. Diar longoi ngorer

ki onin má káp diar te lu buh. Those two in-laws they both sat/went in just one canoe out to Lipek and no one else accompanied them. It is like they went together unashamed. They did like that and now they are not respectful of taboo relationships.

arbana

Kán him: intransitive verb

Sálán: **kálámul a láklák tilanang má kes tiladi, má diar á arsuar iatung i katbán;** meet each other

Tohtohpas: Ái gavana a han til Mosbi má matananu di han tilanang i malar suri da arbana mai adi Kavieng i pákánbung án kis talum. The governor came from Moresby and the people went from down in the village to meet with him in Kavieng at the time of the meeting.

Arwat mai: arsuar

Mákái mul: banai

arbat kári

Kán him: transitive serial verb

Sálán: prevent from seeing; block sight

Keskeskes: 'wall block'

Worwor talas: This is the idea of crowding and/or blocking others so there's not enough room and people are prevented from seeing an event or thing.

Mákái mul: bat, kalar/kári

arbán

Kán him: intransitive verb

Sálán: balanced; fair; equally applying; just; satisfied

Tohtohpas: ... ák iohoi suri ák arbán i aru bor suri kápnate mon te huhul i aru i bor iatung, bingbingpul má pámán bor ák arwat pagas. ...he mumued it so that the two pigs would balance each other so that there would not need to be any buying of the two pigs there, the gift pig (mumued) and the raw pig were equal.

Arwat mai: arkip, artálár, arwat

Mákái mul: bánái

arbilsa

Kán him: intransitive verb

Sálán: **bal arup;** fighting repeatedly

Tohtohpas: Rugar káwán erei diar tu lu bal artok i diar má kapte diar lu haunges. Bosbos bung no sang diar lu bal arbilsa i diar pasi áng kipi hiru i kesá tur diar. Those two uncles they keep on fighting among themselves and they do not cease. Every day indeed they repeatedly fight among themselves resulting one of them has

received an injury.

Arwat mai: **artok**

arbin

Kán him: intransitive verb

Sálán 1) tell news; relate true happenings

Tok Pisin: trupela stori

Sálán 2) preach

Tok Pisin: telimaut gutnius

Arwat mai: **arpir, ámrai, pilok**

Mákái mul: **arbin sara, arbin talas, bin, lain**

arbin, lul arbin, tám arbin

arbin sara

Kán him: intransitive serial verb

Sálán: proclaim

Keskeskes: ‘preach scatter/all over’

Arwat mai: **arbin talas**

Mákái mul: **sara₂**

arbin talas

Kán him: intransitive serial verb

Sálán: announce; testify; proclaim

Keskeskes: ‘preach clearly’

Arwat mai: **arbin sara**

arbor₁

Kán him: transitive verb taking **on**

Sálán: **aru kálámul diar kipi kes sár á táit mai kes sár á kuir kubau;** carry on a stick/pole

Worwor talas: This is to carry something suspended on a stick or pole between two people’s shoulders. For differentiation of verbs meaning ‘carry on the shoulders’, see **pusak/puski**.

Tohtohpas: **Kauh, una long pas tekesi kalik má gaurák han kip pasi kesi rokoí imi bos. Gaura tár tekesá kip má gauráng kipun mai suri gaurák arbor on tilami bos ur main i malar.** *Son, get a child/fellow and you two go bring a wild pig from the bush (implication: it has been killed and is waiting to be carried down). You two should cut a pole and insert it (through his tied legs) so the two of you can carry it on your shoulders from up in the bush to here in the village.*

Mákái mul: **pusak/puski**

arbor₂

Kán him: intransitive verb

Sálán: **bit pulái; wor ur on;** scold; rebuke

Tohtohpas: **Ái pasta a lu lala wor uri tan kálámul. Má ngo tan kálámul di mákái ngorer, ki káp má di te lu han suri lotu. Kápdite lu han suri lotu kabin taba kán arbor i rumán lotu.** *The*

pastor spoke very angrily to the people. And when the people saw that, then they no longer went for church. They did not go for church because of his frequent scolding in the church.

Arwat mai: **ot bilingnai**

Mákái mul: **boroi₂, worwor án arbor**

ardak

Kán him: intransitive verb

Sálán: **lala málmálas;** hot; singeing; burning

Worwor talas: This can be from a fire or from sunburn.

Tohtohpas: **Kámmah er gam oloi a lala ardak, pasi kápgimte kis pátum suri manmanir.** *That fire you built is very hot/strong, resulting in we do not have to sit close for warming ourselves.*

Arwat mai: **málmálas**

Mákái mul: **daki**

ardánra

Kán him: intransitive verb

Sálán: scolding

Mákái mul: **dánrai**

ardok

Kán him: intransitive verb

Sálán: **arul;** payback; wages

Worwor talas: This word is appropriate re giving food to someone who helped plant a garden.

Tohtohpas: **Rung di lu lala ngákngák da kipi sang i kándi ardok suri kándi ngákngák. Keskeskesá kálámul na kipi sang i kán arul arwat mai dánih a longoi.** *Those who are very rebellious will get their wages for their rebellion. Each person will truly get his pay/reward equal with what he has done.*

Arwat mai: **arsupan, arul, kokos**

Mákái mul: **dokoi₂**

ardolat

Kán him: transitive verb taking **on**

Sálán: **argemwai;** mix together

Tok Pisin: mikisim wantaim

Worwor talas: This can used of men and women, visitors plus local people, any two or more disparate groups. It is also used of food.

Tohtohpas: **Tapiok di ardolat on mai tan tígán bor, má palawa di lu ardolat on mai damau. Di lu argemwai ngorer suri na namnamín.** *Cassava they mix together with pig fat, and flour they mix together with nuts. They mix it together like that so it will be tasty/delicious.*

Mákái mul: **dolat/dolti**

ardor

Kán him: intransitive verb

Sálán 1) kiss each other

Keskeskes: ‘reciprocal kiss’

Sálán 2) **sosopas i aru táit**; joined; touching

Worwor talas: This is used of two planks touching each other or joined together. This typically occurs as a serial verb, as in **tut ardor**, with the same meaning.

Mákái mul: **doroi, tut ardor**

ardos

Kán him: intransitive verb

Sálán: command

Worwor talas: This word would be appropriate in the context of God commanding the Israelites to build the tabernacle. It can be used as a noun as is, but more frequently the noun form is **arardos**.

Tohtohpas: **A longrai ái Pilato ngorer mák ardos suri long pas Iesu má dik tasi. (Ioa 19.1)**

Pilate heard that and so he commanded concerning taking Jesus and they whipped him.

Mákái mul: **arardos, dos₁, tám ardos**

areng-ei

Kán him: transitive verb

Sálán: **árai**; dry

Keskeskes: ‘cause to be dry’

Tok Pisin: mekim drai

Tohtohpas: **Nabung iau sisi kak lamas ki iak oboi i nas suri nák marang. Ina arengei kak lamas i nas pas te na tul i bung suri nák lain marang, má namur inak long palai tili nas má inang kipi urami suri sirai.** *Yesterday I cut out my coconut (meat) and I put it in the sun so it would dry. I will dry my coconut in the sun for three days so it will be well dried, and then I will take it out of the sun and carry it up there to sell it.*

Mákái mul: **reng**

aretwan

Kán him: alienable noun

Sálán: **ololoh**; care

Mákái mul: **etwani**

argáis

Kán him: intransitive verb

Sálán: **marán i rákán**; complicated; convoluted

Worwor talas: This can refer to a fishing line tangled up and needing to be undone, or to talk that is complicated or unclear, thus being difficult to follow. It can also refer to a group

scattering all over the place, some stopping one place, some another.

Tohtohpas: **Pákánbung STK a ngurkai arasosah uri buk án sak, kápate kes on i kándi worwor suri ngo nák tumran i pákánbung án arasosah. Táit di parai a tu argáis mák marán i rákán, pasi kápate arwat suri da kis i kesá holhol.** *When the STK discussed the dedication for the hymnbook, their talk was not united so that the dedication time would be settled. What they said was just complicated and it had many branches/possibilities, so it was not possible for them to be of one mind.*

argálta

Utngi mul: **argátna**

Kán him: intransitive verb

Sálán: question

Tok Pisin: askim

Mákái mul: **argálta pas, gáltai**

argálta pas

Utngi mul: **argátna pas**

Kán him: intransitive serial verb

Sálán: **gálta pasi mai mos**; question angrily; interrogate

Keskeskes: ‘question get’

Tohtohpas: **Tan kalilik di han suri argálta pas suri worwor er a parai ái komiti uri di i pákánbung di hom anang Huris. Di át pasi ngorer kabin worwor a parai kápate bop kuluk uri bál di.** *The guys went to question angrily about that talk the headman said to them when they played (sports) down at Huris. They confronted him like that because the talk he said did not rest/sit well on their stomachs.*

Arwat mai: **gálta pasi**

Mákái mul: **pasi₁**

argátna

Mákái: **argálta**

Mákái mul: **argátna pas, gátnai**

argátna pas

Mákái: **argálta pas**

argemwa-i

Kán him: transitive verb

Sálán: mix ingredients together

Mákái mul: **gemgem, gemnai**

argis

Kán him: intransitive verb

Sálán: overcome; overwhelmed

Mákái mul: **gisi₁**

argol

Kán him: intransitive verb

Sálán: **káláu má wák diar bop tiklik**; sexual intercourse

Tok Pisin: goapim

Tohtohpas: **Wák munang, di bana diar i kesá kálámul til Sepik diar argol. Má wák imunang a kila, pasi ái komiti ák atri nagogon uri diar ngo diara huli kándiar sápkín.** *That woman down there, they found her with a man from the Sepik they were having sex. But that woman is married, resulting in the headman put the law (imposed a punishment) on the two of them that they would pay a fine for their sin.*

Arwat mai: **ararit, arsar**

Mákái mul: **goloí**

argolar

Kán him: intransitive verb

Sálán: **bop sara**; messy; untidy

Tohtohpas: **Tan kubau imuda di tárái á matanau uri kak rum, kápdite obop timani náng kes on. Di tu lápka sarai ák tu argolar imuda i lol malar.** *Those posts back there the people chopped for my house, they did not leave them straightened in one pile. They just threw them all over so the middle of the village became messy.*

Arwat mai: **akobor, segerwan**

argomlak

Mákái: **tagomlak**

argopson

Kán him: inalienable noun

Sálán 1) **aru balsán diar sosopas**; corner; edge

Worwor talas: This word refers to a corner inside a building, or to the edge of a village just inside where the jungle growth begins.

Tohtohpas: **Kam rat er di oboi ái kalilik alatung i gu er i pal. Una lain mákmák iatung i argopson er di lu oboi tan kápán lamas ái.** *That basket of yours the guys put it over there on the corner of the cook house. You should look carefully there in that corner where they put coconut shells.*

Arwat mai: **goston, gu**

Lite alari: **katbán**

Sálán 2) **arlih**; space

arihrih-ái

Kán him: transitive verb

Sálán: **agáwár on**; cool off; calm down; lessen anger

Keskeskes: 'cause to be cool'

Worwor talas: This must to be done to someone's stomach or body, not to the person themselves.

Tohtohpas: **Kiking minái a sut, nabung a tuan málmálas mák lala rangrang átik nengen i kábungbung. Má nengen má i ngahwán kabungbung ái lik áng kipi dan a gáwár ák arihriháí mai, pasi káp má a te lala málmálas má kápate rangrang.** *This leg of mine that's swollen, yesterday it was very hot and it hurt a lot right up until this morning. But earlier in the early morning my daughter got cold water and cooled it (my leg) with it, so now it is not very hot and it does not hurt.*

Arwat mai: **abálbálái, agáwár, amahi**

Mákái mul: **rihrih₁**

arikon

Kán him: alienable noun

Sálán: kunai grass type

Mákái mul: **pokori**

arikrik-ái

Kán him: transitive verb

Sálán: interrupt; bother; disturb

Worwor talas: This is doing something that disturbs a person or thing that is **kis kuluk** (living/being well), like waking up a sleeping baby.

Arwat mai: **longlongoi**

arilam

Kán him: transitive verb taking **on**

Sálán: recognize each other

Keskeskes: 'reciprocal recognizing'

Mákái mul: **ilam/ilmi**

arilang

Kán him: transitive verb taking **on**

Sálán: **longoi táit suri kálámul nák aririu; atintini suri nák tapriu alari sápkín a longoi**; turn

Keskeskes: 'cause to turn'

Worwor talas: This term is not used of turning a thing, but turning a person. This includes both physically turning someone and teaching or persuading him to change his behaviour.

Tohtohpas: **Tám wah imunang er di atutiwi ngo a wahi wákánkak inang i malar, nabung má kalilik di lala ubi. Di longoi ngorer suri arilang on suri koion na bali longoi namur.** *That sorcerer down there they accused of sorcerizing an old woman down in the village, yesterday the guys beat him up. They did that to turn him so he would not do it again later*

(anymore).

Mákái mul: **ilang**

arinngas

Kán him: intransitive verb

Sálán: appear; reveal oneself; evident

Tok Pisin: *yu go kamap*

Worwor talas: For differentiation of terms meaning ‘reveal’, see **innngasi**.

Mákái mul: **innngasi, tur arinngas**

aring

Kán him: time

Sálán: **turpasi inái nák pang i 12 á pákánbung i katbán libung inái;** later today

Tok Pisin: *bihain*

Tohtohpas: ***Kalilik di gatna ngo dák lu kas ioh má, ki iak parai si di ngo, “Káp besang. Aring be gama kas ioh.”*** *The guys asked if they could be opening the mumu now, so I said to them that, “Not yet. Later today you can open the mumu.”*

arip

Kán him: number verb

Sálán: thousand

Tok Pisin: *tausen*

aririo

Kán him: transitive verb

Sálán: **long páptai mai lite him ngo táit;** hinder; cause to be late

Worwor talas: This is used in the Hilolon area, but not further south.

Arwat mai: **tal pasi, tal páptai**

aririt

Kán him: transitive verb

Sálán: numb; cause loss of feeling

Keskeskes: ‘cause to be numb’

Mákái mul: **irit**

aririu

Kán him: transitive verb taking **on**

Sálán: around; turn the body; roll the body over

Tok Pisin: *raunim*

Worwor talas: This verb can be used as an intransitive or as a transitive which takes **on**. This includes the ideas of turning from one thing or person to another, and turning around and leaving. This is appropriate for turning to Christ.

Arwat mai: **ilang, tapriu**

Mákái mul: **aririwai, ariuriwi₂, kut aririu, so aririu**

Kán him: intransitive verb

Sálán: round

Worwor talas: This term is used to describe leaves that are more rounded rather than elongated.

aririwa-i

Kán him: transitive verb

Sálán: **bal pukdai;** turn over; roll over

Keskeskes: ‘cause to turn or roll’

Arwat mai: **ariuriwi₂, ariwai**

Mákái mul: **aririu**

arisa-i

Kán him: transitive verb

Sálán: **talwai; isi;** wrap around

Worwor talas: This could be used of wrapping a piece of cloth around a stick to make a torch.

Tohtohpas: ***Kuir kubau minái iau kanbái, ina arisai kak hutngin sitiring án wonwon on. Má latiu i kábungbung má, ina talwai kak sitiring on.*** *This length of wood I carved, I’m going to wrap my new fishing string around it. And then tomorrow morning, I will wrap my string on it.*

Arwat mai: **taltalisai, talwai**

Mákái mul: **araris, gau arisai**

ariuriwai

Mákái: **ariuriwi₁**

ariuriwi₁

Utngi mul: **ariuriwai**

Kán him: transitive verb

Sálán: **putai ák riuriu;** hang

Keskeskes: ‘cause to be hanging’

Mákái mul: **riuriu**

ariuriwi₂

Kán him: transitive verb

Sálán: **bal pukdai;** turn over; roll over

Keskeskes: ‘cause to turn or roll’

Arwat mai: **aririwai, ariwai**

Mákái mul: **aririu**

ariwa-i

Kán him: transitive verb

Sálán: **pukdai;** revolve; turn around or over; stir

Tok Pisin: *tanim raun*

Tohtohpas: ***Kálámul imuda a mat, nengen i kábungbung rang natun kándi tu ariwai iamuda i kibán. Pákánbung kándi tu pukdai ngorer, ki ák tu mat sang uri lim di.*** *That man back there who died, yesterday morning his children were turning him on his bed. While they were turning him like that, he just died in*

their arms.

Arwat mai: aririwai, ariuriwi,

arkabat

Kán him: intransitive verb

Sálán 1) kápti; jail; arrest

Tohtohpas: Kalilik, tatalen án mismuk i sápkín mismuk, di lu kamkabat suri. Tan kuir sulu di lu arkabat suri ngo dikte talas uri sinih a lu longoi ngorer. Guys, the behaviour/act of smoking bad/illegal cigarettes (marijuana/drugs), they put (people) in jail for it. The police arrest for it when they know who is doing that.

Sálán 2) arabuhán pasi; joined; yoked; made one; covenant

Worwor talas: This is used of outsiders who become part of a local clan and fully participate in all their activities as a full fledged member of that clan. This term is used also to mean ‘make a covenant’.

Tohtohpas: Ngo kálámul tili lite pokon a han kis i katbán i git, ki a mon á tan kálámul di lu arabuhán pasi má ák ngorer i kándi mát sang, kálámul er di arkabat pasi uri mát er. When a person from another place comes and lives among us, and there are people who take him as their relative and it is like (he is) in their clan, that man they accept him into that clan.

Mákái mul: arkabat kaleng, kabat/kápti

arkabat kaleng

Kán him: intransitive serial verb

Sálán: reconcile

Keskeskes: ‘tie together return’

arkadum

Kán him: intransitive verb

Sálán: diar arsuar i a ru táit má ák tukes on; joining together; fitting together

arkaliut

Kán him: intransitive verb

Sálán: spread around

Worwor talas: This is used of things like good news.

arkarsa

Kán him: intransitive verb

Sálán: artohtoh; race; compete; press; push on

Tok Pisin: resis

Mákái mul: karsai

arkarus

Kán him: intransitive verb

Sálán: scratch

Worwor talas: This implies scratching another person in anger or fear.

Mákái mul: karus/karsi

arkatang

Kán him: alienable noun

Sálán: kak sinat; in-laws of same generation

Worwor talas: This refers primarily to one’s brothers or sisters-in-law, one’s name taboos.

arkawar

Kán him: intransitive verb

Sálán: parai ngo kápte; deny

Tohtohpas: Tám siksikip di atiutiwi ngo a sipki pirán tabal, a lala arkawar ngo kápate longoi. Táit di atiutiwi mai i mátán tám nagogon, a arkawar palai ngo kápate longoi. The thief they accused that he stole money, he greatly denied it that he did not do it. What they accused him with before the judge, he denied (saying) that he did not do it.

arkeles

Kán him: intransitive verb

Sálán: obop tekes bul náng kipi kán arlih; change; transform

Tohtohpas: I atul á kalang namur, da arkeles i tan pasta. Má kángit pasta na han pas má, má da obop tekes bul uri kelsei. Three months later (from now), the pastors will change. And our pastor will leave then, and they will place some other one to replace him.

Mákái mul: ararkeles, arkeles pasi, keles/kelsei

arkeles pas-i

Kán him: transitive serial verb

Sálán: tari torahin má kelsei mai hutngin;

transfer; exchange

Keskeskes: ‘change get’

Tohtohpas: Kángim torahin Toyota gim han mai uri Ela Motors má gimá arkeles pasi hutngin. Má ngorer gamá mákái ngo a mon i kángim hutngin kar. Our old Toyota we went with it to Ela Motors and we exchanged it for a new one. And so you see that we have a new vehicle.

arket

Kán him: intransitive verb

Sálán: málmálas; hot

Tohtohpas: Nas minái a tuan arket kabin kápte te bátbát na bahbah kári mátán nas. A tuan málmálas. This sun is very hot/strong because there is no cloud to cover over the sun’s eye. It

is very hot.

Arwat mai: málmálas

Mákái mul: ket

arkinit

Kán him: intransitive verb

Sálán: bite

Worwor talas: This includes the bite of a bedbug.

Mákái mul: kinit/kinti

arkip

Kán him: intransitive verb

Sálán: arwat; tukes i matngan; same; equal; balanced; right; fair

Tohtohpas: Aru isu minái a arkip á kándiar taun i pákánbung di nánwá diar. A tukes á matngan á kándiar taun. These two fish their heaviness/weight is equal when they evaluate/compare them. Their weight is just the same.

Arwat mai: arbán, artálár, arwat

Mákái mul: arkipkip, mák arkip

arkipkip

Kán him: intransitive verb

Sálán: arpulwa wor; togor; disagree; argue; debate; challenge

Tohtohpas: Ái rugar tuán er diar togor kunán poron lamas si kándiar koko. Gim lu hanhan uri diar má diar lu arkipkip mai worwor suri á poron lamas si kándiar koko. Those two brothers are angry about the coconut grove of their uncle. We go to them and they are arguing about their uncle's coconut grove.

Arwat mai: arpulwa wor, wor arkuh

Mákái mul: arkip

arkiswor

Kán him: intransitive verb

Sálán: gossip

Arwat mai: woroi, worwor kodong

Mákái mul: kis, worwor

arkuh

Mákái: wor arkuh

arkukut

Kán him: intransitive verb

Sálán: aru kálámul diar lu mos arliu i diar; mutual anger or bitterness

Worwor talas: This implies longterm and mutual anger that remains unresolved.

Arwat mai: arngutuk, arpilgut

Mákái mul: kukut/kukti

arkul

Mákái: mangeh arkul

arkut

Kán him: intransitive verb

Sálán: cutting

Worwor talas: This includes such things as surgery, so the **rumán arkut** (building/room for cutting) is the surgery theatre or operating room.

Mákái mul: kuti

arlah

Kán him: transitive verb taking on

Sálán: tar palai; bál tari; release; give over to another

Tohtohpas: Tungu iau lu ololoh on á kalik muda, mái sár onin iakte arlah on má ur si di. Iau arsok palai ngorer ur si di kabin di lala wor i iau suri. Di parai ngo á di sang a mon i kándi nokwan suri ololoh on. Previously I took care of that child back there, however now I have released him to them. I let him go like that to them because they spoke very angrily to me about him. They said that it was them who had the right to look after him.

Arwat mai: arsock

Mákái mul: arlah palai, arlah tari

arlah pala-i

Kán him: transitive serial verb

Sálán: hol palai; long palai; release; give up on Keskeskes: 'release remove'

Tohtohpas: Tan kálámul di lala top dik sang i worwor ngo ái memba na tar te kápán kapa ur kándi. Má pákánbung kápate long artálár pasi kán worwor, ki matananu dik arlah palai worwor erei káián ái memba. People were really holding on strongly to the talk that the member will give some roofing iron to them. And when he did not fulfill his talk, then the people gave up on that talk of the member.
Tohtohpas: Kalik erei a lu kis si gim, gimáte long palai má til main i kángim malar. Gim arlah palai tili kángim ololoh kabin kápate lu kis turmis narsá gim. That child who was living with us, we removed him from here in our village. We released/gave up on him because he did not remain settled with us.

Arwat mai: arsock

arlah tar-i

Kán him: transitive serial verb

Sálán: arsock on ur singin; arsock tari; release and give; give willingly

Keskeskes: ‘release give’

Tohtohpas: *Ái Papa a lala nem i kak rat pasi ák rasi singin. Má ngo iau tohoi suri ras kaleng on singin má, káp sang kabin a lala top dik on sang, pasi iak arlah tari ur singin. Iau arsok tari singin kabin a nem on. Papa very much wanted my basket so he took it from me. And when I tried to take it back from him, not indeed (it didn't work) because he really held on to it strongly, so I released it giving it to him. I stopped (trying to take it back) and gave it to him because he wanted it.*

Arwat mai: **bál tari**

arlahlah

Sálán: **toktok alahi**; angry to the extreme

Arwat mai: **mos₁**

Mákái mul: **alahi, alahlahi**

arlalak

Kán him: intransitive verb

Sálán: **perek arliu; arup arliu**; argue; struggle; grapple

Worwor talas: This term describes two people fighting either verbally or physically.

Tohtohpas: *Nabung gim mák rugar mokson er diar lala togor má diará arup. Diar lala arlalak i diar sang. Yesterday we saw that married couple they were very angry and were fighting. They were grappling with each other.*

arlam

Kán him: intransitive verb

Sálán: lead

Mákái mul: **lami, tám arlam**

arlawa

Kán him: intransitive verb

Sálán: **amerok on; atoktokoi**; make difficult

Tok Pisin: hatwokim

Tohtohpas: *Ái Toni a longoi lala arlawa mai dos i gim suri turai kán tan kubau tilami kon uri kán rum. Má kápate tangan gim mai parai singin kar suri náng kipi i kes sár á pákán. Toni made a big difficulty by commanding us to collect his wood from out on the beach (back) to his house. And he did not help us by saying to a vehicle to carry it in just the one time/load.*

Mákái mul: **lawai₁**

arláng arláng

Kán him: intransitive verb

Sálán: **ilang ilang; ser suri**; looking around

Tohtohpas: *Pákánbung iau mákmák sur kauh iamudi katbán matananu, a tu lu arláng*

arláng i matang suri. Má ngo kak tu ilang ilang be ngorer suri, ki iak mák pasi má a lu rutrut tilamunang. Má ngorer iak top pasi limán má iak talka kalengnai uradi rum.

When I was looking for my son in the midst of the crowd, my eyes were darting back and forth (searching) for him. And when I was turning back and forth like that for him, then I spied him running from down there. And so I grasped his arm and pulled him back down to the house.

arlih

Kán him: alienable noun

Sálán: space; area

Mákái mul: **arliwán**

arlim

Kán him: intransitive verb

Sálán: bring hands together

Keskeskes: ‘reciprocal hand’

Mákái mul: **limang, top arlim, top arlim arliu**

arliu

Kán him: intransitive verb; transitive verb taking **on**

Sálán: **katbán i di**; among; between; mutual; exchange

Worwor talas: This verb is an example of a verb that can act as an intransitive as well as a transitive verb.

Tohtohpas: *Aru wák diar worwor arliu i diar masik ngo diara han ur Kavieng má kápte diar para talsai singin tekes. Pasi diar má aptur má diará han, má kápte kes a mánán i kándiar hinan. The two women talked only among themselves that they would go to Kavieng and they did not announce it to anyone else. So they got up and went, and no one knew of their journey.*

Tohtohpas: *Araturán diar lu arliu i kádiar ololás i pákánbung di lu lotu án pátpát mátán bung án ililur. The friends exchanged their food packages when they had the church service for celebrating the harvest.*

Tohtohpas: *Má gam no á bos tám ruruna gama lu agengen pas gam má gamák ngorer i tám toptop bia uri narsá gam arliu. (1Pe 5.5) And all of you believers you should humble yourselves like servants/slaves among yourselves.*

Mákái mul: **arliwán, arngutuk arliu, top arlim arliu**

arliuán

Mákái: **arliwán**

arliwán

Utngi mul: arliuán

Kán him: inalienable noun

Sálán 1) **arlih**; opening; space

Worwor talas: This sense of the word is similar to chance or opportunity.

Tohtohpas: **Kalik er a tohtoh suri ngo na aratintin suri tám aratintin, mái sár ngo aratintin er kápte arliwán ur on suri ngo na kusak.** *That kid is trying/testing so that he can learn for (becoming) a teacher; however that school does not have an opening so he can enter.*

Mákái mul: arlih

Sálán 2) **katbán aru táit**; between

Tohtohpas: **Pákánbung kángim tu kis ami rum, ki ák pur i kak pirán tabal i katbán aru kápán libung er di pálkibán rum mai. Má pirán tabal erei ák pur uradi bim. Káp iau te mánán pasi ngo ákte pur i arliwán i aru kápán libung erei.** *When we were sitting up in the house, then my money fell in the middle of two palm (planks) that they floored the house with. And that money fell on to the ground. I did not realize that it had fallen between those two palm (planks).*

Mákái mul: arliu

armata

Kán him: intransitive verb

Sálán: scare each other

Keskeskes: ‘reciprocal fearing’

Mákái mul: matai

armák

Kán him: intransitive verb

Sálán: **aru kálámul diar mák arliu i diar**; look at each other; stare at each other

Keskeskes: ‘reciprocal looking’

Mákái mul: mákái

armámna

Kán him: alienable noun

Sálán: **marimari**; love; compassion; mercy

Worwor talas: **Armámna** may refer more to the feeling of love and liking, while **nem** (like) may indicate more a decision or preference without emphasis on feeling.

Mákái mul: mámnai

armona

Kán him: intransitive verb

Sálán: waiting

Tok Pisin: wetim

Worwor talas: **Armona** seems to carry the nuance

of waiting on something or someone while one goes about other activities, while **arnana** carries more the nuance of doing nothing but waiting, waiting as the only thing one is doing at the moment.

Arwat mai: **arnana**

Mákái mul: monai

armongoh

Kán him: alienable noun

Sálán: **arlih kápte táit on**; space; empty place between things; atmosphere

Worwor talas: This word is used to refer to the heavens in a nearby sense. It refers to air as the space above the ground, not what one breathes. This area is located between earth and the **bát** (sky, heavens).

Arwat mai: **bát**

Mákái mul: **armongoh kalim, káhái uri armongoh, tanián armongoh, worwor án armongoh**

armongoh kalim

Kán him: idiom

Sálán: **kápte támin; kápte káplabin**; meaningless talk; talk that is fruitless

Keskeskes: ‘air nothing’

Worwor talas: This would be the idea of talk that has no redeeming value or quality, is senseless, and in Scripture indicates godless chatter.

Arwat mai: **worwor án armongoh**

armur-i

Utngi mul: **ararmuri**

Kán him: transitive verb

Sálán: **murwa pasi; kes a murwa pasi kes sang; láklák i gegen**; one after another; taking turns; alternating

Worwor talas: When referring to walking, this implies people following each other in a line. When combined with other verbs, it typically refers to taking turns in doing what the other verb is describing, like talking or playing. **Armuri** usually refers to just two people, while the reduplicated form **ararmuri** is used for more than two.

Tohtohpas: **Ái Tinlas mái Martasi iau mák pala diar munang má. A táil ái Martasi ki ák murwa pasi ái Tinlas, diar láklák armongoh iamunang kaleng.** *Tinlas and Martasi I saw them (going) off down coast. Martasi was preceding then Tinlas was following her, they were walking one after the other back down*

coast.

Tohtohpas: Tan kalilik di láklák i gegen er di láklák mai kándi saksak uramuni nián tur suri saksak. Di láklák ararmuri ngorer suri dik tahnga di i tan gegen ngorer sang di lu tur ngoi i pákánbung án saksak. The guys walked in a line when they walked with their singing up to the standing place for singing. They walked one after the other like that so they were lined up in lines just like they stood at the time for singing.

Mákái mul: mur₁

arnana

Kán him: intransitive verb

Sálán: waiting

Tok Pisin: wetim

Worwor talas: It seems that arnana carries more the nuance of doing nothing but waiting, waiting as the only thing one is doing at the moment. In contrast, armona seems to carry more the nuance of waiting on something or someone while one goes about other activities.

Arwat mai: armona

Mákái mul: nanai

arnas

Kán him: intransitive verb

Sálán: wáng arliu; swear at each other

Keskeskes: 'reciprocal swearing'

Mákái mul: nasi

arnáh

Kán him: intransitive verb

Sálán: ser i hol; confused; unsure; hesitant

Tohtohpas: Á iau kápte be iau lu han til Moresby.

Má pákánbung iau han purut ada Moresby, a arnáh i kak hol ngo pokon dáh má iau kis ái. Myself I had not yet come from (visited)

Moresby. And when I went arriving in Moresby, my mind was unsure about what place I was at.

Arwat mai: álángu

Mákái mul: arnáh arnáh

arnáh arnáh

Kán him: intransitive verb

Sálán: tu ilang ilang má; aririu i mátán;

rogorogo; confused; wondering

Worwor talas: This term can describe a person who is in a new place and confused and overwhelmed with everything around him.

Tohtohpas: Má ngo na hut i máhán, koion na arnáh arnáh i kamu hol má gamák tu lu ilang ilang má. Auh, na tumran pagas sang i kamu

hol má gamák tur dik mai arup. And when the battle comes, do not be confused or uncertain in your thinking and so you just look around wondering what to do. No, let your minds be settled and stand firm for fighting.

Tohtohpas: Pákánbung a han ur Moresby ái Robin, a aririu i mátán suri mákái marán táit a arkeles uri kán mákmák. I bung a hut ada i pokon a lu pur ái á tan balus, a arnáh arnáh i mátán suri mákái marán hutngin táit. When Robin went to Moresby, his eyes were going around to see the many things that were changing in his seeing/view. The day he arrived at the place where the airplanes land, his eyes were confused about seeing many new things.

arnemnem

Kán him: intransitive verb

Sálán: aru diar nem arliu i diar; love each other; mutual romantic attraction

Tohtohpas: Ngo aru kálámul, wák má káláu, diar nem arliu i diar ngo diara kila, aru kálámul er diar arnemnem i diar. If two people, a female and a male, they like among themselves (each other) that they would be married, those two people have a romantic attraction to each other.

Mákái mul: nem, nemnem

arngangar

Kán him: intransitive verb

Sálán: mos arliu; quarrel

Keskeskes: 'reciprocal yelling'

Mákái mul: ngangar

arngas

Kán him: intransitive verb

Sálán: wor arkuh; arkipkip mai worwor; argue; quarrel

Keskeskes: 'reciprocal chewing'

Tohtohpas: Aramokson munang diar arngas arliu i diar suri nat diar a han pas alar diar ur Kavieng. Diar lala mos kabin káp diar te mánán i káplabin kán hinan. That married couple down there they are quarreling among themselves about their child who left them for Kavieng. They are very angry because they do not know the reason for his journey.

Mákái mul: ngasi

arngaus

Kán him: intransitive verb

Sálán: marán di worwor i kes sár á pákán; murmur

Worwor talas: This implies a group murmuring or conversing among themselves.

Tohtohpas: **Komiti a parai him uri aratintin i katbán matananu, má matananu kápte di te laes suri, ngorer dik arngaus i di mai parai toltolom lite him ngo da longoi.** *The headman said to work at the school to the people, but the people were not happy about that, so they murmured among themselves and said various other work they should do.*

Tohtohpas: **I pákánbung án kis talum ngo di worngai kesi táit má ngo tan kálámul kápdite sormángát suri táit er di parai, ki di no di lu wor i kes sár á pákán. A ngoro di arngaus má kápdite longra tusi worwor er di parai.** *At the time of a meeting when they are talking about something and when people do not agree with that thing they are saying, then all of them speak at just one time (at the same time). It is like they are murmuring and they do not accurately hear the talk they (others) are saying.*

Mákái mul: **ararngaus**

arngánsa

Kán him: intransitive verb

Sálán: **ardos**; demand; command

Tohtohpas: **Kálámul imunang a taba kán arngánsa sang suri longoi kán tan táit. Pasi tan kalilik kápdite lu láklák pátmi kabin di lu matai, a taba kán ardos.** *That man down there he has very many demands for doing things. So the kids/guys do not walk near him because they dislike him, his commands are so many.*

Mákái mul: **ngánsai**

arngutuk

Kán him: intransitive verb

Sálán: **mos arliu**; feud; prolonged conflict

Tohtohpas: **Rugar tuán er káp diar te lu haunges sang i bal arngutuk, diar tu lu bal arpilgut arliu i diar. Káp diar te lu aratuán kuluk.** *Those two brothers do not rest from repeatedly feuding, they just keep on arguing among themselves. They do not behave well as brothers.*

Arwat mai: **arkukut, arpilgut**

Mákái mul: **arngutuk arliu, ngutuk ngutuk**

arngutuk arliu

Kán him: intransitive serial verb

Sálán: **arkipkip mai worwor; mos arliu**; feud; conflict longterm

Keskeskes: ‘mutual conflict’

Tohtohpas: **Bosbos pákán no sang ái rugar mokson er diar lu bal arngutuk arliu i diar. Kápte kesá tur diar ngo na lu pau pasi táit turán a parai, kápte.** *All the time that married couple repeatedly argues among themselves. Neither of them will pay attention to what the other is saying, no (they don't).*

arogorogo

Kán him: transitive verb taking **on**

Sálán: confuse

Keskeskes: ‘cause to be confused or troubled’

Mákái mul: **rogorogo**

arohrohai

Kán him: transitive verb

Sálán: **atintini natun suri roh**; teach to fly

Keskeskes: ‘cause to fly’

Worwor talas: This term is used only of birds.

Mákái mul: **roh**

arokran

Kán him: transitive verb taking **on**

Sálán: **asodar**; startle

Tohtohpas: **Ái Tolibung a arokran i iau i pákánbung kak tu kanbái kak takup má iak lala sodar sang. Káp iau te mák pasi má ngorer ák asodar i iau.** *Tolibung startled me while I was carving my canoe and I was very surprised. I did not see him and so he surprised me.*

Arwat mai: **akorantik**

arokrokoi

Kán him: transitive verb

Sálán: **angátngátái hol kán kálámul**; confuse; cause doubt; unsettle

Keskeskes: ‘cause to be wild’

Tok Pisin: paulim tingting

Tohtohpas: **Kesi hutngin lotu minái a hut a parai sur Iesu ngo kápate liu kaleng tili minat. Má táit minái git longrai a arokrokoi ruruna káián te, pasi kápate tumran má i kándi ruruna.** *This new church that has come said about Jesus that he did not rise from death. And this thing we heard caused doubt for the faith/belief of some, so their belief is not settled/firm now.*

Mákái mul: **orok/orkoi, ororok,**

arong-oi

Kán him: transitive verb

Sálán: **palai**; lose

Keskeskes: ‘cause to be lost’

Tohtohpas: Kak tilik is er iau lu him mai, ákte arongoi má kauh. Gimáte lala ser suri má kápgimte ser pasi. Má inai káp iau te lu him kabin káp kak te is má. My big knife that I work with, my son has lost it. We have already searched for it a lot but we did not find it. And now I am not working because there is not my knife (I don't have a knife).

Mákái mul: lam arongoi, rong

arorah

Utngi mul: ororah

Kán him: intransitive verb

Sálán: árár pasi; greeting

Worwor talas: This connotes a warm greeting, more than just a “hi” or “good day”, but such things as ak tikim (strong expression of camaraderie) or inviting people to stop and spend time with you.

Tohtohpas: Tan kálámul di matai láklák pátimi á kálámul er kabin taba kán arorah i kálámul. Páksiai ngo kukun ngo kán sinat, a tu orahi sár. People dislike walking close to that man because he's always warmly greeting people. Even if it's his sister or his in-law, he just greets them.

Arwat mai: ak tikim, orahi

Mákái mul: orahi

arorok

Utngi mul: ororok₂

Kán him: intransitive verb

Sálán: uproar; riot

Worwor talas: Some say this word is synonymous with ororok (noisy, disturbing).

Mákái mul: orok/orкои

arpakla

Kán him: intransitive verb

Sálán: asengsegeng on sang mai kán rakrakai; escape

Worwor talas: This implies escaping through struggle because of one's own power/strength without other help.

Tohtohpas: Marán pákán tan kálámul dikte tolai á bor erei mák lu pakla pala di mák táu. Taba kán arpakla sang. Many times people have grabbed that pig and he has escaped away and fled. His escapes are very many.

Mákái mul: paklai

arpam

Kán him: intransitive verb

Sálán: ardut; arpamar; hugging; embracing;

wrestling

Worwor talas: This is done to another person, or two people hugging or embracing each other.

Tohtohpas: Tan gengen kalilik di arpam ami kon pasi ák tang i kesá tur di. Kalilik di duti kalik er mák pur uri hat, pasi ák tang á kalik er. Má pákánbung iau gálta di ngo dánih a longoi á kalik er ák tang, ki dik parai ngo di arardut sár pasi ák tang. The small children were wrestling on the beach resulting in one of them ended up crying. The children were embracing that child and he fell on to the stones, resulting in that child cried. And when I asked them what that child did that he cried, then they said that they were just wrestling resulting in he cried.

Mákái mul: arpamar, pami

arpamar

Kán him: intransitive verb

Sálán: arlápka uradi bim; hugging each other; tackling; wrestling

Tohtohpas: I bungun káhkáh tan kalilik di lu arkarsa mai arpamar suri ngo ái sinih na sorliu. Koner ngo a duti kes mák lápkai uradi bim, ái a sorliu. At Christmas the kids compete with wrestling for who will surpass/win. That one who grabs someone and throws him to the ground, he wins.

Mákái mul: pamar

arpangia

Kán him: alienable noun

Sálán: border; boundary; limit

Worwor talas: This marks the ends or the edges of different arlih (space, area).

Tohtohpas: Nagogon a para talsai tan arpangia i kángit tatalen án liu suri gitáng kis án matau. The law shows us the limits of how to live in peace.

Arwat mai: pang kus

Mákái mul: pang

arpákliu

Kán him: intransitive verb

Sálán: kosoi mai a pakta; outdo each other; one-upmanship

Tohtohpas: Tan konom di lu arpákliu i di mai mudán bor suri tan lite dák lu para agas di. A ngoromin. Kes a tari mudán bor singin kesá konom sang. Má konom er dikte tari mudán bor singin, na kosoi bul mai mudán bor a kálik pakta sorliwi er di tari singin.

Na longoi ngorer namur i pákánbung ái na long tekesi longsít. The big men best each other with pieces of pig so others will praise/admire them. It is like this. One gives a piece of pig to another big man. And that big man who received the pig, he will repay in turn with a piece of pig a bit bigger than what he was given. He will do that later when he himself makes a feast.

Arwat mai: **arsokta**₁

arpálás

Kán him: intransitive verb

Sálán: **uláti táit di kabat arsaktai; uláti kila**; untie something previously tied together; divorce; break up

Arwat mai: **arpásang**

Mákái mul: **pálási**

arpásang

Kán him: intransitive verb

Sálán: **uláti táit di kabat arsaktai; uláti kila; arsagil**; untie; divorce; break up

Worwor talas: This is to untie or break up people or things previously together .

Tohtohpas: *Suri pálás kila, nagogon masik sár a mon i kán nokwan suri longoi arpálás káian aramokson. Má ngo diar má te kis arsagil má, ki diar má te arpásang má. To break up a marriage, the law alone has the right to do an undoing/divorce for a married couple. But when the two of them are living separately, then they have already divorced.*

Arwat mai: **arpálás**

Mákái mul: **pásang/pásngi**

arpásang

Kán him: intransitive verb

Sálán: **oboi rákán; ararák**; branch out; fork

Tohtohpas: *Nengen i libung gim dákdák tangrai dan. Gim tur pasi tilami mutwán dan átik ada er a arpásang úi á dan. Má namur gimá dákdák kaleng namurwai kesi rákán bul á dan urmain i mutwán. Last night we hunted with torches along the river. We began from out at the mouth of the river back up to where the river forks. And then we hunted returning following the other branch of the river to here at its mouth.*

Mákái mul: **ararpásang, pásang**

arpilgut

Kán him: intransitive verb

Sálán: **mos arliu; para agengen i di arliu**; mutual

anger; denigrating or demeaning each other
Keskeskes: 'reciprocal denigrating'

Arwat mai: **arkukut, arngutuk**

Mákái mul: **pilgutái**

arpir

Kán him: intransitive verb

Sálán: preach

Arwat mai: **arbin, pilok**

arporam

Kán him: alienable noun

Sálán: compensation

Worwor talas: This is what one gives as compensation. It can be cash, shell money, a pig.

Mákái mul: **poram/pormi**

arpot

Kán him: alienable noun

Sálán: **i katbán muswan, tepák uranang má tepák uradi**; centre

Tohtohpas: *Ngo da han til Lae ur Goroka, da sorliwi á Kainantu. Kainantu a katbán muswan, tepák ur Lae má ák tepák ur Goroka. A kis i arpot i sál er han til Lae ur Goroka. When they (people) go from Lae to Goroka, they pass through Kainantu. Kainantu is the true middle, far to Lae and far to Goroka. It sits at the centre of that road going from Lae to Goroka.*

Arwat mai: **katbán tiborbor**

arpua

Kán him: intransitive verb

Sálán: criticize; deny

Mákái mul: **puai**

arpukpuksa

Kán him: intransitive verb

Sálán: imitating

Worwor talas: This word has the connotation of following and duplicating every action and word of another.

Arwat mai: **murmurwasu**

Mákái mul: **arapukpuksa, pukpuksa**

arpukus

Kán him: intransitive verb

Sálán: **arup; tar sasam**; harmful; dangerous

Worwor talas: This is believed to be caused by spirit beings, as a **morsohsoh**. Human beings do not have this kind of power.

Tohtohpas: *Mutwán dan á Uiam di lu parai ngo a lu arpukus, mái sár ngo pákánbung iau siusiu*

on á pokon erei, ki kápte iau sam te táit. The mouth of the river at Uiam, they say that it is dangerous/harmful, but when I bathed at that place, I did not get sick with anything.

Mákái mul: pukus/puksi

arpulia wor

Mákái: arpulwa wor

arpulus

Kán him: intransitive verb

Sálán: insult

Arwat mai: ot bilingnai

Mákái mul: pulus/pulsi, worwor án arpulus

arpulwa wor

Utngi mul: arpulia wor

Kán him: phrase

Sálán: bit sokoi bál matananu; argue; disagree; debate

Worwor talas: This term implies stirring people up against another person.

Arwat mai: arkipkip, wor arkuh

Mákái mul: pulái

arput

Kán him: intransitive verb

Sálán: ararong; tangled; tied up

Tohtohpas: *Tan suk minái a lala arput má kápate arwat suri gita pálásí. All this rope is very tangled and it is not possible for us to untie/untangle it.*

Arwat mai: araris

Mákái mul: puti

arsabu

Mákái: apsabu

arsagil

Kán him: intransitive verb

Sálán: leave (a place); away from each other; separate; everywhere

Tohtohpas: *...tan toptop di han arsagil mai worwor suri eran á matananu má dák táu uri bos, má suri dák punpunam má dák long rum kodong tangrai bos suri ding kis on. ...the servants/messengers went everywhere with talk to prepare the people so they would flee into the bush, and so they would hide and make houses secretly all over the bush to live in.*

Lite alari: ararguna

Mákái mul: hol arsagil, kis arsagil, lite arsagil, tam arsagil

arsakit

Kán him: intransitive verb

Sálán: las tiklik mai tan lite; together everywhere

Worwor talas: This implies becoming part of a group and going everywhere with them.

Tohtohpas: *Kalik er til Kavieng tungu kápate mánán i tan kalilik pasi úkte tu kis pagas ami rum. Máí sár onin a mánán noi tan kalilik, má ngorer ák saliu arsakit tiklik mam di i bos kuir no. Previously that fellow from Kavieng did not know the guys so he just remained in the house. But now he knows all the guys, and so he goes everywhere together with them to all places.*

arsakta-i

Kán him: transitive verb

Sálán: together

Tok Pisin: wantaim

Tohtohpas: *Ngo kes a mon i kán rápán sulu mák nem ngo na mapmap on, kápnate baut arsakitai mapmap a longoi mai hutngin sepen sulu kápte be di gorsai. (Mar 2.21) If one has a ripped laplap and wants to patch it, he will not sew together a patch he made with new cloth they have not yet washed.*

Arwat mai: tikliknai

arsapur

Kán him: intransitive verb

Sálán: splash each other

Keskeskes: ‘reciprocal splashing’

Mákái mul: sapur/sapri, sapsapur

arsar

Kán him: intransitive verb

Sálán 1) climb

Tok Pisin: goap

Mákái mul: sari

Sálán 2) káláu má wák diar bop tiklik; sexual intercourse

Keskeskes: ‘reciprocal climbing’

Worwor talas: This is a euphemism for sexual intercourse and a mild swear word.

Arwat mai: argol, ararit

arsaras

Kán him: intransitive verb

Sálán: rescue; save; break up a fight

Tohtohpas: *Rugar tuán er diar arup, máí rung di tur pátum diar kápte di arsaras suri diarák haunges i arup. Kápte. Di tu mákmák diar sár pasi ák mat palpal á kesi tur diar. Those two brothers were fighting, but those standing near them did not interfere so that they would cease fighting. No. They just watched them resulting*

in one of them fainted.

Mákái mul: sarasi, sál án arsaras, tám arsaras

arsik

Kán him: intransitive verb

Sálán: invite

Mákái mul: siki₂

arsiu

Kán him: intransitive verb

Sálán: washing; baptize

Mákái mul: kip arsiu, siu/siwi

arsiut

Kán him: intransitive verb

Sálán 1) crowded; crushed

Keskeskes: ‘reciprocal crushing’

Mákái mul: siuti

Sálán 2) game type

Worwor talas: This is a kind of play/game. People sit down along a bench, start leaning left and right pushing against each other. The object of the game is to cause one side/end to fall off the bench on which everyone is seated.

arso

Kán him: intransitive verb

Sálán: lápkai lamrut ngo unan uri di arliu; so mai lamrut uri di arliu; spear each other

Keskeskes: ‘reciprocal spearing or piercing’

Tohtohpas: *Rung tili tilik malar ngo di lu arup, ki di lu arso mai lamrut arliu i di. Má i tatalen án arup ngorer, marán tili di dik lu kipi hiru má te dik lu mat.* Those from the big village (New Guinea island) when they fight, then they spear each other with spears among themselves. And in that way of fighting like that, many of them receive injury and some die.

Mákái mul: soi₃

arsobin

Kán him: intransitive verb

Sálán: kápate kes on; unsettled; disagreeing

Worwor talas: This implies differences of opinion, contradicting each other, unable to reach agreement.

Tohtohpas: *A arsobin á táit er gam parai. Kes a parai lite má kes a parai lite sang, má kápate ngo gam kis i kes sár á holhol.* That thing you all are saying is not settled. One says different and one says different indeed (one person says one thing, one says another), and you are not sitting/at just one thinking (you are not united,

settled, in agreement).

Mákái mul: kip arsobin

arsok

Kán him: transitive verb taking on

Sálán: release; let go; stop

Tok Pisin: lusim

Worwor talas: This implies a permanent cessation of what one is doing, in contrast to haunges which is only temporary.

Arwat mai: arlah, arlah palai, tur₁

Mákái mul: arsok tari

arsok tar-i

Kán him: transitive serial verb

Sálán: bál tari; give up willingly; leave

Keskeskes: ‘release give’

Tohtohpas: *Tungu ada Lae, iau kasa páksi kak rat má iak láklák tangrai sál ur Balop. I pákánbung kak tu láklák tangrai sál, tan sápkín kálámul dik top páptai kak rat. Má kabín iau máttut má ngorer, iak arsok tari ur si di má ding kipi.* Previously in Lae, I put my basket on my arm to carry it and I walked along the road to Balop. While I was walking along the road, evil people grabbed hold of my basket. And because I was afraid, I gave it up to them and they took it.

arsokta₁

Kán him: intransitive verb

Sálán: tartar tum; one-upmanship; outdo another

Tohtohpas: *Pákánbung ngo kesá konom a ioh bor má ngo a oboi putun dan i bor singin tekes á konom, ki a ngoro a arsokta mai á putun dan erei. Tan konom di lu tartar tum mai tatalen ngoromin.* When a big man mumus a pig and when he places the pig's haunch before another big man, then it is like he is outdoing him with that haunch. Big men score with that custom.

Arwat mai: arpákliu

Mákái mul: soktai₁

arsokta₂

Kán him: intransitive verb

Sálán: arkeles arliu; replacing; repaying

Mákái mul: soktai₂

arsolon

Kán him: inalienable noun

Sálán: arliwán; opening; hole

Tohtohpas: *Kauh, una mákmák kuluk ngo una láklák iatung i rum, na káp sol i kikim i arliwán erei. A bokoh á aru kápán libung*

pasi ák mon i arsolon on á pálkibán rum erei.
Son, you should look well when you walk there in the house, lest your feet enter (go through) that space. Two palm bark strips are missing resulting in there is an opening/hole in the floor of that house.

Arwat mai: **salangoh**

Mákái mul: **solon**

arsuar

Kán him: intransitive verb

Sálán: **kálámul a láklák tilanang má kes tiladi, má diará arbana iatung i katbán;** meet; come up to; face to face

Tohtohpas: *Ái Kiapbu a han tilanang Samo, má á iau iau han ur Likas. Giur arbana anang Bálwár i iátin pungpung. Pákánbung giur arsuar, ki ák parai singing ngo a han uri rumán sasam, na kip márásin suri lul a rangrang.* *Kiapbu came from down at Samo, and me I was going to Likas. We two met up with each other down at Bálwár at the top of the hill. When we met face-to-face, then he said to me that he was going to the clinic, he would get medicine for his head that was hurting.*

Arwat mai: **arbana**

Mákái mul: **pán arsuar mai**

arsum

Kán him: intransitive verb

Sálán: **hol on ngo kesi turán na longoi, mái sár kápte a longoi;** assume another will do something he does not

Tohtohpas: *Him erei di parai ngo gitara longoi, ki kápte gitar longoi kabin gitar nai arsum suri longoi him er.* *That work they said that you and I should do, it then we did not do it because we both assumed the other would do that work.*

arsupan

Kán him: alienable noun

Sálán: reward; wages; pay

Arwat mai: **ardok, arul, kokos**

Mákái mul: **supan/supni**

arsusuk

Kán him: intransitive verb

Sálán: poking; piercing

Mákái mul: **susuk/suski**

artabar

Kán him: intransitive verb

Sálán: giving; sharing; providing

Tok Pisin: **givim**

Arwat mai: **soa lim**

Kán him: alienable noun

Sálán: gift; present; offering

Mákái mul: **tabar/támri**

artahnga

Kán him: alienable noun

Sálán: list

Mákái mul: **tahngai**

artalka

Kán him: intransitive verb

Sálán: **talkai tili aru á kuir;** debate; tug of war

Keskeskes: ‘reciprocal pulling’

Worwor talas: This is used of talking, i.e. debating back and forth, or of the game of tug of war. Although not common today, previously this described a custom of one man stealing another man’s wife. The one stolen from in turn steals his wife back, and the two men fight over her, i.e. pull back and forth over the one woman.

Mákái mul: **talkai**

artam pas-i

Mákái: **atam pasi**

artangan

Kán him: intransitive verb

Sálán: help

Tok Pisin: **halipim**

Tohtohpas: *Matananu anang i malar di artangan arliu i di mai boros poron lamas i kándi tan arlih.* *People down in the village help each other with clearing out coconut groves in their properties.*

Kán him: alienable noun

Sálán: help; grace

Tohtohpas: *Ái Paulo a ot kuluk ur singin matananu á Epeso suri kándi artangan mai pirán tabal di tari uri tángni i pákánbung a him án misinare i katbán i di.* *Paul thanked the people of Ephesus for their help with the money they gave to him to help him when he did mission work among them.*

Mákái mul: **arartangan, tangan/tángni**

artangsa

Kán him: intransitive verb

Sálán: **aru kálámul diar tang talum;** cry with each other

Keskeskes: ‘reciprocal crying for’

Tohtohpas: *Aru kálámul diar kis arsagil i aru malar tepák i dolon pákánbung. Má namur diar má bali mákmák arsuar ár mul, ki diar má artangsa i diar.* *Two men lived separately in two villages far away (from each other) for*

a long time. And later when they first saw each other again face-to-face, they cried with each other.

Mákái mul: tang

artari

Kán him: transitive verb

Sálán: tarwa palai worwor suri long pasi kálámul; notify

Worwor talas: This is not as strong as dos (command). The implication is sending word for another to come, as in the example.

Tohtohpas: *Má tan kálámul tilatung di mák ilam Iesu, má ngorer di artari uri tan kuir balis no alatung má ding kipi bos sasam uratung i narsá Iesu. (Mat 14.35) And the people from there recognized Jesus, and so they notified all the regions there and they brought the sick there to Jesus.*

artarwa

Kán him: intransitive verb

Sálán: send off; see off; wave (the hand)

Mákái mul: tarwai

artas

Kán him: intransitive verb

Sálán: ubi; spanking

Tohtohpas: *Ái kobát a lu ubi tan kalilik mai kán bus i polgon rumán lotu. Kán talar suri artas i pákánbung án lotu ngo kápte di kis pau. The usher hits kids with his switch inside the church. His job is spanking during church when they do not sit quietly/patiently.*

Mákái mul: tasi

artaun

Mákái: palpala artaun

artálál

Mákái: artálár

artálár

Utngi mul: artálál

Kán him: intransitive verb

Sálán: enough; able; possible; satisfied

Tok Pisin: inap wantaim

Arwat mai: arbán, arkip, arwat

Mákái mul: long artálár pasi, nokwan artálár suri, pinpidan artálár, worwor artálár

artár

Kán him: intransitive verb

Sálán: chop each other

Keskeskes: ‘reciprocal chopping’

Mákái mul: tárái

artipar

Kán him: intransitive verb

Sálán 1) rutrut; long palai mai worwor; chasing; chase off; game type

Keskeskes: ‘reciprocal chasing’

Worwor talas: This can be physically running after another person or verbally ‘chasing’ another off. This word is also used to refer to the game of chase.

Tohtohpas: *Kalilik di artipar i di nabung i rahrah, má kes tili di ák pur uri tinkas. Má namur ái komiti ák parai si di ngo da lu hom ngorer, mái sár koion da rutrutrut pátimi tinkas erei. The children were chasing each other yesterday afternoon, and one of them fell into a hole. And afterwards the headman said to them that they should play like that, but they should not be running around near that hole.*

Tohtohpas: *Kápate arwat suri gita atri á rumán aratintin main i kuir bim minái kabin kákán bim ákte mos palai marán kálámul til on, pasi tan kálámul kápte di lu nem suri da long te táit i kuir bim minái kabin kákán bim a lu artipar. It is not possible that we will set up a school here on this parcel of ground because the owner of the ground has chased off (with angry words) many people from it, resulting in people do not want to build anything on this parcel of ground because the owner of the ground has a habit of chasing people off.*

Arwat mai: worwor án amátut

Sálán 2) rut suri ararat; attack

Worwor talas: This is not used of human beings, but of animals who attack or threaten human beings or other animals. It can be used of a pig who is cornered and feels threatened, so turns on his attackers and attacks them.

Tohtohpas: *Kán pap ái Rapaél a lu artipar, pasi ák lu kabat páptai. Má ngo kálámul a lu láklák i kán kuir, ki pap er a lu rut suri árti. Rapaél's dog has a habit of attacking, so he keeps him tied up. But when a person walks in his area, then that dog runs to bite him.*

Mákái mul: tipar/tipri, tiptipar

artiu

Mákái: puspus artiu

Mákái mul: atiuuiu/atiutiwi

artohtoh

Kán him: intransitive verb

Sálán 1) taun a tohoi kálámul; trying; testing;

tempting

Tok Pisin: taraim

Tohtohpas: **Taun kán aramokson a hut suri tohoi kándiar kiskís án kila ngo a muswan pagas.**

Taun minái a ngorer i artohtoh uri narsá diar.

The problems of a married couple come to test their marriage that it is true remaining. This problem/heavy is like a testing for them.

Sálán 2) arkarsa; racing; game type

Keskeskes: ‘reciprocal trying’

Tok Pisin: resis

Tohtohpas: **Diará ngo ngo “Gitara artohtoh. Ngo kes na hut táil iamuda, ái á káián á sim. Ngo kes a mur, na kaleng, kápte ngo kán sim.”**

They two said, “Let’s race. If one (whoever) will arrive first out there, the island will be his. If one (whoever) will follow, he will return, it will not be his island.”

Arwat mai: arartoh

Mákái mul: tohoi

artok

Kán him: intransitive verb

Sálán: **bal arup;** fight again

Arwat mai: arbilsa

Mákái mul: tokoi

artur

Kán him: intransitive verb

Sálán 1) stand

Mákái mul: artur kalar, tur₁

Sálán 2) rupi kálámul; pierce; stick

Worwor talas: This verb is used of things that stick people or pierce the skin, as the spines of a stonefish or the thorns of a tree or vine, because they **tur** (stand out from the body of what they are located on).

Tohtohpas: **Pasi má nuh diar á aru isu a lu artur.**

Ngo kálámul a top sáksák on mák lemlebar á isu minái, ki na rupi limán kálámul. *The rabbitfish and the stonefish are two fish who pierce. If a person grasps badly (does not hold firmly) this fish and it flops around, then it will rip open the person’s hand.*

Arwat mai: rupi, susuk/suski

artur kalar

Kán him: alienable noun

Sálán: **inau; tur kári;** prohibition

Keskeskes: ‘stand block’

Tohtohpas: **Kesá artur kalar a hut i redio a ngoromin, “Koion á tekesi kálámul na siusiu ngo han uri lohtas, kabin ngo sunami na hut.”**

A prohibition came on the radio like this, “No one should be swimming or go into the ocean, because of the tsunami that’s coming.”

Mákái mul: kalar/kári

artut

Kán him: intransitive verb

Sálán: **aru kálámul diar arup mai lim diar;** punch each other; boxing

Keskeskes: ‘reciprocal punching’

Mákái mul: tuti

aru

Mákái: ru

aru i hol

Kán him: idiom

Sálán: **kápte a tumran i hol; aru i táit a hol on suri longoi;** undecided; unsure; doubtful

Keskeskes: ‘two thoughts/minds’

Tohtohpas: **Ngo kálámul a hol on suri longoi aru i táit, mái sár ngo kápte tumran i kán hol suri kono dáh na long táilnai, ki ngorer ák ru i kán hol suri kono dáh na mulán longoi.**

If a person thinks about doing two things, but his mind is not settled about which he should do first, then therefore his mind is two (he is undecided) about which he should first do.

Tohtohpas: **Ái talatala kápte tumran i kán hol ngo da pasbat sang i rumán lotu inang Pulpulu i kalang Oktoba ngo kápte. A parai singin matananu ngo aru i kán hol suri, kabin matananu kápte be di eran suri pasbat.** *The superintendent minister his mind was not settled that/whether they should open the church down at Pulpulu in the month of October or not. He said to the people his mind was two (he was doubtful) about it, because the people were not yet preparing for the opening.*

Arwat mai: aru i lul

Mákái mul: ru

aru i kermen

Kán him: idiom

Sálán: **parai kesi táit ma namur bul ák parai lite táit;** insincere; hypocritical

Keskeskes: ‘two tongues’

Tohtohpas: **Ái Morot tungu be a parai ngo na han ái memba i pákánbung ngo da batbat i aratintin á tan kalilik, má namur bul ák parai ngo kápnate han. Tan kálámul kápte di lu laes suri matngan er aru i kermen.** *Morot quite a while ago said the member would come when the children closed the school (finished the*

school year), and later instead he said that he would not come. People are not happy about that kind of two tongues (hypocrisy).

Mákái mul: **kermang, ru**

aru i lul

Mákái: **aru i hol**

Kán him: idiom

Keskeskes: ‘two heads’

Mákái mul: **lulung, ru**

aruái

Utngi mul: **áruái**

Kán him: transitive verb

Sálán: **longoi náng kuir;** shorten

Tohtohpas: **A lala dol má torson ung erei. Gama kálik áruái sár náng kuir.** *That roof post is very long. You should shorten it a little so it will be short(er).*

Mákái mul: **put aruái, ruái**

arul

Kán him: alienable noun

Sálán: pay; wages; reward; payment

Tok Pisin: **pei**

Worwor talas: **Arul** refers to something earned for working, **arsupan** is a reward or prize, and **ardok** is used of payback, usually in the form of food or goods, for labor. **Kokos** is another word for payback, but with a more generic meaning and a range which includes wages and vengeance.

Arwat mai: **ardok, arsupan, kokos**

arum

Mákái: **arung**

arumrum-ái

Kán him: transitive verb

Sálán: shame; embarrass; offend

Keskeskes: ‘cause to be shamed or embarrassed’

Worwor talas: Both **arumrumái** and **abilbilangnai** are fairly generic terms for causing shame and humiliation, while **ot bilangnai** and **para bengtai** express the idea of shaming another verbally.

Arwat mai: **abilbilangnai, amasa, bit pulái, ot bilangnai, para bengtai**

Mákái mul: **rumrum**

arung

Kán him: inalienable noun

Kaiam: **arum**

Káián: **aur**

Kángit: **ar git (ar₂)**

Sálán: my face

Tok Pisin: **pes bilong mi**

Mákái mul: **páspásán aur, solon aur**

arup

Kán him: intransitive verb

Sálán: fight

Tok Pisin: **pait**

Keskeskes: ‘reciprocal hitting’

Mákái mul: **tám arup, up/ubi**

arutung

Kán him: transitive verb taking on

Sálán: **utngi ngis diar arliu;** say each other’s names

Keskeskes: ‘reciprocal saying’

Tohtohpas: **Rugar kán sinat muda diar lu buh arliu i diar á tungu má kápte diar lu utngi ngis diar arliu. Mái sár onin má kápte, diará lu hom má, má arutung i diar.** *Those two brothers-in-law used to be respectful/taboo to each other previously and they did not call/say each other’s names. But now they are not, they hang out together and call each other’s names.*

Mákái mul: **utung/utngi**

arwat

Kán him: intransitive verb

Sálán 1) same; equal; aligned; level; balanced

Mákái mul: **ararwat**

Sálán 2) enough; able; possible; sufficient

Tok Pisin: **inap**

Arwat mai: **arbán, arkip, artálár**

Mákái mul: **arwat mai, long arwat pasi, mur arwat pasi, toh arwat pasi, tur arwat mai, wat**

arwat mai

Kán him: transitive serial verb

Sálán: equal to; commensurate with

Keskeskes: ‘equal/same with’

Mákái mul: **mam/mai**

asal-i

Kán him: transitive verb

Sálán: pass on

Keskeskes: ‘cause to flow’

Worwor talas: The implication here may be that you lose control when you do this, as in the river moves the object along as it wants to.

Mákái mul: **alsai, sal**

asangsang-i

Kán him: transitive verb

Sálán: **akai iamuni bát;** hang

Keskeskes: ‘cause to be hung on a hook’

Worwor talas: This term is used of hanging up objects or of hanging animate things like animals and humans to kill them.

Tohtohpas: **Ái tata a lu asangsangi kán rat iamuni bát ngo a lu han suri wonwon. A lu longoi ngorer suri tan gengen kalilik kápdate arwat suri ákás pasi kán rat má kipi án bu.** *Dad hangs his basket up high when he goes for fishing. He does like that so the small children will not be able to remove his basket and take his betel nut.*

Mákái mul: **sangi**

asar-i

Kán him: transitive verb

Sálán: raise; ground; land

Keskeskes: ‘cause to climb’

Worwor talas: This can be used to speak of raising a flag, raising a sail on a boat, or running a boat up on a sandbar.

Tohtohpas: **Pilak til Papua New Guinea di asari i taul Independence mák riuriu iámuni iátin toros.** *The flag of Papua New Guinea was raised at Independence and flew at the top of the pole.*

Arwat mai: **oksari₁**

Lite alari: **asihái, asosih**

Mákái mul: **sari**

asáksákna-i

Kán him: transitive verb

Sálán: **tari somsom kus**; ruin; harm; destroy

Keskeskes: ‘cause to be harmed or ruined’

Tohtohpas: **Má ngorer gama gagas palai torahin risán bál gam mai kán ninas gam lu mur on til tungu. Bos ninsi gam er a tunga asáksák kalengna gam, kabin a lam bengta gam uri tatalen a sák. (Epe 4.22)** *And therefore you should claw out your old stomachs (old nature) with its ways you followed previously. Those ways of yours continually harmed/destroyed you, because they led you astray into evil customs/sin.*

Tohtohpas: **Ngo kes a longoi sápkín tatalen ngorer i síksikip ngo wáng, kán tatalen erei a tari tabureng uri lite kálámul, mái sár kápate long sáksáknai kápán páplun kálámul a longoi sápkín. Ái sár ngo kes na bop mai wák kápte ngo káián, kán tatalen erei a tubán asáksáknai kápán páplun sang. (1Ko 6.16)** *If one does a sin like stealing or swearing, that*

behaviour of his gives sadness/grief to another person, however it does not ruin the person’s body who did the evil. But in contrast if one will sleep with a woman not his, that behaviour of his harms his very own body.

Mákái mul: **sák, sáksák, sáksáknai**

asámtur

Kán him: transitive verb taking on

Sálán: **apturi; sak atri nák tur**; stand up

Keskeskes: ‘cause to stand’

Worwor talas: This includes both standing a person up or standing up a thing.

Mákái mul: **sámtur**

asángsángái

Kán him: transitive verb

Sálán: **gengen sau tálnai**; singe

Keskeskes: ‘cause to be singed’

Tohtohpas: **Kalilik, gama asángsángái tan bál bor erei suri gamák duri uri kalah.** *Guys, you all should singe those pig insides so you can wrap them for making the kalah (food package).*

Mákái mul: **sángsángái**

asengsegeng

Kán him: transitive verb taking on

Sálán: **ulát palai tili talar ngo kamkabat**; free

Keskeskes: ‘cause to be free’

Tohtohpas: **Ái Tominat ákte rah má tili ruman kamkabat. Di asengsegeng on i Bung Lim i wik tungu.** *Tominat is finished now from prison. They freed him the previous week on Friday.*

Arwat mai: **aláuláuán, aláuláuán pasi, asengsegeng pasi, palási**

Mákái mul: **asengsegeng pasi, sengsegeng**

asengsegeng pas-i

Kán him: transitive serial verb

Sálán: free

Keskeskes: ‘cause to be free get’

Worwor talas: This has the implication of freeing someone from their sins, forgiving him, making him righteous.

Arwat mai: **aláuláuán pasi, asengsegeng**

Mákái mul: **pasi₁**

asengseng-ei

Kán him: transitive verb

Sálán: **árai**; dry

Worwor talas: This may be done in the sun, over a fire, or with a dehydrator.

Mákái mul: **sengseng**

asih-ái

Kán him: transitive verb

Sálán: **kip asosih on; asosih on;** lower; take down

Keskeskes: ‘cause to descend’

Tok Pisin: go daun

Tohtohpas: **Rat erei iau mákái di akai iamuni**

bát. Má siari á tekes a asihái tilamuni bát.

Pasi kálámul er káián á rat ák gálta ngo sinih

a asosih i kán rat, mái sár kápte kes a para

aposoí ngo ái a longoi. That basket I saw they

hung it up high. And who knows which one took

it down from up high. Consequently that man

whose basket it was asked who took down his

basket, but no one confessed that he did it.

Arwat mai: **asosih**

Lite alari: **asari, oksari,**

Mákái mul: **sih**

asir

Kán him: alienable noun

Sálán: guest; visitor

Tok Pisin: waira

Mákái mul: **sausau asir**

asiu

Mákái: **siu**

asna-i

Mákái: **ásnai**

aso

Kán him: transitive verb taking on

Sálán: **dos palai nák so;** remove; take out; send out

Keskeskes: ‘cause to exit’

Tohtohpas: **Ái rung di him, kápte da te kis tiklik**

mam git. Gita aso pala di dák so uradi malar,

má giták ngurkai kándi atatir uri kándi him.

Those who worked, they should not sit/remain

together with us. Let’s send them out they will

exit out to the village (outside), and we will

discuss their reports about their work.

Mákái mul: **so**

asobororok

Kán him: intransitive verb

Sálán: **akaus i dan;** muddy; dirty

Tohtohpas: **Kauh, koion be asobororok i dan na**

káp lala kaus má káp gita te mák timani dan

ngo a talas ngo kápte. Arwat be kasi á dan na

káp lala kaus mul. Son, don’t make the water

muddy/unclear so it won’t be dirty and we

won’t see accurately that the water is clear or

not. OK now (best thing is to) scoop the water

(making a pool in the sand) so it won’t be dirty again.

asodar

Kán him: transitive verb taking on

Sálán: **longoi táit a tapam hut singin kálámul má**

áng korantik; surprise; startle

Keskeskes: ‘cause to be surprised’

Tok Pisin: (mekim) kirap nogut

Arwat mai: **akorantik, arokran**

Mákái mul: **hut asodar, sodar**

asoh-oi

Kán him: transitive verb

Sálán: **parai mai ngudun; long palai tili polgon**

rum uri malar; speak out; lead out

Tohtohpas: **Kámgu er di bati pasi awon á kalang,**

dikte asohoi má tili polgon mo uri malar. Ákte

rah má kán pákánbung án kámgu. That girl

initiate who was walled up (in seclusion) for six

months, they have led her out from inside the

mo (girl initiate hut) into the village. Her time

of initiation is completed.

asok

Kán him: alienable noun

Sálán: stone axe

Arwat mai: **palngat, pálageu**

asoksok-oi

Kán him: transitive verb

Sálán: **tartar mos; apturi bálsák;** irritate; incite;

anger

Keskeskes: ‘cause repeated scooping’

Tohtohpas: **Kálámul er di nagogon on, a**

asoksokoi bál ái komiti mák lala mos i bál ái

komiti. Kálámul er a tartar mos ngorer pasi

ái komiti ák posri. That man being courted, he

irritated the stomach of the headman and the

headman’s stomach was very angry. That man

gave/caused anger like that resulting in the

headman slapped him.

Arwat mai: **longlongoi, tartar mos**

Mákái mul: **sokoi**

asolai

Mákái: **asoloi**

asol-oi

Utingi mul: **asolai**

Kán him: transitive verb

Sálán: **sohai i arliwán;** insert; put into

Keskeskes: ‘cause to enter’

Tok Pisin: putim i go insait

Worwor talas: This word involves inserting

something into a small hole or space, while **sohai** involves putting something through a larger space. **Asoloi** is also used of putting someone in jail.

Arwat mai: **akusaki, soai, solai**

Mákái mul: **sol₁**

asong pala-i

Kán him: transitive serial verb

Sálán: **agur palai**; lie; betray

Keskeskes: ‘deceive remove’

Tohtohpas: **Gengen kalik er di asong palai**

uranang i rum ngo na táil, má ngo na mur ái kákán. Pákánbung di agur palai uranang i rum, ki ái masak má ák han, mái kákán ák sangar i sa uri kar mak han ur Námátánai. That small child they betrayed him off down to the house that he should go first, and that his father would follow. When they lied him off to the house, then he alone went, and his father quickly climbed into a truck and went to Namatanai.

Mákái mul: **asongoi**

asong tar-i

Kán him: transitive serial verb

Sálán: **agur tari**; trick; betray

Keskeskes: ‘deceive give’

Tohtohpas: **Tan kalilik di kis talum má dik parai ngo da han má dák sikip bu anang i kak**

poron bu. Pákánbung má ngo da siksikip on, takes má kalik ák han sikip bu. Má ái rung er di ngurkai ngo da siksikip kápdite han má, a ngoro dik asong tari má i kes sár á kalik ák longoi tatalen er. The guys met together and they said that they would go and steal betel nut down in my betel nut grove. When the time came they were going to steal, just one guy went to steal betel nut. But those who discussed stealing did not go then, it is like they tricked him and that one guy did that behaviour.

Mákái mul: **asongoi**

asong-oi

Kán him: transitive verb

Sálán: **kápte tar muswan on**; take back something given; deceive; betray

Tok Pisin: givim na kisim bek

Worwor talas: Other concepts that this word connotes include tempt and tease, pull back something offered, trick, fool, and go back on one’s word.

Tohtohpas: **Ái Tomol a tari be á kán rat singing,**

má namur áng kip kaleng on, a ngoro a asong iau mai. Ngo a longoi ngorer, ki a asongoi taniang mai á rat erei. Tomol gave his basket to me, but later he took it back, it was like he went back on his word/gift. When he does like that, then he deceives my spirit with that basket.

Mákái mul: **arasong, asong palai, asong tari**

asosah

Kán him: transitive verb taking on

Sálán 1) fill with

Worwor talas: This can imply filling another with one’s spirit, as in a dead person’s spirit filling a bird or other animal. It is also used of the work of the Holy Spirit.

Tohtohpas: **Mái Káláu a asosah i tan apostolo mai lala rakrakai, ki ngorer dik mangan mai arbin sur Konom Iesu ngo ákte liu kaleng má. (Apo 4.33)** And God filled the apostles with great power, so then they were courageous/bold with preaching about the Lord Jesus that he had resurrected.

Sálán 2) provide; supply; bless

Keskeskes: ‘cause to be very good’

Tohtohpas: **Kán minat ái Iesu a asosah i git kabin ngo ái Iesu a mat sur git; kángit tan sápkín a duk i Iesu.** Jesus’ death blessed us because Jesus died for us; our sins were applied to Jesus.

Arwat mai: **akuluknai**

Mákái mul: **arasosah, sosah₁, worwor án asosah**

asosih

Kán him: transitive verb taking on

Sálán: lower

Keskeskes: ‘cause to descend’

Tohtohpas: **A kip asosih i di á tara kabisit tili kándi kiskis, mái sár a apakta pas di ái rung di maris. (Luk 1.52)** He (God) brings down the big kings from their positions, but enlarges/honours those who are poor/lowly.

Arwat mai: **asihái**

Lite alari: **asari, oksari₁**

Mákái mul: **sosih**

asra

Utngi mul: **ásra**

Kán him: transitive verb taking on

Sálán: **pámpur; but atur**; believe in; depend on

Tohtohpas: **Kálámul a taba kán mosmosmos a asra i kán minsik má ák ruruna ngo kán minsik na anokwai kán taun i pákánbung ngo**

na tur i nagogon. The man who frequently is very angry depends on his wealth and believes that his wealth will be enough to pay for his fine should he be courted.

asra pas-i

Mákái: ásrá pasi

astan

Kán him: transitive verb taking on

Sálán: tus on; hit accurately

Tohtohpas: *Nengen i kábungbung ái kauh a mákái kesi tutgum a láklák ami kon, ki ák long pasi kesi hat mák básái tutgum. Hat erei a básmai a lain astan kuluk sang i lul pasi ák mat á man.* Earlier this morning the boy saw a tutgum (bird type) walking on the beach, so he took a stone and threw it at the tutgum. That stone he threw it well hit accurately indeed its head resulting in the bird died.

astim (?)

Kán him: intransitive verb

Sálán: sut melek; swell quickly (?)

Worwor talas: This is used of a swelling on the leg.

asulu

Kán him: transitive verb

Sálán: clothe

Keskeskes: ‘cause someone to put on a laplap or clothing’

Mákái mul: sulu

asus-i

Kán him: transitive verb

Sálán: feed at the breast; nurse

Keskeskes: ‘cause to suck and receive milk’

Mákái mul: sus₁

atabureng

Kán him: transitive verb taking on

Sálán: longoi ák tinang; sadden

Keskeskes: ‘cause to be sad’

Arwat mai: apuleng, siri nitán, soi nitán, susuk/suski

Mákái mul: tabureng

atal

Mákái: wak

atalsa tar-i

Kán him: transitive serial verb

Sálán: para inngas tari; reflect the qualities of another

Keskeskes: ‘cause to be clear give’

Tohtohpas: *Ái lesu a parai singin kán kalilik án aratintin ngoromin,* “Ngo gamáte mák iau, ki

gamáte mák Tata mul.” Má ngorer a atalsa tar Kákán ur singin kán kalilik án aratintin ngo ái Káláu matngan kálámul ngádáh. Jesus said to his disciples like this, “If you have seen me, then you have also seen Father.” And so he showed/reflected his Father to his disciples that God was what kind of person (what God was like).

Mákái mul: atalsai

atalsa-i

Kán him: transitive verb

Sálán: enlighten; clarify; explain

Keskeskes: ‘cause to be clear’

Tohtohpas: *I bung erei, talsán ái Karisito sang na atalsai kamu hol ngorer i mátál án arasa a atalsai naul matmatngan pokon. (2Pe 1.19)* On that day, Christ’s own light will enlighten/clarify your minds like the morning star lightens the world.

Arwat mai: taswai

Mákái mul: atalsa tari, ataltalsa₂, para atalsai, talas, talsai

ataltalsa₁

Kán him: transitive verb

Sálán: longoi nák haunges; give a break or rest

Keskeskes: ‘cause someone to take a break or to rest’

Mákái mul: taltalsai

ataltalsa₂

Kán him: transitive verb

Sálán: pálási worwor ák talas; explaining; clarifying

Tohtohpas: *Tám Artangan na hut be, má ái sang á Tanián a tarwai ái Káláu, má a lu aposoi támin sur Káláu. Á iau ina tarwa palai Tám Artangan tilami narsán ái Kakang uratung i narsá gam, má ái na lu ataltalsa gam sur iau. (Ioa 15.26)* The Helper will come then, and he is the Spirit God sends, and he will be revealing the truth about God. Me I will send the Helper from up in my Father’s presence there to you, and him he will be explaining/clarifying to you about me.

Arwat mai: taswai

Mákái mul: atalsai

atam

Kán him: transitive verb taking on

Sálán: gorgor kári; tur kári; taboo

Keskeskes: ‘cause to be taboo or sacred’

Tohtohpas: *E ngo kálámul a gorgor kári kán*

poron bu, a sálán ngo a atam i kán poron bu suri koion á tekes na sari. If a person ropes off his betel nut grove, the meaning is that he is tabooing his betel nut grove so no one will climb (there).

Tohtohpas: Kálámul erei a sol uri kesi lotu er di lu tur kari tan kálámul suri koion da lu worwor tiklik mai tan kálámul sara. Di atam i di ngorer kabin di hol on ngo tan kálámul tili risán, di bos durwán kálámul. That man entered/joined a church where they stop people so they will not speak together with other people. They taboo them like that because they think that people from outside (their own church), they are dirty/unclean people.

Mákái mul: **tam**₁

atam pala-i

Kán him: transitive serial verb

Sálán: **long palai; tur kári on; taboo**

Keskeskes: ‘cause to be taboo remove’

Tohtohpas: Kalik ngo di alal on, ki di lu tur palai bor singin suri koion na ani. Di atam palai bor singin suri koion na ani nák arwat mai kesi bet. A child when they consecrate him, then they stand-remove (oppose) pig for him so he cannot eat it. They taboo-remove/away from him pig so he will not eat it for a year.

atam pas-i

Utngi mul: **artam pasi**

Kán him: transitive serial verb

Sálán: **tam kipi; share; divide; choose one of a group; distribute**

Keskeskes: ‘cause to be divided get’

Tohtohpas: Tan kalilik án aratintin iau parai si di suri ngo da turai kak kátál urami kak rákrák. Pákánbung di han dik tam kipi tan dut kátál, ki ák lu rah sár. Di tu rah melek i kábungbung kabin di atam pasi tan dut kátál má ding kipi urami rákrák. The students I said to them that they should move my fence posts up to my new garden. When they went they divided the bundles of fence posts (among themselves to carry), then it was finished. They finished quickly in the morning because they divided the fence post bundles and they took them up to the garden.

Mákái mul: **pasi, tami**

atatah-i

Kán him: transitive verb

Sálán: **help along**

Worwor talas: This is the idea of holding a child’s hands to help him to walk, and connotes teaching.

atatin

Utngi mul: **hathatin**

Kán him: modifier

Sálán: **fourth**

Tok Pisin: **namba po**

Mákái mul: **hat, mulán**

atatir

Kán him: intransitive verb

Sálán: **para talsai táit a tapamut; report; testify**

Worwor talas: This term is used of both truthful accusations or claims as well as false ones. It may also be used with the connotation of reporting in order to get help.

Tohtohpas: Má dik long pas te kálámul mul má dik hul di suri da pidir pas Iesu suri te worwor a sák na parai, má namur da atatir uri Iesu singin kálámul pakta til Rom... (Luk 20.20) And they brought some other people and paid they so they would trap Jesus concerning some bad talk he might say, and later they would report/testify about Jesus to the big man from Rome...

ataunán

Kán him: transitive verb

Sálán: **longoi nák taun; make heavy**

Keskeskes: ‘cause to be heavy’

Tohtohpas: Gama ru te hat uri polgon kar á tilanang ngo gama kaleng. Gama ru hat ur on suri nák taun i kar má kápnate dor si gam iamuni pungpung. Ngo gama ataunán mai hat, ki na lain rut tapam á kar. You all should collect some stones (to put) into the truck from down coast when you return. You should stone-collect (to put) into it so that the truck will be heavy and will not be slippery to/with you up on the mountain. If you will make it heavy with stones, then the truck will well run ascending (the mountain).

Mákái mul: **taun, taunán**

atántádái

Kán him: transitive verb

Sálán: **ariwai ák mákmák urami bát; ariwai polgon urami iát; turn right side up**

Keskeskes: ‘cause to be looking or facing up’

Arwat mai: **alektádái**

Lite alari: **apirbáwái**

Mákái mul: **tán/tádái**

atep-ei

Kán him: transitive verb

Sálán: **tor akángái;** fill

Keskeskes: ‘cause to be full’

Tohtohpas: **Kalilik, ngo gama han suri ananut, ki átbán dan erei a pakta, gama atepi sang náng káng. Gama tor akángái ngorer kabin na tun á aring i rahrah, má na kápte angit te dan.** *Children, when you go to get water, then that water container that is big, you should completely fill it up so it’s full. You should fill it up like that because it will be high tide later this afternoon, and there will not be our water (we will not be able to get water from the beach springs).*

Mákái mul: **tep**

atiktik-i

Kán him: transitive verb

Sálán: **argálta mai táit a kis punpunam;** tell a riddle

Tohtohpas: **Pákánbung gim hom talum, ki iak atiktik di mai táit a kis punam i kak hol, má káp tekes a kos arwat pasi kak aratiktik erei.** *When we were playing together, I proposed a riddle with something that was hiding in my mind, and no one figured out that riddle of mine.*

Tohtohpas: **Kalik erei iau atiktiki mai kesi man a kis punpunam. Má a lala ser má kápte mák pasi man er.** *That child I said a riddle to him about a bird who was hiding. And he searched all over but could not see/spot that bird.*

Mákái mul: **aratiktik**

atintin-i

Kán him: transitive verb

Sálán: teach

Keskeskes: ‘cause to know’

Tok Pisin: sikulim

Mákái mul: **aratintin, tini**

atius

Kán him: transitive verb taking on

Sálán: **atabureng i bál;** trouble; upset; worry

Keskeskes: ‘cause to be upset’

Tohtohpas: **Tan kalilik kaukak di lu atius i bál tan kálámul pakta mai mismuk i mariwana, pasi komiti kápte nem suri na balbalan di. Ngo na bana tekes, ki na kipi uri nagogon.** *The young men upset/trouble the stomachs of the adults with smoking marijuana, resulting in the headman does not want to allow them to get*

away with it. If he finds someone (doing that), then he will take him to court.

Arwat mai: **sokoi bál**

Mákái mul: **tius**

atiuti / atiutiwi

Kán him: transitive verb

Sálán: **wor uri kes;** accuse; blame

Worwor talas: This word seems be used of either a true or false accusation although some say it only applies to false accusations.

Arwat mai: **inatur/inatri**

Mákái mul: **aratiuti, artiu, tiu palai**

atiutiwi

Mákái: **atiuti/atiutiwi**

atoai

Kán him: transitive verb

Sálán: **toh tari;** act; imitate; demonstrate

Tohtohpas: **Tám long mil a toh tari tan hutngin pitpitin mingal ur singin kalilik suri ngádáh da piti ngoi. Kálámul erei a lu tur ada táil i kalilik mák lu atoai ur si di.** *The dance composer demonstrated the new dance steps/moves to the guys about how they should move. That man was standing in front of the guys and demonstrating it to them.*

Mákái mul: **pán atoai**

atohtoha-i₁

Utngi mul: **atotoai**

Kán him: transitive verb

Sálán: **toh arwat pasi mákmák;** compare the appearance of

Arwat mai: **tohai**

atohtoha-i₂

Utngi mul: **atotoai**

Kán him: transitive verb

Sálán: **tángni má atintini;** help for the purpose of teaching

Worwor talas: An example of this would be to hold a child learning to walk so he can practice.

Arwat mai: **atotsai**

atoktok-oi

Kán him: transitive verb

Sálán: **amerok on;** tire; weary

Keskeskes: ‘cause to be tired’

Tohtohpas: **Káp tábun á taram káián matananu a atoktokoi kak hol má káp iau te gasgas má suri long te táit mul. Ngorer iak tu mák pagas di má.** *The people’s disobedience tires out my thinking and I am not happy either about doing*

anything. So I just see them and ignore them.

Mákái mul: **toktok**₁

atomtom-oi

Kán him: transitive verb

Sálán: deodorize

Keskeskes: ‘cause to smell nice’

Tok Pisin: simelim

Mákái mul: **tomtom**

atotoai

Mákái: **atohtohai**

atotsa-i

Kán him: transitive verb

Sálán: **aratintin mai hutngin táiit**; train

Worwor talas: This is used when training someone to do a dance or in a job.

Tohtohpas: *Tám long mil a atintini tan kalilik mai kán hutngin mil. Mingal erei a atotsai, da mil on uri pasbat i rumán aratintin. The dance composer taught the guys his new dance. That dance he trained them in, they will dance at the school opening.*

Arwat mai: **atohtohai**₂, **pápsai**₁

atri

Mákái: **atur/atri**

atri nagogon

Kán him: phrase

Sálán: judge

Keskeskes: ‘stand the law on’

Worwor talas: This may include the nuance of ‘accuse’.

Mákái mul: **atur/atri**

atu

Kán him: intransitive verb

Sálán: **rakrakai**; tough; hard; cooked done but not soft; strong; firm

Tok Pisin: sitorong

Worwor talas: This term has a large range of meaning encompassing the ideas of strength, steadiness, firmness, not leaning, tough, self-sufficient.

Tohtohpas: *Kálámul ngo a ngeu, kápate arwat singin suri ngo na ani táiit a atu. Koran ngo na pekes, ki nák ani. A person who is toothless, it is not possible for him to eat something hard/tough. But if it would be soft, then he can eat it.*

Tohtohpas: *Tungu goion kalik min kápte a lu kis masak, mái sár onin ákte rakrakai má i kápán páplun ki áng kis atu má. Previously this young child did not sit alone, but now his body*

is strong so he is sitting steady.

Arwat mai: **dik**₂, **rakrakai**

Lite alari: **gángán, gáugáu, golgol**

Mákái mul: **tur atu**

atul

Mákái: **tul**₁

atumarang

Kán him: transitive verb taking on

Sálán: **arakrakai i bál mai inau**; advise; exhort; warn

Arwat mai: **inau**

Mákái mul: **araturarang, tumarang**

atum-ái

Kán him: transitive verb

Sálán: **apatap on**; graft; sew together

Keskeskes: ‘cause to become one’

Worwor talas: This describes the action of grafting in agriculture or even of sewing a skin graft on. Grafting is commonly done with the **ban** plant and also with cacao.

Tohtohpas: *Tan didiman di lu mánán i kipi lite rákán kábau má dik lu apatap on uri lite rákán kábau. Má ngo rákán kábau er a tum mák liu kuluk, ki git parai ngo di atumái á rákán kubau er. Agricultural officers know how to take different tree branches and stick them on to other tree branches. And when that branch becomes one (grows) and lives well, then we say that they have grafted that branch.*

Mákái mul: **tum**₂

atumran

Kán him: transitive verb taking on

Sálán: confirm; settle; convince

Keskeskes: ‘cause to be settled’

Worwor talas: This is used of talk or testimony.

Arwat mai: **adikái, arakrakai**

Mákái mul: **tumran**

atun

Kán him: intransitive verb

Sálán: **gengen sáksák**; tiny

Tohtohpas: *Kalilik, kápate arwat mam git á namnam minái. Atun mudán sár á di tari, kápate marán. Guys, this food is not sufficient for us. A tiny little bit only they gave, it is not much.*

Arwat mai: **ánle, gengen, utun**₂

atuntun-ái

Kán him: transitive verb

Sálán: **amálmálas on**; reheat; warm; freshen

Keskeskes: ‘cause to be cooked’

Worwor talas: This refers to warming up leftovers, freshening food.

Tohtohpas: **Kalilik, mudán bor imuni nián akaka, gama kipi má gamák atuntunái suri nák málmálas má gamák ani.** Kids, that piece of pig up there on the hook, get it and warm it up so it will be hot and then eat it.

Arwat mai: **abongbongoi**

Mákái mul: **tuni₂, tuntun₂**

atung

Kán him: pronoun

Sálán: there

Worwor talas: This pronoun may directly follow the verbs **til** (from) and **ur** (to) or occur prefixed with a locative relater.

Mákái mul: **alatung, iatung, matung**

atur pápta-i

Kán him: transitive serial verb

Sálán: possess; have; receive

Keskeskes: ‘cause to stand attach’

Worwor talas: This often refers to intangible things such as life, strength, death, and faith, things which are felt or believed. This is an example of fusion in a serial verb where the two individual meanings are combined into something quite different from either one, a completely new meaning, or at least one which goes beyond the sum of its parts.

Arwat mai: **mon₂**

Mákái mul: **atur/atri**

atur pukun kek

Kán him: phrase

Sálán: kneel

Keskeskes: ‘stand one’s knee’

Mákái mul: **atur/atri, pukun keken**

atur / atri

Kán him: syncopated verb

Sálán: stand up; establish

Keskeskes: ‘cause to stand’

Worwor talas: This is to put something into an upright position, as a post in building a house, and can be used for establishing things like a covenant or custom. This also refers to asking someone to repay a debt, perhaps confronting him.

Mákái mul: **atri nagogon, atur páptai, atur pukun kek, but atur, kip atri, sak atur/sak atri, ting atri, tu mák atri, tur₁**

aturpas

Kán him: intransitive verb

Sálán: **long pasi tan kálámul suri namnam; arsik;** gather people for eating; invite

Keskeskes: ‘cause to begin’

Tohtohpas: **Kalilik, ngo ákte pim má kamu ioh, ki gama han má suri aturpas má giták lu namnam.** Guys, when your mumu is done, then go to gather everyone for eating and let’s eat.

Mákái mul: **turpasi**

auh

Kán him: particle

Sálán: oh!; No!

Worwor talas: This is primarily an exclamation, but it is sometimes used as conjunctive element beginning a sentence which provides contrast to the previous sentence.

Tohtohpas: **Ki ngádáh? Matananu Israel kápdite longrai á lain arbin, be? Auh, kápte. Dikte longrai má! (Rom 10.18)** Then what? The Israel people did not hear the good news/gospel, right? No, no. They have heard it!

Tohtohpas: **Kam tan minsik kápte ngo iáu u lu himna pasi sang. Auh, iáu konom mai tan táit bos lite kálámul di himna pasi. (Mat 25.24-25)** Your wealth it was not you who worked for it and got it. No, you are a rich man with the things other people worked-got.

Arwat mai: **kápte**

aukuk-i

Mákái: **ámkuki**

aulangur

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: This is a kind of **bilu**.

Arwat mai: **bilu**

Mákái mul: **roho**

aum

Utngi mul: **naum**

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; pandanus type

Worwor talas: **Aum kesi ngisán mul di lu utngi mai naum, má a ngoro marit. Naum ngo aum pákán a ngoro pákán marit, mái sár pákán naum a tara dolon má a pakta si diar i pákán marit. Pákán aum di lu dur bor mai ngo isu má te táit mul má dik lu iohoi. Te á pákán tan kálámul di lu bauti uri dung kabang. Teten wán aum a ngoro marit mul, mái sár ngo tan kálámul kápte di lu ngasi**

á wán **aun**. **Tan bek sár á di lu ngasi. Aun táit min a lu kopkom tangrai kon. Aun** is a name they also call **naum**, and it is like the **marit** (pandanus type). The leaves of the **naum** or **aun** are like the leaves of the **marit**, but the leaves of the **naum** are very long and are larger than **marit** leaves. The leaves of the **aun**, they wrap up pigs with it or fish and some other things also and they mumu them. Some of its leaves people sew up to put powdered lime in. Clusters of the **aun** fruit are also like **marit**, however people do not chew the fruit of the **aun**. Fruit bats are the only ones that chew it. This thing grows along the beach.

Mákái mul: **marit**

aun

Kán him: inalienable noun

Sálán: tree

Worwor talas: This term encompasses the entire plant from roots through the trunk, branches, and new growth, including leaves, fruit, and flowers.



aun naum

aun táit án loltas

Kán him: alienable noun

Sálán: ocean plant (generic term)

Worwor talas: **Te táit a lu kopkom ada i loltas kápte ngo a hat, wa tan aun táit sang a lu kopkom ada i loltas. Te di lu kopkom ada i katban lámán ngorer i laskau má rábái án loltas. Má kes mul á táit a lu kopkom ada i lámán i iátin batu ngo i iátin gargar, di utngi ngo taling taling. Kán mákmák a ngorer sár i taling tili bos. Má te di lu kopkom i más ngorer i gasusur, áráng, má talngán pap. Talngán pap mul a mák ngoro taling tili bos. Tan táit minái kápate rakai ngorer i hat. Ngo una top on, na ngorer sang i tan pákán táit tili malar ngo tili bos, pasi di lu parai ngo tan aun táit tili lontas.** Some things grow out in the ocean that are not coral, but rather tree type things that grow out in the ocean. Some grow out in the middle of the deep like the **laskau** and the **rábái án loltas**. And another thing that grows out in the deep on top of **batu** coral or on top of **gargar** coral, they call it **taling taling**. It looks just like the mushroom from the jungle. And some grow in the shallow water like the **gasusur**, **áráng**, and the **talngán pap**.

The **talngán pap** (dog's ear) also looks like the mushroom from the jungle. These things are not strong/hard like the coral. If you touch them, they are exactly like the leaves of things from the village or from the jungle, resulting in they say that they are trees from the ocean.

Mákái mul: **áráng, gasusur, laskau, moa, musau, rábái án loltas, taling taling, talngán pap**

aunges

Mákái: **haunges**

aupul

Kán him: intransitive verb

Sálán: **marang i kopkobon mák pur pas;** dried out

Worwor talas: This is used of coconut and betel nut trees, and implies that the entire tree has died.

Tohtohpas: **Tungu i taul nas, kak poron bu a marang i kopkobon i di no mák pur pas tili aun kabin i tilik nas, pasi ák aupul no i kak tan bu má onin iak lala sák suri mama.**

Previously in sun/dry season, my betel nut grove all the new growth dried up and fell from the trees because of the big/hot sun, resulting in all my betel nut dried out (and died) and now I am longing to chew.

aur

Kán him: inalienable noun

Sálán 1) Mákái: **arung**

Sálán 2) front of (canoe or boat); bow

Keskeskes: 'face of the boat'

Lite alari: **muir**



aur kálámul

aus-i

Kán him: transitive verb

Sálán: **káukáu on;** crawl on; swarm on

Worwor talas: This is done by flies and ants.

Tohtohpas: **Kauh, isu er i suh ák lala ausi má lang. Han be unák boroi suri kápnate kis on á lang. Son, that fish on the table the flies are crawling on it a lot. Go now and cover it so the flies will not sit on it.**

aut-i

Kán him: transitive verb

Sálán: reveal; uncover

Worwor talas: This connotes bringing something into view or into the public eye.

Mákái mul: **kip auti**

awal

Mákái: **wal₁**

awau

Kán him: alienable noun

Sálán: feast type

Tok Pisin: kaikai long man i dai

Worwor talas: This is a feast given to honour a person who has died.

Mákái mul: **longsit**

awawás

Kán him: intransitive verb

Sálán: **utung gerwai kuir worwor**; mispronounce

Keskeskes: ‘cause mispronunciation’

Tohtohpas: **Ái Lapan a lu lala awawás i**

pákánbung ngo a lu sangsangar i worwor.

Kápte a lu utung kuluknai te kuir worwor.

Lapan greatly mispronounces when he speaks quickly. He does not say well some words.

Arwat mai: **wastoh**

Mákái mul: **wawás**

awái

Kán him: particle

Sálán: expression of surprise or disbelief

Worwor talas: This is sometimes used in a joking way, i.e. ‘Don’t be ridiculous!’

awon

Mákái: **won**

awon mai

Kán him: phrase

Sálán: sixth

Keskeskes: ‘six with it’

Arwat mai: **áwonon**

Mákái mul: **mam/mai, won**

aworwor-oi

Kán him: transitive verb

Sálán: **worwor mai; arakrakai mai worwor;** strengthen verbally; encourage; exhort

Keskeskes: ‘cause speaking’

Worwor talas: This may be words spoken over coconuts whose oil is used for rubbing on dancers in order to strengthen them to perform well. This may be done to someone taking a responsible position in the church or government, instructing or exhorting him in his responsibilities. This is done to strengthen him for the job. It is also appropriate for telling someone he has done wrong and what wrong he has done to encourage him to change his ways.

Tohtohpas: **Pákánbung gim han ur Kavieng, koner a kip gim mai bas kán tu suám tangrai sál si gim. Má ngo gim mákái ngorer, ki gimá lala aworworoi suri ák talas pagas i mátán.**

Kángim tunga worwor mai átik á Kavieng.

When we went to Kavieng, that one who took us in the bus was sleepy while going along the road. And when we saw that, then we kept talking to him so his eyes would remain clear. We talked continuously to him all the way to Kavieng.

Arwat mai: **inau**

Mákái mul: **woroi, worwor**

Á — á

á₁

Kán him: particle

Sálán: topic marker; subject marker

Worwor talas: This is often, but not always, like the English ‘the’, usually marking a noun or noun phrase that is known information in the context. The first example illustrates the subject first mentioned and marked by **i**, then subsequently by **á**.

Tohtohpas: **Tamelo imuda a soi ái kauh a tu sangar sang i kán pakta. Tungu sár a soi, má onin ákte sehel no má i pokon. A ngoro a tu kápil sang á kán pakta.** *That watermelon back there the boy planted its size/growth is going quickly indeed. Just previously he planted it,*

and now it has crawled all over the place/ garden. It is like its size is really quick to grow.

Tohtohpas: **A mon á máhngun á purpur min a tomtom.** *This flower has a smell that is fragrant.*

Tohtohpas: **Ngo di oboi kubau i ran má dik oloi kámnah on, ki di ákáu á erei.** *When they put wood in the mumuing pit and make a fire with it, then that is (the meaning of) ákáu.*

Tohtohpas: **Pokon minái a tari singing ái tata má ái á pokon iau lu kis áklis ái.** *This place my father gave to me and it is the place where I live permanently.*

Tohtohpas: **Kalilik di mil kápdite namnam má ngin pasi aru á kalang. Di álai namnam má**

dan ngorer suri náng kuluk á kándi mingal i pákánbung er da tari. The dancers do not eat and drink for two months. They abstain from food and water like that so that their dance will be good when they present it.

Mákái mul: **ái, i₁**

-á₂

Sálán: suffix indicating sequential or result

Worwor talas: This suffix occurs on non-singular subject pronouns ending in a consonant.

Tohtohpas: *Nabung giur láklák tangrai sál ái Aupa má giurá mákái kesi kálámul a láklák tilamudi. Yesterday Aupa and I were walking along the road and we saw a person who was walking from upcoast.*

Tohtohpas: *Goion kalik erei, pákánbung a káhái ái mánán a tu kámkámán, kápate sut, pasi gitá mákái kán pakta ngo kápate maras kuluk. That infant child, when his mother birthed him he was just not properly developed/stunted, he was not fat/healthy, resulting in we see his growth that he is not growing well.*

Mákái mul: **-k, gitará, gitulá, githatá, gitá, giurá, gimtulá, gimhatá, gimá, gaurá, gamtulá, gamhatá, gamá, diará, ditulá, dihatá**

áá

Kán him: particle

Sálán: yes

Arwat mai: **kol**

Lite alari: **kápte**

ábán

Kán him: inalienable noun

Sálán: bank of a river; earthen bank; sides of a canoe or ship

Tohtohpas: *Dan a tibin máng kasi risán malar ák lala pakta i ábán má dan ák lala idi lal sang, pasi tan kalilik di lu hom on. The river flooded and dug beside the village so the riverbank was very high and the river was very much lower, resulting in the children were playing on it.*

ágái

Mákái: **áng/ágái**

áhlai

Mákái: **álai**

ái₁

Kán him: pronoun

Sálán: third person singular (free)

Worwor talas: This free pronoun is usually used for emphasis to refer back to a previously

mentioned person, thing, or topic. It is also used to speak of locations, and tends to refer to a general area rather than a particular spot.

Tohtohpas: *Má kak lala nemnem a ngoromin: ngo ina mánán i Karisito, ngorer ina áslai kán rakrakai er a salaptur kalengnai tili minat, má ina áslai mul i matngan rangrangas er a áslai má ina han mat keleh ngoro ái sang. (Pil 3.10) And my great desire is like this: that I will know Christ, therefore I will experience his power that resurrected him from death, and I will experience also that suffering he experienced and I will possibly die like him.*

Tohtohpas: *Ái Abaram a longrai ngorer má kápate mánán i pokon na han ur ái, mái sár ái Abaram a ruruna pagas i Káláu, má ngorer a aptur mák han. (Eba 11.8) Abraham heard that and/but he did not know the place he would go to there (where he would be going), however Abraham believed-remaining in God, and therefore he got up and he went.*

Arwat mai: **on₁**

Mákái mul: **a₁, ai...ái, ái sár, hol on ngo ái má**

Kán him: particle

Sálán: proper name marker

Worwor talas: This typically marks proper names as a subject and/or topic marker, and names the person referred to in a possessive construction or a non-singular pronoun.

Tohtohpas: *Parpara agas áklis uri narsán ái Káláu! A támin! (Gal 1.5) Praise forever to God! Amen!*

Tohtohpas: *Má i pákánbung iau ami Ierusalem, kápte kesi apostolo mul iau banai, ái Petero masik sár diar ái Iakobo tuán ái Konom Iesu. (Gal 1.19) And when I was up in Jerusalem, there was not one other apostle I met up with, only Peter alone they two James (only Peter and James) the Lord Jesus's brother.*

Mákái mul: **á₁, i₁, mái**

-ái₂

Mákái: **-i₂**

ái sár

Kán him: conjunction

Sálán: rather; instead; however

Keskeskes: 'it only'

Worwor talas: Often **mái sár** and **ái sár** occur in free variation. At times, however, **ái sár** seems to provide the stronger contrast of the two.

Tohtohpas: *Lain him a lu longoi ái dokta, ái*

sár ngo pákánbung tan kálámul di lu han mai tan sasam i katbán libung, ki káp a tini pán suri mákái sasam. A lu monai sang uri kábungbung, ki nák mákái á sasam. The doctor does good work, however when people come with sicknesses in the middle of the night, then he does not awaken to see (to their) sickness. He waits for the morning, then he will see (to their) sickness.

Tohtohpas: Ái turara a atri him uri Bung Lim ngo matananu da han suri longoi rákrák si pasta, ái sár tan kálámul dik han bul dik rui lamas kán lotu má dik sisi uri paiaman. The church work supervisor set work for Friday that people would go make the pastor's new garden, but rather people went instead (and) they collected the church's coconuts and cut out the flesh for the drying shed.

Arwat mai: mái sár

áián

Kán him: pronoun

Sálán: third person singular possessive nominalized (food)

Mákái mul: ai-₂, án₂, him áíán, káián

áir

Kán him: intransitive verb

Sálán: build a fence

Tok Pisin: banisim

Worwor talas: This is a generic term, but

usually refers to fencing with bamboo.

Tohtohpas: Matananu di áir kári malar mai got suri koion na sol á bor nák hom sara i malar. The people fenced off the village with bamboo so that pigs would not get in and play around (defecate) in the village.

Mákái mul: suk án áir

Kán him: alienable noun

Sálán: fence type

Tok Pisin: banis

Worwor talas: This is typically a fence built with bamboo that surrounds a garden to keep pigs out.

Mákái mul: Types of fences: áir, lár, taunmin

ák

Utngi mul: áng

Kán him: pronoun

Sálán: third person singular (realis sequential)

Tohtohpas: Pákánbung iau hutngin hut main, káp iau te mánán ngo ai a kis ái á rumán huhul.



Má ngorer ák lam tar iau ái Wili uri pokon a mon ái á rumán huhul mák tus tari singing. When I newly/first came here, I did not know where the store was located. And so Wili led/ showed me to the place where the store was and pointed it out to me.

Mákái mul: a₁, ákte, -k, mák₂

ákáklis

Kán him: intransitive verb

Sálán: every day; forever and ever

Tohtohpas: Iau lu upmaiat ákáklis pasi isu uri kak sírsira. I go fishing every day to get fish for my marketing.

Tohtohpas: Ákáklis i bos bos bung, ái koner kán tu bibialol sár má káp a tini haunges til on.

Every day without end, he just wanders around and he does not stop doing it.

Mákái mul: ákákklisnai, áklis, áklisnai

ákáklisna-i

Kán him: transitive verb

Sálán: unending

Tohtohpas: Kán tatalen án bibialol ái koner a lu long ákákklisnai i bohboh bung má kápate lu haunges on. That fellow's way of wandering around he does it unendingly every day and never stops.

Mákái mul: ákákklis, áklis, áklisnai

ákás

Kán him: transitive verb

Sálán: lus palai til on; long palai tili nián akaka; remove one thing from another

Tok Pisin: rausim long huk

Worwor talas: This verb does not occur on its own, but only as a non-final member of a serial verb construction. It can refer to removing something from a hook or removing clothing from one's own body.

Tohtohpas: Gama ákás pasi táp namnam imuni nián akaka dák ani á kalilik. Get that basket of food off the hook so the guys can eat it.

Tohtohpas: Una ákás palai lusán er má nák sol on á kálámul munang. Take off that shirt and that man over there will put it on.

Arwat mai: áksá palai, kátsá palai, long palai, lusái

Lite alari: áksái

ákáu

Utngi mul: áláu

Kán him: intransitive verb

Sálán: lay wood on the fire for mumuing
Tok Pisin: wokim paia bilong mumu
Tohtohpas: *Ngo di oboi kubau i ran má dik oloi kámnah on, ki di ákáu á erei. When they put wood in the mumuing pit and make a fire with it, then that is (the meaning of) ákáu.*

ákdá-i

Utngi mul: átdái
Kán him: transitive verb
Sálán 1) **ekesi tipar palai; han gátna pasi má mos on má tiptipar on tilatung a kis ái;** chase away
Tohtohpas: *Tan kalilik di ákdái bor a las tili malar ki ák han rokoí má bor erei iamuni bos. The children chased a domesticated pig from the village and it became a wild pig up in jungle.*
Sálán 2) confront in anger
Worwor talas: This sense often includes the idea of chasing something or someone away in anger.
Tohtohpas: *Ái Pita ngo a mánán pasi kálámul ngo a sipki kán pokon, ki ák lala mos, má ngorer ák han ák ákdái kálámul erei a siksikip. Peter when he realized which man stole from his garden, then he was very angry, and so he went and confronted that man who had stolen.*
Arwat mai: **sinar pasi**

áklis

Kán him: intransitive verb
Sálán: everlasting; permanent; always; forever
Tok Pisin: oltaim
Tohtohpas: *Pokon minái a tari singing ái tata má ái á pokon iau lu kis áklis ái. This place my father gave to me and it is the place where I live permanently.*
Tohtohpas: *Ngo gíta ruruna pagas i Iesu Karisito, ki gíta liu áklis mai ami bát. If we will remain believing in Jesus Christ, then we will live forever with him in heaven.*
Arwat mai: **ásngin, ekesi**
Mákái mul: **ákáklis, ákákliśnai, ákliśnai, hiru áklis, liu muswan er a kis áklis, pokon án hiru áklis**

áklisna-i

Kán him: transitive verb
Sálán: always
Tohtohpas: *A kuluk ngo tan wák da lu mur áklisnai tatalen án armámna uri narsán kándi tan pup. Women should always follow loving ways toward their husbands.*
Mákái mul: **ákáklis, ákákliśnai, áklis**

áksari

Mákái: **oksari₁**

áksá pala-i

Kán him: transitive serial verb
Sálán: remove (clothing); undress
Keskeskes: ‘hang remove’
Arwat mai: **ákás, kátsá palai, long palai, lusái**
Lite alari: **áksái, áksá pasi**
Mákái mul: **áksái**

áksá pas-i

Kán him: transitive serial verb
Sálán: put on (clothing); clothe
Keskeskes: ‘hang get’
Arwat mai: **áksái, kátsá pasi, kátsái**
Lite alari: **áksá palai**
Mákái mul: **áksái**

áksá-i

Kán him: transitive verb
Sálán: **akai; sol i lusán;** hang or put one thing on another
Worwor talas: This can be hanging something on a hook or a beam, or putting clothing on one’s body.
Tohtohpas: *Tan kalilik di áksái tan tigán namnam imuni torson bang suri na káp ani á pap. The young men hung the leftover food up on the men’s house posts so that the dogs would not eat it.*
Tohtohpas: *Pákánbung di eran suri saksak á tan kalilik, di áksái kándi mermer er a tukesi matngan páplun sur di no da tukesi mákmák sár. When the men were preparing to sing, they put on their clothing that was the same colour so that all of them would have just the same appearance.*
Arwat mai: **áksá pasi, kátsá pasi, kátsái**
Lite alari: **ákás, áksá palai**

ákte

Kán him: pronoun
Sálán: third person singular (realis completed)
Mákái mul: **a₁, ák, te₂**

ákwasi

Kán him: transitive verb
Sálán: **tari singin;** contaminate; infect; introduce
Worwor talas: This can refer to passing on a sickness or a habit or custom, either good or bad, to another.
Tohtohpas: *Pupunkak erei a sam ngeh a ákwasi tan kalilik mai kán ngeh má di dik sami mul.*

The old man who was sick with TB infected the kids with his TB and they became sick with it also.

Tohtohpas: Tan kalilik di mák pasi tatalen kán kálámul a han tili tilik malar ki dik mur on ngorer, a ngoro a ákwás di mai tatalen erei.

The children observed the ways of the man who came from the big city and they followed them, it was like he introduced them to those ways.

Mákái mul: arákwas

ála-i

Utngi mul: áhlai

Kán him: transitive verb

Sálán: forbid; taboo; avoid; abstain from

Tok Pisin: tambuim

Tohtohpas: Kalilik di mil kápdite namnam má ngin pasi aru á kalang. Di álai namnam má dan ngorer suri náng kuluk á kándi mingal i pákánbung er da tari. The dancers do not eat and drink for two months. They abstain from food and water like that so that their dance will be good when they present it.

Mákái mul: ahal

álái

Mákái: oloi

álál

Kán him: intransitive verb

Sálán: pilpil marang; dalian; smooth and shiny

Worwor talas: This is said of a bald person, i.e. a shiny head, or any smooth surface, like a table.

Tohtohpas: Pál kán kálámul imunang a daki nas mák pilpil marang kabin a tuan álál á lul. The sun is shining on the bald head of that man and its very shiny because his head is smooth.

Arwat mai: dalian, páli

álángu

Utngi mul: hálángu

Kán him: intransitive verb

Sálán: káp kán te hol; kápate tumran i hol; undecided; unsure; hesitant

Worwor talas: This may imply a small degree of panic, wondering, questioning.

Tohtohpas: Kálámul a han uri tilik malar kápate lu han til ái til tungu mák murwa pasi sál uri rumán huhul. Má pákánbung suri kaleng, kápate mánán i sál ngo na kaleng on, ngorer ák tur álángu mák hol suri sál dáh na mur on uri pokon a lu bop ái. A man went to a city he had not come from previously and followed

the road to a store. And when the time came for returning, he did not know the way he should return, so he stood undecided and thought about which road he should follow to the place where he was sleeping.

Arwat mai: arnáh

áláu

Mákái: ákáu

álimán

Kán him: modifier

Sálán: fifth

Tok Pisin: namba paip

Mákái mul: lim, mulán

álkin

Mákái: ilkán

ámáris

Kán him: intransitive verb

Sálán 1) sáhár; poor; without resources or help

Tohtohpas: Ái Ioanes pupun kak til Sipik a lu kis anang i bang má kápte kálámul a lu mákmákái, kápte táit a arwat mai kán kis, ngorer a ámáris i katbán matananu kabin a tepák á kán malar. John the old man from the Sepik lived down in the men's house and no one looked after him, there was nothing sufficient to help him live, so he was poor/needful among the people because his home place was far away.

Mákái mul: maris₂

Sálán 2) rumrum suri táit a longoi; shamed;

embarrassed; guilty; silent because you're caught in the act

Tok Pisin: i sem

Worwor talas: This may include the idea of being embarrassed by one's circumstances, i.e. one's poverty, lack of resources, or help available. This term can be used of what we feel in God's presence because of our sin. For differentiation of the 'shame' verbs, see rumrum.

Tohtohpas: Git ámáris mai sápkín ninsi git i mátán ái Káláu má kápte gitá nem suri mákmák arsuar mai. We are ashamed before God of our evil ways and so we do not want to look Him in the face.

Arwat mai: rumrum

ámás

Kán him: intransitive verb

Sálán: káng; full up

Tohtohpas: Toroi kinleh er mai dan nák ámás má

inak ngin on. Pour water into that cup so it's full and I will drink.

Arwat mai: **káng, tep**

ámkuk-i

Utngi mul: **aukuki**

Kán him: transitive verb

Sálán: **boroi; batbat on;** cover completely

Worwor talas: This is more than just to obscure something. This is done by thick smoke or clouds on mountains or lids on kettles, a complete covering. For differentiation of verbs meaning 'cover', see **boroi**.

Tohtohpas: **Ngo tingnán namnam git an tigán má iak boroi mai kesi táp suri lang na káp kis on, ki tingnán namnam er iau ámkuki mai táp.** If there's a bit of food left we were unable to finish and I cover it with a basket so the flies won't sit on it, then that bit of food I ámkuki with the basket.

Tohtohpas: **Tingnán namnam er i kuro gama batbat on mai mátán. Gama ámkuki suri lang na káp kis on.** That bit of food in the pot you should close it with its lid. You should cover it so the flies will not sit/get on it.

Tohtohpas: **Bahang a bor noi nián pur án balus á Aiyura pasi balus kápate arwat suri ngo na pur ái kabin i bahang a ámkuk noi polon dan á Aiyura.** Fog covered all the place for planes falling (airstrip) at Aiyura resulting in the plane was not able to fall/land there because the fog completely covered the valley of Aiyura.

Arwat mai: **bohoi, boroi**₁

ámra-i

Utngi mul: **hámrai**

Kán him: transitive verb

Sálán: **para sarai; asali worwor;** preach; pass on a message

Worwor talas: This term is appropriate to use with **pinpidan** (Scripture).

Tohtohpas: **Inau má aratintin má nemnem si Káláu a kis i Buk Tabu, má tám arbin a ámrai ur singin matanau suri dik longrai má ding kipi uri kándi liu.** Exhortation and teaching and the desires of God are in the Bible, and a preacher passes this on to the people so they hear and take it into their lives.

Arwat mai: **arbin, átrai**

ámrririh₁

Kán him: transitive verb taking on

Sálán: **oboi;** lay down

Tohtohpas: **Kálámul a kipi lala taunán kipkip má ák han hut i kesá pákpák mák nem suri haunges, ki ák ámrririh i kán kipkip iatung i bim mák haunges.** A man is carrying a very heavy load and he goes arriving at a shady place and wants to rest, so he lays down his load there on the ground and rests.

Mákái mul: **ámrririh palai**

ámrririh₂

Kán him: transitive verb taking on

Sálán: **elah on;** avoid out of respect; avoid someone taboo to you

Tok Pisin: abirisim

Tohtohpas: **Pákánbung iau arsuar pas kak sinat anang i biris, iau rumrum singin ki iak teleh on uri kesi balis, a ngoro iau ámrririh i kak sinat uri kesi balis.** When I meet up with my inlaw down at the bridge, I am shy of him so I turn aside into one side (of the village), it is like I avoid my inlaw (by moving) to one side.

Arwat mai: **elai**

ámrririh pala-i

Kán him: transitive serial verb

Sálán: **arsok palai; obop palai;** abandon

Keskeskes: 'lay down remove'

Tohtohpas: **Ái Dion a sipki wilwil tili lalin rum si Petero, má dik bin ur on, ki ák tu ámrririh palai wilwil iatung i malar mák táu alari.** John stole a bicycle from under Peter's house, and they called out to him, so he just let go of it and abandoned the bicycle there in the village and fled away.

Mákái mul: **ámrririh**₁

ámtau

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Ámtau kesi aun kubau a lu kopkom i máksu má kápate ngo a lala pakta i aun ngo nák ngorer i tara aun kubau, mái sár a rakrakai.** Kubau minái ngo a lain nokwan, ki di lu tárái uri long rum. Ámtau kápate lu tur dol suri nák marán i kán bet ngorer i tan rakrakai án kubau. Ngo a lu taman kaleng má kuir di him on tungu, ki kubau minái na marang pas má. Pákán ámtau a kálik ararpásáng i pákán. The ámtau is a tree that typically grows in abandoned garden areas and it is not a very big tree like many trees, but it is strong. This tree

if it is nicely straight, then they chop it down to make buildings. The **ámtau** does not stand/live long so that it would have many years like the hardwood trees. If the part (of the garden) where they worked previously returns to jungle, then this tree will dry up. The leaves of the **ámtau** are multi-ribbed.

ámtá-i

Kán him: transitive verb

Sálán: **long arwat pasi;** complete; fulfill

Worwor talas: This term often refers to making up the difference needed when there is a lack or shortage.

Tohtohpas: **I pákánbung iau sáhár suri namnam, a lu hanhan ái pasta mák tari namnam singing iak ani, a ngorer ái pasta a ámtái kak matpám.** *When I am in need of food, the pastor comes along and gives food to me I eat it, it is like the pastor has fulfilled/met the need for my hunger.*

Mákái mul: **ámtái holhol**

ámtái holhol

Kán him: phrase

Sálán: advise

Keskeskes: ‘make up the difference in one’s thinking’

án₁

Kán him: particle

Sálán: stylistic particle

Worwor talas: This word does opposite things depending on the context it is in. In the first two examples below, it deprecates or denigrates as it occurs with words like **gengen** (small) and **sár** (only, de-emphasizer). In the third and fourth examples, it does the opposite as it occurs with words like **lain** (good) and **sang** (intensifier).

Tohtohpas: **Kesi án gengen táit sár iau nem suri para talsai si gam ngo ái memba na hut erei i wik er suri worwor mam git.** *Just a small thing I want to announce to you all that the member will come next week to talk with us.*

Tohtohpas: **Be, a is á am kaukau di tari tilanang i pal? Wa, án atul sár á kaukau di tari ur aiak.** *Say, how many sweet potatoes did they give from the cook house for you to eat? Why, only three sweet potatoes they gave for my food.*

Tohtohpas: **Bisket minái iau ani a namnamin, wa án lain bisket sang!** *This biscuit I’m eating is delicious, why it’s a wonderful biscuit!*

Tohtohpas: **Mái sár uri kamu kuluk, án lain ur on sang ngo ina liu be suri tangan gam.** **(Pil 1.24)** *However for your good, it is better/best that I will stay alive yet to help you.*

Mákái mul: **ánátul, tara án**

án₂

Kán him: pronoun

Sálán: third person singular possessive (food)

Mákái mul: **a₁, áián, kán**

án pogong

Mákái: **ak pogong**

án / -án

Sálán: particle or suffix indicating a modifier; for

Worwor talas: This particle or suffix is used as a joining word between nouns or between verbs and nouns often carrying the English meaning ‘of’ or ‘for’. In writing, it sometimes occurs as a suffix on the end of the previous word rather than as a separate particle, especially when vowel harmony is present using **-en** or **-on**. In the following example sentences, **án** is separated by a hyphen for clarity even though it is not hyphenated in written Sursurunga.

Tohtohpas: **Gim han ur Ukarumpa, má gimá mákái malar, wa pilpil-án malar sang! A tuan malilis mai toltol-om purpur.** *We went to Ukarumpa, and we saw the place, why it’s a very clean place! It is very beautiful with various kinds of flowers.*

Tohtohpas: **Bang di longoi uri rum-án bop kán tan káláu má tan kaukak.** *The men’s house is built to be a house for sleeping for males and adolescent boys.*

Tohtohpas: **Sál til Kainantu ur Ukarumpa, a lala dol-on sál, mái sár gim láklák on tungu i bung-án kákáh kabin kápte te kar.** *The road from Kainantu to Ukarumpa, it’s a very long road, but we walked it last Christmas because there were no vehicles (to take us).*

Tohtohpas: **Ái nana a tabar gim mai erer-en kaukau má kápte te gemnai suri nák adodoroi kaukau minái.** *Mother fed us with dry sweet potato and there was no accompanying food so it would lubricate this sweet potato (to make it easier to swallow).*

Mákái mul: **-en, -on₂**

ánáhat

Kán him: intransitive verb

Sálán: **ahat á pákán;** four times

Worwor talas: See **ánátul** for a suggestion of how

words like these are built.

Tohtohpas: Kápate marán á pákán á kak hinan uradi Námátánai, a ánáhat sár á pákán iau han ur Námátánai. A mináhat mai i pákánbung gim sira lamas mam Nokon Peles. There have not been many of my journeys up to Namatanai, only four times I've gone to Namatanai. This is the fourth time (when) we are selling coconuts (having come) with Nokon Peles (truck).

Arwat mai: **mináhat**

Mákái mul: **ánáru, ánátul, hat₁**

ánáru

Kán him: intransitive verb

Sálán: **aru á pákán;** two times

Worwor talas: See **ánátul** for a suggestion of how words like these are built.

Arwat mai: **mináru**

Mákái mul: **ánáhat, ánátul, ru**

ánátul

Kán him: intransitive verb

Sálán: **atul á pákán;** three times

Tok Pisin: tripela taim nau

Worwor talas: This may be the combination of **án** (particle) plus **a** (3rd person singular realis) plus the number. Although it is possible to make this combination with numbers higher than four, it is rare.

Tohtohpas: Ákte ánátul má á kam bás á iáu, ki una haunges be, má te bul dák bás. You have thrown three times now so you should stop, and some others will take a turn at throwing.

Arwat mai: **minátul**

Mákái mul: **ana-, án₁, ánáhat, ánáru, tul₁**

ándi

Kán him: pronoun

Sálán: third person plural possessive (food)

Mákái mul: **di₁, kándi**

ándiar

Kán him: pronoun

Sálán: third person dual possessive (food)

Mákái mul: **diar, kándiar**

ándihat

Kán him: pronoun

Sálán: third person quadral possessive (food)

Mákái mul: **dihat, kándihat**

ánditul

Kán him: pronoun

Sálán: third person trial possessive (food)

Mákái mul: **ditul, kánditul**

ánle

Kán him: intransitive verb

Sálán: **gengen;** small

Tohtohpas: Pen minái a pakta si diar i pensil min; pensil minái a ánle sár i diar á pen. This pen is bigger than this pencil; this pencil is smaller than the pen.

Arwat mai: **atun, gengen, utun₂**

áng

Mákái: **ák**

Kán him: pronoun

áng / ágái₁

Kán him: irregular verb

Sálán 1) kilkilai kálámul mai ngisán; call out to; call by name

Worwor talas: This implies calling out to someone by using his name, or when calling out to see if anyone's there, as when approaching a house.

Tohtohpas: Iau han tilami kam rum má iak áng iáu, má kápute kosoí kak aráng, ki iak han pas má. I have come from your house and I called out to you, but you did not answer my call, so I left.

Arwat mai: **bin, bin mai**

Sálán 2) sung pasi; pray; request; beg

Tohtohpas: Ngo a mon i kam taun, ki una áng Káláu suri nák tari bál matau singim, má na longrai kam sung má nák tangan iáu. If you have a heavy/problem, then you should ask God to give a peaceful stomach to you, and he will hear your request and will help you.

Arwat mai: **sungi**

Mákái mul: **araráng, aráng**

áng / ágái₂

Kán him: irregular verb

Sálán: **áplasi;** awaken by shaking

Tok Pisin: kirapim

Worwor talas: This word does not always indicate that the person you are awakening comes awake. It can also refer to trying to waken someone but without success.

Tohtohpas: Nabung i kábungbung gim han uri rum si Warika má gimá ágái, má kápate taram i gim. A lala boptin sang pasi gimá han alari. Yesterday morning we went to Warika's house and we awakened him, but he did not obey/respond to us. He was sleeping soundly so we

left.

Arwat mai: **áplasi**

ángas / ángsi

Kán him: syncopated verb

Sálán: **tai mai hat án ángangas**; sharpen

Tok Pisin: sapim

Tohtohpas: **Kam pail be! Inak ángsi kak is a tuan bul.** Give me your file! I will sharpen my knife that is very dull.

Arwat mai: **tai₁**

ángán

Kán him: alienable noun

Sálán: **kon a niár**; black sand

Mákái mul: **kon₁**

ángim

Kán him: pronoun

Sálán: first person plural exclusive possessive (food)

Mákái mul: **gim, kángim**

ángimhat

Kán him: pronoun

Sálán: first person quadral exclusive possessive (food)

Mákái mul: **gimhat, kángimhat**

ángimtul

Kán him: pronoun

Sálán: first person trial exclusive possessive (food)

Mákái mul: **gimtul, kángimtul**

ángit

Kán him: pronoun

Sálán: first person plural inclusive possessive (food)

Mákái mul: **git, kángit**

ángitar

Kán him: pronoun

Sálán: first person dual inclusive possessive (food)

Mákái mul: **gítar, kángitar**

ángithat

Kán him: pronoun

Sálán: first person quadral inclusive possessive (food)

Mákái mul: **githat, kángithat**

ángitul

Kán him: pronoun

Sálán: first person trial inclusive possessive (food)

Mákái mul: **gitul, kángitul**

ángiur

Kán him: pronoun

Sálán: first person dual exclusive possessive (food)

Mákái mul: **giur, kángiur**

ángsi

Mákái: **ángas/ángsi**

áplasi-i

Kán him: transitive verb

Sálán: awaken

Tok Pisin: kirapim

Tohtohpas: **Gim lu hanhan uri Tito má a lala boptin anang i lalin kubau, ki gimá áplasi ák pán, ki kángim tu kis má.** We went along to (see) Tito and he was sleeping soundly under the tree, so we awakened him he woke up, so we sat together.

Arwat mai: **áng/ágái₂**

ár

Kán him: particle

Sálán: first time; at long last; finally

Worwor talas: This particle can occur as either a suffix or as a free form following the word it modifies.

Tohtohpas: **Iau lala pán sang til tungu i nas má libung. Má nabung ár má, iak boptin.** For quite some time I have been awake in the day and the night. But yesterday for the first time (in a long time), I finally slept.

Tohtohpas: **Hirá sang iau mák iáu, má ákte marán bet palai ki uk bali hut ár main i malar. Ákte lilih á bet sang má kápte u sukai malar min.** Very long ago I saw you, and it has been many years removed/passing then you again arrived at long last here in the village. It has been a long many years indeed and you did not step on (visit) this village.

Arwat mai: **mátmátán**

Mákái mul: **erár, inár**

ára-i₁

Kán him: transitive verb

Sálán: **oboi i nas nák sengseng**; dry

Tok Pisin: draim

Tohtohpas: **Kalilik di sis lamas uri kándi sirsira, di tu árai lamas i nas suri ák marang.** The guys who are digging out coconut meat to sell, they're just drying the coconut in the sun so it becomes dry.

Arwat mai: **bárai**

Mákái mul: **árára**

ára-i₂

Kán him: transitive verb

Sálán: grow hair or beard

Tohtohpas: **Pákámbung a mat úi tata má iang kis án sum suri, ngorer iak árai nihung ák**

pakta mák dol má káp iau te lu siki mul.
When Daddy died and I sat mourning for him, I
allowed my hair it grew and became long and I
did not comb it either.

árám

Kán him: alienable noun
Sálán: lizard type

Worwor talas: **Árám páplun a kálik mirmirik má a tiptiptip mai a maksin. Má a lu kis iamuni aun kubau má tangrai bail hat má i lalin kubau a marang. A lu káhkáh i polgon kubau má i polgon hat. Kápán á árám di lu suki uri kuduh. Te kálámul di lu ani á árám.** The color of the **árám** is brownish and it is speckled with yellow. And it lives up in the trees and along cliffs and under trees that are dead (and fallen on the ground). It gives birth in holes in trees and holes in rocks. The skin of the **árám** they peel for **kuduh** (tomtom drum). Some people eat **árám**.



Mákái mul: Types of lizards: **árám, árám gas, dawar, geregere, kakun kibal, kaskakáp, kuskus, lohloh, ngal, pule, unluh**

árám gas

Kán him: alienable noun
Sálán: lizard type; Spotted Monitor Lizard
Worwor talas: **Árám sár á árám gas, mái sár ngo a kálik pakta si diar ái árám. Páplun á árám gas a kálik makmaksin á páplun mák tiptiptip mul mai a maksin. Má a lu kis mul iamuni i aun kubau má tangrai lalin kubau má tangrai bail hat. A lu káhkáh mul i polgon kubau má polgon hat.** The **árám gas** is just an **árám**, however it is a bit bigger than the **árám**. The color of the **árám gas** is a yellowish brown and its color is speckled also with yellow. And it also lives up in the trees and under trees and along cliffs. It also gives birth in holes in trees and holes in rocks.

Mákái mul: **árám**

árán

Kán him: alienable noun
Sálán: **kési balsán áir;** one side of a fence
Arwat mai: **kábáir**

áráng

Kán him: alienable noun
Sálán: seaweed type
Worwor talas: This seaweed type is brown in colour and grows on the reef during rainy season. It is eaten by fish, and people use it to wrap around the top and bottom of house posts to discourage termites.
Mákái mul: **aun táit án loltas**

árár

Utngi mul: **hárár**
Kán him: alienable noun
Sálán: peritoneum
Worwor talas: This is the membrane that surrounds the stomach and other internal organs.

árár pala-i

Kán him: transitive serial verb
Sálán: farewell; send off
Tohtohpas: **Kalilik, imunang mák aptur á tasim imunang. Gam árár palai má!** *Guys, over there that rich woman has stood up (to leave). Farewell her!*
Lite alari: **árár pasi, orahi**

árár pas-i

Kán him: transitive serial verb
Sálán: greet; welcome
Worwor talas: This can refer to calling out to someone to join you at your hamlet or just to calling out in greeting to someone going by. It is also used as the generic term for ‘greet’, and is appropriate between people of the same or opposite sex.
Tohtohpas: **Ái Baraun a lu mos kalar ngo kápte di lu bin pasi ngo a sorliu, má ngorer ngo tan kálámul di mákái ki dik lu árár pasi sang.** *Brown gets angry when they do not call out to him when he goes by, so when people see him then they greet him.*
Arwat mai: **orahi**
Lite alari: **árár palai**
Mákái mul: **pasi,**

árára

Kán him: intransitive verb
Sálán: drying
Tok Pisin: mekim drai
Tohtohpas: **Tata a tárái tilik dolon bus tilami bos uri kángim árara main i malar kabin ái nana káp kán te bus uri árai tan sulu nák sengseng.** *Dad cut a very long vine from the jungle for*

our drying/clothesline here in the village because Mom had no line for drying the laplaps so they would become dry.

Mákái mul: **árai**,

árárnga

Kán him: intransitive verb

Sálán: praise; extolling

Tohtohpas: *Tata, gim tari kángim sung án árárnga uratung i narsam má gimá para agas iáu suri kam tilik armámna a áir kalar gim i bosbos bung.* Father, we give our prayer of exaltation to you and we praise you for your great love that hedges us every day.

Mákái mul: **árngai**

árbi

Kán him: alienable noun

Sálán: shell type

Worwor talas: This is a fairly large shell with dark red and white colouring and a smooth surface that is round at the bottom where the animal comes out and pointed at the opposite end.



árik₁

Kán him: transitive verb taking on

Sálán: **táil**; precede

Tohtohpas: *Ái Adam a parai ngo, “Gít má, giták han!” Ki iak parai ngo, “Gam árik ma i git iamunang, gima mur á gim!”* Adam said, “Let’s go, let’s go!” Then I said, “You go on ahead of us down coast, we will follow!”

Arwat mai: **táil**

árik₂

Kán him: intransitive verb

Sálán: **sormángát**; agreeing; OK

Worwor talas: This is equivalent to saying **Má!** (now, OK).

Tohtohpas: *Ái komiti a parai ngo, “Gít no gita han suri him ami rumán sasam.” Ki matananu dik parai ngo, “Árik! Gít má! Gita han him ami haus sik!”* The headman said, “All of us will go to work at the clinic.” Then the people said, “OK! Let’s go! Let’s go work at the clinic!”

Arwat mai: **má**

árnga-i

Kán him: transitive verb

Sálán: **lala parai ngisán kálámul suri táit a longoi**; extol; laud; exalt; praise

Tohtohpas: *Tan kálámul tili malar di árngai ngisán kabisit suri tilik lala longsit a longoi má matananu di pángáng suri.* People from the village extolled the name of the fight leader for the huge feast he made and people were amazed at it.

Mákái mul: **árárnga**

árngus

Kán him: intransitive verb

Sálán: **parai wáng arliu i diar**; wáng kodong i kes; wul i kálámul; exchanging insults; swear at each other; swear out of earshot; curse

Tohtohpas: *Ngo aru kálámul diar mos má kándiar tu wáng arliu i diar, má á iau iak longra diar, ki iak bitái tan lite ngo, “Ái rugar er kándiar tu árngus arliu i diar.”* If two people are angry and they are swearing at each other, and I hear them, then I say to someone else, “Those two are swearing at each other.”

Tohtohpas: *Ngo ina wáng i memba, má káp iau te parai ami bát suri nák longrai, iau tu árngus ur on.* If I swear at the council member, but I do not say it loud enough so he will hear it, I am speaking quietly/under my breath about him.

Tohtohpas: *Tám long iniat a tu árngus uri kálámul má kálámul er ák mat.* The magician cursed a man and that man died.

árti

Mákái: **arat/árti**

áruái

Mákái: **aruái**

áruán

Kán him: modifier

Sálán: second (in ordering)

Tok Pisin: namba tu; seken taim

Tohtohpas: *Ái Ruti a áruán kalik si Mikel. Ái a páng namurwa Dion, kono mulán kalik.* Ruti is the second child of Mikel. She was born following Dion, the first child.

Mákái mul: **mulán, ru**

ás-ái

Utngi mul: **hásái**

Kán him: transitive verb

Sálán: **talka pasi; talka palai**; pull out

Worwor talas: This is typically used of removing or pulling out burning wood from a fire to move the fire to another location or to leave only the coals in preparation for cooking.

Tohtohpas: *Ái kabisit a dos i kalilik ngo, “Gama*

ásái tan kuriah tilami bang má gamák oloi anang i malar, má aring i libung gama ás pas kalengnai urami bang.” The fight leader commanded the boys, “Take out the burning logs from the men’s house and make a fire outside, and later tonight take them back into the men’s house.”

Tohtohpas: *Ás sarai tan kuriah tili ran má gitak lu iohoi má i tan bor.* Git rid of the unburned wood from the mumu pit and let’s mumu the pigs.

Mákái mul: **tahás**

ásás

Kán him: alienable noun

Sálán: **tanián kálámul a mat a longoi akiláng suri arbin talas ngo ákte mat**; indication; sign; manifestation

Worwor talas: This term refers to a sign that someone has died, i.e. the spirit of a dead person announcing, often to his family members, that he has died. A certain bird is heard, a saucepan falls even though it should not, you see someone’s face but then he is gone.

Tohtohpas: *Tungu a mat úi koko anang i malar, ásás on a hut ami rum ngorer a pur i sosopen má iak longrai worwor ami rum sang, ki namur úk hut i arbin ngo ákte mat úi koko.* A while back when uncle died down in the village, indications of it (his death) happened in my house like a saucepan fell and I heard talking right in the house, then later the news arrived that uncle had died.

ásásla

Kán him: alienable noun

Sálán: feelings; emotions; attitude

Tok Pisin: piling

Tohtohpas: *Kak liu kápate kuluk, a ngoro iau kálík úslai sasam, pasi kak ásásla a sosih i pákánbung minái.* My life is not good, I am feeling a bit sick, resulting in my feelings/emotions are down at this time (i.e. tired, perhaps depressed).

Tohtohpas: *Pákánbung iau mákái tatalen si koner, ki kak ásásla ur on kápate kuluk.* A han tilada tepák má kápate kip tekesi táiit suri ngo na tari singing. When I saw the ways of that one, then my feelings/attitude about him was not good. He came from far away but did

not bring anything to give to me.

Mákái mul: **úslai**

ásásna-i

Kán him: transitive verb

Sálán: **mánán pasi namur**; determine after a while

Tohtohpas: *Kalilik, gama kálík ásásnai kamu ioh ngo ákte arwat, ki gamák lu kas ioh má suri dák namnam á tan kálámul.* Guys, when you think/determine after a little while that your mumu is done, then uncover it so the people can eat.

Mákái mul: **ásnai**₂

ásásngin

Kán him: intransitive verb

Sálán: **ákáklis; ekesi kis**; ceaselessly

Tohtohpas: *Ásásngin sang úi koner a lu bal sung git sur án te, kápate a lu haunges. Kápate lu arsok tili tatalen án sung.* All the time that guy keeps asking us for food to eat, he does not rest/stop. He does not back off from begging.

Mákái mul: **ásngin**

ásduk

Kán him: intransitive verb

Sálán 1) **tutkum**; stumbling; hesitant

Tohtohpas: *Ái Dewit kápate mánán kuluk i wásái kángit worwor, má ngorer i pákánbung a wásái kángit Hutngin Kamkabat, a tutkum ngo a ásduk i kán wávás.* David doesn’t know how to read our language very well, and so when he read our New Testament, he stumbled around and his reading was hesitant.

Sálán 2) blocked; prevented from entering

Tok Pisin: toktok i go pas

Tohtohpas: *Pákánbung gim longrai worwor si memba, kápate talas uri kángim hol.* A ngoro a ásduk ami kángim hol má gimá ngátngát sálán kán worwor. When we heard the member’s talk, it was not clear to our thinking. It was like it boggled our minds and we wondered about the meaning of his talk.

ásgil-ái

Kán him: transitive verb

Sálán: **mos on má wáng on má para sáksáknai uri mátán**; curse severely

Worwor talas: This action is obviously the result of anger and has the connotation of wickedly and severely cursing or swearing at someone, using words or expressions very embarrassing and offending to those listening. The idea is to cause shame and offense. This is not sorcery.

Tohtohpas: *Kálámul a ásgilái kán tau mai wáng má ák para sáksáknai uri mátán i pákánbung diar arngarngar. The man severely cursed his mother-in-law with swearing and insulted her right to her face when they were arguing.*

Arwat mai: **abililingnai, wáng sáksáknai**

ásla-i

Kán him: transitive verb

Sálán: feel; experience; conscious of

Tok Pisin: pilim

Tohtohpas: *Kán pup úi Iudi taba kán up kán wák. Má ngo úi Iudi a áslai má i tatalen er si kán pup pasi ák táu alari. Judy's husband beat his wife frequently. And when Judy experienced this behaviour of her husband she ran away.*

Mákái mul: **ásásla**

áslávái

Kán him: transitive verb

Sálán: **mánán pasi**; realize; sense

Worwor talas: This term seems to imply waiting long enough to realize something is ready or about to happen.

Tohtohpas: *Ngo gama áslávái kamu ioh ngo ákte pim, ki gama lu kas ioh sár má. Má ngo gam áslai ngo kápte be a te pim, ki gama kálik monmonai be mul. When you realize that your mumu is cooked, then just uncover it. And if you feel that it is not yet cooked/done, then wait a bit longer.*

ásna-i₁

Utngi mul: **asnai, esnai**

Kán him: transitive verb

Sálán: **mongmong; dol**; long time

Worwor talas: This word typically occurs together with **kápte** (not) to mean 'not a long time'.

Tohtohpas: *Inái sár di ioh á kalilik má kápte ásnai ki dik lu kas ioh mul i kándi ioh, mái sár a pim sang á kándi ioh. Just now the fellows mumued and it has not been very long when they uncovered their mumu, however it was cooked well.*

ásna-i₂

Utngi mul: **asnai, esnai**

Kán him: transitive verb

Sálán: **mánán pasi**; determine; know

Worwor talas: For differentiation of the terms meaning 'know', see **mánán**.

Tohtohpas: *Kalilik, gama ásnai kamu ioh ngo ákte arwat, ki gamák lu kas ioh má suri dák namnam á tan kálámul. Guys, when you*

think/determine that your mumu is done, then uncover it so the people can eat.

Arwat mai: **mánán**

Mákái mul: **ásásnai**

ásngin

Kán him: intransitive verb

Sálán: **kis ák dol; ekes pala**; forever; permanent

Tohtohpas: *Tilik hat imunang a ekési kis ásgin.*

Káksiai ngo a lala tun i lontas ngo a lala tibun i dan, kápte a lu káktai tili pokon a kis úi. That big rock down there stays there permanently. Even if the ocean has a really high tide or the river floods greatly, it does not move it from the place where it sits.

Arwat mai: **áklis**

Mákái mul: **ásásngin**

ásra

Mákái: **asra**

ásra pas-i

Utngi mul: **asra pasi**

Kán him: transitive serial verb

Sálán: **gátna pasi; sung pasi**; ask for and get; request permission for

Tok Pisin: askim long en na kisim

Tohtohpas: *Ái Rubi a han máng kip bia i kas si wowo tilanang i lalin rum má kápte ásra pasi si wowo, má ngorer úi wowo ák gátna pasi suri dáh kápte sung pasi kán kas. Ruby went and just took grandmother's basket from underneath the house and she did not request permission from grandmother, and so grandmother questioned her about why she did not ask for the basket.*

Tohtohpas: *Kalilik kápte di sung pasi takup si komiti má dik han mai ur Lipek. Káp sang di te lu ásra pasi táit. The guys did not ask for the headman's canoe and/but they (took it anyway and) went with it to Lipek. They do not ask permission for things.*

át pas-i

Kán him: transitive serial verb

Sálán: **gálta pasi mai bál mos**; confront in anger

Tohtohpas: *Ái Pita a ubi kang kesi titi i pákánbung iau bokoh, pasi iak han má iak át pasi anang i kán rum. Iau gátna pasi suri káplabin ák ubi kak titi. Peter beat up on one of my grandchildren when I was away, so I went and confronted him at his house. I questioned him concerning the reason he beat*

up my grandchild.

Tohtohpas: *Ái tata a át pas Ande nengen i kábungbung suri a sikip pasi is si tata mák tu lu bit kalar má. Dad confronted Ande earlier this morning concerning why he stole his knife and lied about it.*

Arwat mai: **gátna pasi**

Mákái mul: **átái, pasi₁**

át-ái

Kán him: transitive verb

Sálán: **mos on mai worwor**; confront in anger

Tohtohpas: *Kálámul imunang a lu bal sikipi kak bu, má nabung i rahrah iau banai anang i poron bu a siksikip, má ngorer iak átái suri kak bu má iak worwor rakrakai uri mátán. That man down there keeps stealing my betel nut, and yesterday afternoon I met up with him in my betel nut grove he was stealing, and so I confronted about my betel nut and spoke strongly to his face.*

Tohtohpas: *Aru kálámul imunang iau át diar nabung i rahrah anang i poron bu kabin iau mák diar diar siksikip mák lala mos i balang uri diar. Those two men down there I confronted them yesterday afternoon in my betel nut grove because I saw them stealing and I was very angry at them.*

Mákái mul: **át pasi**

átbán

Kán him: inalienable noun

Sálán: container

Tohtohpas: *Rung til hirá di lu tárái got má dik lu utwai dan on uri ngin, má kuir got er di utngi ngo útbán dan. Those from long ago chopped bamboo and got water in it for drinking, and that piece of bamboo they called a water container.*

átdá-i

Mákái: **ákdái**

átik

Kán him: intransitive verb

Sálán 1) **hut**; boundary; up to; as far as

Tok Pisin: kamap

Tohtohpas: *Bos tám ruruna dikte tam táu arsagil til Ierusalem má dik han sara uri tan kuir. Te di han átik á balis á Ponisia, má te sang di han uri sim á Saipárás, má te di han uri malar á Antiok. (Apo 11.19) The believers divided-separated (were scattered) from Jerusalem*

and they went all over to (other) parts/places. Some went as far as the region of Phoenicia, and some others went to the island of Cyprus, and some went to the town of Antioch.

Arwat mai: **pang**

Mákái mul: **gálgálta átik, han átik átik**

Sálán 2) **táil**; precede; go on ahead

Tohtohpas: *Kalilik, gam átik má i git uranang i bang má iau ina mur, inak arahi be i táit min iau longoi. Guys, you go on ahead of us to the men's house and me I will follow, I need to first finish what I'm doing here.*

átkeh

Kán him: transitive verb taking on

Sálán: **gátgátna on**; question

Worwor talas: This term is typically used of questioning another to encourage him to reveal what he has done.

Tohtohpas: *Wák er a sipki telepon a lala arkawar besang ngo kápte a sipki, mái sár rang turán di lala gátgátna on suri para aposoi kán siksikip. Má pákánbung di átkeh on, ki ák para aposoi ngo ái sár a sipki. That woman who stole the telephone greatly denied at first that (saying) she did not steal it, however her friends greatly questioned her concerning confessing her theft. And when they questioned her, then she confessed that it was she who stole it.*

Arwat mai: **gálgálta**

átlái

Mákái: **kalik átlái**

átliu / átliwi₁

Kán him: transitive verb

Sálán: **murmurwasu**; imitate

Tohtohpas: *Ái Piriri a taba kán murmurwasu i tan kálámul ngádáh di lu láklák ngoi, pasi nabung sár ák átliu Ruti er a láklák siksikok má dik lala nongnai. Piriri does a lot of imitating how people walk, resulting in just yesterday she imitated Ruth who was walking tiptoe and everybody greatly laughed at her.*

Tohtohpas: *Nengen i kábungbung iau átliu rung er di saksak mák ger i kándi saksak. Ák lala gilú i kándi saksak, má ngo iau lu mur on ngorer di lu saksak ngoi, ki dik lala nong i tan kálámul. Earlier this morning I was imitating those who were singing and their singing was off (tune). Their singing was way off tune, and when I followed along like they were singing,*

then people really laughed.

Mákái mul: arátliu

átliu / átliwi₂

Kán him: transitive verb

Sálán: lala wáng; curse strongly

Worwor talas: The idea of this word is that a person is angry ‘out of his mind’ and is hurling epithets.

Tohtohpas: *Wák erei a lala togor mam kán pup pasi ák lala átliu sáksáknai mam te sángnán worwor.* That woman was very angry with her husband so she cursed him very strongly and badly/severely with some stinky talk (really bad swearing/cursing).

átliwi

Mákái: átliu/átliwi

átna-i

Kán him: transitive verb

Sálán: monai; nanai; wait for

Arwat mai: nanai

átnani

Kán him: transitive verb

Sálán: kápate dik; kápate kunlán; incompletely; partially

Worwor talas: This verb also occurs as an **on** verb. It refers to the first part of one’s work done, but not yet completed. It can also be used to refer to what one says that is not the entire story.

Tohtohpas: *Nabung iau tu so átnani kátál i kang kesí úrán imi kak rákrák. Namur má ina soso mai nák dik.* Yesterday I loosely positioned the uprights along one side of the fence in my new garden. Later I will position them more strongly.

Mákái mul: para átnani, tár átnani

átra-i

Kán him: transitive verb

Sálán: arbin; atatir; pass on news; report

Tohtohpas: *Kálámul er a átraí matngan worwor*

káp git tini longrai, a hutngin alalongra uri narsá git. That man passed on a kind of talk we never heard before, it was new to our hearing.

Arwat mai: ámrai

átuil

Kán him: modifier

Sálán: third

Tok Pisin: tet taim

Mákái mul: mulán, tul₁

átur

Mákái: haunges átur

áwáwat

Kán him: intransitive verb

Sálán: last

Tok Pisin: las taim

Tohtohpas: *Áwáwat i kak láklák urami Ukarumpa tungu i kalang Augus má kápte má ina bali kaleng mul.* My last trip to Ukarumpa was back in the month of August and I will not be returning again.

Arwat mai: arahrahi, kurtángsin

Mákái mul: áwáwatin, wat

áwáwatin

Kán him: modifier

Sálán: last

Tohtohpas: *Tan kálámul di gálta iau ngo anges ina bali kaleng mul urami Ukarumpa, má iak parai si di ngo kak áwáwatin láklák tungu i kalang Augus, má káp ina te kaleng mul.* People asked me when I would return again to Ukarumpa, and I said to them that my last trip was previously in the month of August, and I would not be returning again.

Mákái mul: áwáwat, wat

áwonon

Kán him: modifier

Sálán: sixth

Arwat mai: awon mai

Mákái mul: mulán, won

B — b

bababa

Mákái: báhbáhbáh

babat

Mákái: bábat₂

babaus

Kán him: inalienable noun

Sálán: kaungán táit kápate talas; unclearly heard; overheard but not clear; noise; rumour

Worwor talas: This is used to describe hearing

something from afar, but not quite hearing what was said or being able to identify the noise, or hearing something one is not able to confirm, as a rumour.

Tohtohpas: Gim longrai babaus i kaungán urtarang uranang tepák, má káp gim te longra pátum on suri gimák talas ngo urtarang á erei ngo kápte. We heard what sounded like the voice of an evil spirit far away down there, but we did not hear it close-by so we could be clear whether it was an evil spirit or not.

Tohtohpas: Matananu di longrai babaus i worwor ngo na hut i moroilu, mái sár kápdite longra te muswan án worwor suri. People heard a rumour that a huge storm was coming, but they did not hear it confirmed.

babaut

Kán him: intransitive verb

Sálán: sewing

Mákái mul: bauti

bah₁

Kán him: alienable noun

Sálán: boroi ioh; cover of a mumu

Tok Pisin: lip bilong karamapim mumu

bah₂

Mákái: bahing

bahang₁

Kán him: intransitive verb

Sálán 1) kumlán meh meh a kis adi bim; wal;

foggy; misty

Tok Pisin: kilaut

Arwat mai: wal₂

Sálán 2) táit u mákái kápate talas kabin a sák á matam; blurry; unclear

Tohtohpas: Iau mákái kálámul imunang a tu bahang kabin a sák á matang. I see that man there (but) he's blurry because my eyes are bad.

Kán him: alienable noun

Sálán: sauh git lu mákái iamuni naul pungpung;

sahwán táit a longoi pokon áng kuron; fog;

mist

Mákái mul: abahang

bahang₂

Kán him: intransitive verb

Sálán: táit a lu kopkom i pimun namnam ákte kis pas te bung; moldy

Worwor talas: This refers to mold that grows on cooked or ripe food, as in moldy bread.

Arwat mai: sis₁

bahbah

Kán him: intransitive verb

Sálán: apákpák on; protecting; shielding; hiding

Worwor talas: This includes the idea of putting up a mat to protect a fire from wind.

Tohtohpas: Kubau er a bahbah iau alari rakrakai kán nas má iak tur i lain pákpák. That tree protected me from the heat of the sun and I stood in nice shade.

Mákái mul: abahbah, abahbah kalar/abahbah kári, bahbah kalar/bahbah kári, bahbah palai, bahbahta

Kán him: alienable noun

Sálán: ceiling

bahbah kalar / bahbah kári

Kán him: transitive serial verb

Sálán: punmai tiladi namur; hide behind

Keskeskes: 'hide block'

Tohtohpas: Káp iau te mák timani á kálámul imuni a bahbah kári á rákán kubau. I'm not seeing well/clearly that man up there that the tree branch is hiding/shielding.

Mákái mul: kalar/kári

bahbah kári

Mákái: bahbah kalar/bahbah kári

bahbah pala-i

Kán him: transitive serial verb

Sálán: hide behind; fend off; protect

Keskeskes: 'hide remove'

Tohtohpas: Gim ái kalilik gim bop anang i kon mák lala hut i bát, ki gimá bahbah palai bát mai tabakau gim hiri tili pákán lamas. We fellows were sleeping down on the beach and a big storm came up, so we fended off the wind with a mat we wove from a coconut leaf.

Tohtohpas: Ái tuang nabung a lala mos uri iau mák lápkai limán uri iau, ái sár iau bahbah palai mai limang sang má ngorer kápate rangrang i te kápán páplun i iau. My brother yesterday was very angry at me and threw his hand at me (i.e. went to hit me), but I fended it off with my own hand and so no part of my body was pained/hurt.

bahbahta

Kán him: alienable noun

Sálán: shield

Arwat mai: leper, papam

Mákái mul: bahbah, batah

bahim

bahim

Mákái: bahing

bahin

Mákái: bahing

bahing

Kán him: inalienable noun

Kaiam: bahim

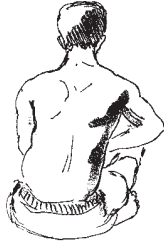
Káián: bahin

Kángit: bah git (bah₂)

Sálán: my back

Tok Pisin: baksait bilong mi

Mákái mul: tuán bahin,
tur i bahin



bahin kálámul

bahun

Kán him: transitive verb

Sálán: boroi; cover a mumu with leaves

Tohtohpas: *Kápte te pákán gorgor uri boroi kándi ioh, má ngorer ding kotoi kam pákán bihi dik bahun kándi ioh mai. There were not any gorgor (plant type) leaves for covering their mumu, so they cut your breadfruit leaves to cover their mumu with.*

bahut

Kán him: intransitive verb

Sálán: a lu balantahun táit; hol a kaleng uri hol kán gengen kalik; forgetful; confused; senile

Worwor talas: For older people, this may mean senile, i.e. one's mind is not working as well as it used to. For others, it is simply forgetful or confused.

Tohtohpas: *Á iau taba kak balbalantahun táit kabín iau bahut má kápate kuluk á kak hol. I am always forgetting things because I am forgetful and my mind is not good.*

bail

Kán him: inalienable noun

Sálán: nirwán kubau; root

Tok Pisin: kil bilong diwai

Worwor talas: This refers to the roots of a tree growing from the side of the tree along the ground, or a cliff or "face" of rock.

Mákái mul: bail hat, bailau

bail hat

Kán him: alienable noun

Sálán: cliff; rockface

Arwat mai: hám

bailau

Kán him: alienable noun

bakbakam

Sálán: nirwán kubau; root

Tok Pisin: kil bilong diwai

Worwor talas: This refers to the roots of a tree growing from the side of the tree along the ground.

Mákái mul: bail

bak₁

Kán him: alienable noun

Sálán: enclosure; cage; corral; pocket

Worwor talas: This includes the idea of a small temporary fence or enclosure, as for a pig. This same word is also borrowed from Tok Pisin to mean 'pocket'.

Arwat mai: soruruh

bak₂

Kán him: intransitive verb

Sálán: kápte; none; nil

Tohtohpas: *Nengen i kábungbung iau arsuar pas Rokus mák sung iau ngo, "Tekesi bu be erei i kam rat!" Ki iak arkawar ngo, "Auh, bak sang á bu main i kak rat." Má iak inngasi kak rat singin suri para talsai ngo kápte te bu sang. This morning I met up with Rokus and he asked me, "Give me a betel nut from there in your basket!" Then I denied I had any by saying, "No, there is no betel nut here in my basket." And I showed my basket to him to clarify that there was indeed no betel nut.*

Arwat mai: kápte

bakar

Mákái: bákar

bakbakam

Kán him: transitive verb taking on

Sálán: put aside for later use; extra

Worwor talas: This includes the idea of money to back up a country's currency, a person to back up someone in charge as a vice president or vice chairman would do, or even a snack put aside in case of later hunger. It connotes the ideas of security, savings, insurance, the second in command.

Tohtohpas: *Papua New Guinea a mon á te pirán tabal a obop palai erei i National Bank má kápate lu sasi. Pirán tabal er a oboi uri bakbakam on suri pákánbung ngo na pur á rakrakai káián pirán tabal, ki pirán tabal er a obop palai a kis suri aptur kalengnai. Papua New Guinea has money it has put aside in the National Bank and it does not withdraw it. That*

money is put as security for the time that the value of the money might fall, then that money put aside is there for backing it up.

Tohtohpas: *Ái Marbilák a omonoi kán kalik singin kesi kalik átlái mák tar páksi mul i áián kalik uri bakbakam on suri ná káp matpám. Má ngo na matpám, ki a mon sang á namnam na tari singin nák ani. Marbilák gave her child into the care of a young woman and also left some food for the child for a snack for him so he would not be hungry. And if he was hungry, then there was food she would give to him he would eat it.*

Tohtohpas: *I pákánbung ún ereran suri asosah i Hutngin Kamkabat, gim ilwa pasi tátáil suri táilnai tan bos kis talum suri worngai pákánbung ún arasosah. Má gimá ilwa pasi mul i kán áruán suri bakbakam on suri táilnai kis talum i pákánbung ngo na bokoh á tátáil. During the time of preparation for the dedication of the New Testament, we elected a leader to lead the meetings for discussing the dedication time. And we also elected his second (in command) to step in for him to lead the meetings should the leader be absent.*

Arwat mai: **nanau, tinmas**

bakra-i

Mákái: **bákrai**

bal₁

Kán him: intransitive verb

Sálán: white

Tok Pisin: waitpela

Mákái mul: **balbal lolon, suk bal**

bal₂

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; pandanus type

Worwor talas: **Aun bal a ngoro aun naum. Má pákán a ngorer mul i pákán naum, mái sár ngo a kálik gengen á pákán i pákán naum. Pákán bal di lu longoi uri peleh má kukuh, má tili peleh di longoi di lu bati kámgu mai. A lu kopkom tangrai polon dan ami bos. The bal tree is like the naum tree. And its leaves are also like the leaves of the naum, but its leaves are smaller than naum leaves. They make bal leaves into mats and coverings, and from the mats they make, they wall up the girl initiates (i.e. make small huts for them to live in until they are presented to the community). It**

grows in valleys up in the jungle.

Mákái mul: **marit**

balam

Mákái: **balang**

balan / bálni

Kán him: syncopated verb

Sálán: **pagas**; ignore; allow to get away

Tok Pisin: larim

Worwor talas: This is used when seeing someone doing something wrong but not correcting him or trying to change his behaviour.

Tohtohpas: *Pitil, koion una hom mai is erei. Ngo una hom mai is máng kut iáu, ki ina tas iáu, má káp ina te balan iáu. Ina lala tas iáu sang unák tang. Pitil, don't play with that knife. If you play with the knife and it cuts you, then I will spank you, and I will not let you get away with it. I will spank you hard and you will cry.*

Mákái mul: **balantahun/balantahni, bálbálni**

balantahni

Mákái: **balantahun/balantahni**

balantahun / balantahni

Kán him: syncopated verb

Sálán: forget

Keskeskes: 'allow to lose bury'

Tok Pisin: lus tingting

Worwor talas: This term is used as the generic 'forget' but lacks the idea of deliberateness, contrasting with **hol palai** (forgive).

Tohtohpas: *Nabung iau ráwái suri longoi kak him suri arahi wásái pukpuksa sur Kade. Má pákánbung a gálta iau ái tám aratintin, ki iak parai singin ngo, "Keskam, iau balantahun má káp iau te longoi." Yesterday I forgot to do my work for finishing the reading of the story about Kade. And when the teacher asked me, then I said to her, "Sorry, I forgot and I did not do it."*

Arwat mai: **ráu/ráwái, ráu palai**

Mákái mul: **balan/bálni, tahun/tahni**

balang

Kán him: inalienable noun

Kaiam: **balam**

Káián: **bál**

Kángit: **bál git**

Sálán: my stomach; my abdomen

Tok Pisin: bel bilong mi

Worwor talas: This term in all forms can be used figuratively to refer to pregnancy.

Tohtohpas: Mulán balang iau káhái wák, má kak áruán kákáh iang káhái káláu. My first stomach/pregnancy I gave birth to a girl, and my second birth-giving I carried a boy.

Mákái mul: ani balam, na uri balam má, na uri balam sár, selsel á balang

balaparip

Utngi mul: palaparip

Kán him: alienable noun

Sálán: wreath made of leaves; circlet worn on the head for dancing

Worwor talas: For differentiation of headdresses and their parts, see kangal.

Arwat mai: bangbang₂, biar, bungbung, kamrogos, kangal

balbal₁

Kán him:

alienable noun

Sálán: starchy food (generic term); root vegetable (generic term)

Tok Pisin: kaikai long gaden

Worwor talas: This term is also used to mean 'bread' in Scripture as this is the 'staff of life' for the Sursurungas.

Arwat mai: pátuk, ururus

Mákái mul: Types of balbal: inbul, kah, kaukau, long, pánpán₂, patete, páp, páp roko

balbal₂

Kán him: intransitive verb

Sálán: repeatedly; over and over again

Worwor talas: This is the reduplicated form of bali (repeat, again) and is used to describe habitual and frequent action. The combination lu balbal gives a similiar meaning to balbal alone.

Tohtohpas: Tan kalilik di lu balbal saki saksak si Telek. Má gim gim merok suri longrai kabin kápte di lu haunges i saki. The children keep singing Telek's song over and over again. And us we are tired of hearing it because they do not rest/stop from singing it.

Arwat mai: tungai

Mákái mul: balbal kalar, balbal palai, bali

balbal kalar

Kán him: intransitive serial verb

Sálán: disagree; dispute; protest; talk back

Keskeskes: 'repeatedly block'

Tohtohpas: Ái Didikus a taba kán bali wor si kákán. Má nabung a dos on ái kákán ngo na han urami bos, ki ák balbal kalar uri kákán

mák parai ngo, "Auh, á iau ina han suri upmaiat." Má kápte ák han uri bos. Didikus talked back to his father a lot. Yesterday his father told him to go up into the bush, but he protested to his father and said, "No, me, I'm going fishing." And he did not go to the bush.

Kán him: transitive serial verb

Sálán: deny; refuse

Tohtohpas: Ái rugar er di atutiú diar ngo diar siksikip, má sár diar lala balbal kalar diar ngo kápte diar longoi sang. Those two there were accused of stealing, but they strongly denied it and defended themselves that they did not do it.

Arwat mai: ngakngak, panpan, sadak

Mákái mul: balbal₂, kalar/kári

balbal lolon

Kán him: intransitive verb

Sálán 1) bokbokoh pas i páplun; faded; colourless; bleached out

Tohtohpas: Laplap erei tungu a lala mákdáu, má kabin di lu balbal gorsai pasi ák lu bokbokoh pas i páplun mák balbal lolon á laplap erei. That laplap previously was very green, and/but because they repeatedly washed it resulting in in its colour disappeared and that laplap is now faded.

Arwat mai: mamaiar

Lite alari: parang, popos

Sálán 2) bal turán lite páplun; white mixed with another colour

Worwor talas: This includes the English term 'salt and pepper' in colour.

Tohtohpas: Páplun kak bor a niár má a balbal lolon á kán palkus, kápte lala bal. The colouring of my pig is black and a mixture of black and white around its midsection, it is not very white.

Mákái mul: bal₁

balbal pala-i

Kán him: transitive serial verb

Sálán: tur kári; stop another from doing something

Keskeskes: 'repeatedly remove'

Worwor talas: While this refers to stopping someone from doing something, it implies doing so without telling him that you are, so you accomplish this by your actions rather than your words. This term is also used of chasing fish into a net by trying to prevent them from

slipping away, thus funneling them into the net to be caught.

Tohtohpas: Ái pasta a parai singin matananu ngo na tar tekesi artabar si di. Mái sár matananu di matai ngo na longoi ngorer ái pasta, pasi dik balbal palai kán artabar má ngorer kápate tari. The pastor said to the people that he would give a gift to them (i.e. a donation). However the people did not want the pastor to do that, resulting in they stopped his gift and so he did not give it.

Arwat mai: **panpan palai**

Mákái mul: **balbal₂**

balbalan

Mákái: **balan/bální**

balbalantahun

Mákái: **balantahun/balantahni**

bal-i₁

Kán him: transitive verb

Sálán: repeat; again

Tok Pisin: wokim gen

Worwor talas: This is typically followed by another verb expressing the action to be repeated.

Tohtohpas: Tungu iau parai si Ilias ngo ina hut i kalang Mas mák talas ur on. Ki inái iak bali parai mul singin suri abálsai kán hol. Previously I said to Ilias that I would arrive in the month of March and he was clear about it. Then just now I repeated it again to remind his thinking.

Mákái mul: **balbal₂, so bali**

bal-i₂

Kán him: transitive verb

Sálán: **kosoi**; payback; give deservedly

Worwor talas: This parallels the meaning of the Tok Pisin **bekim** which refers to answering a person who has spoken to you as well as to repaying money or labour.

Tohtohpas: Ái Lusi a sung Taram suri sángul á kina mák parai singin ngo na kip mani i wik erei ki náng kosoi. Mái sár ngo i wik er a kip mani on, káp má a te bali á sángul á kina er a sungi. Lucy asked Taram for ten kina and said to him that she would get money next week then she would repay it. However when she got money the next week, she did not repay the ten kina she asked for.

balis

Kán him: alienable noun

Sálán: area; side

Tok Pisin: saít

Worwor talas: This word is used to refer to geographical areas, including areas like provinces, states, regions, as well as sub-entities of those larger areas. It is also used of smaller areas, like one side of the river in a village, or the area on one side of the road or the other.

Mákái mul: **balsán**

balsán

Kán him: inalienable noun

Sálán: **risán**; area; side

Tok Pisin: saít bilong ...

Tohtohpas: Kalik, ák bam má á inbul erei u sawi. Unák ariwai bul pasi kesi risán náng kis i kámnah. Má ngo káp una te ariwai, ki na pim i kesi balsán sár, má kesi balsán kápate. Child, that yam you are cooking is burned. Turn it over next so one (another) side will be in the fire. And/but if you don't turn it, then only one side will be cooked, and one side not.

Mákái mul: **balis**

bam

Kán him: intransitive verb

Sálán: burned

Mákái mul: **bamán**

bamán

Kán him: modifier

Sálán: **namnam a lala kis i kámnah mák bam**; burned

Tohtohpas: Rais er di sawi kápate di mák pasi ngo ákte korkor más. Kán tungai kis sang iamuni kámnah pasi ák bam tiladi putun. Má ngorer dik sokoí tan bamán rais uri kamu tan les. That rice they cooked they did not see that it had boiled dry. It was continuing to sit on the fire resulting in it was burned from down at the bottom. And therefore they served burned rice into your bowls.

Mákái mul: **bam**

bampar

Kán him: alienable noun

Sálán: **bunrán manu kápate kopkom kaleng i nihun on**; scar where no hair regrows

Arwat mai: **kilbang₂**

ban

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Ban kesi aun kubau di lu soi tangrai sál má tangrai malar uri merai sár i malar. Kesi matngan purpur sang a kápte te sián. Di lu soi kabin i pákán a toltolom i páplun. Te á ban pákán a maksin, te a mirik, má te sang a toltolom i girton. Ngo kesi tilik bung, ki di lu kipi pákán má dik lu merai malar má tan rum mai. Ban** is a bush they plant along the road and along/among the village just to decorate the village. It is a kind of flower that doesn't have blossoms. They plant it because the leaves have different colors. Some **ban** leaves are yellow, some are red, and some others have several colors. When there is an important day, then they get the leaves and they decorate the village and the houses with them.

Mákái mul: **pákán ban**

bana-i

Kán him: transitive verb

Sálán: meet by chance; come across

Tok Pisin: bungim

Worwor talas: This may have the implication of joining someone, as in one going first, the other following later to meet up with the first. It has also been described as a chance meeting, not necessarily expected, but it just happens.

Tohtohpas: **Ái Mode a lala ser suri natun a rong adi malar má kápte ser pasi. Pákánbung diar arsuar ái Esi, ki ák gáltai ái Esi ngo ákte ser pasi má á natun. Ki ái Mode áng kosoí ngo, “Auh, káp iau te banai, bokoh ái á adi malar.”** Mode was searching a lot for his child who was lost in the village and he did not find him. When he and Esi met up, Esi asked him if he had found his child. Then Mode answered, “No, I have not come across him, he's absent/missing from the village.”

Mákái mul: **arbana, banbanah**

banar

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Banar kesi kubau tilami kon. Lala aun kubau, má wán a kiskis má tan kalilik di lu longlong kar mai. Bultán banar a maksin. Te tan kálámul ngo tan wák di lu le i ar di mai bultán banar uri mil. Má sián banar a**

ngorer i sián senal, má sár a maksin. Banar is a tree from the beach/sand. It's a very large tree, and its fruit is round and children are always making cars with it. The sap of the **banar** is yellow. Some men or women write/mark on their faces with **banar** sap for dancing. And the **banar** blossom is like the hibiscus blossom, but it is yellow.

banat

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; sea perch; Black Spot Snapper



Worwor talas: **Isu minái a lu kis tangrai lulawar.**

A kálik maksin i páplun mák mon i kesi tip a niár iatung suri tabun. A mon mul i ilkán. A lu ani tan gengen isu ngorer i bikbik má sangsang má tan gengen kuk. Di lu wonoi uri namnam. Kápte lala pakta. This fish lives along the reef. Its colour is a bit yellow and there is one black spot there close to its tail. It also has scales. It eats small fish like the **bikbik** and **sangsang** and small crabs. They fish for it for food. It is not very big.

Mákái mul: **banat án tang**

banat án tang

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Blue-lined Sea Perch

Worwor talas: **Banat án tang, banat sár má kono a pakta. A lu kis má ada i lámán. Ngo a pakta ki dik utngi mai banat án tang.** The **banat án tang** is just the **banat**, but it's the one that is big. It lives out in the deep. When it is big then they call it **banat án tang**.

banban

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Banban, ái á rokoí án ban tili bos, má a lu kopkom tangrai bos i risán malar má tangrai lul háh. Aun má pákán a tukesi matngan mai ban er di lu soi i malar. Mái sár kápte toltolom on á paplun pákán, a tu mákdáu no.** The **banban** is a wild **ban** from the jungle, and it grows throughout the jungle outside villages and along the tops of cliffs. The tree and its leaves are the same as that **ban** they plant in the village. However there are not different colors of leaves, they are all green only.

banbanah

Kán him: intransitive verb

Sálán: **arsuar mai**; meet (a person)

Worwor talas: This implies some knowledge that you know where the person is you are planning to meet with.

Tohtohpas: **Ái kákán ái kauh a dos palai rang natun urami bos suri mákmák sur mám di, mák parai si di ngo, “Kalilik, gam han má gamák banbanah i kamu nana ami bos suri gamák tiklik mai ur main i malar.”** *The child’s father sent his children off to the bush to look for their mother, and said to them, “Children, go and meet up with your mother up in the bush so you can come together with her back here to the village.*

Mákái mul: **banai**

banbanra-i

Kán him: transitive verb

Sálán: shaking back and forth

Worwor talas: For differentiation of words meaning ‘shake’, see **gunrai**.

Tohtohpas: **Kalilik, gama banbanra palai tan pimun pákán talis imuni suri nák rus no.** *Guys, shake off the ripe/dead talis (nut tree) leaves up there so that they will all fall down.*

Arwat mai: **gunrai**

Mákái mul: **banrai**

banra-i

Kán him: transitive verb

Sálán: **lala malmaliu on**; shake

Worwor talas: This word refers to the shaking caused by someone pushing something or moving something back and forth. For differentiation of words meaning ‘shake’, see **gunrai**.

Tohtohpas: **Tan kalilik di sar tawan, di tu top i rákán tawan má dik banrai mák rusrus i wán tawan uradi bim. Kápдите sa mam te ikon suri dák iknoi wán tawan, di tu gunrai rákán tawan mai lim di mák rusrus i wán.** *The kids were climbing the tawan (fruit tree), they were grasping the branches and then shaking them and the fruits were falling down to the ground. They did not climb with any hook to snare the fruit, they just shook the branches with their hands and the fruit fell.*

Arwat mai: **gunrai**

Mákái mul: **banbanrai**

bang

Kán him: alienable noun

Sálán: men’s house

Tok Pisin: haus boi

Worwor talas: Each clan or lineage usually has their own **bang** in their home village. The men’s house is often surrounded by a **lár** (low wall) made from broken coral. Unmarried males sleep in the men’s house from late childhood or adolescence onwards until they marry or build a sleeping house of their own. Feasts are usually centered around a clan’s **bang**.

Mákái mul: **rum**

bangbang₁

Kán him: intransitive verb

Sálán: block; obstruct; locked

Worwor talas: This can refer to something blocking a doorway or to the door itself which closes, thus blocking the open doorway.

Tohtohpas: **Ái Ruti a gálta wákán ngo, “Be wowo, má dánih gita batbat mai adi pal?” Mái wákán áng kosoí ngo, “Una tu bangbang sár mai kim.”** *Ruti asked her grandmother, “Grandmother, what will we block the door of the cook house with?” And her grandmother answered her, “Just use a mat for blocking.”*

Mákái mul: **bangbang kári**

bangbang₂

Kán him: alienable noun

Sálán: head decoration worn for dancing

Worwor talas: For differentiation of headdresses and their parts, see **kangal**.

Arwat mai: **balaparip, biar, bungbung, kamrogos, kangal**

bangbang kári

Kán him: transitive serial verb

Sálán: block; obstacle; lock

Keskeskes: ‘block block’

Tohtohpas: **Kalilik, gama sak atri kim imunang i bim má gamák bangbang kári hun inang i bang. Tan kalilik di lu bal sol anang i bang di káp lusi tan hun.** *Guys, take that mat on the ground and stand it up (at the door) and block the bananas in the men’s house. The kids who keep going into the men’s house won’t be able to take the bananas.*

Mákái mul: **bangbang₁, kalar/kári**

bangin

Kán him: inalienable noun

Sálán: peritoneum

Worwor talas: This refers to the sac or membrane surrounding the soft organs of the body, separating the organs from the muscles and bones. It is also used idiomatically to express emotion.

Mákái mul: **gáu i bangin**

barah

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Isu minái a lu kis i dan sal. Páplun a ngoro na bal má a mon i ilkán. Isu minái di lu ani.** This fish lives in flowing rivers. Its color is like it is off white (or gold-coloured) and it has scales. This fish they eat it.

Mákái mul: **hat barah**

baras

Kán him: alienable noun

Sálán: brass; metal

Arwat mai: **aen**

barat

Kán him: alienable noun

Sálán: beam midway down the roof which strengthens the rafters

Mákái mul: **kip₁, kulbarat**

barbar

Kán him: alienable noun

Sálán: metal nail

Mákái mul: **bari**



barbarung

Kán him: intransitive verb

Sálán: forgetful

Tohtohpas: **Ák tu barbarung má ái koner, má kápate hol pasi má kán tinákum suri kosoí.** That one is just very forgetful, and he doesn't remember his debt to repay it.

Mákái mul: **barung₁**

bar-i

Kán him: transitive verb

Sálán: **suski;** drill; pierce

Worwor talas: Some of the uses of this term are to describe ear piercing and making a hole in a canoe with a hot iron rod to thread a rope through.

Tohtohpas: **Di lu bari talngán kalik mai surwán pánpán suri ák mon i polgon suri oboi marngis i talngán.** They pierce/drill a child's

earlobes with kaukau thorns to make a hole for putting earrings in his/her ears.

Arwat mai: **susi**

Mákái mul: **barbar, bari nisun**

bari nisun

Kán him: idiom

Sálán: **angagur pasi;** deceive; fool; take advantage of; play a confidence trick on

Keskeskes: 'pierce his/her nose'

Tok Pisin: sutim nus bilong man na pulim ol samting bilong en

Worwor talas: This is the idea of deceiving by untruths that sound good and true and are appealing. The picture is of piercing a hole in a person's nose, then pulling him into what you want him to do or believe. It can also refer to being unfaithful to one's spouse.

Tohtohpas: **Ái Otto a parai singin natun ngo na tar te pirán tabal uri hul aratintin si natun. Ái natun ák lala kis monai piran tabal erei ngo na tari ái Otto má kápate lu hut. Ki ák parai ngo, "Wa, a tu bari nisung sang ái tata. Kápate tar te pirán tabal uri kak hul aratintin."** Otto said to his child that he would give some money to pay for his schooling. His child waited a long time for that money that Otto would give but it did not come. Then he said, "Why, Dad just deceived"/tricked me. He did not give any money for paying for my schooling.

Mákái mul: **nisung**

barung₁

Kán him: intransitive verb

Sálán: **balantahun;** forget

Worwor talas: This is similar to the English phrase 'it slipped my mind' or 'now that I think of it'.

Tohtohpas: **Ái tata a parai singing ngo ina kip kalengnai kán lamrut e ngo ina kaleng tilanang Huris. Pákánbung iau kaleng má, marán táit iau hol on ngo ina kipi, má káp iau te kipi má lamrut. Iau lala barung sang má káp iau te kipi.** Dad said to me that I should bring his spear back if I come back from Huris. When I returned, there were many things I was thinking to bring, and I did not bring the spear. I just forgot and I did not bring it.

Mákái mul: **barbarung**

barung₂

Kán him: intransitive verb

Sálán: **lala boptin;** sleep deeply

Worwor talas: This refers to dropping off into sleep, especially after having a hard time going to sleep or after a tiring day. For differentiations among sleeping and related terms, see **boptin**.

Tohtohpas: **Kalilik di hut anang i bang i pákánbung iakte barung sang i boptin, má káp iau te ásla di er di hut.** *The kids arrived at the men's house when I had already dropped off into a deep sleep, and I was not conscious that they arrived.*

Arwat mai: **dongor**

Lite alari: **pán₁**

Mákái mul: **boptin**

bas

Kán him: alienable noun

Sálán: rat (generic term); White-tailed Rat

Tok Pisin: rat

Worwor talas: **Bas ái á kesi táit a mon i ahát i keken má lul a tu dol. Talngán bas a tu gengen má tabun a tu gengen mák dol. Páplun nihun bas a mirmirik mák bal á bál. Te á bas a pakta má te a gengen. Di lu kis tangrai pokori má i rum mul. Di lu ani namnam ngo tan kálámul di lu obop páksi. Ngo a mon i pámán namnam ngorer i patete ngo pámán rais, ki dik lu han suri ani. Di lu kasi mul á patete ngo ákte matuk mák eran suri ili. Taba kándi siksikip mul á tan bas. Aru á matngan bas. Kes di utngi mai bas kámreng, má kes di utngi mai bas lau.**

The **bas** is

a thing that has four legs and its head is quite long. The ears of a **bas** are just small and its tail is just small and long. The color of the hair of the **bas** is reddish and its stomach is white. Some **bas** are big and some are small. They live in the kunai grass and in the house too. They eat food that people put aside for later. When there is uncooked food like sweet potato or uncooked rice, then they come to eat it. They also dig (to get) sweet potato when it is mature and close to harvesting. The **bas** does a lot of stealing also. There are two kinds of **bas**. One they call **bas kámreng**, and one/another they call **bas lau**.

Mákái mul: **bas kámreng, bas lau, káukáu kán bas, tám gol bas**



bas kámreng

Kán him: alienable noun

Sálán: rodent type; bandicoot

Worwor talas: **Bas kámreng a lu longoi kán rum i nihun pokori má i goson rum ngo kápte di lu balbal obop te táit ái. Má iatung mul tangrai bos a lu long rum i lalin pokon kubau ngo tangrai boson pokori. Matngan bas minái ahát á keken má a tu gengen, má talngán a tu gengen mul. Tabun a tu gengen mák dol, má nihun a mirmirik. I nas kápate lu saliu, a te tu kis pagas i kán rum. Má ngo ákte libung má, ki nák saliu má i kuron suri ani tan tingnán namnam ngo di lu an tigán má dik oboi uri kábungbung. Bas kámreng di lu parai suri ngo a lu sikip namnam ngo di obop páksi.** The **bas kámreng** makes its house in the kunai grass and in the corners of houses if they/people do not repeatedly put something there. And there also around the jungle it makes a house under tree trunks or among the thick kunai. This kind of **bas** has four legs that are just small, and its ears also are just small. Its tail is small and long, and its hair is reddish. In the sun/daytime it does not go around, it just sits remaining in its house. But when it is night, then it will go around in the dark to eat bits of food that they/people were too full to eat and have put for the morning. The **bas kámreng** they say about it that it steals food that they put aside for later use.

bas lau

Kán him: alienable noun

Sálán: rodent type; Painted Ringtail

Worwor talas: **Bas lau a lu kis i aun kubau. Má ngo di lu mákái, ki dik lu hol on ngo kapul on. Kán pakta a kálik ngoro pakta kán kapul, má páplun a ngoro na bal mák toktoktok mai a niár. I pukpuksa til hirá ur on ngo bas lau diar lu lain araturán ái kapul. Te á matngan wán kubau má pákán kubau er a lu ani i kapul, ki bas lau mul a lu ani. Bas minai a mánán mul i siksikip pimun namnam ngo di obop páksi uri kábungbung. Bas kámreng má bas lau diar lu ani mul i pámán patete ngo di oboi uri sawi namur. Má i num mul ngo numán patete ákte matuk mák eran má suri ili, ki aru bas minái diar lu táil i kasi támin patete má diará lu ani. Keken má talngán má tabun á bas lau a tu**

arwat sár mul mai bas kámreng. The **bas lau** live in trees. And when they/people see it, then they think that it is a **kapul** (possum). Its size is a little like the size of a possum, and its colouring is whitish and spotted with black. In stories from long ago about it, the **bas lau** and the possum are good friends. Some kinds of tree fruits and tree leaves that the possum eats, then the **bas lau** also eats. This **bas** also knows stealing cooked food when they put it aside for the morning. The **bas kámreng** and the **bas lau** they also eat uncooked sweet potato when they put it (somewhere) for cooking later. And in the garden also when the sweet potato patch has matured and is ready for digging/harvesting, then these two **bas** are first to dig out the sweet potatoes and eat them. The legs and ears and tail of the **bas lau** are just the same also with the **bas:kámreng**.

bat

Kán him: alienable noun

Sálán: wall

Tok Pisin: banis bilong haus

Mákái mul: **arbat kári, bati, batbat, lapis bat**

batah

Kán him: intransitive verb

Sálán: **kis punpunam;** hide

Worwor talas: This includes both the idea of hiding behind something for protection from something else, as well as being intrinsically protected (but not necessarily hiding) from something. An example is being protected from the wind because of the direction one is facing or some other thing in the area like an island, cliff, mountain, or vehicle.

Tohtohpas: **Nengen iau mák iáu adi dan má káp iau te mák ilam iáu kabin u tur batah tiladi namur i kar. Mái Bospidik má a para iáu ngo á iáu sár á adi dan.** Earlier I saw you down in the river but I did not recognize you because you were standing hidden behind the truck. It was Bospidik who said it was you down in the river.

Arwat mai: **riutais**

Mákái mul: **batbatah**

batam

Kán him: intransitive verb

Sálán: **punpunam suri mák kodongnai táit;** lie in wait; ambush; spy

Tohtohpas: **Iau lu hanhan má iak mák Purpur anang i poron lamas, ki iak tur punpunam i kabin lamas má iak batam suri mák timani ngo dánih sang a longoi.** I was going along and I saw Purpur in the coconut grove, so I stopped and hid behind the base of a coconut and I spied (on her) to see well what exactly she was doing.

Mákái mul: **batbatam, bátmai**

batbat

Kán him: transitive verb taking **on**

Sálán: close

Tok Pisin: pasim dua

Kán him: alienable noun

Sálán: door

Worwor talas: This refers to the object that actually moves to close up the **mátán sál** (doorway).

Mákái mul: **bat**

batbatah

Kán him: intransitive verb

Sálán: hiding

Tohtohpas: **Tungu i taul Siapan, mátán hat inang Rukur, nián batbatah kán tan kálámul. Ngo tan balus di lu lápka bom, matananu di lu táu ur on suri na káp kip di i tan sepen bom.** Previously during the Japan time, the cave at Rukur, it was a hiding place for people. When the airplanes threw bombs, people fled into it so the bomb slivers (shrapnel) would not get them.

Mákái mul: **batah**

Kán him: alienable noun

Sálán: **nián punpunam;** protection; hiding place

batbatam

Kán him: intransitive verb

Sálán: **punpunam suri mák kodongnai táit;** lying in wait; ambushing; spying

Worwor talas: This implies the following kinds of motivations: hiding to capture someone or kill someone, waiting in ambush while hunting, hiding in order to surprise someone.

Tohtohpas: **Kalilik di mákái aru tám wah anang i bail hat ki dik kálik lu batbatam suri mák diar ngo dánih sang diar longoi, kabin kuir er di mák diar ái kápte ngo kándiar arlih.** The kids were watching two sorcerers down at the cliff and they were hiding a bit to see what exactly the two of them were doing, because that place where they saw the two of them was not their (the sorcerers') area.

Mákái mul: **batam, bátmai, batbatam kursál**

batbatam kursál

Kán him: intransitive serial verb

Sálán: **punpunam monai kálámul na sorliu;**
waiting in hiding; ambushing

Worwor talas: This term is used for waiting secretly, usually to do harm to someone.

Tohtohpas: **Tám siksikip a lu bal mur i sál muda suri siksikip, pasi tan kalilik dik batbatam kursál i bosbos bung suri ngo da tolai.** *The thief kept following/using that road (toward the interior) for stealing, resulting in the guys were waiting in hiding for him every day to seize him.*

Arwat mai: **nanai, osngor**

bat-i

Kán him: transitive verb

Sálán: wall off; build a wall

Tok Pisin: banisim haus

Worwor talas: This refers to putting a wall on or in a house, or covering something using a wall-like structure.

Mákái mul: **bat**

batu

Kán him: alienable noun

Sálán: coral type

Worwor talas: This is a round coral type found growing in both the deep of the ocean and near river mouths.

Mákái mul: **hat₂**

bau₁

Kán him: intransitive verb

Sálán 1) closed; sealed

Tohtohpas: **Ái Sungmen inang Huris, tungu er a gengen be a talas á talngán. Má i pákánbung a sami kukuah ki ák longoi talngán ák bau, pasi onin kápate lu alongra má.** *Sungmen down at Huris, previously when he was small his ears were clear (i.e. he could hear well). But when he was sick with malaria then it did his ears they became closed, resulting in today he is deaf.*

Sálán 2) cloudy; obscured; dark

Tohtohpas: **Lala kámnah imi pokori má ák aptur i lala sauh mák tu bau á pokon, kápate git mák te talsán nas on.** *There was a big fire in the kunai grass and it raised up a lot of smoke and the place was just hazy/obscured/darkened, we did not see the sun's light there.*

bau₂

Kán him: intransitive verb

Sálán 1) **ngul;** stupid; foolish; crazy

Mákái mul: **abau/abawi, langbau, man bau**

Sálán 2) **hol apakta pasi sang;** proud; self-willed

Tok Pisin: bikhet

Worwor talas: This term is used of a person who has an inflated opinion of himself or his abilities. It is also used of people who know something is wrong or stupid, but go ahead and do it anyway. It may refer to someone who has sexual relations with a forbidden relative.

Tohtohpas: **Ái Tomo a lu balbal arup mai tan kálámul a lu lala bau sang i on. Kápate kesí bung na kis kuluk mai tan kálámul.** *Tomo is always fighting with people, he thinks he is undefeatable. There's not a single day when he is sitting well with people.*

Sálán 3) drunk; hungover

Tok Pisin: sipak

Tohtohpas: **Tan kaukak di lala ngin i dan rakrakai pasi dik lala bau mai saksak tangrai malar.** *The young guys drank a lot of strong water (beer, liquor) resulting in they were very drunk and wandering around singing in the village.*

Arwat mai: **met**

baubau

Kán him: alienable noun

Sálán: trap type; fish trap

baur kus-i

Kán him: transitive serial verb

Sálán: break in two

Keskeskes: 'break sever'

Tohtohpas: **Iau baur kusi táit án karkarus min ák ru on.** *I broke this scraper it's in two (pieces).*

Arwat mai: **sagul kusi**

Mákái mul: **bauri, kusi₁**

baur-i

Kán him: transitive verb

Sálán: break

Tok Pisin: burukim tupela hap

Worwor talas: It is appropriate to use this word for things like tree branches, limbs of the body, or other fairly strong things.

Tohtohpas: **Ái koko a sung pasi kak is ngo na him mai, ki áng kipi ák han bauri ami bos i pákánbung a tártár káián.** *Uncle asked for*

my knife that/so he could work with it, so then he took it and went and broke it up in the bush when he was doing his chopping.

Arwat mai: **piskusi**
Mákái mul: **baur kusi**

baut-i

Kán him: transitive verb
Sálán: sew
Tok Pisin: somapim
Mákái mul: **babaut**

bawar

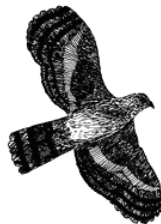
Kán him: intransitive verb
Sálán: call out; shout
Worwor talas: In addition to a shouting or yelling because one is angry or out of control, this kind of calling out is used when going through the bush to see if someone else is around, but not actually calling to a particular person. It is also used at feasts when signalling for attention so people can hear who the pigs are given by and who they are given to.
Tohtohpas: *Ái koner ngo ákte lala mos i bál ki na bawar ami bát sang suri matananu dák longrai kaungán.* That guy when he is really angry then he will shout very loudly so people will hear his voice.
Arwat mai: **bin**
Mákái mul: **baurai**

bábám

Kán him: alienable noun
Sálán: **ngisán kubau**; tree type
Worwor talas: **Bábám ngo a kopkom a lala pakta, má kápte a lala rakrakai. A taba pákán. Te kálámul di lu kanbái uri takup ngo longoi uri paprau ngo up, má kápte a kuluk uri rum. Bábám** when it grows is very large, and/but it is not very strong. It has big leaves. Some men carve it into canoes or build it into rafts, but it is not good for houses.

bábán₁

Kán him: inalienable noun
Sálán: wing of bird or airplane;
flap of a ray
Tok Pisin: wing bilong pisin
Worwor talas: The flap of a ray is also called **báisun**.



bábán man

bábán₂

Kán him: inalienable noun
Sálán: **kesi balsán ungán rum**; side or section of

roof
Tohtohpas: *Tan kalilik di tu iatih pasi kesi balsán sár á rum si titi. A sáhár má i pokori ur on á kesi bábán.* The guys roofed just one side of grandfather's house. The kunai grass was needy/insufficient for one (the other) side.

bábán num

Kán him: alienable noun
Sálán: weed type
Worwor talas: **Bábán num, ái kesi gengen aun táit sár a lu kopkom i katbán num. Táit min di lu parai suri ngo a lu long bengtai num. A lu longoi num má kápate lu kuluk i balbal on.** The **bábán** _num is just a small growing thing that grows in the middle of the garden. They say that this thing ruins the garden. It does (something to) the garden and/so the root vegetables are not good there.

bábát₁

Kán him: intransitive verb
Sálán: **kápte ásásla**; numb
Tohtohpas: *Nengen i libung iau bop mai kesi balsán i iau má káp iau te aririu, pasi ák bábát á kesi limang má kápate arwat suri ina tatki.* Last night I slept on my one side and I did not turn, resulting in my one arm is numb and it is impossible to lift up.
Arwat mai: **ririt**

bábát₂

Utingi mul: **babat**
Kán him: alienable noun
Sálán: **turtur kalar**; magic rope; amulet
Worwor talas: This is a length of vine or rope tied around the neck or arm or leg which is used in healing and to prevent love magic working or to prevent harm from sorcery.
Tohtohpas: *Tám latlat a lu longoi bábát ur singin kálámul ngo a latlat on suri tur palai sasam ngo wah ná káp kaleng uri kálámul a sasam. A lu longoi suk mák lu kápti i limán kálámul a sasam ngo i án pogong.* A local healer makes a magic rope for a person he will heal to fend off the sickness or sorcery lest it return to the sick person. He makes it with vine/rope and ties it on the arm of the sick person or his neck.

báh

Kán him: alienable noun
Sálán: plant type
Worwor talas: **Báh kesi aun purpur tan kalilik di lu hom mai suir. Di lu kipi suir má dik husi**

ki ák lu hut i busbus aririu ngoro bal mák lu husai bát iamuni bát. **Báh** is a kind of plant whose sap children play with. They take the sap and blow it and round bubbles like a ball develop and the wind blows them up into the sky.

báh pur-i

Kán him: transitive serial verb

Sálán: **aposoï**; break; shatter

Keskeskes: ‘crack split’

Worwor talas: This is to break something into many pieces, often in a violent or forceful way.

Tohtohpas: **I pákánbung a sosih tilami pungpung ái Moses má ák mákái ngo matananu Israel di lotu uri narsán bulumákau, ki ák báh puri hat er ái Káláu a le i sángul á arardos on, má hat er ák pos sara uri mát di.** When Moses came down from up on the mountain and he saw that the Israel people were worshipping a cow/calf, then he shattered that stone God wrote the ten commandments on, and that stone broke and scattered in their eyes (i.e. in front of them).

Mákái mul: **báhái**

báh-ái

Kán him: transitive verb

Sálán: **pakta aposoï**; crack something by beating it against something else

Tohtohpas: **Ái Dos a tu lu ser dák uri kán dákdák kuk, má ngo kápate ser pas te dák má, ki ák sas pasi kesi marngán got mák báhái ák pos sara, ki ák osok pasi mák han suri dákdák mai.** Dos was searching for a (dry coconut leaf) torch for torching (finding) crabs, and when he did not find any torches, then he pulled out an old bamboo and beat it against something breaking it, then he lit it and went torching with it.

Mákái mul: **báh puri**

báhák

Utngi mul: **báháng**

Kán him: intransitive verb

Sálán: **hut asodar**; arrive unexpectedly

Worwor talas: This includes the idea of coming up to someone you did not expect to be there.

Tohtohpas: **Gim lu hanhan uranang i poron lamas gimá han báhák i rugar er má diará sodar. Kabin gim han hut má si diar, ki kápate má diar te sar pol ngo gimák ani.** We were going along down to the coconut grove (and) we arrived unexpectedly at those two and they

were surprised. Because we arrived at them (unexpectedly), then they had not climbed for drinking coconut for us to eat.

Arwat mai: **hut₁**

báháng

Mákái: **báhák**

báhbáhbáh

Utngi mul: **bababa**

Kán him: intransitive verb

Sálán: **kaungán a longoi á bábán man**; sound of flapping

Worwor talas: This type of sound is produced by the wings of bats or birds as they fly.

Tohtohpas: **Nengen i libung iau lain boptin sang, iau sodar sár suri kesi bek a bababa i bábán tiladi guán rum. Má pákánbung iau so uradi malar ki iak mákái ngo bek sár a báhbáhbáh i bábán.** Last night when I was sleeping nicely, I was surprised by the sound of a bat flapping his wings from outside the side of the house. And when I went out into the village then I saw that it was just a bat making noise flapping his wings.

bái

Kán him: transitive verb taking **on**

Sálán: **páksiai ur latiu**; prepare for the next day

Worwor talas: This is used to describe mumuing pig or vegetables overnight to have it ready for the next morning.

Tohtohpas: **Kalilik gam iohoi bor imunang, gama bái on ur latiu. Má latiu má, gama kas ioh pasi ki gamák lain iohoi ur úngit.** You fellows who are mumuing that pig over there, leave it covered until tomorrow. And then tomorrow, uncover and get it then you can mumu it well (finish mumuing it) for our meal.

Arwat mai: **sápas**

báibái

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; palm type

Worwor talas: **Báibái pákán a tu doldolon má a ngoro pákán aun táit a mon i balis á Israel er di utngi ngo det. Di lu parai ngo til hirá tan wák di lu longoi á wán báibái uri namnam. Tan wák til onin kápate má di mánán suri himnai wán báibái uri namnam. I pákánbung di lu pátpát mátán pákánbung ái Iesu a sol ami Jerusalem ngoro kabisit, matananu di lu kipi pákán báibái má dik lu**

meri rumán lotu mai má oboi tangrai sál.
The leaf of the **báibái** is slender and long and it is like the leaf of the tree that exists in the country of Israel that they call ‘date’. They say that from long ago the women processed the fruit of the **báibái** for food. The women from today do not now know how to process the fruit of the **báibái** for food. When they celebrate the time Jesus entered Jerusalem as a king, people get **báibái** leaves and decorate the church building with them and put them along the road. (Additional information: Traditionally, the fruit of the **báibái** was eaten, but usually only in time of famine. Women had to know how to process it or else eating it could cause sickness or even death. This knowledge has been lost, and people no longer eat the fruit of the **báibái**.)

báiroh

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; flying fish

Worwor talas: **Báiroh a lu kis i lámán má a mon i bábán.** Ngo tara isu di lu han suri ubi, ki ák lu roh mai bábán ur tepák má ngorer tara isu kápdite lu ubi ur ándi. A mon mul i ilkán ngoro tala. Má kán pakta a kálík pakta si diar ái tala. The **báiroh** lives in deep water and it has wings. When big fish come to kill it, then it flies with its wings far (away) and like that the big fish don’t kill it for their food. It also has scales like the **tala** (herring). Its size is a bit bigger than the **tala**.

Mákái mul: **roh**

báiruruh₁

Kán him: intransitive verb

Sálán: **pur;** fall down

Tohtohpas: **Nabung iau ruhi pok er a sa inang i aun magas mák tu báiruruh no sang á sukán pok tilamuni aun magas mák pur uradi bim. Kápte kesi rákán a kai iamuni iát.** Yesterday I was pulling/getting betel pepper that had climbed on the **magas** tree and the betel pepper vine had just completely fallen off from the **magas** and fallen down on the ground. Not one branch was caught up on the top.

Arwat mai: **pur**

báiruruh₂

Kán him: intransitive verb

Sálán: **mur;** follow

Worwor talas: This has the connotation of

following someone with excitement or following a person to do something appealing.

Tohtohpas: **Matanano di longrai worwor si pasta ngo matanano no da han ur Kokopo má ái pasta sang na hul sál uri di. Di be longrai ngorer ki dik tu báiruruh no sang namurwa pasta, má kápte kes a lu kis anang i malar.** People heard the pastor’s talk that everyone should go to Kokopo and the pastor himself would pay their way. They heard that then they just all followed the pastor, and no one was back there in the village.

Arwat mai: **mur₁**

báirut

Kán him: intransitive verb

Sálán: **marán; tápál;** large; much; huge; many

báisun

Kán him: inalienable noun

Sálán: leg of a turtle; flap of a ray

Worwor talas: The flap of a ray is also called

bábán (its wing).

Mákái mul: **ar₁, unsis**

bákar

Utngi mul: **bakar**

Kán him: intransitive verb

Sálán: **pálsi pákán kubau uri oboi namnam on;** place leaves for plates

Worwor talas: This is done at a feast where several leaves, usually breadfruit leaves, are placed on the ground in front of small groups of people, then the pig and other food is placed on the leaves, and people then eat.

Arwat mai: **pálas/pálsi**

Mákái mul: **bákbákar, bákrai**

Kán him: alienable noun

Sálán: plate

Tohtohpas: **Kalilik, gam kipi bákar má gamák pálas ami polgon bang suri giták lu tulsai namnam má dák lu namnam má tan kálámul.** Guys, get plates and spread them inside the men’s house so we can then serve the food and the men will eat.

bákbákar

Kán him: intransitive verb

Sálán: **obop táilnai kim ngo pákán kubau adi lal suri oboi táit ami iátin;** placing leaves for plates; putting down a mat

Worwor talas: This describes placing a mat or leaf on the ground or table in order to put another thing on it, typically food, and thus providing

some protection or cleanliness for the item on top.

Arwat mai: pálas/pálsi

Mákái mul: bákar, bákbákar kek, bákra-i

bákbákar kek

Kán him: idiom

Sálán: ngisán táit di lu bákra-i keken kálámul mai; shoe; sandal

Keskeskes: ‘plate for the feet’

Worwor talas: The idea of this term is having a leaf or leaves between the bottom of one’s foot and the ground to protect the foot from sharp rocks or other painful things. It is like a sandal rather than a shoe, as it does not completely cover the foot.

Tohtohpas: *Iau nem i kak tekesi bákbákar kek uri bákra-i kiking. A lu longoi hat mák lu rangrang. I want sandals for covering my feet. The stones do them and they hurt.*

Mákái mul: kiking

bákra-i

Utngi mul: bakra-i

Kán him: transitive verb

Sálán: obop táilnai kim ngo pákán kubau adi lal suri oboi táit ami iátin; cover as a protection

Tok Pisin: putim lip long graun

Worwor talas: This word is used of putting a covering down as a buffer or protection between what’s underneath something and what’s on top of it. This can be leaves on the ground for plates at a mumu, covering a dirty table with leaves before putting food on it, covering a bed with something before lying on it, or fastening leaves to your feet to protect them from sharp rocks.

Tohtohpas: *Kalilik, kápte te táp uri oboi amu. Gama kip te pákán bihi uri bákra-i suh má dák oboi amu on ná káp dungdung kon. Guys, there is no basket for your food. Get some breadfruit leaves to cover the table and they will put yours (food) on them so the sand will not get on it.*

Arwat mai: pálas/pálsi

Mákái mul: bákar, bákbákar

bál

Mákái: balang

Kán him: inalienable noun

Sálán: his stomach; his abdomen

Tok Pisin: bel bilong em

Worwor talas: This term is used with many

different verbs and in many idioms, particularly to express emotions. See the cross references and the following entries for some examples of these. A person’s **bál**, part of the **nárum** (insides), is the seat or source of his actions, where the motivations for his actions originate and the source of his feelings and desires.

Compounds and phrases using **bál** often have the connotation of willingly doing something or being glad to do something. This third person singular form of the word is also used as the non-singular stem, as in **bál diar** (their 2 stomachs, both their stomachs).

Arwat mai: pagarbal

Mákái mul: amatau i bál, ami pokon bál, bop i bál, gas i bál, gágáu i bál, gáwár i bál, hanhan bál, káik uri bál, kipi uri bál, kis i bál, kododong i bál, kuluk i bál, lain bál, laklak i bál, mai bál temes, mai lite bál, mat i bál, málmálas i bál, ngiuk i bál, ngoi i bál, osoi bál, pil i bál, pokon bál, pukdai bál, punmai i bál, sal i bál, sák i bál, sokoi bál, soksokoi bál, tang i bál, tokoi bál, torahin bál, toroi bál

bál kári

Kán him: idiom

Sálán: refuse; hold back; hoard

Keskeskes: ‘stomach block’

Arwat mai: rutí

Lite alari: bál tari

Mákái mul: kalar/kári

bál konmi

Kán him: idiom

Sálán: kápte kosoi; kápte para sarai táit iau

longrai ngo di longoi mam iau; keep to oneself; endure; put up with; refuse to payback

Keskeskes: ‘stomach swallow’

Worwor talas: This includes the ideas of hearing gossip but not spreading it, keeping information to oneself, not retaliating against someone else’s anger at you, enduring quietly and without fighting back, either verbally or physically.

Tohtohpas: *Pákámbung matananu di mos kalar uri iau suri káp iau te para talsai si di ngo tan asir da hut, káp iau te para te táit mam di. Bos worwor no di lápkai uri iau, iau tu bál konmi sár má káp iau te kosoi kándi worwor. When the people were angry at me because I did not inform them that guests would be coming, I*

did not say anything to them. All the talk they threw at me, I just only endured it and did not respond to their talk.

Arwat mai: **pam ngus kári**

Mákái mul: **konam/konmi**

bál mámsa-i

Kán him: idiom

Sálán: **kápte aposoi rangrang**; accept without complaint; accept quietly; endure quietly

Keskeskes: 'stomach enduring'

Tohtohpas: *Ái lik a inái kak lot mák tuan rangrang. Pákánbung a inái, iau tu bál mámsai sár á kán rangrang má káp iau te wakwak ngo long palai limán. My daughter squeezed my boil and it hurt greatly. When she squeezed it, I just quietly endured its pain and I did not yell or remove her hand.*

bál mos

Kán him: idiom

Sálán: **mos a kis pagas i bál; mos kodong**; hostile; angry

Keskeskes: 'stomach angry'

Worwor talas: This term operates as both a verb and a noun. While **mos** is anger out in the open, **bál mos** implies internal anger, more hidden and less evident, as yet unexpressed. It is not as strong as **togor**. **Bál mos**, however, can erupt into overtly expressed anger and often does.

Tohtohpas: *Ái Konom kápate hol palai kándiar tuán togor ái Bobi. Kán bál mos uri tuán a kis pagas sang má ngorer ák han osoi rum si Bobi. Konom did not think-remove (forgive) their two brothers' anger including Bobi (the anger between him and his brother Bobi). His (Konom's) anger at his brother sat remaining indeed and therefore he went (and) burned Bobi's house.*

Arwat mai: **mos₁**

Mákái mul: **bál mos pagas**

bál mos pagas

Kán him: idiom

Sálán: **kapate lu hol palai togor**; bitter; unforgiving

Keskeskes: 'stomach angry remaining'

Worwor talas: This is emotional or spiritual bitterness, anger held on to rather than released.

Mákái mul: **bál mos, mos₁, pagas/páksi**

bál pala-i

Kán him: idiom

Sálán: **mángát palai**; permit; allow; agree; yield

Keskeskes: 'stomach remove'

Worwor talas: **Bál palai** implies letting go of something willingly and may be used of giving something to a friend who asks for it, the idea of giving in to his request. It is also used of turning someone over to what he wants to do, letting him go on to his bad ways, or giving up on him and letting him go. This also is appropriate to describe Jesus yielding up his spirit at death.

Tohtohpas: *Tan kalilik di han má dik sung pas kauh ngo da han ur Lipek. Má pákánbung a han parai singing ái kauh, ki iau tu bál palai sár má káp iau te long páptai. The kids came and asked my son to go to Lipek. And when my son came and said it to me, then I just agreed/allowed it and I did not keep him (from going).*

Arwat mai: **bál tari**

bál pas-i

Kán him: idiom

Sálán: **mángát pasi**; accept; receive

Keskeskes: 'stomach get'

Tohtohpas: *Kálámul imunang a mos mam iau á nabung. Má nengen i kábungbung a han tilami singing má káp iau te mos on ngo ina gálta pasi. Iau tu bál pasi sár urami rum má iak támri ák namnam má nginim tí. That man over there was angry with me yesterday. But earlier this morning he came to me and I was not angry at him nor did I question/confront him. I just accepted/welcome him into the house and fed him he ate and he drank tea.*

Mákái mul: **pasi₁**

bál sák

Kán him: idiom

Sálán: **mos i bál; tinang i bál**; upset; angry; jealous; grieving

Keskeskes: 'stomach ruined'

Worwor talas: This is hidden internal anger, including jealousy. At times, this seems somewhat synonymous with **sák i bál** (upset, sorrowful), but not always. See examples here and under **sák i bál**.

Tohtohpas: *Ái Káláu a bál sák uri kák di kabin kápáite atintin timani rang nat di. God is upset (including angry) with their fathers because they did not properly teach their children.*

Tohtohpas: *A bál sák suri kán wák a mat. Git mákái aur a káng mai tabureng. He is upset about the death of his wife. We see his face is*

bál sák pagas

filled with sorrow.

Arwat mai: **mos₁, sák i bál**

Mákái mul: **bál sák pagas**

bál sák pagas

Kán him: idiom

Sálán: **mos i bál má káp a tini rah;** bitter

Keskeskes: ‘stomach ruined remaining’

Worwor talas: This is emotional bitterness caused by unresolved anger and resentment.

Arwat mai: **bál mos pagas**

Mákái mul: **bál sák, pagas/páksi**

bál tar-i

Kán him: idiom

Sálán: **sormángát palai;** give willingly; permit; allow; agree; yield

Keskeskes: ‘stomach give’

Tohtohpas: **Ái Todiop a sung pasi kak is má iak bál tari singin ák top on. Káp iau te ruti á kak is singin.** Todiop asked for my knife and I gave/shared it with him he took it. I did not refuse him my knife.

Arwat mai: **arlah tari, bál palai**

Lite alari: **bál kári**

bál temes

Mákái: **mai bál temes**

báláu

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Báláu ái kesi aun táit a ngorer i aun bu. Poknahlán a lala rakrakai ngorer i poknahlán libung, mái sár a gengen. Sepen poknahlán báláu di lu longoi uri bunara má unan. Wán báláu a tu gengen ngorer i wán get rokoí. Te pákán ngo kápte te bu, tan kálámul di lu mama mai wán.** The **báláu** is a tree thing like the betel nut tree. Its trunk is very hard/strong like the trunk of a **libung**, but it is smaller. Strips of **báláu** trunk they make into bows and spears. The fruit of the **báláu** is very small like the fruit of the wild **get**. Some times when there is no betel nut, people chew the fruit with betel pepper and powdered lime.

bálbál₁

Kán him: intransitive verb

Sálán: soothed; relieved; comforted

Tohtohpas: **Ái Ilias a tang namurwa mámán ngo diar no diara han ur Námátánai, mái sár ngo i pákánbung ngo a mák iau ki ák bálbál má kápte má ák tang.** Ilias was crying for his mother that the both of them would go to

bálbál pas-i

Namatanai, but when he saw me then he was comforted and did not cry (anymore).

Arwat mai: **kodong₂**

Mákái mul: **abálbál pasi, abálbálái, arabálbál**

bálbál₂

Kán him: intransitive verb

Sálán: **gengen ioh;** mumu just a little food

Tok Pisin: liklik mumu

Worwor talas: While this term may be used of children playing at cooking, it also describes making a snack or smaller meal than the typically large evening meal.

Tohtohpas: **Tan kalilik átlái di ruru talis ami kon má dik básái, ki dik ol kámnah ur on má dik bálbál on. Má ngo dikte ásláwái ngo ákte pim, ki ding kas ioh pasi má gimá ani.** The teenage girls gathered nuts on the beach and broke them open, then they lit a fire for them and mumued them. When they determined that they were cooked/done, then they uncovered the mumu and we ate.

Mákái mul: **bálbálbál**

bálbál káuri

Utngi mul: **belbel káuri**

Kán him: transitive serial verb

Sálán: guard; protect; careful to the extreme

Worwor talas: This is more protective than **belbelken**, more exclusivistic, more guarding of something, less willing to share. One might keep a new pair of shoes and not wear them right away so they stay nice. One might be concerned about the gospel that it remains pure and does not go off on a tangent into false teaching.

Tohtohpas: **Tungu iau hul pasi kang kesi hutngin wilwil má iak lain ololoh on sang kabin iau bálbál káuri suri koion á tekes na long bengtai, má ngorer káp iau te lu bál tari singin tekes.** Previously I bought a new bicycle of my own and I took very good care of it because I was extremely careful with it so that no one would ruin it, and so I did not share it with anyone.

Arwat mai: **ololoh**

bálbál pas-i

Kán him: transitive serial verb

Sálán: **árár pasi; totor pasi;** flatter; influence; convince; invite

Keskeskes: ‘soothe get’

Tok Pisin: girisim

Worwor talas: This term connotes the idea of putting your arm around someone and talking nicely to them for the purpose of getting something from them, as a politician might. It is somewhat equivalent to the English ‘butter up’.

Tohtohpas: **Kalilik, koion gama bálbál pasi á tám siksikip imudi uratung i rum. Ngo gama balbal long pasi uratung i rum, ki na sikip pas kamu te táit má káp gama te mánán on.** *Guys, don't invite that thief there into the house. If you keep on bringing him into the house, then he will steal some of your things and you will not know it.*

Tohtohpas: **Ái Petrus a nem i sámtur suri ngo na memba, má ngorer ák bálbál pasi matananu mai tari tan táit ngorer i sosopen má mataras ur si di suri dák ilwa pasi.** *Petrus wanted to stand for (the office of) member (of the Provincial Assembly), and so he flattered/influenced the people by giving things like saucepans and mattresses to them so they would choose/elect him.*

Arwat mai: **totor**

bálbálbál

Kán him: intransitive verb

Sálán: **hom mai tan gengen ioh;** mumuing small amounts of food; mumuing in play

Tohtohpas: **Tan gengen kalik átlái di iohiohioh amí kon. Di kipi tan gengen kaukau má dik bálbálbál on.** *The little girls are mumuing on the beach. They got small sweet potatoes and played at mumuing them.*

Mákái mul: **bálbál,**

bálbálehtai

Kán him: transitive verb

Sálán: **ololoh;** care for someone

Worwor talas: This is used to describe someone who takes responsibility for a child whose mother is not caring for him.

bálbálken

Mákái: **belbelken**

bálbálni

Kán him: transitive verb

Sálán: **tu mákmákái;** overlook

Tohtohpas: **Ngo una mák kauh a up tekesi kalik, koion una bálbálni. Una tasi suri nák mánán i lain hom kuluk mai rang turán.** *If you see (my) son hitting some child, do not overlook it. You should spank him so he will know playing*

well with his friends.

Lite alari: **abálbálái**

Mákái mul: **balan/bálni**

bálbálsa

Utngi mul: **pálpálsa**

Kán him: intransitive verb

Sálán: **hol kaleng suri táit ákte longoi; ot keskam suri lain táit;** recalling; remembering

Tohtohpas: **I kalang Septemba, balis á Papua New Guinea a lu longoi kán bálbálsa uri pákánbung a tur kaplah alari balis á Australia mák tur masik má.** *In the month of September, the country of Papua New Guinea makes its remembrance for when it stood away (gained its independence) from the country of Australia and then stood alone.*

Arwat mai: **marmaris,**

Mákái mul: **bálsai**

bálgugus

Kán him: intransitive verb

Sálán: **longra pasi má longoi mai gasgas;** heed and follow cheerfully; cooperate readily

Worwor talas: **Bálgugus** carries the idea of being responsible to see what needs to be done and to do it. It may also imply doing with courage, but always includes the idea of doing it willingly or with cheerfulness. This applies to someone who knows how to behave well, as a child who has good manners, so is respectful and helpful.

Tohtohpas: **Kálámul a bálgugus a longra pasi worwor di parai singin mák longoi mai gasgas.** *A person who bálgugus hears and takes in the talk they are saying to him and he does/follows it with cheerfulness.*

bálmái

Mákái: **bálmam/bálmái**

bálmam / bálmái

Kán him: irregular verb

Sálán: **long sáksáknai; arangrangas on;** damage; ruin; harm

Tok Pisin: bagarapim

Worwor talas: This looks like the combination of **bál** (stomach) and **mai** (with), or possibly an idiom using **bál**. However it is not. It is a separate verb on its own.

Tohtohpas: **Ngo una kipi kak lamrut suri soso isu mai, koion una bálmái. Una lain ololoh on na káp sák.** *If you take my spear for spearing fish with it, do not damage it. Look after it well lest it get ruined.*

bálni

Mákái: balan/bálni

bálngát

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: **Bálngát a bal á kápán má pákán mul a ngoro na bal. Tan wák di lu kipi kápán sumlahin bálngát uri kásán keke. Di lu long rum mai. A lu kopkom iamuni bos. Bálngát** has white bark and its leaves also are light-coloured, almost white. Women get the bark of new **bálngát** (to make into) the sling-like handle of a **keke** (basket type). They build houses with it. It grows up in the jungle.

Mákái mul: langur bálngát

bálngátái

Kán him: transitive verb

Sálán: balantahni; ngátngát; forget; curious about; wonder about

Tohtohpas: **Kálámul imunang giur aratintin tiklik á tungu, má iakte bálngátái má á ngisán. Káp iau te hol pasi.** That man over there he and I were in school together previously, but I have forgotten his name. I don't remember it.

Tohtohpas: **Kálámul imunang iau bálngátái.**

Kápte iau lu mákái til tungu suri inak mánán on. That man over there I'm curious about him. I have not seen him previously so I would know him.

bálsa-i

Utngi mul: pálsai

Kán him: transitive verb

Sálán: recall; remind

Tohtohpas: **Iau hol pas nana er ákte mat. Iau bálsai suri kán lain tatalen a lu longoi mam iau.** I think of Mom who has died. I recall her for her good ways she did with me.

Mákái mul: abálsai, bálbálsa

bám

Kán him: alienable noun

Sálán: ngisán suk; vine type

Worwor talas: **Bám a mon i wán ngoro bin, mái sár botngin sám a pakta i diar i bin mák mon mul i ahát á hiúsán. Di lu soi kotlin ami kándi pokon, má ngo a matuk di lu lusi pasi kotlin sár ki dik lu sawi uri ani. Bám** has a fruit like a bean, but the size of a **bám** is bigger than a bean and it also has four corners. People plant the seeds in their gardens, and when it is

mature they pick it to get the seeds then they cook them to eat.

Mákái mul: suk

bámbámrus

Kán him: intransitive verb

Sálán: tungai pur; falling again and again

Worwor talas: This includes the idea of fainting from hunger, sickness, injury.

Tohtohpas: **Ái Tomi a lala sasam, má pákánbung a han uri rumán sasam nengen i kábungbung, ki ák taltaliu i mátán má ák tu lu bámbámrus má tangrai sál urami rumán sasam. Kán tu pur ngorer tangrai sál kabin kápate namnam á nengen i kábungbung.** Tomi was very sick, and when he went to the clinic earlier this morning, his eyes were going around (i.e. he was dizzy) and he was just falling down along the road up to the clinic. He was falling like that along the road because he did not eat earlier in the morning.

Mákái mul: bámrus

bámiai

Mákái: suka bámiiai

bámliin

Kán him: inalienable noun

Sálán: measurement

Worwor talas: This term can be used of such measurements as length, width, thickness, diameter.

Tohtohpas: **Tilik lala rum sang á idi a longoi ái Manuel. Bámliin kán dol a arwat mai 20 á mita má guán a arwat mai 15 á mita.** That's a really big house over there that Manuel built. The measure of its length is 20 meters and its width is 15 meters.

bámrus

Kán him: intransitive verb

Sálán: pur asodar; collapse; fall

Worwor talas: This implies some sudden change in circumstances causing a fall. A house may **bámrus** caused by age, earthquake, or wind, or a person may fall because he faints.

Tohtohpas: **Ái Tomol a mos kalar mák lápkai limán uri tuán mák bámrus uradi bim ák mat palpal.** Tomol was angry and he threw his hand at his brother and he (his brother) collapsed on the ground and fainted.

Arwat mai: musuh, pur

Mákái mul: bámbámrus

bán-ái

Kán him: transitive verb

Sálán: **arkeles**; exchange one thing for another similar thing

Worwor talas: This word is used to refer to exchanging pig for pig, contrasting with **tumái** which involves a payment of cash or shell money. It is a mortuary feasting term. Pigs do not have to be of equal size or value as long as everyone involved is satisfied.

Tohtohpas: **Kalilik, gama isi bor idi uri bánái kesi bor a isi ái Wili suri nák arkip, má káp gita te tumái kán bor.** *Guys, catch that pig over there to exchange with the pig Wili caught so it will be even, and we will not have to pay for his pig.*

Arwat mai: **kosoi**

Mákái mul: **arbán, so bánái**

bánbán

Kán him: intransitive verb

Sálán: **kápate taun**; lightweight

Tok Pisin: i no hevi

Tohtohpas: **Nabung gim han urami bos suri kip long. Tan kálámul a lala marán á long di kipi, má á iau kápate marán á long iau kipi, pasi ák bánbán á kang kipkip. Má di a lala taun á kándi kipkip á di.** *Yesterday we went to the bush to get taro. The (other) people got/ carried very much taro, but me it was not a lot I carried, so my load was light. But them their loads were very heavy.*

Arwat mai: **maráhráh**

Mákái mul: **abánbánái**

báng

Kán him: intransitive verb

Sálán: **pos tartar**; split; cracked

Worwor talas: This includes the ground opening up or cracking during an earthquake.

Tohtohpas: **Tuang, kinleh gaur tari singing a báng. Má pákánbung iau toroi dan ur on ki ák sal á dan tili kuir er a báng.** *Brother, the cup you two gave to me is cracked. And when I poured water into it the water flowed/ran out from that part/place where it is cracked.*

Arwat mai: **pos tartar**

Mákái mul: **báng i arasa**

báng i arasa

Kán him: idiom

Sálán: **a talas án mudán i kábungbung**; daybreak; dawn

Keskeskes: ‘the next day cracks open’

Arwat mai: **taránsi**

bángbángil hat

Utngi mul: **bángbángil hat**

Kán him: alienable noun

Sálán: **bail hat**; cliff; rock wall

Tohtohpas: **Tan hat inang i bail hat á Talangan a tuan sursuru, pasi tan kálámul kápдите lu láklák uramuni pátimi bángbángil hat erei.** *The rocks down at the rockface at Talangan are very thorny, resulting in people do not walk up there near that cliff/rock face.*

Mákái mul: **hat₂**

bángbángil hat

Mákái: **bángbángil hat**

bápti

Kán him: transitive verb

Sálán: **kis kári**; blocking; close to

Tohtohpas: **Lik, koion una kis bápti kámnah, una táu tilatung suri nák hushusai kámnah i bát.** *Daughter, don't sit crowding the fire, move over there so the wind will be blowing the fire.*

bára sara-i

Kán him: transitive serial verb

Sálán: spread all over; spread around

Keskeskes: ‘spread scatter’

Arwat mai: **árai₁**

Mákái mul: **bárai**

bára-i

Kán him: transitive verb

Sálán: **tam sarai; lápka sarai**; toss; spread out to dry

Tohtohpas: **Tan kálámul di sis lamas ki dik lu bárai i nas suri nák marang. Di urai uri nas kabín kápte te kuir ngo da sau lamas ái.** *The people were cutting out coconut meat then they spread it in the sun so it would become dry. They poured it out into the sun because there was no place where they could cook the coconut.*

Arwat mai: **árai₁**

Mákái mul: **bára sarai**

bárau

Kán him: intransitive verb

Sálán: **kis sara**; crowded but scattered

Worwor talas: This can refer to a crowd of people sitting in one location but without order to grouping, simply scattered and sitting as they like in various groups or not. It is also

appropriate for animals who are scattered about in a field or pasture. This term always implies that the area being described is quite filled. See **huhu** for differentiation of the words meaning ‘group’.

Tohtohpas: Ái pasta a arbin anang i nián sirsira, má matananu di tu bárau tangrai ur. Matananu er di kis suri longrai kán arbin má dik bonta noi pokon erei. The pastor preached down in the marketplace, and people were just crowding around on the grass. Those people were there to hear his preaching and they completely filled up that place.

Arwat mai: bárau sara, huhu

Mákái mul: bárau talum

bárau sara

Kán him: intransitive serial verb

Sálán: káng sara; lala marán; scattered all over and filling the place up

Tohtohpas: I pákánbung ún longra worwor si memba, lala matananu taladeng di hut. Matananu er di tu bárau sara tangrai poron ur mák lala káng á pokon. When it was the time for hearing the member’s talk, a huge crowd of people came. Those people completely filled up the grassy area and the place was very full.

Arwat mai: bárau

Mákái mul: sara₂

bárau talum

Kán him: intransitive serial verb

Sálán: crowded together

bárás

Kán him: intransitive verb

Sálán: a mon be i dan on; wet

Tohtohpas: Káp ina te sol uratung i rum kabin a bárás i kak laplap. Iau sorai ráin pasi ák báták i kak laplap. I’m not going to come into the house because my laplap is wet. I braved the rain resulting in my laplap is wet.

Arwat mai: báták

bárbár

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Bárbár kesi kubau tan kálámul di lu tárái uri longoi rum, a lala rakrakai. A mákmák ngoro gok. Bárbár is a tree people chop to make houses, it is very strong. It looks like gok.

báruruk

Kán him: intransitive verb

Sálán: sangsangar; hurry; quickly

Tohtohpas: Koion á báruruk suri long meleknaí pálpálih. Na pátum i pákánbung sang, ki giták longoi. Don’t be in a hurry to build the shelter quickly. When it’s near to the time, then we will build it.

Mákái mul: hol báruruk

bárut

Kán him: alienable noun

Sálán: beam which lays horizontally supporting the bottom of the roof

Mákái mul: kip₁

bárwa-i

Kán him: transitive verb

Sálán: kápate kip timani táit kes a parai; misunderstand; mishear

Tohtohpas: Di parai ngo na hut i máhán, mái sár á iau iau kip sáksáknai ngo kápnate hut. Worwor minái káp iau te lain longrai si di, iau tu longra bárwai sár. They said there was going to be a war, but I got it wrong that it was not going to happen. This talk I did not hear it well from them, I just misunderstood it.

bás kári

Kán him: transitive serial verb

Sálán: tur kári; bat kári; wall off; dam; cover

Keskeskes: ‘pound block’

Worwor talas: One way this can be described is nailing one thing on another to cover it or provide protection, as in preventing someone from coming in a window, or to use rocks to dam the flow of a river.

Tohtohpas: Tungu i Kubák tan kálámul di ru hat má dik bás kári salsal kán dan. Di bat kári ngorer suri ák más i dan. Previously on Monday the people collected stones and they dammed the flow of the river. They walled it off like that so the river would become shallow.

Mákái mul: básái, kalar/kári

bás kul-i

Kán him: transitive serial verb

Sálán: básmai ami iátin; throw one thing over another to cover it

Arwat mai: básmam/básmai, buskai, buswai, ilngoi, lápkai

Mákái mul: básái

bás pang

Kán him: intransitive serial verb

Sálán: **timtimla i rákrák;** mark out a boundary

Keskeskes: ‘pound/hit limit’

Worwor talas: This refers to the boundaries marked out for the different areas of a garden.

Tohtohpas: **Kunlán bung nabung iau bás pang ami kak rákrák. Iau básái kesi risán ur singin rang pupung má risán ur kaiak sang.** All day yesterday I marked out boundaries in my new garden. I threw/put a large section for my grandchildren and a section for my own.

Mákái mul: **básái**

bás tus-i

Kán him: transitive serial verb

Sálán: **láp kai hat mák tus on;** hit accurately

Keskeskes: ‘throw point’

Tohtohpas: **Kalik er ngo a lu bás, kápate lu ger on á táit ngo a básái, a lu bás tusi sang á táit mák mat.** That child when he throws, it does not go missing/wrongly to what he is throwing at, he throws/hits the thing very accurately and it dies.

Mákái mul: **básái**

bás-ái

Kán him: transitive verb

Sálán 1) **ubi;** pound; hammer; hit

Tok Pisin: sutim samting

Worwor talas: This sense describes the action of hitting something with something else while holding on to the object one is using to hit with.

Tohtohpas: **Kauh, una básái nil min iamuda i lamas má unák putai bus on uri árara.** Son, hammer this nail over there on the coconut tree and then tie a vine on it for drying (laundry).

Mákái mul: **bás kári, bás pang, básbás, básbásái**

Sálán 2) **láp kai;** throw

Worwor talas: This sense describes the action of hitting something with something else after letting go of the object one is using to hit with.

Tohtohpas: **Nabung iau mákái kesi man ki iang kipi hat má iak básái, mái sár hat kápate tusi man erei.** A tu rut i risán á hat, má man ák táu. Yesterday I saw a bird so I took a stone and threw it (to hit the bird), but the stone did not go accurately to that bird. The stone just ran/went to the side, and the bird fled.

Mákái mul: **bás kuli, bás tusi, básbásái, básbásbás, básmam/básmai**

básbás

Kán him: intransitive verb

Sálán: **lala hus mai rakrakai;** pounding (rain); heavy (rain)

Worwor talas: This word is only used to describe a heavy or pounding rain.

Tohtohpas: **Lala ráin a lu básbás mák tibin i bos dan no má kápte arwat si gim ngo gima polsai.** A big rain fell and all the rivers flooded and it was not possible for us to cross them.

Mákái mul: **básái, básbásái, ráin**

básbás-ái

Kán him: transitive verb

Sálán 1) pounding repeatedly

Worwor talas: This is performed on the bark of the breadfruit tree, usually while sitting in the river so one can keep washing away the sap, to loosen the bark for taking it off and making into a strap for a **keke** (basket type).

Tohtohpas: **Tan wák di lu básbásái bihi pasi kápán uri biring i kándi keke. Di lu long pasi kesi gengen aun bihi má dik lu adakdaki i kámnah, má namur dik lu básbásái mai is ngo mai rákán kubau pasi kápán.** The women pound breadfruit (trunks) to get the bark to make into carrying slings for their **keke** (basket type). They get a small breadfruit trunk and warm it on the fire, then they pound it with a knife or tree branch to get the bark off.

Mákái mul: **básbás**

Sálán 2) throwing

Tohtohpas: **Kalilik di ser hat uri kándi básbás man ami pokori.** The kids were searching for stones for their rock-throwing at birds up in the kunai grass.

Tohtohpas: **Kalilik, koion gama básbásái aun mimia imuda da káp mos i gam ái rung kándi.** Children, don't be throwing (things) at that pawpaw tree lest the owners become angry at you.

Mákái mul: **básái**

básbásbás

Kán him: intransitive verb

Sálán: **láp lápka hat;** throwing

Worwor talas: This is used of a game or action of children throwing stones into the ocean, causing them to skip at times, but also including just throwing to watch them sink. It is often competitive to see who can throw the farthest.

Tohtohpas: Kalilik di artohtoh i básbásbás mai hat ur tepák. Koner ngo a lápkaí hat mák han ur tepák sang, ki kalik er a sorliu di. The children are testing/competing with throwing stones a long way. That one who throws a stone and it goes very far, then that child surpasses/wins.

Mákái mul: básái

básbuntir

Kán him: intransitive verb

Sálán: bontai náng kunlán; fill the quota for dancing

Worwor talas: A proper dance contains 3-5 people per row. When there are not enough people to properly fill out each row, then the row is not dik (whole).

Tohtohpas: Kálilik, kápate dik be á kamu tan buntir i kamu mingal. Latiu gama básbuntir suri nák dik. Fellows, the rows in your dance are not filled properly. Tomorrow you should fill to the proper number so it will be complete.

Mákái mul: buntir

básmai

Mákái: básmam/básmai

básmam / básmai

Kán him: irregular verb

Sálán: lápka palai; tarwai; throw away; send to a new post

Tohtohpas: A sangin má namnam er má iak matai suri usmai. Gama básmai iamuni bos. That food is stinking and I don't want to smell it. You guys throw it off in the jungle.

Tohtohpas: Ái Misiel a rah tilí aratintin án pasta, ki dik básmai urami Mendi suri na pasta ami. Misiel finished pastors' school, then they sent him off to a new post in Mendi to be a pastor up there.

Arwat mai: ilngoi

Mákái mul: básái

básrat

Kán him: intransitive verb

Sálán: páplun kálámul a pakta má a rakrakai i on; large and strong in body

Tohtohpas: Be, wa dánih u lu ani er uk lala sut? Ák tuan básrat má botngin i iáu. Hey, what do you eat that you are so fat? Your size is very large.

Arwat mai: patrán, sues, sut

Mákái mul: rat₂

básru

Kán him: alienable noun

Sálán: kátkát aru i mátán; spear type with only two points

Mákái mul: lamrut

bát₁

Kán him: alienable noun

Sálán: muni iát; sky; heaven

Worwor talas: This is higher than armongoh (space, atmosphere) and refers to the upper sky or heaven, the realm belonging to God. When referring to God's realm or dwelling place, there seems to be no difference between bát and naul bát.

Arwat mai: armongoh

Mákái mul: lalin naul bát, naul bát, naul bát má naul bim, rohon bát

bát₂

Kán him: alienable noun

Sálán: kihkih a husai má git áslai, má te pákán a hut tiklik mai ráin; wind; storm; air

Tok Pisin: bikpela win

Worwor talas: This includes what we breathe.

Arwat mai: moroilu

Mákái mul: bátbát, kihkih, lumlum bát

bát₃

Kán him: intransitive verb

Sálán: marán; many; lots

Tohtohpas: Be kalilik, a bát sang á kamu pol er gam sari? Ngo lala marán, ki ak tekes be inak ngin on. Hey guys, are there lots of your drinking coconuts you climbed for? If there are a lot, then give one to me so I can drink it.

báták

Kán him: intransitive verb

Sálán: a mon be i dan on; wet

Tok Pisin: i wet

Arwat mai: bárás, bus₂, busbus₂, mádák

Mákái mul: bátkán

bátbát

Kán him: alienable noun

Sálán: cloud

Worwor talas: This simply means there are clouds in the sky and is appropriate for a wide range including only slightly cloudy to very cloudy.

Tohtohpas: A lala rut bul á bátbát imuni, iau hol on ngo na hut gut i teksá filik bát. Those

clouds up there are really moving now, I think perhaps a large storm will come.

Arwat mai: **kumlán mehmeh**

Mákái mul: **bát₂**

bátkas

Mákái: **mátkas**

bátkán

Kán him: modifier

Sálán: wet

Mákái mul: **báták**

bátkes

Kán him: alienable noun

Sálán: **lamrut tukesi mátán**; spear type with only one point

Mákái mul: **lamrut**

bátma páksi

Kán him: transitive serial verb

Sálán: **márásngin on**; watch

Keskeskes: 'ambush remain'

Worwor talas: This implies that one is watching while hiding or concealed, and the person being watched is not aware of being observed.

Tohtohpas: **Kálámul er a síksikip a hol on ngo kápte kesí kálámul a mákái, má kápte mák iau ngo iau bátma páksi i pákánbung er.** That man who was stealing thought that no person saw him, but he did not see me that I was watching him at that time.

Arwat mai: **márásngin pagas, pánpán suri**

Mákái mul: **bátmai, pagas/páksi**

bátma-i

Utngi mul: **bátmai**

Kán him: transitive verb

Sálán: **punpunam suri mák kodongnai táit**;

ambush; sneak up on; peek; hide to discover or see something

Tok Pisin: hait long en

Worwor talas: This is the idea of hiding to avoid being seen, like stealthily moving around a tree as someone walks by.

Tohtohpas: **Ái Sákmai a lain bátmai numán anas ngo na soi, mái sár ái Walián ák bás bul ki ák táu á tan numán isu.** Sákmai was nicely sneaking up on the school of mullet to spear them, but Walián took his turn spearing and the school of fish fled.

Arwat mai: **punam/punmai**

Mákái mul: **batam, batbatam, bátma páksi**

bátma-i

Mákái: **bátmai**

bátroh

Mákái: **bátrot**

bátrot

Utngi mul: **bátroh**

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; White-tailed Nightjar

Worwor talas: **Bátroh ngo bátrot a pakta ngoro gilás, mái sár bátroh a niár no i nihun. A lu kis i pokori mák lu longoi páhiun adi sang i bim i katbán pokori, má ák lu namnam mul tangrai bim.** The **bátroh** or **bátrot** its size is like the **gilás**, but the **bátroh**'s feathers are all black. It lives in the kunai grass and makes its nest down on the ground among the kunai, and it eats also along the ground.

bátwah

Kán him: alienable noun

Sálán: shell type

báubáu

Kán him: alienable noun

Sálán: **hutngin wán lamas kápte be te támin**;

empty coconut too young to have meat

Tok Pisin: tirip

Mákái mul: **lamas**

báungin

Kán him: inalienable noun

Sálán: **longra tusi matngan dánih**; noise; sound

Arwat mai: **irngán, kaungán**

báura pas-i

Kán him: transitive serial verb

Sálán: **wakwak pasi; árár pasi**; greet; welcome

Tohtohpas: **Ngo a tang á urtarang mák solsol hut tilamuda i bos, ki tan kálámul di lu kis iatung i bang, di lu báura pasi ngo a soura i malar. A ngoro di lu wakwak pasi ngo a soura tilamuda i bos.** When a spirit cries and arrives from the jungle, then the men who are sitting there in the men's house, they shout out to him when he appears in the village. It is like they yell to greet him when he appears from the jungle.

Mákái mul: **báurai, pasi₁**

báura-i

Kán him: transitive verb

Sálán: **wakwak ur on; árár pasi**; call out to; shout at; greet

Tok Pisin: sarapim man

Worwor talas: This may include calling out to someone to prevent him from hurting himself in a game or hush him up when he's being noisy, calling out in welcome to the **urtarang** (spirit) coming to one's men's house to 'cry', or calling out to God as a way of praising Him.

Tohtohpas: **Ái komiti a báurai tan kalilik di wakwak ami kon mák parai si di ngo koion da ororok, di worwor á tan kálámul.** *The headman yelled at the kids who were yelling out on the beach (to hush them up) and said to them that they should not be creating a disturbance, (because) the people were talking.*

Tohtohpas: **Ái Sumsum a soso tala ami kon. Má ngo tan kálámul di mákái, ki dik báurai suri koion na soso tala. Di lala wakwak ur on sang pasi ák rumrum má ák han pas.** *Sumsum was spearing herring on/from the beach. But when people saw him, then they yelled at him not to spear herring. They really yelled loudly at him resulting in he was embarrassed and he left.*

Tohtohpas: **Ainpidik a báurai sokopana i pákánbung a hut soura tilamuda i bos. A bawar ngorer suri árár pasi sokopana.** *The spirit expert called out to the sokopana (spirit type) when he appeared from the jungle. He called out like that to welcome the spirit.*

Mákái mul: **bawar, báura pasi**

be₁

Kán him: particle

Sálán: now; still; yet

Worwor talas: **Be** seems to have more of the irrealis aspect to it in contrast to **má** (now, definite) which seems more realis. There is also a temporary aspect to **be**, implying 'that's the situation for now, but it may change'. Sometimes this word can be translated as 'first' with the expectation that something different is to follow. In certain contexts, **be** and **má** seem to be synonymous.

Tohtohpas: **A hit sár má á buturkus. // A hit be á buturkus.** *There are seven more verses to go which we'll do now. // There are seven more verses to go which we'll do another time.*

Tohtohpas: **Inak siusiu má/be.** *Both = I'm going to take a bath now.*

Tohtohpas: **Kalilik, gam átik má i git uranang i bang má iau ina mur, inak arahi be i táit min iau longoi.** *Guys, you go on ahead of us now to*

the men's house and me I will follow, I need to first finish what I'm doing here.

Tohtohpas: **Kauh, koion be á luslusi á mimia erei. A tu pailán be á tan wán. Gama lu monai suri nák lu lain matuk be, ki erár má gamák lu lusi. Má koion á lu lus kohon.** *Son, don't be picking that pawpaw yet. Its fruits are still just unripe. You all should wait for it so it will be nicely mature first, then at that time you can be picking it. And/but don't be unripe-picking.*

Tohtohpas: **Má a ngorer til hirá kápte be a aksimi naul bát má naul bim, má a ngorer onin, má na ngorer ur namur mul má kápnate wat. (Iut 24-25)** *And it was like that from/since long ago when he had not yet created the heavens and the earth, and it is like that today, and it will be like that later on also and it will not finish.*

Mákái mul: **besang, káláu kápte be a kip wák, má, wák kápte be a kip káláu**

be₂

Utngi mul: **beh**

Kán him: particle

Sálán: question marker; attention getter; cultural response; True?; Really?

Tohtohpas: **Bohboh pákpákán sang iau lu han urami kon, iau lu mák iáu. Ngádáh, u lu bop iatung, be? Pasi kápte u lu bokoh alari kon?** *Every time I go out to the beach, I see you. What, do you spend the night there, eh? Resulting in you are never absent from the beach?*

Tohtohpas: **Be nana, tu roho masik una sawi? Má unák argemwai mam tekesi tin isu suri nák lu namnamin.** *Is it true, mother, only greens alone you will be cooking? You should mix them with some tinned fish so it will be tasty.*

bebeh

Kán him: alienable noun

Sálán: **bat a aririu kári táit mai dák;** temporary enclosure

Worwor talas: This describes the kind of large temporary enclosure made of coconut leaves and built to show a film, keeping out people who won't pay to get in. This term may also be used of the small shelter built to house a girl initiate during her confinement period.

Arwat mai: **mo**

bebem

Kán him: intransitive verb

Sálán: **bos ngo poron ur a lala kut**; overgrown; bushy; thick

Worwor talas: This term applies to thick or overgrown jungle or grass area that is difficult to traverse.

Tohtohpas: **Nabung gim tipri kesi bor mai pap, má bor ák táu uri poron ur a lala bebem. Tan pap kápate arwat suri da rut pátmi kabin poron ur er a lala kut má a rakrakai si di suri ser pasi bor, má ngorer kápgimte tolai á bor.** *Yesterday we chased a pig with dogs, and the pig fled into a grassy area that was very overgrown/ thick. The dogs were not able to run close to it because the grassy area was very blocked and it was difficult for them to find the pig, and so we did not capture the pig.*

Arwat mai: **boson**

bebes

Kán him: intransitive verb

Sálán: **kán tu sal á suir**; draining from a sore; pus-filled

Tohtohpas: **Kalik a mon i kán mátsim, a tu bebés á mátán mai pektol.** *A child who has conjunctivitis, his eye is filled with drainage/ pus.*

Mákái mul: **beppen, besbes**

beh

Mákái: **be₂**

beh-ei

Kán him: transitive verb

Sálán: **kihngai alari sál**; blow off course

Tohtohpas: **Nengen i kábungbung ái Towon a alsai kán takup urada Lipek. Má pákánbung a hut i tilik bát ki ák behei kán takup má kápate han nokwan má ur Lipek, ák tu han masar má á Himau.** *Yesterday morning Towon paddled his canoe out to Lipek. And when a big wind came then it pushed his canoe off course and it did not go straight to Lipek, it just went ashore at Himau.*

Arwat mai: **kihngai**

behen

Kán him: inalienable noun

Sálán: behind

Tohtohpas: **Kalilik di kis punpunam tiladi behen rum má kápáite lain longrai worwor si pasta.** *The guys were hiding behind the building and they did not hear very well the pastor's talk.*

bek

Kán him: alienable noun

Sálán: **kesá matngan man**; bat (generic term); fruit bat; flying fox

Tok Pisin: bilak bokis

Worwor talas: **Bek, ái kesá matngan man, má a ngoro na niár i kápán páplun, má nihun kápate a ngoro nihun man. A ngoro nihun kapul, má aur mul a ngoro aur kapul. Botngin a arwat mai botngin tárgau, má bábán kesi matngan sang. Kápate te nihun on á bábán, tu kápán masik sár. Má a mon i hikon on á nomnobon bábán. Má kápate a lu longoi páhiun, a lu riuriu sár i rákán kubau.**

A lu ani wán kubau ngorer i wán nat má wán talis má wán bihi má marán te wán kubau mul. Bek a tám himhimna, a lu soi tan wán kubau er a lu ani. A lu boptin i nas, má i libung a lu saliu suri ser namnam má ák lu himhimna mul. Di lu ani á bek.

The **bek**, it is a kind of bird, and its body is blackish, but its hair is not like the feathers of a bird. It is like the hair of a possum, and its face also is like the face of a possum. Its size is equal with the size of a **tárgau** (eagle), but its wings are another kind. There is no hair on its wings, only just skin. And it has hooks/ claws on the edges of its wings. And it does not make a nest, it just hangs from a tree branch. It eats fruits like **nat** fruit and **talis** nuts and breadfruit and many other fruits also. The **bek** is a gardener, it plants tree fruits that it eats. It sleeps in the daytime, and at night it goes around to search for food and it gardens also. They eat the bat.

Mákái mul: **rohon bát**, Types of bats: **bek, bek án tám kip ram, bek musmusing, toian**

bek án tám kip ram

Kán him: alienable noun

Sálán: **kesá matngan man**; bat type; Black-bellied Fruit Bat

Worwor talas: **Bek án tám kip ram a tukesá matngan no sár mai tilik bek, mái sár a kálik gengen i diar má a tám himhimna. A lu soi tan kubau ngorer i tawan má talis má bihi má páu má bu. A te tu ngas pasi kápán mák lu márngai wán ngo kotlin kubau.** The



bek án tám kip ram is exactly like the large bat, but it's the smaller of the two and it is a gardener. It sows trees like the **tawan** and **talís** and breadfruit and **páu** and betel nut. It just chews off the skin and then unintentionally sows the fruit or seed of the tree (by tossing it aside).

Mákái mul: **bek**

bek musmusing

Kán him: alienable noun

Sálán: **kesá matngan man;** bat type; Horseshoe Bat

Worwor talas: **Bek musmusing a ngorer i tilik bek, mái sár a gengen sáksák má a lu patap tangrai bail hat má bat i rum má i lalin pánglin lamas. Má te pákán a lu patap i rákán kubau mul. Bek musmusing a kip ngisán suri matngan kaungán a lu longoi ngoro a lu musing i libung. Bek minái a lu boptin mul i nas, má ák lu saliu i libung.** The **bek musmusing** is like the large bat, but it is very small and fastens itself on to a cliff/rock face or wall of a house or under coconut leaves. And sometimes it fastens on to tree branches also. The **bek musmusing** gets its name from the kind of sound it makes like a sucking/kissing sound in the night. This bat also sleeps in the daytime, and goes around at night.

Arwat mai: **toian**

Mákái mul: **bek, musing,**

bektop

Kán him: alienable noun

Sálán: amulet; magic charm

Worwor talas: This refers to protective things, especially that prevent sorcery, love magic, or injury. These are made from bones of the dead, and are held in the hand, or fingers are inserted in holes in the bone.

belbel

Mákái: **bop na belbel**

belbel káuri

Mákái: **bálbál káuri**

belbelen

Kán him: modifier

Sálán: **a nokwan kápte pungpung on;** level; flat

Tohtohpas: **Gimhat pupun gim him i pokon a nokwan má kápte te pungpung on. Má kabin a belbelen pokon sár, pasi tan táit gimhat soi a lain kopkom kuluk sang.** We grandfather and grandchildren work in a place that is straight and there are no mountains on it. And because

it is just a level/flat place, therefore the things we plant grow very well indeed.

belbelken

Utngi mul: **bálbálken**

Kán him: transitive verb taking **on**

Sálán: **lain ololoh; ololoh kuluknai;** care for; keep safe

Worwor talas: This is stronger than **ololoh**. It is a combination of **ololoh** plus **kebeptai**, and implies special care of another caused by strong feelings for that person. This is an appropriate term to use for caring for one's spouse and children, including the elements of love, compassion, mercy and remembrance. Some say this is more what an older child would do in watching over siblings while the parents are away, i.e. keep them from crying and preventing harm to them.

Tohtohpas: **Ái tata a lu lain belbelken sang i gimhat kukun suri koion á tekesi táit na long bengtai kángimhat liu. A lu lain ololoh i gimhat ngorer ák han pang onin gimá pakta.** Daddy took very special care of us brothers and sisters so that nothing would spoil our lives. He looked after us well like that going until today when we are grown.

Arwat mai: **ololoh**

Mákái mul: **abelbelken**

beleu / belwai

Kán him: irregular verb

Sálán: **kip roho;** gather greens

Worwor talas: This connotes breaking off leaves from a stem or branch.

Tohtohpas: **Ái nana a parai si Limán ngo diara monmon ái kauh má nák han urami bos nák beleu te roho uri namnam aring i rahrah.** Mommy said to Limán that she and the baby boy should stay at home and she (Mommy) would go to the bush and pick greens for a meal later in the afternoon.

belo

Kán him: alienable noun

Sálán: bell; lunchtime; midday

belwai

Mákái: **beleu/belwai**

bemlen

Kán him: inalienable noun

Sálán: **tápál;** width; breadth; tracks (of car on road)

Tohtohpas: **Tilik lala bemlen sang á kak rákrák imi iau kotoi.** It was a very wide swath for my

new garden I cleared out.

Mákái mul: **tápál, tintoh**

bene

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Bene** leaves are used for curing **gáwár** (chills, malaria).

bengbeng

Kán him: intransitive verb

Sálán: **kis kalbán;** unsettled

Worwor talas: This word from the Lak language down coast from Sursurunga is in common usage in the Sursurunga language, and it refers to doing the unexpected or not following the expected patterns of behaviour. This may refer to one who travels around for no good reason, not remaining in his own village and looking after his own things.

Tohtohpas: **Ái Lula kápate lu kis tumran i tekesá mátán rum, kán tu bengbeng sang ngorer tangrai mátán rum.** *Lula does not remain settled at one house, he wanders around living like that among several houses.*

Mákái mul: **abengnai**

benget

Kán him: intransitive verb

Sálán: **sáksák;** illegally; incorrectly; astray

Tohtohpas: **Ái koner káp kán te kuir ngo na kis ái, pasi ák han kis benget i kuir bim si Eliap.** *A kis on ngoro káián sang, mái sár kápate ngo káián. That one did not have any ground to live on, so he went and lived illegally on the plot of ground belonging to Eliap. He lives on it like it was his own, but it was not his.*

Mákái mul: **bengtai, him benget mai**

bengta-i

Kán him: transitive verb

Sálán: incorrectly

Worwor talas: This word only appears as the final member of a serial verb construction.

Mákái mul: **benget, lam bengtai, long bengtai, para bengtai, tok bengtai**

bepsen

Kán him: modifier

Sálán: **táit a pekes sara mák mon á suir;** spoiled

Worwor talas: This term is used of food that is too soft to eat, spoiled. It also is used of the drainage from a sore that is very soft and often

stinks.

Tohtohpas: **Tan kálámul di tu lápka sarai má á tan bepsen hun imunang.** *A lala pekes pasi kápdite ani.* *People just throw out the spoiled bananas over there. They are very soft so they do not eat them.*

Mákái mul: **bebes, besbes**

ber

Kán him: alienable noun

Sálán: leaf; coconut leaf mat

Tok Pisin: kubin

Worwor talas: This refers to a dry coconut leaf. It is said to be old talk and/or Bush dialect when referring to a mat.

Mákái mul: **kim**

berengnai

Mákái: **tok berengnai**

beres

Mákái: **ran beres**

beret

Kán him: alienable noun

Sálán: bread

bes

Kán him: intransitive verb

Sálán: **kuluk mai; lala marán taladeng; káng mai;** full; provided for; blessed; invested in; profited

Worwor talas: This verb often occurs followed by **mai** (with).

Tohtohpas: **Kán long namnam ái Orim a tu bes sang! Má kápate arwat si gim ngo gima arahi!** *Orim's feast was huge! And it was not possible for us to finish it!*

Tohtohpas: **Imi kak pokon a lala marán sang á kak balbal. Má pákánbung ngo ina ililur, ki ina bes mai sang á kak balbal.** *Up in my garden I have a large amount of root vegetables. And when I harvest them, then they will provide well for me.*

Arwat mai: **tabir**

besang

Kán him: particle

Sálán: **káp be; koion be;** yet; still; first; now

Worwor talas: This is most likely the combination of **be** (now, yet, still) and **sang** (intensifier). It connotes a contrast in time, something to occur later rather than now or vice versa. When in combination with **kápte** (not), then it typically refers to something which has not yet occurred.

Tohtohpas: Má gam no marán á kamu tara lala bolok imuni tangra bos gamáte huli, má kápte te táit a tur on besang. And all of you you have many parcels of lands up in the bush you have bought, but nothing is standing (planted) there yet.

Tohtohpas: Ái pasta a parai singing ngo ina arbin er i Sade. Máí sár iak parai singin ngo káp be á iau ina arbin. Gama páksia iau besang inak haunges. The pastor said to me that I would preach on Sunday. However I said to him that not now me I should preach. You should leave me (alone) now I will rest (take a break from those responsibilities).

Tohtohpas: Long namnam er di parai ngo gita longoi, gita mánán muswan i pákánbung besang. Má ngo gitáte mánán tumran i pákánbung, ki erár má giták longoi á long namnam erei. That meal they say that we should do, we should know truly the time first. And when we have known-settled the time, then at that time then we can do that meal.

Mákái mul: be₁, sang₁

besbes

Kán him: intransitive verb

Sálán: káng mai pektol; pim; pus-filled

Worwor talas: This is often the result of mátsim (conjunctivitis) where the eyes become filled with drainage or pus.

Tohtohpas: Kálámul ngo a sák mai mátsim, ki mátán a tuan lu besbes. Mátán a káng mai pektol má káp sang na mákmák. A person when he is sick with conjunctivitis, then his eyes are very filled with pus/drainage. His eyes are full with drainage and he will not see.

Mákái mul: bebes, bepsen

beseng

Kán him: intransitive verb

Sálán 1) ák pekes mákte sák má mák sangin; decompose; rotten

Worwor talas: This term is used of rotten fruit as well as the decomposition of bodies. For differentiation of terms meaning 'rotten, decayed', see morot.

Arwat mai: morot

Sálán 2) pekes sara; very soft

Worwor talas: When used of food that has been cooked very well done, this word simply means soft or well cooked.

Tohtohpas: Kalilik, ngo gama iohoi bor er, koion

na kis ák dol i ioh, na káp beseng sara keleh. Guys, when you mumu that pig, do not let it sit (cook) for a long time lest it become too soft.

Arwat mai: pekes

bet

Kán him: alienable noun

Sálán 1) worm type; Palolo (worm)

Worwor talas: There is an annual swarming of these worms in the reef waters at night where they are caught, then mumued and eaten. Because they come on a regular basis, the passing of the year was marked by their arrival, hence the same word for this worm and for 'year'.

Mákái mul: kanih, siri,

Sálán 2) year

Mákái mul: kámkámsa bet, táptápsa bet

betbet

Utngi mul: bitbit

Kán him: alienable noun

Sálán: pore clogged up; wart; mole

Worwor talas: This refers to a clogged pore causing raising up of the skin, similiar to a boil but it does not break open. It may occur inside the body also, as in the nostrils.

beten

Kán him: inalienable noun

Sálán: kesi kunlán balsán bat i rum; side of a house; wall

Worwor talas: This term refers to the wall on the side of a house.

Tohtohpas: Tan kálámul di tu bat pasi kesi balsán sár á bang kabin a sáhár má i got ur on á kesi beten. The men walled up only one side of the men's house because the bamboo was needy/insufficient for one (the other) side.

betun

Kán him: inalienable noun

Sálán: pákánbung a lu tapam hut on; period of time; season; cycle; time

Worwor talas: This refers to a period of time measured in years rather than kálgun which implies a shorter period. It is used for such things as election cycles and the census.

Tohtohpas: Betun ililwa sur rung da tur sur git i rumán hat, a lu hut namurwai alim á bet. Ngorer i betun rumán hat onin git ilwa pas di i bet 2007, má namur mul i 2012. The season/cycle of choosing/electing for those who stand for us in the stone house (Parliament), it goes

following five years. Therefore in today's cycle for Parliament we choose/elect them in the year 2007, and later again in 2012.

Arwat mai: **bungun, kálgun**

beu

Kán him: alienable noun

Sálán: **kesá matngan**

isu; fish type; shark (generic term); Nurse Shark; Tiger Shark; Grey Shark

Tok Pisin: sak

Worwor talas: **A marán á matngan beu di kis ida i lámán. Páplun a kálik mirmirik má a bal á bál. Má kápán a ngoro a mon i kon on, ngo una top on ki a karkar á páplun . A lu ubi tan gengen isu ur áián má te pákán a lu arat kálámul. Má ngo tara isu di wirwir mai nián lamrut i páplun i di mák usmai á beu, ki na up pasi nák ani. Di utung pasi atul sár á matngan beu: beu, beu kut, kolapminong.** There are many kinds of shark that live out in the deep (water). Its color is brown and its stomach is white. And its skin is like it has sand on it, when you take hold of it then its body is rough. It kills small fish for its food and sometimes it bites people. And when large fish are lethargic with a wound of a spear in their body and then the shark smells it, then he will hit-get it and then he will eat it. They name only three different kinds of sharks: **beu, beu kut, kolapminong.**

Mákái mul: **beu kut, kolapminong, nitán beu**

beu kut

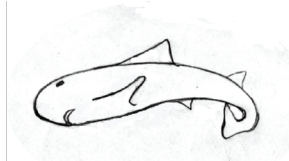
Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; shark type

Keskeskes: 'blind shark'

Worwor talas: **Beu kut a lu kis i mátán suan má a lu bop i lalin tan batu. Matngan beu minái di lu parai ngo a rau, pasi dik lu utngi ngo beu kut. A lu ani tan gengen isu. Páplun a kálik bal má a ngoro a mon mul i kon on á páplun.** The **beu kut** lives at the entrance to sandy areas and sleeps under **batu** coral. This kind of shark they say is blind, resulting in them calling it **beu kut** (blind shark). It eats small fish. Its colour is off white and it is like it has also sand on its skin.

Mákái mul: **beu**



beuna-i

Kán him: transitive verb

Sálán: **kipi i lalin bewen**; carry under the arm

Tohtohpas: **Bosbos pákán no sang ái Tinlusi a lu balbal beunai á kán rat. Kápate lu top on ngo kasai, a te tu beuna páksi sang i lalin bewen.** All the time Tinlusi carries her basket under her arm. She does not hold it in her hand or carry it on her arm, she only just leaves it under her arm.

bia₁

Kán him: transitive verb taking on

Sálán: **kápte támin; kápte wán**; nothing; for no reason; without permission; free

Tok Pisin: samting nating

Worwor talas: This term is used in many combinations to indicate notions like doing nothing, saying nothing of importance, walking around aimlessly, crying for no reason. This term is also used to indicate 'free' and 'freely', as in giving freely without expecting remuneration or a return favor or gift.

Tohtohpas: **Táit iau parai si gam iau tu arbin bia mai, má á iau sang káp iau te talas ur on.**

What I am saying to you I'm just passing on a message (without personal knowledge of the meaning), and myself I am not clear about it.

Tohtohpas: **Kálámul er a tu kis bia main i kángit malar, má kápte him án limán ngo na longoi suri giták mákái.** That man is just living free here in our village, and there is no work of his hands he will do so we can see it (he's not helping out or doing anything useful).

Tohtohpas: **Koion gita hol pasi á tan táit er di parai, tan tu táit bia sár erei. Kápnate long bengta git.** Let us not think of those things they said, they're just nothing things (unimportant). It will not ruin us.

Tohtohpas: **Ái memba til Námátánai a kipi tan kápán kapa mák tar bia on ur singin matananu uri tangan di. Tan kápán kapa minái kápdate huli, di tu kip bia on singin.** The member from Namatanai got roofing iron and gave it for free to the people to help them. These roofing iron pieces they did not buy, they just got them free from him.

Mákái mul: **holhol bia, kip bia, mat bia, natun kálámul (bia), pokon bia, tu táit bia**

bia₂

Kán him: alienable noun

Sálán: sago

Worwor talas: This is an old word.

biar

Kán him: alienable noun

Sálán: cape; headdress; neck decoration

Worwor talas: For differentiation of headdresses and their parts, see **kangal**.

Arwat mai: **balaparip, bangbang₂, bungbung, kamrogos, kangal**

biárbiár

Kán him: alienable noun

Sálán: grass type

Worwor talas: **Biárbiár táit a lu kopkom i katbán dan sal. A tu doldolon á sukán má pákán mul.** The **biárbiár** is a thing that grows in the middle of a flowing river. Its vines are long and also its leaves are slender and long.

Mákái mul: **ur₂**

bibialol

Kán him: intransitive verb

Sálán: **homhom bia;** idle; wandering; purposeless

Tohtohpas: **Ái rung imunang kápdi te lu long te táit ami bos, kándi talar sár á bibialol tangrai malar.** Those people down there do not do anything up in the bush, their only job is to wander around the village.

Arwat mai: **kis kalbán**

bibing

Kán him: intransitive verb

Sálán: commit suicide; kill oneself

Tok Pisin: hangamap

Mákái mul: **bingi**

bih

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; calophyllum

Tok Pisin: kalapulim; kalopilum

Worwor talas: **Bih aun kubau a lu kopkom i lol malar má tangrai kon. Kubau min a rakrakai án kubau, mái sár ngo kápte di lu long rum mai. Wán á kubau minái a gengen má a kiskis. Tan bek di lu lala nem on suri ngasi kápán wán. Kubau minái a lu tara aun.** The **bih** is a tree that grows in the middle of the village and along the beach. This tree is a hardwood tree, however they don't make buildings with it. The fruit of this tree is small and round/spherical. The fruit bats like to chew on the skin of its fruit a lot. This tree is large.

Mákái mul: **iwak**

bihi

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; breadfruit

Tok Pisin: kapiaka

Worwor talas: **Bihi kesi aun kubau di lu ani wán.**

Ngo da ani kes sár á wán ki da mas sang on, má a lain namnam. A mon á kálgun á kán hu, a lu hu i kesá pákán i keskeskesá bet. Pákán di lu bah sár mai ngo di lu kotoi uri map. Kápán sumlahin bihi di lu longoi uri biring i keke. Til hirá di lu parai ngo kápán bihi di lu básái uri biring má dik lu longoi uri sulu. Matngan sulu minái, di lu utngi ngo malo.

Bihi is a tree whose fruit they eat. If they will eat just one of its fruits, then they will be full indeed, and it is good food. It has a season for its fruit bearing, it bears fruit one time in each year. The leaves they cover a mumu with or they cut them to use as a plate. The bark of its young growth they make into a sling for the **keke** basket. Since long ago they say that they beat the bark of the **bihi** into cloth and they made it into laplaps. This kind of laplap they call **malo**.



wán bihi

Mákái mul: **kusim, pákán bihi**

bik

Kán him: intransitive verb

Sálán: leaning; tilting; sloping

Tok Pisin: i stap sait

Tohtohpas: **Tan kálámul di kis sár i kesi balsán mon, pasi ák bik uri balis er di kis ái mák ura pala di uri lohtas má ding kong.** The men sat only on one side of the canoe, resulting in it leaned over on that side where they were sitting and dumped them into the ocean and they drowned.

Mákái mul: **abiki, bikbikbik**

bikbik

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; blenny

Worwor talas: **Bikbik gengen isu sár**

má a toltolom á páplun. Te a niár, má te a kálik mirmirik, má te a tiptiptip mai a bal.



Gengen isu minái a lu kis tangrai lulawar. Di lu tolai ngo ubi uri wonwon. Má kápte di lu ani. Kápte te ilkán, a tu dalian á páplun. Má namnam án kong á isu minái. The **bikbik** is just a small fish and it has many colors. Some are black, and some are brown, and some are spotted with white. This small fish lives along the reef. They catch or kill it for fishing. But they don't eat it. There are no scales, its skin is merely smooth. And this fish is the food of the **kong** (egret).

bikbikbik

Kán him: intransitive verb

Sálán: **tungai malmaliu**; wallowing; rolling

Worwor talas: This is used of a canoe in high waves, thus leaning and tilting to and fro. It may also be used of a canoe that's prone to wallow regardless of the weather.

Tohtohpas: **Kán mon ái Tamas a lu bikbikbik má kápte lu kis nokwan, pasi tan kálámul kápdiite lu nem ngo da han on.** Tamas's canoe wallows and does not sit straight, resulting in people do not want to travel in it.

Arwat mai: **biluk biluk**

Mákái mul: **bik**

bikná akulukna-i

Kán him: transitive serial verb

Sálán: **diklo timani**; set straight; level; situate well

Keskeskes: 'situate well'

Worwor talas: This term implies actions like putting pillows around a sleeping child to prevent him from falling off the bed.

Tohtohpas: **Kauh, una bikná akuluknai á takup erei suri inang kápti sámán. Ngo kápte gita diklo timani, ki kápnate kis nokwan, má ngorer kápnate nokwan á sámán takup gitara kápti.** Son, hold straight that canoe so that I can tie the outrigger. If we do not support it correctly, then it will not sit/be straight, and therefore the canoe outrigger will not be straight/correct when we tie it.

Mákái mul: **bikná**

bikná-i

Kán him: transitive verb

Sálán: **arakrakai on**; situate; level; prop

Worwor talas: This word describes situating something to protect another thing, as using a pole or length of bamboo to prop up a house to prevent it falling down, or to level something to

keep it from falling or rolling.

Tohtohpas: **Kak rum a suau, pasi iak bikná** mai got imuda suri koion na musuh uradi bim.

My house is leaning, so I propped it up with bamboo over there so it would not collapse on the ground.

Arwat mai: **dikloi, dukul/dukli, tutri**

Mákái mul: **bikná akuluknai**

bikni

Kán him: transitive verb

Sálán: **arakrakai on**; support

Arwat mai: **dukul/dukli**

bil pas-i

Kán him: transitive serial verb

Sálán: **long pasi mai kátngán limán tili polgon**;

take with one's fingers; pickpocket

Keskeskes: 'insert get'

Tohtohpas: **A kosar á limang suri long pasi á pensil erei i polgon kudel. Una tu bil pasi mai kátngán limam.** My hand is blocked (too large) to get that pencil (that fell) in the crab hole.

You should take it out with your fingers.

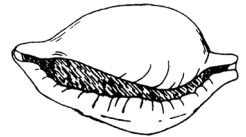
Mákái mul: **bili, pasi**

biláng

Kán him: alienable noun

Sálán: shell type; cowrie

Worwor talas: This is the generic term for cowrie shells.

**bilbiling**

Kán him: intransitive verb

Sálán: **kápte artangan**; **maris**; deprived of help; needy

Tohtohpas: **Ái Marburus a lala sasam má di kipi uri rumán sasam. Pákánbung a kis ami rumán sasam, kápte kálámul di kis mai suri etwani, a kis án bilbiling sang á imi.** Marburus was very sick and they took her to the clinic. While she was at the clinic, no one stayed with her to care for her, she was without help there.

Arwat mai: **sáhár**

Mákái mul: **abilbilingnai, arabilbiling, bilbiling án liu**

bilbiling án liu

Kán him: alienable noun

Sálán: misfortune

bilbilsa

Sálán: **pokpoklah worwor**; fabricate

Tohtohpas: **Ái Martam a lu bal bilbilsa worwor**

sang pasi dik nagogon on suri a bit uri tuán lik ngo a siksikip. Martam repeatedly fabricates things to say resulting in they courted her for lying about her sister (and saying) that she stole.

bili

Kán him: transitive verb

Sálán: **solai kátngán limán i polgon;** insert one's finger

Worwor talas: This is typically used of scooping or fingering something out of a container.

Tohtohpas: *Kápte táit a arwat suri tok pasi á bata erei i polgon botol. Una tu bili mai kátngán limam suri unak eka pasi tilamuni.* There is nothing suitable for dipping/scooping out that (peanut) butter inside the bottle. You should just remove it with your finger so you can scoop it out from in there.

Mákái mul: **bil pasi**

bilik

Kán him: intransitive verb

Sálán: **longoi kándi talar sang;** doing whatever pigs do

Worwor talas: This is a nebulous term indicating 'whatever it is that pigs do', i.e. sleeping, wandering around, snuffling along the ground with their snouts, wallowing in mud puddles.

Tohtohpas: *Ngo tan bor dikte namnam no, kápdi te lu han ur tepák suri bilik. Di lu han longoi kándi talar sang tangrai risán malar sár.* When the pigs have finished eating, they do not go far to do whatever they're going to do. They go do their job/living just outside the village.

bilingna-i

Mákái: **abilbilingnai, ot bilingnai**

bilolo

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: A **bilolo** is sung at a house opening, each sex having its own **bilolo**, men sing for men and women sing for women; there is dancing.

Mákái mul: **gárán**

bilsai

Kán him: transitive verb

Sálán: **longoi;** working on; doing

Tohtohpas: *Iau lu hanhan uri pakta imunang mák lu tokoi kán wilwil, ki iak gátnai ngo, "Be, wa dánih á kam tu bilsai á erei?"* I went over to that big man who was poking at/

working on his bicycle, and I asked him, "Hey, what are you doing there?"

Arwat mai: **longoi**

bilu

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: **Aru on á bilu. Kesá bilu di utngi mai bilu án man. Bilu minái a te tu kopkom tangrai bos. Tan man di lu lala nem suri ani wán ngo ákte pim. Má tan kálámul di lu kipi pákán kopkobon uri roho. Má kesá bilu di lu soi i malar uri roho. Koner di lu soi, a toltolom on mul á matngan má a mon sang i ngis di. Kes di utngi ngo dongdong, má kes di utngi mai aulangur, má kes di utngi mai les. Bilu minái pákán a ngoro pelet, má di lu sok namnam ur on ngo kápte te pelet.** There are two **bilu**. One **bilu** they call **bilu án man** (bird's **bilu**). This **bilu** grows among the jungle. The birds like very much to eat its fruit when it is ripe. And people take the leaves of its new shoots for edible greens. And one/another **bilu** they plant in the village for edible greens. That one they plant, there are different kinds of it also and they have names. One they call **dongdong**, and one they call **aulangur**, and one they call **les**. This **bilu** its leaves are like plates, and they serve food on them if there aren't any plates.

Mákái mul: **roho**

bilu án man

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: This type of **bilu** grows wild in the jungle.

Mákái mul: **roho**

biluk

Kán him: intransitive verb

Sálán: **kán tu malmaliu;** move

Worwor talas: Appropriate for someone just moving in general and also for an unborn child moving in his mother's womb. For differentiation of terms meaning 'move' and 'shake' see **malmaliu**.

Tohtohpas: *Kalik, han be unák mák kauh imunang a boptin. Iau hol on ngo ákte pán má gut kabin iau mákái a biluk.* Child, go and see/check on the baby over there who was sleeping. I think that he has probably awakened because I see him moving around.

Arwat mai: **malmaliu**
Mákái mul: **biluk biluk**

biluk biluk

Kán him: intransitive verb

Sálán: **tungai malmaliu**; moving a lot; tossed around; unsteady

Worwor talas: This term is used when one is tossed around on a boat. It includes the ideas of being thrown back and forth, side to side, front to back. For differentiation of terms meaning 'move' and 'shake' see **malmaliu**.

Tohtohpas: *Tan wák di lu ubi rang nat di ngo di biluk biluk i pákánbung di lu ruru hut i lul di. Di lu ubi kalilik kabin kápte di lu kis pau, kándi tungai malmaliu sang. The women hit their children when they keep moving around while they are searching for lice on their heads. They hit the children because they do not sit quietly/patiently, they're just moving around constantly.*

Arwat mai: **bikbikbik, malmaliu**
Mákái mul: **biluk**

bilwak

Kán him: transitive verb taking on

Sálán: scoop; gouge

Tohtohpas: *Ái kono imudi er áng kut i kesá mátán, wa tungu a him ami kán pokon mák bilwak palai kodil mátán i rákán got. That one over there whose one eye is blind, previously he was working up in his garden and a bamboo branch gouged out his eyeball (accidentally).*

Tohtohpas: *Ái kono imudi er áng kut i kesá mátán, wa tungu a him ami kán pokon mák tasi mátán i rákán kábau ák so bilwak i kodil mátán, pasi ák rau má kápate mákmák kuluk má. That one over there whose one eye is blind, previously he was working up in his garden and a tree branch hit his eye causing his eyeball to come out (but not disconnect), resulting in he is blind and does not see well.*

bim

Kán him: alienable noun

Sálán: ground; earth; land

Tok Pisin: graun

Mákái mul: **bimán, bimán rum, bimun, káukáu bim, murwán bim, naul bim, pálkibán bim**

bimán

Kán him: inalienable noun

Sálán: plot of ground used for some purpose

Mákái mul: **bim, bimán rum**

bimán rum

Kán him: alienable noun

Sálán: city; town

Keskeskes: 'plot of ground for houses'

Arwat mai: **malar**

Mákái mul: **bim**

bimlái

Kán him: transitive verb

Sálán: remove coconut meat with one's fingernail

bimun

Kán him: inalienable noun

Sálán: **kuir di tahni kálámul on**; grave; burial place

Tohtohpas: *Ái Tuki a bokoh mák mat ái kákán.*

I pákánbung sár a han ur main i malar, ki ák tu sukai má i ioiohun ái kákán. Kápte má a mákái á aur ái kákán, a tu mákái sár má i bimun ái kákán. Tuki was absent/away and/when his father died. When he came to here in the village, then he stepped on (visited) then the burial site of his father. He did not see his father's face, he only saw his father's gravesite.

Arwat mai: **ioiohun, tarang án minat, tárgun minat**

Mákái mul: **bim**

bin

Kán him: intransitive verb

Sálán: shout; cry out

Worwor talas: This verb contrasts with **wakwak** (shouting noise rather than words). **Bin** implies one is shouting or crying out in words.

Arwat mai: **bawar, kilkil, perek**

Mákái mul: **arbin, bin mai, bin pasi, tang bin**

bin mai

Kán him: transitive serial verb

Sálán: call out to

Keskeskes: 'call with'

Tohtohpas: *Iau lu hanhan uri Kiaplo anang i kán pokon ki iak bin mai ngo "Nas má, tuang." Mái sár ái kápate bin mam iau. I went along to Kiaplo down in his garden and I called out to him, "Good day, my brother." However he did not call out to me.*

Arwat mai: **bin pasi**

Mákái mul: **mam/mai**

bin pas-i

Kán him: transitive serial verb

Sálán: call out to

Keskeskes: 'call get'

Worwor talas: This is the idea of shouting or

calling out to another to get them to come to you.

Arwat mai: **bin mai**

Mákái mul: **pasi**₁

binbin

Kán him: alienable noun

Sálán: shell type

Worwor talas: This is a small cone-shaped shell from the river.

bing

Mákái: **bingang**

bingam

Mákái: **bingang**

bingang

Kán him: inalienable noun

Kaiam: **bingam**

Káián: **bingán**

Kángit: **bing git**

Sálán: my nose mucus

Tok Pisin: nus kus bilong mi

bingán

Mákái: **bingang**

bingáu

Kán him: intransitive verb

Sálán: **dordor mák bulbulut**; sticky; slimy

Tohtohpas: *A tu gengen be á bor minái. Ngo da iohoi ki na tu bingáu á pinsán ngoro táit a dordor mák mon i bultán, má kápnate kuluk suri ani. This pig is still just little. If they mumu it then its meat will be just sticky/slimy like something slippery that has sap on it, and it will not be good for eating.*

Mákái mul: **bingbingáu, bingwán**

bingbingáu

Kán him: intransitive verb

Sálán: slimy

Worwor talas: This refers to the residue from yams, sweet potatoes, or greens. It also includes **ololás** (coconut cream) and food that has sat overnight and become slimy.

Tohtohpas: *Ngo inbul di sihi má dik gorsai, ki a mon á bingwán er. A tu bingbingáu á doron má ák ngoro bulut main i limang. When they peel yams and then wash them, then there is a slime. Its slipperiness is slimy and it is like sap/glue here on my hand.*

Mákái mul: **bingáu, bingwán**

bingbingpul

Kán him: alienable noun

Sálán: feast pig

Worwor talas: This term refers to the pigs brought by opposite moiety relatives of a newly-dead father for the mourners to eat around the funeral time at the **tahtahun** (burying) feast. The pigs are given as compensation to the deceased's clan for the energy expended by the deceased in raising and providing for his children which are members of the opposite moiety.

Mákái mul: **bor**₁

bing-i

Kán him: transitive verb

Sálán: kill; suffocate

Tok Pisin: kilim

Worwor talas: This verb is usually preceded by another verb to indicate the manner of killing. The verb **bingi** appearing by itself defaults in meaning to 'suffocate'.

Arwat mai: **dung kusi liu**

Mákái mul: **bibing, dut bingi, sá bingi, up bing sarai, up bingi**

bingwán

Kán him: inalienable noun

Sálán: **suir táit a bulbulut**; slime; stickiness

Worwor talas: This term is appropriate for greens, beans, **ololás** (coconut cream), yams and fish. It implies slime and threadiness but not thickened to the degree of **taián** (thick broth). Passion fruit also has **bingwán**.

Tohtohpas: *Gengen bor ngo di lu iohoi, ki pinsán má tigán a tu mon be i biroron. Di lu parai suri ngo a tu mon be i bingwán á pinsán gengen bor. A small pig when they mumu it, then its meat and its fat still have sliminess. They say about it that the meat of a small pig still has slime.*

Arwat mai: **biroron**

Mákái mul: **bingáu, bingbingáu**

bir

Kán him: intransitive verb

Sálán: **arwat suri ani**; ripe; succulent

Worwor talas: This word is apparently only used with **tawan** (tree with edible fruit) and with fish that are heavy with eggs and therefore especially succulent.

Tohtohpas: *Kalilik, koion gama gulgulmi be á tawan erei, ká pate matuk kuluk be. Gama monai ngo na bir ki gamak gulmi. Kids, don't be throwing things now (to knock down*

the fruit) at that **tawan** tree, it is not yet fully mature. You should wait until it's ripe, then you can throw things at it (to get the fruit).

Arwat mai: **matuk, pim**

birbir

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Birbir lala aun kubau tili kon má kápate rakrakai. Wán a aririu má a mon i kotlin a niár ami polgon. Wán tan bek di lu ani.** The **birbir** is a large tree from the beach and it is not hard/strong. Its fruit is round and has black seeds inside it. Its fruit the fruit bats eat.

biring

Kán him: alienable noun

Sálán: **laplap di lu káhái kalik mai; kápán bihi di lu alaplap i keke mai**; sling; bark cloth

Worwor talas: This is an old word referring to a sling for carrying a baby. It is also used of the bark sling which covers the lower part of the **keke** basket and then stretches up to become its long carrying handle. It has been used also to simply mean 'laplap'.

Arwat mai: **kináh**



biroron

Kán him: inalienable noun

Sálán: **suir táit a bulbulut**; slime; stickiness

Arwat mai: **bingwán**

bisos

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; wrasse

Worwor talas: **Bisos a lu kis tangrai lulawar má ada i lámán er a mon ái á gargar. Páplun a toltolom on. Te a mákráu mák sirsirsir mai a mirik, má te a mirik mák sirsirsir mai a mákráu. Má te a niár mák palkus mai a bal. Isu minái a lu kis i lulawar tangrai mátán suan. Ngo tilik isu a lu tipri, ki a lu kaskas tahun i kon suri tilik isu kápnate mákái. Má a tu dordor á páplun. A lu namnam tangrai lulawar. Isu minái a kálik gengen sár má di lu ani.** The **bisos** lives along the reef and out in deep water where there is **gargar** coral. Its colour is varied. Some are blue and striped horizontally with red, and some are red striped horizontally with blue. And some are black and

striped vertically with white. This fish lives on the reef along the opening to sandy areas. When a big fish chases it, then it digs-buries itself in sand so that the big fish will not see it. Its skin is slippery. It eats along the reef. This fish is just a bit small but they eat it.

bit

Kán him: intransitive verb

Sálán: **angagur**; lie; fib

Tok Pisin: **giaman**

Worwor talas: This seems to be the least serious of the 'lying' verbs, although it can be used to mean 'accuse falsely', as in the example below. See **angagur** for differentiation.

Tohtohpas: **Tan kálámul di parai ngo ái koko a ubi bor si pasta. Mái sár pákánbung di nagogon on, ki dik ser pasi ngo tan kálámul di bit ur on. Kápate támin á táit di parai.** The people said that Uncle hit/killed the pastor's pig. However when they courted him, then they found that the people were lying about him. What they said was not true.

Arwat mai: **angagur**

Mákái mul: **bit kalar, bit kári, bitbit sara**

bit kalar

Kán him: intransitive serial verb

Sálán: **kis pau má kápate para aposoi**; silent because one is ashamed or has been caught

Keskeskes: 'tell block'

Worwor talas: This describes a person who is correctly accused of wrongdoing, but instead of speaking, simply sits wordlessly, possibly in shame.

Tohtohpas: **Pákánbung ngo di gátmai ái Kiapbus suri bu er a sipki, ki ák tu lu bit kalar má, má kápate para aposoi táit a longoi.** When they asked Kiapbus about that betel nut he stole, then he just said nothing, and he did not confess what he did.

Mákái mul: **bitái, kalar/kári**

bit kamáh

Kán him: intransitive serial verb

Sálán: **kápate talas á worwor kán kálámul**; speech impediment

Worwor talas: This can be a genetic trait or a result of illness.

Tohtohpas: **Wák imuda a sasam ákte su má á kermen, pasi ák tu lu bit kamáh má ngo a parai táit.** That woman who is sick, her tongue has curled back, resulting in she just speaks

with an impediment when she tries to say something.

Arwat mai: **mámámá**

Mákái mul: **bitái**

bit kári

Kán him: transitive serial verb

Sálán: **angagur kári**; deny by lying

Keskeskes: ‘lie block’

Worwor talas: This connotes lying to verbally defend oneself against a wrongdoing one is accused of.

Tohtohpas: **Pákánbung ngo di gátnai ái Kiapbus suri bu er a sipki, ki ák bit kári ngo tan lite di sipki má dik támri sár mai kesá wán bu.** *When they asked Kiapbus about that betel nut he stole, then he lied/denied it saying that others stole it and they just gave him a betel nut.*

Mákái mul: **kalar/kári**

bit pul-ái

Kán him: transitive serial verb

Sálán: **parai uri kálámul suri táit kápate long**

artálár pasi; speak angrily; blaspheme; disrespect; condemn

Keskeskes: ‘tell insult’

Worwor talas: **Bit pulái** is appropriate in the following contexts: verbally scold someone for doing wrong, remind someone angrily of an unfulfilled obligation, attribute a sin as being from God, or attribute God as having ordered a man to sin. This causes embarrassment to the hearers.

Tohtohpas: **Kono imudi er taba kán ngákngák. Tungu dik bit pulái suri kápate mur i tan kalilik suri him ami aratintin mák lala rumrum má si di.** *That one there is full of rebellion. Previously they insulted him because he did not go with the guys to work at the school and he was very embarrassed because of them.*

Arwat mai: **arumrumái, ot bilingnai**

Mákái mul: **bitái**

bit rangan

Kán him: intransitive serial verb

Sálán: **lala dásái; perek mai rakrakai**; speak harshly

Tohtohpas: **Nengen i kábungbung gim gátna pasi kálámul er a sol bia uri rum káán tám aratintin mak lala bit rangan uri gim má parai ngo ái kápate sol uri rum.** *Earlier this morning we questioned that man who entered*

uninvited into the house of the teacher and he spoke harshly to us and said that he did not enter into the house.

Arwat mai: **bit rangan**

Mákái mul: **bitái**

bit rangan

Kán him: intransitive serial verb

Sálán: **lala dásái; perek mai rakrakai**; speak harshly

Tohtohpas: **Tátáil án malar a lala dásái matanano suri kápdite long artálár i him erei a parai si di ngo da longoi. A bit rangan uri di ngorer kabin marán pákán sang di lu longoi ngorer.** *The village leader scolded the people about not accomplishing that work he said to them to do. He spoke harshly to them like that because very many times they did like that.*

Arwat mai: **bit rangan**

Mákái mul: **bitái**

bit ret

Kán him: intransitive serial verb

Sálán: tease; joke

Keskeskes: ‘tell tease’

Worwor talas: This is used when jokingly asking someone to buy something for them, but with no real intention of it happening.

Tohtohpas: **Iau parai si koko ngo na hul kak tekesi wilwil, má káp iau te para muswan on. Iau tu bit ret sár singin. Mái sár iau sodar ngo i pákánbung a han ur Kokopo ki ák huli sang i kang kesi wilwil.** *I said to Uncle that he should buy me a bicycle, but I was not saying it for real. I was just only joking with him. However I was surprised when he went to Kokopo and he indeed bought me a bicycle.*

Mákái mul: **bitái**

bit sisdo-i

Kán him: transitive serial verb

Sálán: **para aposoi má tari**; report; tell on; turn in

Keskeskes: ‘tell push’

Worwor talas: For differentiation of the ‘forcing’ verbs, see **hustap**.

Tohtohpas: **Tan polis kándi tu ser suri kesi kálámul a táu tili rumán batbat kalar. Má pákánbung ngo tan kálámul di mánán pasi ngo kálámul er di ser suri á tan polis, erei i kándi malar ái, ki dik bit sisdoi uri limán tan polis.** *The police were searching for a man who escaped from jail. And when the people realized that man the police were searching for,*

he was there in their village, then they (told pushed him into the arms of) reported him to the police.

Arwat mai: **hustap**

Mákái mul: **bitái**

bit sok-oi

Kán him: transitive serial verb

Sálán: stir up trouble; incite; flatter

Keskeskes: ‘tell scoop’

Worwor talas: The idea of this verb is that something results from your action. You stir up trouble with someone resulting in anger, or you flatter someone to get them to do something you want them to do. This term is used of inciting crowds to an uproar or a riot. It implies stirring up anger where none existed previously, contrasting with **soksok alahi** which implies making worse an already-existing anger.

Tohtohpas: *Ái Kiapburus diar mos ái komiti, má ngorer ák bit sokoi bál tan kálámul suri koion da lu mur i worwor si komiti, pasi tan kálámul kápte má dik lu taran i pákánbung a tari him si di ái komiti. Kiapburus and the headman were angry at each other, and so he (Kiapburus) incited people so they would not follow the talk/instructions of the headman, resulting in people did not obey when the headman gave work to them.*

Arwat mai: **tartar mos, totor**

Mákái mul: **bitái, sokoi**

bit-ái

Kán him: transitive verb

Sálán: **parai singin;** tell

Tok Pisin: toktok long tok i long wanpela man

Mákái mul: **abitbitái, arabitbit, bit kalar, bit kamáh, bit pulái, bit rangan, bit rangas, bit ret, bit sisdoi, bit sokoi**

bitbit

Mákái: **betbet**

bitbit sara

Kán him: intransitive serial verb

Sálán: **para sarai angagur;** spread lies

Keskeskes: ‘lying scattering’

Tohtohpas: *Kálilik, ngo gama longrai te worwor ngo ái rung er di han ur Lihir di kong mai mon, koion á para sarai. Gama káp bitbit sara keleh. Guys, if you hear some talk that those who went to Lihir drowned with their canoe, don't spread it around. You might be spreading*

around lies.

Mákái mul: **bit**

bitum

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Bitum kesi rakrakai án kubau di lu long rum mai. Te di lu parai ngo bitum da long rum mai a lu tur ák dol arwat mai alim á sángul á bet na tur pasi. Bitum** is a strong tree they build houses with. Some say that if **bitum** they build a house with it, it will stand long (a long time) for 50 years it will stand.

biutai

Kán him: transitive verb

Sálán: **ariwai;** twist to open or close

Worwor talas: This is used of twisting a lid to close a jar or bottle, and of twisting it off to open it as well.

Tohtohpas: *Kauh, a tuan rakrakai á mátán á botol minái. A arwat ngo una biutai be nák pasbat? Son, the lid on this bottle is really strong (ly screwed on). Is it possible you can twist it so it opens?*

Arwat mai: **hiusai**

bobo

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; triggerfish

Worwor talas: **Bobo a toltolom on. Te á matngan di lu kis ada i lámán, má kes a lu kis tangrai lulawar má a namnam tangrai lulawar mul i pákánbung ngo a tun. Kápán a tuan sorakai mák mon i kán kot ngoro bot. Te á bobo a kálik balbal lolon mák maksin i páplun, má te a mákráu no, má te a mákráu mák maksin i lul. Ái rung di lu kis ada i lámán di lu namnam sang ada i lámán. Tan bobo no di lu ani.** There are different kinds of **bobo**. Some kinds they live out in deep water, and one it lives along the reef and eats along the reef also when it is high tide. Its skin is very tough and it has its barbs like the **bot**. Some **bobo** are a mix of black and white and yellow colour, and some are all blue, and some are blue and/with yellow on the head. Those that live out in the deep they eat out in the deep. All the **bobo**, they eat them.

bobor

Kán him: intransitive verb

Sálán: wrap up oneself

Tok Pisin: karamapim

Worwor talas: This verb is often followed by

mai (with). It is used of people wrapping themselves up in a blanket to stay warm.

Arwat mai: **dudur**

Mákái mul: **boroi₁**

Kán him: alienable noun

Sálán: blanket; jacket

Arwat mai: **pagas**

bodau

Kán him: alienable noun

Sálán: detritus

Worwor talas: This is an appropriate term to use when speaking of detritus from a flood.

boh₁

Kán him: modifier

Sálán: **marán;** pluralizer

Worwor talas: For differentiation of the words with a meaning similiar to **boh** see **marán**.

Arwat mai: **bos₂, marán, tan**

Mákái mul: **bohboh**

Kán him: inalienable noun

Sálán: **huhu;** pile; group

Worwor talas: This refers to a pile or group of something, like coconuts or people. See **huhu** for differentiation of the words meaning ‘group’.

Tohtohpas: *Tan kalilik da han ur Lipek di arwat mai aru i sángul. Má iakte parai si di suri da timla di uri te na hat i huhu, kes á boh na lu lim á kálámul. Di timla di ngorer uri ahat á boh suri nák arwat mam te na hat i hinan káián mon. The guys who are going to Lipek are equal with twenty-four (in number). And I already said to them to divide themselves into four groups, one/each group to be five people. They divide themselves like that into four groups so that it will be equal with four trips of the canoe.*

Arwat mai: **huhu**

boh₂

Kán him: intransitive verb

Sálán: **kápaté pos;** hidden

Tok Pisin: i hait

Worwor talas: This is used only of the sun, moon, and stars not being visible or being hidden because of cloud cover.

Tohtohpas: *Nabung nas a lain pos, mái sár onin bul ák boh á mátán nas kabin i kumlán mehmeh a boroi. Yesterday the sun was nicely open/shining, but today instead the sun is*

hidden because the clouds are covering it.

Mákái mul: **bohoi**

bohboh

Kán him: modifier

Sálán: **marán; toltolom;** many; various; every

Tohtohpas: *Mokos a maris muswan má áng kis masik, a atri kán ngangai i Káláu, má i bohboh bung no a tungai sung Káláu suri kán artangan. (1Ti 5.5) A widow who is truly poor and sits/is alone (i.e. no relatives to help her), she places her hope in God, and all days (every single day) she continues to ask God for his help.*

Arwat mai: **bosbos**

Mákái mul: **boh₁**

bohboh tahni

Kán him: transitive serial verb

Sálán: distract from main point; change the subject

Keskeskes: ‘cover bury’

Worwor talas: This connotes a person covering or defending something he has been accused of by bringing up something else to distract from the main point.

Tohtohpas: *Pákánbung di gálta pas di ái rung er suri worwor di parai uri tám aratintin, ki dik tu bohboh tahni má mai parai tan lite táit.*

When they questioned those ones about the talk they said about the teacher, then they just covered it up by saying a different thing.

Mákái mul: **bohoi, tahun/tahni**

boh-oi

Kán him: transitive verb

Sálán 1) bahbah kári; oboi táit i iátin; cover; put a lid on

Tok Pisin: karamapim; putim ai bilong en

Worwor talas: This term is often used of weather and nature. For differentiation of verbs meaning ‘cover’, see **boroi₁**.

Tohtohpas: *Nabung nas a lain pos, mái sár onin bul kumlán mehmeh a bohoi mátán nas má ák lala kuron má. Yesterday the sun was nicely open/shining, but today instead the clouds are covering the sun and it is very dark.*

Arwat mai: **ámkuki, boroi₁, káprai**

Mákái mul: **boh₂, bohboh tahni**

Sálán 2) overwhelm; overcome with feelings

Tohtohpas: *Kákán ái Tuná a lala tabureng i pákánbung a longrai minat si Tuná. Onin kápaté gasgas á kán liu kabin tabureng a bohoi kán liu, má kán tu kis án tinang sár sur*

***natun.** Tuná's father was very saddened when he heard about Tuná's death. Now his life is not joyful because sadness overwhelms his life, and he just sits mourning for his child.*

Arwat mai: **boroi₁**

bok

Mákái: **bokbok**

bok pagas

Kán him: intransitive serial verb

Sálán: floating in the same place

Mákái mul: **bokbok, pagas/páksi**

bokbok

Utngi mul: **bok**

Kán him: intransitive verb

Sálán: **kis i kápkápán tas ngo dan;** float

Tok Pisin: tirip antap long solwara

Tohtohpas: **Pokon kuil ngo da oboi i loltas, kápnate bokbok ngorer i tan lite pokon kubau. Na dom kabin a lala taun taladeng alari tan pokion kubau no.** A length of ironwood if they put it in the ocean, it will not float like other kinds of wood. It will sink because it is much heavier than all other woods.

Mákái mul: **bok pagas**

bokis

Kán him: alienable noun

Sálán: box

bokoh

Kán him: intransitive verb

Sálán: absent; missing

Tok Pisin: i no i stap

Arwat mai: **liur**

Mákái mul: **bokoh pas**

bokoh pas

Kán him: intransitive serial verb

Sálán: **liur;** disappear; gone; missing

Keskeskes: 'absent get'

Worwor talas: This term is appropriate for people, things and illnesses.

Tohtohpas: **Nengen i kábungbung iau mákmák suri kak tilik is mákte bokoh pas má tilami rum. Káp iau te mánán ngo tekes a kipi ngo a tu liur pas gut.** Earlier this morning I looked for my large knife but it had disappeared from the house. I don't know if someone took it or perhaps it just disappeared.

Mákái mul: **pasi₁**

bokto-i

Kán him: transitive verb

Sálán: beat; hit

Worwor talas: This requires the part of the body that is beaten to be named. It may include beating or hitting things like a bell.

Tohtohpas: **Ái kán pup ái sista a lala mos uri natun pasi ák long pasi kesi rákán kubau mák boktoi lul ái natun mai.** The husband of the nurse was very angry at his child so he took a tree branch and hit the child on the head with it.

Arwat mai: **up/ubi**

bokut

Kán him: alienable noun

Sálán: threshold

Worwor talas: This is the log put to form the bottom of the doorway that men step across when entering the men's house.

Mákái mul: **bokut kalar**

bokut kalar

Kán him: transitive serial verb

Sálán: **bangbang palai;** shield; protect

Keskeskes: 'threshold block'

Worwor talas: This connotes the idea of the threshold providing a block, so another cannot step over the threshold to inflict punishment or harm, thus protecting those inside.

Tohtohpas: **Kán minat ái Iesu a ngorer i bokut a bokut kalar git alari togor si Káláu. Ái Káláu a mákái ngorer ki ák hol palai kángit sápkín má kápnate nagogon i git.** Jesus' death is like the threshold that shields us from God's anger. God sees that, then he thinks-removes (forgives) our evil/sin and he will not judge us.

Mákái mul: **kalar/kári**

bolak / bolki

Kán him: syncopated verb; transitive verb taking **on**

Sálán: **kipkip mai limán kálámul; kipi marán;** carry in the arms

Worwor talas: While this is a syncopated verb with two forms, one of which ends in **i**, the non-i form of the verb is also able to function as an **on** verb. See the examples below. The main focus of this word is how one carries, i.e. by holding in the arms, either a large item or several items piled together. It seems to have a further connotation of carrying many things, not just one or two.

Tohtohpas: **Matananu di tu bolak on á tan táit a tari si di ái memba ami aratintin.** People were just carrying off in their arms the things the

member gave them at the school.

Tohtohpas: Ái memba a tari lala marán táit singin matananu i pákánbung án kis talum ami aratintin. Matananu di bolak sang mai marán táit di tari si di. The member gave a great many things to the people during the meeting at the school. People had their arms full with the many things given to them.

Tohtohpas: Iau ruru marang anang i poron lamas, má káp iau te kíkai á tan marang. Iau tu bolki sár á tan marang mai aru limang i pákánbung iau kipi tilanang i poron lamas. I collected dry coconuts in the coconut grove, but I did not tie the coconuts together in two's. I just only piled up the coconuts in my two arms when I brought them from the coconut grove.

Arwat mai: rawai

Mákái mul: bolbolak

bolbol₁

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Bolbol kesi aun kubau di lu long rum mai, má kápate rakrakai ngoro bitum. Ngo di lu long rum mai, ki a lu sus meleknei koropos. The bolbol is a tree they build houses with, but it is not strong like bitum. If they make a house with it, then the termites quickly burrow into it.

bolbol₂

Kán him: transitive verb taking on

Sálán: puta ariuriwi; hang up on a rope

Tohtohpas: Kauh, ngo da hut ái kalilik mai tan hun ki gama puta ariuriu páksi iamunang i nián iakte kátkátum páksi ur on. Gama bolbol on páksi ngorer uri Bung Tul má da dauni. Son, when the guys arrive with the bananas then you should hang them up leaving them at the place I have built for them. Hang them and leave them like that for Wednesday and they will ripen/bury them.

Arwat mai: putai

bolbolak

Kán him: intransitive verb

Sálán: kipi lala marán; carry many things at once

Tohtohpas: Ái memba a tari lala marán táit singin matananu i pákánbung án kis talum ami aratintin. Matananu di bolbolak sang mai tan táit er di tari si di. The member gave a great many things to the people during the meeting at the school. People had their arms very full with

the things that were given to them.

Mákái mul: bolak/bolki

bolki

Mákái: bolak/bolki

boloi

Kán him: alienable noun

Sálán: snail type

Worwor talas: Boloi a mákmák ngoro kalil, mái sár ngo a lala gengen si diar i kalil. Boloi a lu sisip i kon. Má pákánbung ngo di nem suri rui, ki di lu monai tun ngo a más má boloi áng káukáu i hat, ki dik lu ru talmi uri ani. Te páplun guil boloi a sirsirsir mai a bal má a maksin, má te a sirsirsir mai a niár mák mirik. The boloi looks like the kalil, but it is a lot smaller than the kalil. Boloi burrow into the sand. When they (people) want to collect them, then they wait for the waves to low tide and the boloi then crawl on the coral, then they collect-gather them to eat them. Some of the colors of the shell of the boloi are horizontally striped with white and yellow, and some are horizontally striped with black and red.

bolti

Mákái: bolak

bomso-i

Kán him: transitive verb

Sálán: tuksi; knock off a piece of; break off

Worwor talas: This is used when one knocks off a piece of charcoal with one's finger or a knife.

Tohtohpas: Iau han suri kip kámnah tiladi bang má kápte te gengen kurnah, ki iak tu bomsoi sár i kesi tilik kurnah pasi kalár má iang kipi iak ol kámnah mai. I went to get fire from the men's house but there were no small burning pieces, so I just knocked off a piece from a large burned log getting a coal and I took it then lit a fire with it.

Arwat mai: tukus/tukisi

bon (?)

Kán him: intransitive verb

Sálán: hold one's breath (?)

bonat / bonta-i

Kán him: irregular verb

Sálán: add; make up the difference needed; sufficient for; provide for

Tok Pisin: mekim napim

Worwor talas: This term seems to have three forms. It implies that what is being filled ends

up full or at least sufficient, while **akángái** does not necessarily imply an end result of being full.

Tohtohpas: Mákái táit gamáte longoi! Gamáte bonta noi bimán rum á Ierusalem mai kamu aratintin, má gamá atiutiu gim mai dárán ái koner ngo a kángim talar á kán minat! (Apo 5.28) Look at the thing you have done! You have filled up all the city of Jerusalem with your teaching, and you accused us with the blood of that one that his death is our responsibility!

Tohtohpas: Mák tu tari bos táit i naul matmatngan pokon ái Iesu suri gitara top on mai lim gitar suri giták namnam on uri bontai liu min a tari ái Káláu. And Jesus gave/put things in the world so you and I would grasp them with our hands so that we would eat them to provide for this life God gave.

Tohtohpas: Mudán namnam má a bonat git no. It was just a little food but it was sufficient for all of us.

bonbon

Kán him: alienable noun

Sálán: **manu a tapam hut singin hut iatung i lul kálámul**; sore type

Worwor talas: This type of sore occurs on the head and is caused by lice.

Mákái mul: **manu**

bontai

Mákái: **bonat/bonta-i**

bongbong₁

Kán him: intransitive verb

Sálán: **sengseng**; cracked from dryness; overcooked

Worwor talas: This condition often comes about when people stop chewing betel nut, resulting in extreme dryness along the lips which causes dry, chapped, cracked lips. It may also apply to a sweet potato left on the coals overnight that becomes dry and cracks open.

Tohtohpas: Kono imunang a taba kán mama á til tungu, má onin má kápate lu mama, ki ák tuan sengseng má ngudun mák tu bongbong má. That one over there was a big betel nut chewer previously, but today he does not chew, so his mouth is extremely dry and just cracked (in the lips).

Mákái mul: **abongbongoi**

bongbong₂

Mákái: **bongbongang**

bongbongam

Mákái: **bongbongang**

bongbongang

Kán him: inalienable noun

Kaiam: **bongbongam**

Káián: **bongbongon**

Kángit: **bongbong git (?) (bongbong₂)**

Sálán: my chest

bongbongon

Mákái: **bongbongang**

bop

Kán him: intransitive verb

Sálán: **kis pang i arasa**; overnight; lie down

Tok Pisin: silip

Worwor talas: This word when used by itself carries the idea of spending the night rather than just the act of sleeping, a person can talk all night without lying down at all and still **bop**. When used as part of a serial verb or idiomatic construction, this word can mean 'lying down' rather than actual sleeping or spending the night, and it also has figurative and idiomatic uses. See the cross references and the following entries for some examples of these. For differentiations among sleeping and related terms, see **boptin**.

Mákái mul: **bopbop, boptin, rumán bop, rumán bop tul, obop/oboi**

bop i bál

Kán him: idiom

Sálán: **lala nem on; hol pagas on**; beloved; dear; precious; eager; important

Keskeskes: 'laying on/in his stomach'

Worwor talas: This idiom indicates something that is important to one's life. I do not loan out my glasses because they **bop i balang**, i.e. I need them, they are important to me.

Tohtohpas: A bop i bál git suri gita agasgas pasi á kálámul er a togor mam git, má ái sang kápate nem i ararguna tiklik mam git. Our strong desire is (we are eager, it is important to us) to please that man who was angry with us, and/but he himself does not want to have a relationship together with us.

Tohtohpas: Kak siot er a girgirot i páplun iau lala nem on, má tukes sár erei á kak siot a bop i balang on. My shirt whose colour is multi-coloured I greatly like it, and/but there is only one there of my shirts that is dear to me.

Arwat mai: **mámnai**

bop kalbán

Kán him: intransitive serial verb

Sálán: **a te tu bop siari**; sleeping in various places

Keskeskes: ‘sleep wandering’

Worwor talas: This connotes sleeping in various locations with the implication of following the food, as in wherever a person is fed, then he stays and sleeps there also.

Arwat mai: **bop kalim**

Lite alari: **bop turmis**

bop kalim

Kán him: intransitive serial verb

Sálán: **káp kán te rum tumran**; sleeping in various places

Keskeskes: ‘sleep nothing’

Tohtohpas: **Káp kán te rum ái koner pasi ák tu lu bop kalim tangrai tan lite bang.** *That one does not have a house resulting in he just spends the night in various places around the different men's houses.*

Arwat mai: **bop kalbán**

bop kolor no

Kán him: intransitive serial verb

Sálán: lying down with closed eyes but not sleeping

Worwor talas: For differentiations among sleeping and related terms, see **boptin**.

Tohtohpas: **Nengen i libung iau pán i atul á pákánbung má iak tohoi suri boptin kaleng, má káp sang. Ki iak tu bop kolor no pagas má i kibang ák pang i awon á pákánbung i kábungbung.** *Last night I awoke at three o'clock and I tried to sleep again, but it didn't work. So I lay there with eyes closed but not sleeping until six o'clock in the morning.*

Mákái mul: **boptin**

bop kuluk

Kán him: intransitive serial verb

Sálán: look good; fair

Keskeskes: ‘lie (down) good’

Tohtohpas: **Kápate bop kuluk ngo tan wák masak da ololás, má tan káláu kápte.** *It's doesn't look good that only the women cook, and the men do not.*

bop mai lite wák ngo káláu

Kán him: idiom

Sálán: **ararit mai wák ngo káláu kápte ngo káián**; commit adultery

Keskeskes: ‘sleep with a different woman or man’

Arwat mai: **bop mai wák ngo káláu kán lite**

Mákái mul: **káláu₁, wák₁**

bop mai wák ngo káláu kán lite

Kán him: phrase

Sálán: **ararit mai wák ngo káláu káián lite**;

commit adultery; sleep with the spouse of another

Keskeskes: ‘sleep with woman or man belonging to another’

Arwat mai: **bop mai lite wák ngo káláu**

Mákái mul: **káláu₁, wák₁**

bop na belbel

Kán him: phrase

Sálán: **katbán libung**; midnight

Worwor talas: The implication of this term is that this is the time people are sleeping very deeply and not aware of anything.

Arwat mai: **katbán tihlo**

bop talum

Kán him: intransitive serial verb

Sálán 1) **di bop no i kesá kuir sár**; sleep in the same location

Keskeskes: ‘overnight together’

Tohtohpas: **Rung er di han suri hom adi Kavieng di no di bop i kes sár á kuir. Kándi tátáil a parai sang si di ngo da bop talum i tekes sár á kuir.** *Those who went to play (sports) up in Kavieng they all are spending the night in just one place. Their leader said to them that they would sleep together in just one place.*

Sálán 2) **ararit**; sexual intercourse

Keskeskes: ‘lie together’

Worwor talas: **Bop talum** is a fairly explicit, but still tasteful, way of referring to sexual intercourse.

Arwat mai: **bop tiklik**

bop teken kim

Kán him: idiom

Sálán: **sasam a bop i marán kalang**; incapacitated; sick long-term; bedridden; prostrate

Keskeskes: ‘lying (on the) dregs of a mat’

Worwor talas: This refers to remaining in bed for a long time because of a long-term illness, and it implies not recovering but dying in the end. It contrasts with the idea of **bopbop mai sasam** (lying with sickness), which is used for shorter periods of sickness.

Tohtohpas: **Kálámul imunang a sasam pasi marán kalang má kápte má a lu láklák.** *A ngoro ák bop teken kim má mai sasam imunang.* *That man down there has been sick for many months and he is not walking now/anymore. It is like he*

is incapacitated/bedridden with that sickness down there.

Arwat mai: **kis i risán tarang**

Mákái mul: **teken₁**

bop tiklik

Kán him: intransitive serial verb

Sálán 1) **tukesi kuir, di no da bop ái**; sleep in the same location

Keskeskes: ‘sleep together’

Tohtohpas: *Tám aratintin a parai singin tan kalilik án wák ngo di no da bop sár i kesá kuir rum. Da bop tiklik ngorer kabin kápate marán á rum suri da lu bop keskeskes. The teacher said to the girls that they would just spend the night in one house/room. They will sleep together like that because there are not a lot of houses so they can sleep individually (in separate rooms).*

Sálán 2) **ararit**; sexual intercourse

Arwat mai: **bop talum**

bop tiktik

Kán him: intransitive serial verb

Sálán: **bopbop mai sasam ngo rangrang**; lying down because of sickness or pain

bop turmis

Kán him: intransitive serial verb

Sálán: **ekesi bop i kesá pokon**; sleeping in the same place always

Keskeskes: ‘sleep settled’

Arwat mai: **kis turmis**

Lite alari: **bop kalbán**

bopbop

Kán him: intransitive verb

Sálán: lie down; prone

Worwor talas: This refers to lying down, the prone position, rather than the act of sleeping. For differentiations among sleeping and related terms, see **boptin**.

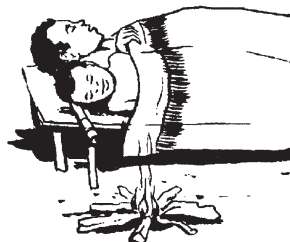
Mákái mul: **abopbopoi, bop, boptin**

boptin

Kán him: intransitive verb

Sálán: sleep

Worwor talas: **Boptin** is the generic term for sleep while **bop kolor no** is to be lying down with one’s eyes closed but not sleeping, just resting. **Barung** is



to drop off into a deep sleep, and **dongor** is also used of deep sleep. **Boptin taun** is to oversleep or sleep late. **Bop** includes the whole idea of spending the night as opposed to just sleeping, and **bopbop** is merely the act of lying down. The terms **suám** and **tukaul** connote being sleepy, even nodding, but not quite asleep.

Lite alari: **pán₁**

Mákái mul: **barung₂, bop, bopbop, bop kolor no, dongor, boptin mai, boptin taun, suám, tukaul**

boptin mai

Kán him: transitive serial verb

Sálán: **kápte a longoi him**; failing to do one’s job; irresponsible; unreliable

Keskeskes: ‘sleep with it’

Tohtohpas: *Tungu sang má di tari singin á him erei má kápte a lu longoi be. Kán tu boptin sár mai. Quite a while previously they gave to him that work and he did not do it yet. He’s been irresponsible with (doing his job).*

Mákái mul: **mam/mai**

boptin taun

Kán him: intransitive serial verb

Sálán: **boptin sorliu pákánbung**; oversleep

Keskeskes: ‘sleep heavy’

Worwor talas: For differentiation of sleeping verbs, see **boptin**.

Tohtohpas: *Latiu i kábungbung gita tu so urada Lipek suri talka uben. Koion á tekes na boptin taun. Ngo tekes na boptin sorliu, ki na lukis má kápnate han. Tomorrow morning we are going out to Lipek to pull a net (for fishing). No one should oversleep. If someone sleeps through (the time to leave), then he will remain and will not go.*

bor₁

Kán him: alienable noun

Sálán: pig; pork

Tok Pisin: pik

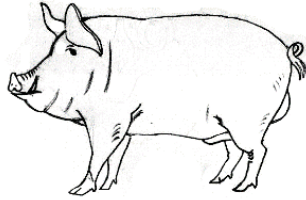
Worwor talas: **Bor** a toltolom á kán pakta má páplun mul a toltolom on sang. Te á bor a dárák á páplun nihun má te a niár no. Má te sang a tu bal no á nihun. Páplun nihun te a niár mák palkus mai a bal. Bor di lu támri i malar, di utngi mai bor án malar, má bor a lu kis i bos di utngi mai rokoi. Má diar no di lu ani. Bor a lala támin táit singin matanau Sursurunga. Bor di lu támri a lu lala tur i hol on kabin di lu kip pirán tabal on, má te di

lu támri uri tara long namnam ngo longsit. Ngo kálámul a mat, ki buhán kálámul er a mat a lu long namnam i iátin mai bor. Ngo kálámul a lala marán i kán bor, ki di lu parai suri ngo a konom.

There are many sizes of **bor**, and their colors are various. Some **bor** have reddish

colored hair and some are all black. And some only have white hair all over. The hair color of some is black and striped vertically with white. The **bor** they feed in the village, they call it **bor án malar** (pig of the village), and the **bor** that lives in the jungle they call **rokoi** (wild). They eat both of them. The **bor** is a very important thing to the Sursurunga people. The **bor** they feed very much stands in their thinking (it very important) because they get money from it, and some they feed to use in big feasts and celebrations. If a person dies, then that dead person's relatives make a feast on top of him (following his death, to honour him) with **bor**. If a person has many **bor**, then they say about him that he is a **konom** (big/rich man).

Mákái mul: bingbingpul, bor mut, bor uri kámnah, lul bor, mátál án bor kokon, pes, sosobor₂, tabun bor

bor₂

Kán him: intransitive verb

Sálán: mátán kálámul a sák má kápate mákmák kuluk; visually impaired; obscured vision

Worwor talas: This condition is evidenced by an eye that is white all over rather than showing the iris and pupil well. **Bor** can refer to being blind in just one eye or in both while **rau** indicates blindness in both eyes. For differentiation of verbs with a meaning similar to 'blind', see **rau**.

Tohtohpas: *Ái tau a láklák tangrai sál má kápate mákái kesi rákán kubau a lek uri sál, ki ák sinar pasi má rákán kubau er ák songri mátán, ki ák bor má á mátán má kápate lu mákmák kukuk má mai.* Auntie was walking along the road and did not see a tree branch leaning (sticking out) on the road, then she bumped into it and that tree branch pierced her eye, so her eye is now visually impaired and

she does not see well with it.

Arwat mai: bor kael, rau

bor₃

Kán him: intransitive verb

Sálán: worwor talas ngo kes ákte táil; signal; sign

Tohtohpas: *Tuang, latiu gitara han urami kak rákrák. Una so tilatung má iau tilanang má gitara arbana ami rákrák. Má ngo una lu hanhan uranang i páspásgán sál, má ngo una mák te rákán kábau ina bor mai anang ki una mánán ngo iakte táil má.* My brother, tomorrow you and I will go up to my new garden. You should leave from there (your village) and me from down coast (my village) and we two will meet up in the garden. And if you will be going along down at the fork in the path, and if you see some tree branches I'll signal with down there (by placing them on the path) then you will know that I have gone on ahead.

bor kael

Kán him: intransitive verb

Sálán: mátán kálámul a sák má kápate mákmák kuluk; visually impaired; obscured vision

Tohtohpas: *Wák muda a bor kael á mátán kabin a posri úi kán pup uri mátán. Má onin kápate lu mákmák kuluk má tungu a kuluk á mátán.* That woman there her eye is impaired because her husband slapped her on her eye. And now she does not see well where previously her eye was OK.

Arwat mai: bor₂, rau

bor mut

Kán him: alienable noun

Sálán: pig that completes an exchange

Keskeskes: 'pig broken'

Worwor talas: This refers to a pig that breaks the tie established when one person helps out another by giving a pig to him for a feast. The receiver then pays back the pig with another pig given to the original giver. This is the **bor mut**. The original giver, now receiving a pig, has the option of assigning it as a **bor uri kámnah** or putting it aside for another use later.

Mákái mul: bor₁, bor uri kámnah, mut₁

bor uri kámnah

Kán him: alienable noun

Sálán: pig for cooking and eating

Keskeskes: 'pig for the fire'

Worwor talas: This refers to a pig assigned by a

feast supervisor to be mumued for eating rather than being put aside for a different day.

Mákái mul: **bor₁**, **bur mut**

bor-oi₁

Kán him: transitive verb

Sálán 1) **bahbah kári; oboi táit i iátin;** cover

Tok Pisin: karamapim

Worwor talas: The connotation of **boroi** is to prevent something outside getting in or harming what is underneath, as to keep the sun from burning it or cold from penetrating. **Bohoi** is synonymous with **boroi**. The word **ámkuki** also connotes covering, but may include completely covering something, even to surround it on all sides, in contrast to **apákpák** which means ‘overshadow’, i.e. just over the top. The term **duri** is even more enveloping as it implies wrapping something to completely cover it.

Arwat mai: **ámkuki, bohoi, káprai, pah tahni**

Mákái mul: **apákpák, bobor, duri**

Sálán 2) overwhelm; overcome with feelings

Worwor talas: This idea includes feelings like fear, sorrow and helplessness.

Tohtohpas: **Taun a bor noi kán liu má kápate gasgas suri long te táit, má onin kápate salsaliu i mát git kabin i taun a áslai.**

Heaviness/distress/problems are completely overwhelming his life and he is not happy/interested to do anything, and now he does not visit around to us because of the distress he feels.

Arwat mai: **bohoi**

bor-oi₂

Kán him: transitive verb

Sálán: **bit pulái; wor ur on;** exhort; scold; rebuke

Worwor talas: This term is used to mean exhorting to try and get someone to do a certain thing or to scold because of what was not done. It may imply ‘curse’ as what Jesus did to the fig tree.

Tohtohpas: **Ái komiti a boroi tan kálámul suri kápte di long artálár pasi apilpilái malar án lotu. A lala wor uri di ngorer pasi matananu no dik han i kesi pákán Bung Lim má dik apilpilái malar. The headman scolded the men/people for not accomplishing the cleaning of the church property. He rebuked them a lot like that resulting in all the people went on one Friday and they cleaned the property.**

Arwat mai: **inau**

Mákái mul: **arbor₂**

borongnau

Mákái: **morongnau**

boros

Kán him: intransitive verb

Sálán: clear out

Worwor talas: This term is used to refer to clearing ground where weeds and grass have grown too high.

Mákái mul: **pepel**

bos₁

Kán him: alienable noun

Sálán: uninhabited area; jungle (generic term); bush

Tok Pisin: bus

Worwor talas: While **bos** includes the term **taman** (wilderness), **bos** is typically used for the areas closer to one’s village, the places where a person frequents, making his gardens and going to hunt.

Arwat mai: **taman**

bos₂

Kán him: modifier

Sálán: **marán;** pluralizer

Worwor talas: For differentiation of words with a meaning similar to **bos**, see **marán**.

Tohtohpas: **...ái Káláu na arahi kán holhol taru má nák pam talum noi bos akaksim uri lalin i Karisito, bos táit tilami naul bát má til main i naul bim mul, má ái na lulgán i tan táit no. (Epe 1.10) ...God will finish/complete his plan and will gather together all the creations (everything created) to (put) under Christ, the things from up in heaven and from here on earth too, and him (Christ) he will be the head of all things.**

Arwat mai: **boh₁, tan, marán**

Mákái mul: **bosbos**

bosbos

Kán him: modifier

Sálán: **marán; toltolom;** many; various; every

Tohtohpas: **Bohboh bung no iau lu balbal mák iáu u lu sorliu iatung. Dánih sang u lu longoi on á bosbos bung erei má ngorer iak lu mák iáu u lu sorliu iatung? Every day I repeatedly see you pass by there. What exactly do you do on those days and therefore I see you passing by there?**

Arwat mai: **bohboh**

Mákái mul: **bos₂**

bosen

Kán him: inalienable noun

Sálán: thick; thickness; bushy-ness

Worwor talas: This term can refer to a thick jungle or overgrown area with high grass. It can also be used of a thick plank or other object.

Tohtohpas: *Té á is a pakta i bosen má te a tu gengen i bosen. Is er a tu gengen i bosen, a malmu i kán lal. Má koner a pakta i bosen, kápte a lu lal. Some knives their thickness is big and some their thickness is just small. That knife whose thickness is just small, its bending is easy. And that one whose thickness is big, it does not bend.*

Arwat mai: **bebem**

Lite alari: **madepdep**

bot

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; triggerfish

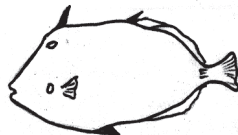
Worwor talas: **Bot a toltolom á girton páplun má kápán a tuan sorakai. Má iatung i tabun a mon i kán kot. Má ami iátin a mon i kán kirau a tuan rakai. Ngo di tipri uri polgon hat, ki a lu apturi kán kirau ák lu tur iamuni máng kai iamuni hat suri kálámul kápate arwat suri na rau pasi tili polgon hat. Má ngo a áslai ngo kápte kálámul má. ki ák lu bopbop kaleng á kán kirau pasi ák lu so kaleng. Te á bot di lu kis i lulawar má te di lu kis ada i lámán. Di lu ani milut a lu kopkom i iátin hat**

má te táit sang mul tili loltas. The **bot** has different colours and its skin is very tough. And there on its tail it has a barb. And up on top it has its **kirau** (pointed stick) that is very strong. If they chase it into a hole in the coral, then it stands up its **kirau** and hooks it up there in the coral so that a man is not able to pull it out from inside the coral. And when it feels that there isn't a man anymore, then its **kirau** lays down again resulting in it coming back out. Some **bot** live on the reef and some live out in the deep. They eat moss that grows on coral and some other things also from the ocean.

Mákái mul: **bot matwan**

bot matwan

Kán him: alienable noun



Sálán: **kesá matngan isu;** fish type; triggerfish

Worwor talas: **Bot minái a kipkip ngis suri girton páplun. Girton a bal má a niár má a maksin máng kálik mákráu. A tukesá matngan sár mai bot.** This **bot** it gets its name because of its varied colours. Its colours are white and black and yellow and a bit blue. It is the same kind as the **bot**.

botal

Kán him: intransitive verb

Sálán: **sarurup i máhngun i nisun;** filled with the smell of

Worwor talas: This word applies to one's nose being filled with a smell like smoke, fragrance, or a bad odor.

Tohtohpas: *Bas a mat main i polgon rum, má pákánbung iau sol ur main iak usmai sangnán bas erei a tuan botal main i nisung, má ngorer iak so kaleng tili rum. A rat died here inside the house, and when I entered I smelled the stink of that rat that filled my nose, so I went back out of the house.*

Arwat mai: **butol**

botngin

Kán him: inalienable noun

Sálán: torso size or shape

Tok Pisin: sais

Worwor talas: This word is used of humans or of animals that have a torso like pigs or dogs. It can also be used of certain fruits.

Tohtohpas: *Kak bor tungu iau isi uramudi a pakta á botngin suri botngin bor minái di isi ur main. My pig previously I caught (to give/send) upcoast its size was larger than the size of this pig they caught (to give/send) here.*

Tohtohpas: *Kak hun imi bos kápate kuluk á botngin kabin iau soi i lul hat, pasi kápate lain u. Tan teten a tu gengen sár. My bananas up in the bush their size is not good because I planted them on top of a rock(y area), so they did not bear well. Its banana hands are only just small.*

botol

Kán him: alienable noun

Sálán: bottle

botong

Kán him: intransitive verb

Sálán: **liu kuluk; maras kuluk;** healthy; developed well

bu*Kán him:* alienable noun*Sálán:* betel nut*Tok Pisin:* buai*Mákái mul:* ekek₂, keng, koh, kor₃, mama, radas
bu**buabuá***Kán him:* alienable noun*Sálán:* kesá matngan isu; fish type*Worwor talas:* Buabuá ngisán gengen idal ngo marum. A pakta ki dik lu utngi mai idal ngo marum. A lu kis tangrai lulawar. Má a lu ani milut er a lu kopkom i lul hat tangrai lulawar. Buabuá is the name for small idal or marum. When it is big then they call it idal or marum. It lives along the reef. And it eats moss that grows on the top of coral along the reef.**buak***Kán him:* intransitive verb*Sálán:* bubble up*Worwor talas:* This refers to water coming from underground as in an upup (fresh water spring), and may also be used of boiling.*Tohtohpas:* Kalilik imi kon di ialbái dan kán tu buak tiladi kon urami iát. The kids out on the beach are watching the water bubbling up from down in the sand up to the top.**buakau***Kán him:* alienable noun*Sálán:* ulcer; sore type*Worwor talas:* This is a tropical ulcer, and its cause is attributed to evil spirits.*Mákái mul:* manu**buang***Mákái:* buhang**buat***Kán him:* alienable noun*Sálán:* window*Worwor talas:* More commonly, the term mátán buat is used (eye of the window).*Mákái mul:* mátán buat**buáh***Kán him:* alienable noun*Sálán:* ngisán suk; vine type*Worwor talas:* Buáh kesi matngan suk a lu kis erei i poron lamas má tangrai kon. Kápate arwat suri da kamkabat mai. A tu dol má a lu sehel tangrai ur. Pákán a musmusung. Te

wák di lu kon sosopen mai pákán buáh. Má pákán di lu longoi mul uri latlat i kálámul ngo a sami kukuah. Buáh is a kind of vine that is there in the coconut groves and along the beach. It is not possible to tie with it. It is long and crawls along the grass. Its leaves are like sandpaper. Some women scrub saucepans with the leaves of buáh. And its leaves they also use to do magic cures on a person if he is sick with malaria.

Mákái mul: suk, tám soso poron buáh**bubus***Kán him:* intransitive verb*Sálán:* sut; swollen; puffed up*Worwor talas:* This describes the wounds from a beating and may include bruising.*Arwat mai:* bupsán**buh₁***Kán him:* intransitive verb; transitive verb taking on*Sálán:* rumrum arliu; respectful of taboo relations*Worwor talas:* This is the normal taboo relationship of two people who are in-laws or some other taboo relationship. It may also refer to certain relatives who become buh because of a marriage within the moiety. This verb can be intransitive on its own or transitive using on as its direct object.*Tohtohpas:* Rugar kán sinat muda diar lu buh arliu i diar á tungu, má onin má kápte diar lu buh, diará lu hom má arutung i diar. Those two brothers-in-law used to be respectful/taboo to each other previously, but now they are not respectful, they hang out together and call each other's names.*Tohtohpas:* Kákán ái kauh, kápte iau lu utngi ngisán kabin iau lu buh on. Iau lu ot buh on sár mai utngi ngo kákán ái kauh. Ngisán muswan a kis, mái sár ngo káp iau te lu utngi. The son's father, I do not call/speak his name because I am respectful of our relationship. I just call him respectfully the son's father. His own real name exists, but I do not call/say it.*Arwat mai:* rumrum*Mákái mul:* buhang, ot buh**buh₂***Mákái:* buhang**buham***Mákái:* buhang**buhang***Utngi mul:* buang

Kán him: inalienable noun

Kaiam: **buham**

Káián: **buhán**

Kángit: **buh git (buh₂)**

Sálán: my clansman; my clan member

Tok Pisin: bisnis bilong mi

Mákái mul: **arabuhán, buh₁, buhán, rang buhang**

buhán

Kán him: inalienable noun

Mákái: **buhang**

Kán him: dyadic term

Sálán: same moiety or clan

Tok Pisin: wan bisnis

Builbuil

Kán him: alienable noun

Sálán: clan name

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush as well as along the coast.

buir

Mákái: **lul buir**

buk₁

Kán him: alienable noun

Sálán: stick; crutch

buk₂

Kán him: alienable noun

Sálán: book

Mákái mul: **buk án sak, mátán buk, wás buk**



buk án sak

Kán him: alienable noun

Sálán: songbook; hymnbook

Mákái mul: **buk₂, saki₂**

bukbuk

Kán him: intransitive verb

Sálán: enlarge; develop

Worwor talas: This is only used for breasts, and is appropriate for female breasts developing at puberty, and for males who gain weight and develop larger breasts.

Tohtohpas: ***Ngo kalik átlái a turpasi bukbuk i susun ki a para inngasi ngo kalik átlái erei ák lu sorsorliwi má i kán tan bet án kalik má ák lu típtipar namurwai má i tan bet án tahlík. When a girl's breasts begin to develop then it shows that that girl has passed her years***

of childhood and is now chasing-following (experiencing) her years of adolescence.

bukbuksuk

Kán him: alienable noun

Sálán: overgrown area

Worwor talas: This describes an area overgrown with vegetation so that it is impossible to make one's way through it.

Mákái mul: **buksuk**

bukbukur

Kán him: intransitive verb

Sálán 1) gátna suri; signal used for questioning

Worwor talas: This is the action of covering an empty drinking coconut shell with a leaf or branch as a signal. The owner of the coconuts does this to indicate that someone has drunk his coconuts and he does not know who it is. A family member might see that, then tell him who it was. This implies anger on the part of the owner.

Tohtohpas: ***Kalik a gátna kákán ngo ái sinih a bukbukur á inang kári tan kápán pol. Ki áng kosoí ái kákán ngo, "Á iau, iau oboi buir kubau on kabin káp iau te mánán ngo ái sinih a sar kak lamas inang."*** *The child asked his father who left the signal down there on/near the empty drinking coconut shells. And his father answered him, "Me, I put a branch there because I did not know who climbed my coconuts down there.*

Sálán 2) atam on; taboo

Tohtohpas: ***Kalilik, gam mákái á kak bukur inang i poron bu? Iau bukbukur i poron bu suri atam i gam ngo koion be gama sari, páksiai nák matuk. Guys, you see my taboo down in the betel nut grove? I tabooed at the betel nut grove to taboo/prevent you from climbing them just yet, leave them so they will mature.***

Mákái mul: **bukur/bukrai**

bukrai

Mákái: **bukur/bukrai**

bukri

Mákái: **bukur/bukri**

buksuk

Kán him: alienable noun

Sálán: space hidden; shade

Worwor talas: This refers to the space hidden from outside view formed by leaves overhanging to the ground.

Mákái mul: **bukbuksuk**

bukur kalar / bukur kári*Kán him:* transitive serial verb*Sálán:* **tar kári; worwor kári;** reserve; engage*Keskeskes:* ‘signal block’*Worwor talas:* This is appropriate for arranging a marriage, pigs for a feast, and many other things. A deposit to reserve the thing may be given or not.*Tohtohpas:* **Ái kákán ái Tomol a bukur kalar Marburus suri na kila pas Tomol. A longoi ngorer ái kákán ái Tomol suri kákán ái Marburus koion na para sirai natun tahlík singin tekes mul.** *Tomol’s father reserved Marburus to marry Tomol. Tomol’s father did like that so that Marburus’s father would not give his word concerning his daughter to anyone else.**Mákái mul:* **bukur/bukrai****bukur kári***Mákái:* **bukur kalar/bukur kári****bukur / bukrai***Kán him:* irregular verb*Sálán:* **akiláng on; inngasi bál mos;** signal*Worwor talas:* This refers to a branch or something similar left where the owner of a coconut or betel nut grove has found that someone has taken some of his fruit. He is wanting to know who did this, and it may indicate he is angry or he may just be asking who did it. Sometimes one who has taken some fruit leaves something behind as a signal that he has used something belonging to another. When the owner sees that, he knows that that person will tell him eventually who he is.*Tohtohpas:* **Nabung iau mákái tan kápán pol inang i poron lamas ki iak atri kak bukur i risán tan kápán pol. Iau bukrai kabin káp iau te mánán ngo tara dáh di sari á lamas inang.** *Yesterday I saw drinking coconut skins down in the coconut grove so I set up my signal beside the coconut skins. I signalled because I did not know who climbed the coconuts down there (and I want someone to tell me who did it).**Mákái mul:* **bukbukur, bukur kalar/bukur kári****bukur / bukri***Kán him:* syncopated verb*Sálán:* **obop kabang ngo namnam i kálámul a mil;** mark a dancer*Tok Pisin:* putim kabang long man o meri long taim bilong singsing*Worwor talas:* This is to put lime powder or food on someone who is dancing, and this fun custom is usually done by a person of the opposite moiety to the dancer, and may involve only certain clans who do this to each other. The dancer must then ‘buy’ the person with money.*Tohtohpas:* **Tan wák di lala bukri tan kalilik di mil. Di oboi kabang i bahin tan kalilik suri namur tan kalilik er da tar palai tan wák er di bukur mam te pirán tabal.** *The women did a lot of putting (lime powder) on the guys who were dancing. They put lime powder on the backs of the guys so that later those guys would pay off those women who put (lime powder) with some money.***bul₁***Kán him:* intransitive verb*Sálán:* **kápate inan;** dull*Tok Pisin:* i no sap*Worwor talas:* This is appropriate for knives.*Tohtohpas:* **Tan wák di kipi kak is urami bos má dik tártár hat mai, pasi ák tuan bul. Iau tohoi tártár má mai, má kápate inan.** *The women took my knife up to the jungle/bush and chopped stones with it, resulting in it was very dull. I tried chopping then with it, but it was not sharp.**Arwat mai:* **nápkas, nokas***Lite alari:* **inan₁, rágáu***Mákái mul:* **abulái, bulán****bul₂***Kán him:* particle*Sálán 1)* **lite na murwa pasi;** next; in turn; other (as replacement); instead*Worwor talas:* This particle indicates something or someone else who follows to do the same kind of thing or provides a contrast between two situations. It sometimes implies ‘second’, but if there are several, then it speaks of taking turns. This particle contrasts with **mul** which indicates ‘additional’ rather than ‘replacing’.*Tohtohpas:* **Tekes besang na lápka túilnai bal, má namur tekes bul nák lápkaí. Gama arakeles ngorer suri gam no gama lápka bal.** *Someone now/first will throw the ball first, and/then later another will throw it. You will keep changing (take turns) like that so that you all will throw the ball.**Tohtohpas:* **I atul á kalang namur, da arkeles i tan**

pasta. Má kángit pasta na han pas má, má da obop tekes bul uri kelsei. Three months later (from now), the pastors will change. And our pastor will leave then, and they will place some other one to replace him.

Tohtohpas: Kápte bul git longra te táút si di ái rung munang, di lala ororok mai saksak. We are not able to hear anything from those people down there (who are talking), instead (other people) they are creating a disturbance with their singing.

Sálán 2) stylistic particle

Worwor talas: This use of **bul** seems to be completely optional, a sentence meaning the same with or without it. There does seem to be some hint of ‘in turn’ or ‘instead (of the current situation)’, but it is not as strong as the above examples. In this usage, it is often combined with **keskam** (longing, nostalgia).

Tohtohpas: Nana, sepen palang erei di oboi i kam suh a tuan dalian sang. Keskam bul ngo suh erei uri kibang kabin tan kápán kubau i kibang a tu karkar. Mother, that plank they put on your bench/table is very smooth indeed. Sorry also that bench for my bed (I would like a plank like that for my bed also) because the wood on my bed is rough.

bulat

Kán him: intransitive verb

Sálán: afraid; threatened feeling

Tok Pisin: peret

Worwor talas: This seems to be appropriate for being afraid of injury or fearful for one’s life or well-being. See **mátut** for differentiation of the terms meaning ‘afraid, fear’. To say **Koion gama bulat!** (Don’t be afraid!) is somewhat like saying ‘Take courage!’ or ‘Be courageous!’. One might be **bulat** of having the dentist pull out one’s loose teeth. It includes an element of worry. There does not seem to be any shame or embarrassment associated with this feeling.

Arwat mai: **mátut**

Mákái mul: **abulat**

bulau

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This is a type of **tesit** (spirit) able to change people’s minds about doing things they

plan to do.

Mákái mul: **tesit**

bulán

Kán him: modifier

Sálán: dull

Worwor talas: This is used to refer to knives.

Mákái mul: **bul₁**

buli

Kán him: alienable noun

Sálán: corpse; dead person

Tok Pisin: daiman

Bulitlimat

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

bulolo

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** dance type

Mákái mul: **mingal**

bulpop

Kán him: intransitive verb

Sálán: **manu a káplabin tili málmálas;** blistered; sunburned; ruined in the sun

Worwor talas: A **bulpop** is a burn that happens to a person from touching something hot or from being sunburned. It also refers to food items that have been exposed to the sun too long, and are therefore ruined.

Tohtohpas: Kálámul ngo a pur ur on i ngatngatán kámnah, ki kuir er ngo a pur ur on i kámnah na pim má nák mon i suir. A ngoro a bulpop á kuir er. A person when a spark of fire falls on to him, then that part where the fire fell will make a sore and it will have liquid (in it). It is like that part blisters.

Arwat mai: **málbang**

Mákái mul: **manu**

bultán

Kán him: inalienable noun

Sálán: sap

Mákái mul: **bulut, bulut/bulti**

bulti

Mákái: **bulut/bulti**

bulumakau

Mákái: **bulumákau**

bulumákau

Utngi mul: bulumakau

Kán him: alienable noun

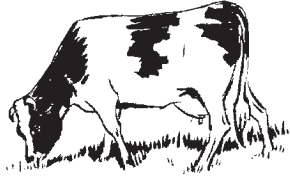
Sálán: cow; beef

Worwor talas: Bulumákau a káp kángit te á tan

Sursurunga. Ololas minái di kipi tili lite pokon ur main si git má ngorer gitá lu mákái main i kángit balis. Bulumakau a tilik lala pakta, má a pakta sorliwi tan ololas erei git á tan rung til Sursurunga git lu olas di. Páplun bulumákau a toltolom on. Te á bulumákau a ngo na mirik á páplun, má te a niár. Má te a bal, má te a bal mák toktoktok mai a niár.

Tinán bulumákau a lu káhái kes sár á gengen bulumákau. Pákánbung ngo a káhkáh, ki i bung sang erei a páng on á gengen bulumákau, a lu turpasi láklák má namnam mul. Ololas

minái di lu ani. The bulumakau is not ours from Sursurunga. This domestic animal they brought from a different place here to us and therefore we have seen it here in our area. Bulumakau are very, very big, and its size surpasses those domestic animals we people from Sursurunga have domesticated. The colors of the bulumakau are varied. Some bulumakau are reddish brown in colour, and some are black. And some are white, and some are white and are spotted with black. The female bulumakau usually delivers just one baby bulumakau. At the time when it gives birth, then on the same day the baby bulumakau is born, it starts walking and also eating. This domestic animal they eat.



bulunánát

Mákái: tabar bulunánát

bulut

Kán him: alienable noun

Sálán: sap; glue; gum

Worwor talas: This word is used to refer to a thing which is inherently sticky, such as gum or glue or tree sap.

Mákái mul: bultán, bulut/bulti

bulut / bulti

Kán him: syncopated verb

Sálán: long páptai; stick on

Tohtohpas: Tan kalilik di oboi bulut i rákán kubau má dik atri ada i lulawar suri bulut er

di oboi na bulut páptai man ngo na han suri kis i rákán kubau er di atri. The kids put sap on the tree branch and set it up out on the reef so that that sap they put would stick-fasten a bird when he goes to sit on that tree branch they set up.

Arwat mai: páptai

Mákái mul: bultán, bulut

bum

Kán him: intransitive verb

Sálán: dungi marán namnam i ngudun; full mouth

Worwor talas: This is used of a mouth full of food or even something like smoke from a cigarette.

Tohtohpas: Pákánbung gim namnam tungu i bungun káhkáh, má kesi kálámul a sangsang sang i namnam. A kipi namnam mák lu dungi má dungi i ngudun mák lala bum sang. Má tan kálámul gim no iatung dik lala mákái kálámul erei a káng i ngudun mai namnam. When we were eating previously at Christmas, and one man was eating very quickly. He took food and put it in and put it in his mouth and it was very full indeed. And some people from all of us who were there stared at that man whose mouth was full with food.

Arwat mai: pás

Mákái mul: bumbum mat, tám bumbum mat

bumbum mat

Kán him: intransitive serial verb

Sálán: gong kári namnam; dungi marán namnam i ngudun; gluttonous; greedy over food; filling one's mouth with food

Keskeskes: 'full mouth until dying'

Tohtohpas: Iau mákái kalik er a lu lala dungi sang á namnam i ngudun. Wa a taba kán bumbum mat sang. I saw that fellow putting very much food into his mouth. Why he's very greedy/he stuffs himself.

Mákái mul: bum, tám bumbum mat

bun

Kán him: alienable noun

Sálán: kesá matngan man; bird type; dove; pigeon (generic term)

Worwor talas: Bun di lu parai ngo kán man ái Káláu. Páplun a kálik mákdáu ngo a mirik ngo a maksin i bongbongon. A lu kis iamuni aun kubau mák lu longoi páhiun i rákán kubau. A lu ani wán kubau ngorer



i wán náu má wán tángtáng. I ruruna til Sursurunga, ngo di longrai kaungán bun, ki a aposoi ngo a siaroh á pokon. Man minái di lu ani. They say about the **bun** that it is God's bird. Its body has a little green or red or yellow on its chest. It lives up in a tree and makes its nest on a tree branch. It eats seeds of the trees like **náu** seeds and **tángtáng** seeds. In the belief from Sursurunga, if the voice of a **bun** is heard, then it reveals that that place is peaceful. This bird they eat it.

bunái

Kán him: alienable noun

Sálán: insect type; tick; leech

Worwor talas: **Bunái**, ngisán kesi táit a lu kis iamuni katbán bos. Táit minái a mákmák ngoro nánám, mái sár a pakta i nánám. Táit minái a lu liu sár mai dár a lu sosap pasi tili ololas ngo tili kálámul. Ngo kálámul a lu torong iamuni bos i pokon a mon on i bunái, ki táit minái na patap i páplun má nák sosap pasi dárán kálámul. Kálámul kápate arwat suri na áslai ngo ákte patap on. Pákánbung ngo a lu sosap pasi dár, ki ák lu pakta i bál mai má kápate arwat suri long palai tili páplun ololas ngo kálámul. Nián erei ngo a lu nginim dár til ái a lu hut má i manu on. The **bunái**, it is the name of a thing that lives up in the middle of the jungle. This thing looks like the **nánám** (bedbug), however it is bigger than the **nánám**. This thing lives only on the blood it sucks-gets from animals or from people. If a person goes off into the jungle in a place that has **bunái**, then this thing will attach to his body and then it will suck-get the person's blood. The person will not be able to feel that it has attached to him. At the time when it sucks-gets blood, then its stomach becomes big with it and it is not possible to remove it from the body of the animal or person. That place where it drinks blood from, a sore will come there.

Arwat mai: **tiri**₃

bunbun₁

Kán him: intransitive verb

Sálán: afraid; anxious; nervous

Worwor talas: This refers to nervousness or anxiety that the body feels, as in being confronted by a dog that may bite. See **mátut** for differentiation of the terms meaning 'afraid, fear'.

Arwat mai: **mátut**

Lite alari: **mangan**

Mákái mul: **abunbunái**

bunbun₂

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Bunbun aru matngan on. Kesá matngan di lu soi i malar uri purpur, má a lu toltolom on á girton sián, mái sár kápte a lala aun kubau. Má áruán bunbun di lu utngi mai bunbun laia, má a lu kopkom ák lu lala pakta i aun. Má kono minái a lu kopkom i bos, má a lu lala aun kubau sang má a rakrakai suri tárái. Pákán a tu ururán ngorer sár mul i pákán bunbun er di lu soi i malar uri purpur.** There are two kinds of **bunbun**. One kind they plant in the village for flowers, and it has many colors of flowers, but it is not a very large tree. And the second **bunbun** they call **bunbun laia**, and it grows into a very large tree. And this one grows in the jungle, and it is a very big tree that is difficult to cut down. Its leaves are very small just like the leaf of the **bunbun** they plant in the village for flowers.

bunrán

Kán him: inalienable noun

Sálán: scar

buntir

Kán him: alienable noun

Sálán: **gegen**; row in a singsing

Mákái mul: **básbuntir**

bung₁

Kán him: alienable noun

Sálán: day

Tok Pisin: de

Mákái mul: **bungán, bungun, kábungbung, libung, pákánbung**

bung₂

Kán him: intransitive verb

Sálán: **bonta noi pokon**; cover completely

Worwor talas: This is used of root vegetables growing in the garden whose vines grow all over, completely covering the ground.

Mákái mul: **bungti**

Bung Hat

Kán him: alienable noun

Sálán: Thursday

Bung Lim

Kán him: alienable noun

Sálán: Friday

Bung Ru

Kán him: alienable noun

Sálán: Tuesday

Bung Tul

Kán him: alienable noun

Sálán: Wednesday

bungau

Mákái: kalik bungau

bungán

Kán him: inalienable noun

Sálán: day of; day for

Worwor talas: This refers to the day regularly observed for an event or occasion. So **bungán aunges** (day for rest) refers to the Sabbath, i.e. the day each week when we rest. This is in contrast with **bungun aunges** which is more equivalent to ‘holiday’. In the New Testament, **bungán longsít án sorliu palai** (day for the feast of passing by) is the Feast of Passover.

Mákái mul: **bung₁, bungun**

bungbung

Kán him: alienable noun

Sálán 1) headdress

Tok Pisin: bilas bilong het

Worwor talas: For differentiation of headdresses and their parts, see **kangal**.

Arwat mai: **balaparip, bangbang₂, biar, kamrogos, kangal**

Sálán 2) cockscomb

bungti

Kán him: transitive verb

Sálán: **bonta noi má iaungi;** choke

Worwor talas: This is used of the action of a vine growing up to cover a tree and choke it, preventing it from fruiting.

Arwat mai: **pulum/pulmi**

Mákái mul: **bung₂**

bungun

Kán him: inalienable noun

Sálán: **pákánbung a lu tapam hut on;** day of; day for; time for; period of time; cycle

Worwor talas: This has the same general meaning as **betun** and **kálgun**, but is used of a day marked for a certain event or function that is only a day long, for example the thanksgiving offering which occurs on only one day each

year. It is also used of the cycle of something which occurs every day, like sleeping. So **bungun aunges** (day for rest) would not be the rest day or Sabbath that comes every week, but rather a holiday or a special day set aside for resting. Other examples are **bungun saksak** (the day/time for practicing singing), **bungun longsít** (the day of a feast) and **bungun sung** (a time set aside for prayer).

Tohtoipas: **Má tara án gengen má sár di utung di ngo tan bek musmusing. Kándi bungun boptin i nas má kándi bungun saliu i libung.** And the ones that are just little they call them **bek musmusing** (Horseshoe Bat). Their time for sleeping is in the day and their time for going around is at night.

Tohtoipas: **Bungun lotu án pátpát mátán lotu a tapam hut main i kángit balis i bet 1875 i kalang Ogus 15 á bung. Git lu akiláng on i bohboh bet no on á bung erei.** The day/time for having church to celebrate the arrival of the church here in our area in the year 1875 is in the month of August the 15th day. We mark/celebrate it every year on that day.

Arwat mai: **betun, kálgun**

Mákái mul: **bung₁, bungán, bungun ililur**

bungun ililur

Kán him: alienable noun

Sálán: harvest time; Pentecost

Keskeskes: ‘time for harvesting’

bupsán

Kán him: inalienable noun

Sálán: **nián iriris;** wound

Worwor talas: This can refer to a wound from a whipping or beating including the idea of being swollen.

Tohtoipas: **Tan kálmul er di han ur Namatanai má di oboi kik di ák riuriu, tan kuir sulu di aso pala di tili kar má dik tas di mai bus. Pákánbung di kaleng, ki dik inngasi si gim á tan nián iriris iatung i bah di. Gim mákái sang á tara bupsán iriris er i bah di.** Those people who went to Namatanai and they put their legs hanging (over the side of the truck), the police exited-removed them from the truck and beat them with cane. When they returned, then they showed to us the beating places there on their backs. We saw those big wounds (from their) beating on their backs.

Arwat mai: **bubus**

bur₁

bur₁

Kán him: intransitive verb

Sálán: **pulsi; nem i marán;** belittle

Worwor talas: This involves at least a gesture or short deprecating sound to indicate one's displeasure at being served a small amount of food, or not being served the food another has.

Tohtohpas: **Ái lik a lu pulsi ngo a tu mudán sár á áián. A lu bur ngo na marán sang á áián, má ngorer gimá lu sokoi ák lu marán sang á áián i kán les.** *My daughter disdains if her food is only just a little bit. She belittles receiving a small amount (indicating) that her food should be much indeed, and therefore we serve her much indeed in a bowl.*

Arwat mai: **puai**

bur₂

Kán him: alienable noun

Sálán: **ngisán suk;** vine type; Flame of the Forest

Worwor talas: **Bur kesi suk di lu utngi mul mai suk án palngat. A lu mirik á sián. Bos tám wah di lu him mai ngorer i kándi bábát suri bahbah kalar di i pákánbung ngo tám latlat a lu mákmák i kálámul ngo dikte wahi, mái sár tám latlat kápate arwat suri na mák pasi tám wah. Bur** is a vine they also call **suk án palngat**. Its blossoms are red. Sorcerers work with it as their amulet to protect themselves when the magician looks for the person who has sorcerized someone, but the magician is not able to see the sorcerer.

Mákái mul: **suk**

burbur₁

Kán him: transitive verb

Sálán: **ubi kálámul urami lolon sokopana;** beating as a form of initiation

Worwor talas: This custom is performed on new participants, males only, when an **urtarang** (evil spirit) cries or at the time of a **tobuán** (secret society dance). The new person bows over and is beaten with **bus** (vine type).

Tohtohpas: **I taul sokopana, ainpidik sár a lu burbur i kálámul ngo a hutngin mákái sokopana.** *At the time of the evil spirit crying, only the spirit expert beats the boys/men who are newly/for the first time seeing the evil spirit.*

burbur₂

Kán him: alienable noun

Sálán: tobacco part

Worwor talas: This word refers to the small leaves

burkiking

that grow after the initial large leaves have been harvested, i.e. the second growth.

Mákái mul: **burus**

burbur₃

Kán him: intransitive verb

Sálán: soft

Worwor talas: This term applies to food and indicates something soft enough for a toothless person to eat.

Tohtohpas: **Ngádáh, a burbur á namnam erei artálár mai ngeu er na ani?** *What, is that food soft enough for that toothless one to eat?*

Arwat mai: **pekes**

bures₁

Kán him: intransitive verb

Sálán: **kubau ákte morot mák beseng;** rotten; decayed

Worwor talas: For differentiation of terms meaning 'rotten, decayed', see **morot**.

Tohtohpas: **Kubau ngo a marang mák pur uradi bim mák bop pasi marán bet sang, ki ák tu pekes má i nahlán. A ngoro ák tu bures má á pokon kubau erei.** *When a tree is old and has fallen down to the ground and laid there many years, then its trunk has become soft. It is like that length of wood is decayed/rotten.*

Arwat mai: **morot**

Mákái mul: **bursen**

bures₂

Kán him: alienable noun

Sálán: moss

burkeken

Mákái: **burkiking**

burkik

Mákái: **burkiking**

burkikim

Mákái: **burkiking**

burkiking

Kán him: inalienable noun

Kaiam: **burkikim**

Káián: **burkeken**

Kángit: **burkik git**

Sálán: **suksukak;** my foot and ankle

Worwor talas: This include both the ankle and the entire foot.

Tohtohpas: **Kuir keken er a lu suksukak mai adi bim di lu utngi ngo burkeken.** *That part of his/one's leg he steps with on the ground they call*

it burkeken.

Mákái mul: **kiking**

burkut

Kán him: alienable noun

Sálán: rectum; anus

Tok Pisin: as bilong man

Mákái mul: **kektai burkut, surwán kaukau a suski kán burkut**

burmum

Kán him: intransitive verb

Sálán: **bum pagas on;** close the lips; purse the lips

Tohtohpas: **Ái kauh iau lu hanhan ur on mák lu mismuk. Má pákánbung a mák pas iau, ki ák tu burmum pagas on á sahwán mismuk má kápate haunges palai má tili ngudun.** *My son, I went along to him and he was smoking. And when he saw me, then he just closed his lips on the smoke and he did not blow out from his mouth.*

bursen

Kán him: modifier

Sálán: **kubau a marang mák pekes;** rotting; decaying

Tohtohpas: **Apong, tan tu bursen kubau erei u tárái uri kam rum! Kápte te kubau a rakrakai á iatung ngo una longoi kam rum mai? Listen, that's only just rotten wood you chopped for your house! Is there no strong wood there to make your house with?**

Mákái mul: **buress₁**

burum sitik

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Keskeskes: 'broom stick'

Worwor talas: **Burum sitik a tu gengengen á poknahlán má pákán mul. Kápte a lu lala pakta, a gengen aun kubau sár.** The **burum sitik's** trunk/stalk is very small and its leaves also. It is not very big, it is just a small plant.

burus

Kán him: alienable noun

Sálán: tobacco

Tok Pisin: burus

Arwat mai: **tapeka₁**

Mákái mul: **burbur₂**

burut

Kán him: inalienable noun

Sálán: **táit di lu oboi ák lu hat on;** group of four

Worwor talas: This refers to a group of four

coconuts tied together, usually for carrying. It is also used of root vegetables given in a bundle.

Tohtohpas: **Tan kalilik di ru marang uri umat loli, di lu kilkai á marang suri ák hat, kabin a lu kesá burut marang uri kesá loli.** *The children who were collecting dry coconuts for candy-bartering, they tied together the coconuts into fours, because it (the price) was one group of four coconuts for one candy.*

bus₁

Kán him: alienable noun

Sálán: **ngisán suk;** vine type; switch

Tok Pisin: wail kanda

Worwor talas: **Bus ái kesá matngan táit a tu dol má a rakrakai. A marán á táit di lu longoi mai bus. Di lu longoi suh má nián kis, má di lu longoi mul uri rat ngo kas. Bus di lu kipi má puári pasi kápán uri sáiti rum má isi takup mai. Má dik lu kamkabat mul mai ngorer i áir. Pákán a dol má a mon á surwán i kopkobon. Pákánbung a kopkom á bus, surwán a lu tángni suri ák lu toptop iatung i aun kubau. Má bus aru mul á kán talar. Di lu kipi uri tasi kalik ngo a ngáknágk, má te pákán kobát a lu kipi suri ák lu top on i pákánbung a lu sámur i mátán sál án rumán lotu.** **Bus** is a kind of thing that is long and strong. There are many things people do with **bus**. They make tables and chairs, and they also make it into hand baskets and carrying baskets. **Bus** they get and split it getting the skin for roofing a house and tying a canoe with it. And they also tie with it like in fencing. Its leaves are long and its growing stalk has thorns. When **bus** is growing, its thorns help it so it grasps there along the tree trunk. And **bus** has two other jobs. They get it for spanking a child when he is rebellious, and sometimes the usher gets it to hold when he is standing in the doorway of the church.

Mákái mul: **bus kokok, suk**

bus₂

Kán him: intransitive verb

Sálán: **a mon be i dan on;** damp; moist

Tok Pisin: i wet

Worwor talas: This is used of ground or clothing.

Tohtohpas: **Kak sulu imuda iau hutngin gorsai sár má kán tu mádáak be. Pákánbung iau sigil tohoi má, a tu bus besang.** *My laplap back there I just recently washed it and it's still wet.*

When I touched (it to) test it, it was still damp.

Arwat mai: **báták**

Mákái mul: **busbus**₂

bus anokwa-i

Kán him: transitive serial verb

Sálán: chop to straighten

Keskeskes: ‘chop straighten’

Worwor talas: This is the idea of cutting partway through something that is crooked or curved so it can be straightened for use, as one would do to a slightly crooked length of bamboo so it will lay straight for fencing.

Tohtohpas: **Pákánbung ngo di lu áir mai got, ki di lu bus anokwai mai is suri nák nokwan, má namur dik lu áir mai.** *When they are fencing with bamboo, they chop-straighten it with a knife so it will be straight, and then they fence with it.*

Mákái mul: **busái**

bus kokok

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Worwor talas: **Bus kokok, bus sár, mái sár a te tu puhpuh ngo di lu puári má kápte di lu long te táit mai kabin ngo a te tu gohgoh. Pákán a ngorer sang mul i bus má surwán mul a ngoi. Bus kokok,** it’s just **bus**, but it is weak and easily broken when they split it and they do not do anything with it because it just breaks. Its leaves are just like **bus** also and its thorns also are like that.

Mákái mul: **bus**₁, **káu i bus kokok, suk**

bus kus-i

Kán him: transitive serial verb

Sálán: **tár kusi; tárái ák ru**; chop in two

Keskeskes: ‘chop sever’

Tohtohpas: **Kauh, pokon lamas imunang a bop kári sál, una bus kusi má alimlim palai uri risán sál. Nabung tan kalilik kápdite nem suri ngo da tár kus palai alari sál.** *Son, that length of coconut palm that is lying in the road blocking it, you should chop it in two and roll it away on to the side of the road. Yesterday the guys did not want to chop it in pieces removing it away from the road.*

Arwat mai: **sá kusi**

Mákái mul: **busái, kusi**₁

bus-ái

Kán him: transitive verb

Sálán: **tárái**; chop

Tohtohpas: **Lamas imunang a puh kári sál, dikte busái á kalilik mai kándi is má dik girwa palai tili sál. Kápte te palngat suri ngo da tár palai mai.** *That coconut there that broke blocking the road, the boys chopped it with their knives and rolled it away from the road. There were no axes so they could chop-remove it.*

Arwat mai: **tárái**

Mákái mul: **bus anokwai, bus kusi**

busán

Kán him: inalienable noun

Sálán: handle type

Worwor talas: This is the kind of handle that sticks out to the side of an object, like a saucepan with a handle sticking out to the side. It is also used of the upright on a trap that is bent over and hooked or fastened, ready to spring up when an animal steps into the noose. The other type of handle is called **kásán**.

busbus₁

Kán him: alienable noun

Sálán: bubbles; foam

Tok Pisin: waitpela sipet

Worwor talas: This can come from a person’s mouth, or can refer to the foam caused by ocean waves.

busbus₂

Sálán: **mádák pagas**; damp; moist

Worwor talas: When the ground is **busbus**, it’s ready for planting. This implies not as wet as **mádák** or **báták**.

Arwat mai: **báták**

Mákái mul: **bus**₂

busbuswa-i

Kán him: transitive verb

Sálán: throw over and over; throw again and again

Worwor talas: This implies the continual or over and over again motion of throwing.

Tohtohpas: **Kalilik di ru lamas ida i risán dan. Má marang er di rui, di lu busbuswai uri dan suri dan ák sanrai uradi kon.** *The kids are collecting coconuts back there beside the river. And those coconuts they’re collecting, they keep throwing them into the river so the river will carry them down to the beach.*

Mákái mul: **buswai**

busek

Kán him: alienable noun

Sálán: apron-like covering traditionally made with leaves

Tok Pisin: malo

buska-i

Kán him: transitive verb

Sálán: throw

Arwat mai: **ilngoi**

buswa-i

Kán him: transitive verb

Sálán: throw away

Tok Pisin: tromwe

Arwat mai: **ilngoi**

Mákái mul: **busbuswai**

but₁

Kán him: intransitive verb

Sálán: fat again

Worwor talas: This refers to regaining stoutness or fat as a pig does after babies are weaned.

Kán him: alienable noun

Sálán: elephantitis

but₂

Kán him: intransitive verb

Sálán: stand

Tohtohpas: *Ngo u nem suri duruk palai hat imuda, ki una lain but sukak sang i bim a rakai má unák durki. Ngo una sukak i bim a dawek, ki una pur má hat na sá iáu. If you want to lift and remove that rock back there, then you should stand well stepping (planting your feet) on ground that is hard and then you can lift it. If you stand on soft ground, then you will fall and the rock will hit you.*

Arwat mai: **sámtur**

Mákái mul: **but atur, but pas, but sukak, kábutkis, nián but sukak**

but atur

Kán him: intransitive serial verb

Sálán: **tur dik**; stand steady; depend on

Keskeskes: ‘stand cause to stand’

Worwor talas: **But atur** and **pámpur** are used for standing steady on one’s feet, while **katkatang** refers to holding firmly with the hands.

Tohtohpas: *Pákámbung ngo una sanglái bor imunang, ki una lain but atur sang na káp talka iáu i bor. When you are ready to grab that pig over there, then stand steady and firm indeed so the pig will not pull/drag you.*

Arwat mai: **pámpur, sámtur**

Mákái mul: **atur/atri, but₂**

but pas

Kán him: intransitive serial verb

Sálán: **aptur pas**; foundationed; sourced; depends on; comes from

Keskeskes: ‘stand get’

Worwor talas: This serial verb is usually followed by **til** (from) or **si** (from).

Tohtohpas: *Worwor er git longrai ngo matananu no da han urami aratintin, kápate támin. Wa a tu but pas sár si Tomel. A tu hol pasi sár tili bál á worwor er ák parai. That talk we heard that all the people were to go up to the school, it is not true. Why it just came from Tomel. He just thought that talk he said from his stomach (it originated with him).*

Arwat mai: **kábutkis**

Mákái mul: **but₂, pasi₁**

but sukak

Kán him: transitive serial verb

Sálán: **tur i iátin; nián tur**; stand on top of; depend on

Keskeskes: ‘stand step’

Arwat mai: **pámpur, sámtur**

Mákái mul: **but₂, nián but sukak**

bután

Kán him: inalienable noun

Sálán: bellybutton

Mákái mul: **suk án bután**

butbut

Kán him: intransitive verb

Sálán: **apakta pasi sang**; boastful; bragging; proud

Tohtohpas: *Kálámul imudi a butbut mai kán minsik pasi ák parai singin tan kálámul ngo da lu lápkai alim á sángul á pirán tabal uri long namnam. Kápate lu hol pasi tan sáhár án kálámul. That man is proud/boastful with his things/wealth resulting in he said to the people that they should throw/give fifty moneys (K50) toward the feast. He was not considerate of the poor people.*

Arwat mai: **kis kangkang**

butol

Kán him: intransitive verb

Sálán: **sarurup i máhngun i nisun**; filled with the smell of

Tohtohpas: *Pákámbung iau sol urmain i rum má iak usmai kabang a tomtom. Má máhngun kabang erei a tuan butol i nisung. It was the time I came into the house here and I smelled the fragrant lime powder. And the smell of that*

lime powder was filling in my nose.

Arwat mai: botal

buturkus

Kán him: alienable noun

Sálán: **pangpang kus i kesá pang;** section; verse

Worwor talas: This is the smallest section marked out within the **dáu** (section) or **pang** (section) of a garden. It is also used of a verse of song or

Scripture.

butut

Kán him: alienable noun

Sálán: **kesi sángul á reu;** ten strings of shell money

Worwor talas: This represents ten strings of shell money tied together, usually for the purpose of purchasing pigs at a feast. This is done as a way of displaying wealth.

D — d

da₁

Kán him: pronoun

Sálán: third person plural (irrealis)

Mákái mul: **-a₅, dák₁, di₁**

da₂

Kán him: location

Sálán 1) interior of land or sea

Worwor talas: This is the short form of **muda**.

Tohtohpas: **Má ngorer ái Iesu mul a áslai rangrangas mák mat ada i karpala on á bimán rum á Ierusalem suri ngorer dárán na sal má nák salus apilpil pasi bál matananu alari kándi sápkín. (Eba 13.12)** And so Jesus also experienced suffering and he died out on the outside of the city of Jerusalem so that his blood would flow and he would wipe making clean people's stomachs from their sin.

Sálán 2) outside

Mákái mul: **muda**

dadaip

Kán him: alienable noun

Sálán: **gengen kihkih a rihrih;** wind type; breeze

Mákái mul: **kihkih**

dadán

Utngi mul: **dandan**

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Dadan kesi aun kubau pákán a kálik ngoro pákán pak. Te di lu him mai pákán suri long palai kirpai. Má te á kálámul di lu him mai suri long palai kukuah. Má wán dadan a kálik mákmák ngoro wán nurat, mái sár wán dadan kápte di lu ani.** The **dadán** is a tree whose leaves are a little like the leaves of the **pak**. Some use its leaves to get rid of grille (skin disease). And

some people use it to cure malaria. And the fruit of the **dadán** looks a bit like the **nurat** (noni) fruit, but they do not eat the fruit of the **dadán**.

dadau

Kán him: intransitive verb

Sálán: **kuron má páput na hus i ráin;** rain imminent

Worwor talas: This refers to darkening and cloudy weather indicating that rain is imminent.

Tohtohpas: **Matananu di kis talum suri longrai worwor si tám aratintin. Má pákánbung di mákái ráin a dadau, ki dik tám han arsagil uri kándi tan kuir malar.** People were meeting to hear the teacher's speaking. But when they saw the rain imminent, then they separated departing to their homes.

Arwat mai: **lumlum bát**

dadaun

Kán him: intransitive verb

Sálán: **oboi táit nák pim;** ripening

Worwor talas: This describes a method for ripening fruit and other cultivated crops. It may be done simply by leaving something alone to ripen on its own, or to help it along in some way. People help ripen bananas by burying them for about a week, ripen pawpaw/papaya by scoring the skin and leaving for a day or so, ripen tobacco by covering it for a few days, and ripen **tawan** (fruit) seeds by submerging them in the river or ocean for several days.

Tohtohpas: **Tan kálámul di tár hun nabung. Má da dadaun er i Bung Tul. Di parai si di ngo da putai, ki dik parai ngo kas tahni sang á hun a lu namnamín.** The men cut bananas yesterday. And they will do the ripening on Wednesday. They said to them that they should hang them

up, but they said that burying the bananas is more delicious (makes them more flavourful).

Mákái mul: **dauni**

dahil

Mákái: **latlat**

dai

Kán him: transitive verb taking **on**

Sálán 1) brush against; touch

Tok Pisin: pas long samting

Tohtohpas: **Káp iau te mákái á rábái imunang, má pákánbung má a dai i iau á pákán mák sur iau, ki iak mánán pasi má ngo a mon á rábái.** *I did not see that rábái tree down there, but when its leaves brushed against me and scratched me, then I realized that there was a rábái.*

Sálán 2) **tu han tur**; stay only a short time

Worwor talas: This term is used of not spending a long time doing something, like making a quick trip up to the bush, i.e. just brushing up against it and going back.

Tohtohpas: **Ái tata a tu han tur sár ami bos ki er melek mul ái. Kápte a long te táit gut ami bos, a dai pas sár ki ák lu kaleng.** *Dad just went up into the bush and stood/stopped, then he came back quickly again. He probably did not do anything up in the bush, he just stayed a short time then he returned.*

dak pala-i

Kán him: transitive serial verb

Sálán: **rangi pákán lamas ngo pákán hun; rang palai**; remove by burning; singe in preparation

Keskeskes: 'singe remove'

Worwor talas: This term describes driving off something bothersome, like ants, or using leaves to remove sickness. It also refers to singeing just some of a group of things. It can refer to singeing a thing as one step in a process in preparation for the next step.

Tohtohpas: **Tan pákán lamas er gam tárái ngo uri rat, gama lu dak palai má suri dák lu tur pasi hir táilna te. Gama tu rang talmi sár nák lu kis.** *Those coconut leaves you all cut for (making) into baskets, you should singe off now so they can begin to weave first some (the first ones). You should singe-gather them so they will then sit/be there.*

Mákái mul: **daki**

dakdak-i

Mákái: **daki**

dak-i

Utngi mul: **dakdaki**

Kán him: transitive verb

Sálán: **málsi**; singe; burn

Tok Pisin: banim

Worwor talas: This connotes placing something right on top of the coals of a fire or just slightly above them for the purpose of singeing or softening. The object is not left there for long, and may be turned over several times in the process. This is also used of the effect of the sun's heat on a person's body.

Tohtohpas: **Kálámul ngo a nem suri hiri rat mai pákán lamas, ki a lu dak táilnai pákán lamas i kámnah. A lu oboi i kámnah arwat mai mudán pákánbung sár, ki namur ák long palai. A longoi ngoromin suri pákán lamas nák malmu suri hiri.** *A person when he wants to weave a basket with a coconut leaf, then he first singes the coconut leaf in the fire. He puts it on the fire for just a little bit of time, then he removes it. He does like this so the coconut leaf will be easy to weave.*

Arwat mai: **kektai, rangi**

Mákái mul: **ardak, dak palai**

dalian

Utngi mul: **dawian**

Kán him: intransitive verb

Sálán: smooth

Tohtohpas: **Nana, sepen palang erei di oboi i kam suh a tuan dalian sang. Keskam bul ngo suh erei uri kibang kabin tan kápán kubau i kibang a tu karkar.** *Mother, that plank they put on your bench/table is very smooth indeed. Sorry also that bench for my bed (I would like a plank like that for my bed also) because the wood on my bed is rough.*

Lite alari: **álál, irirut, karkar₂**

dalsi

Mákái: **dalus/dalsi**

dalus / dalsi

Kán him: syncopated verb

Sálán: wash with water; rinse off

Worwor talas: This is what one does first thing in the morning to wash one's face.

Tohtohpas: **Nengen i kábungbung aru kalik erei diar tu dalus má káp diar te siusiu. Diar tu salsi ar diar ngoro káp diar te lu namnam.** *Earlier this morning those two children just rinsed off and did not bathe (take a proper*

bath). They just rubbed their faces like they had not eaten (and so had no strength).

Tohtohpas: Mámán ái kalik a tu dalsi sár á aur kalik mák han mai urami rumán sasam. Káp sang a te lu siwi á kalik má nák lu saliu mai. The child's mother just only washed the child's face and then went with (took) him up to the clinic. She did not bathe the child and then go off with him.

Arwat mai: gorsai, guran/gurni, siu/siwi

dam

Kán him: intransitive verb

Sálán: **ani káptak**; eat feces

Worwor talas: This speaks of the habit of a dog eating feces.

Tohtohpas: Tan bos pap no di lu dam. Di no di lu an káptak. All dogs eat feces. They all of them feces-eat.

Mákái mul: **dami**

dam tohoi

Kán him: transitive serial verb

Sálán: **namia tohoi mai kermen**; test the taste of; taste test

Keskeskes: 'lick try/test'

Tohtohpas: Dion, una dam tohoi á kak tutun erei, a namnamin ngo kápte? Má ngo una namia tohoi má kápte a namnamin, ki una parai suri giták obop te táit mul on suri nák lain namnamin kuluk. John, try tasting that cooking of mine, it is delicious or not? And if you try tasting it and it is not delicious, then you should say it so that we can put something else in it so it will be nicely tasty.

Mákái mul: **dami**

damau

Kán him: alienable noun

Sálán: **ngisán kubau**;
plant type; nut
(generic term); peanut

Tok Pisin: galip

Worwor talas: **Damau**

kesi kubau a lu kopkom tangrai bos, má wán a tu doldolon, má

a pakta ngoro wán bu. Kápán wán ngo a matuk, ki a lu niár á páplun mák maksin ami katbán. Tan maran di lu lala nemnem on suri konmi. Wán damau di lu básái wán pasi támin suri dik lu ani. Damau kesi



rakrakai án kubau má tu dol iamuni bát. Di tárái má kuti mai so uri rum. The damau is a tree that grows in the jungle, and its fruit is oval shaped, and its size is like betel nut fruit. The skin of the fruit when it is mature, then it is black in color and it's yellow inside. The maran (pigeon) very much like to swallow it. They (people) pound on the fruit of the damau to get the meat so they can eat it. The damau is a strong tree and it's very tall up in the sky. They chop it down and cut it with a saw for (building) a house.

damdam

Kán him: intransitive verb

Sálán: **an noi táit**; eaten everything up; gluttonous

Worwor talas: This refers to someone who has eaten his **taial** (vegetables for planting) which he would have used for planting a new garden, and thus has no prospect of a garden. It is also used of someone who completely finishes all the food served.

Tohtohpas: Wák imudi kápate lu obop kán te taial ami kán suh. A te tu kip noi sang á tan táit ngo a ili tili kán pokon. Wa a tilik damdam sang! That woman there did not put any plantings on her bench. She just took everything she dug from her garden. Why she's eaten everything up (and now has nothing to plant for later)!

Mákái mul: **dami**

damdam lim

Kán him: idiom

Sálán: **a tu mudán sáksák**; lacking food; insufficient food

Keskeskes: 'licking one's hands'

Tohtohpas: A tu damdam lim á namnam minái.

Kápte gima mas on kabin a tu mudán sár má kápate arwat mam gim no. This food is insufficient. We will not be full on it because it is only just a little bit and it is not enough for us all.

Mákái mul: **dami, limang**

dam-i

Kán him: transitive verb

Sálán: lick

Tok Pisin: rapim long tang

Arwat mai: **demei**

Mákái mul: **dam, dam tohoi, damdam, damdam lim**

dan

Kán him: alienable noun

Sálán: fresh water; river; creek; stream

Tok Pisin: wara

Worwor talas:

Sursurungas

use different words

for different kinds of water: **dan** (fresh water), **tas** (salt water), **pakat** (beach spring water), and **upup** (fresh spring water).

Lite alari: **tas**

Mákái mul: **dan kaul**, **dan sal**, **dan taliu**, **polon**

dan

dan kaul

Kán him: alienable noun

Sálán: lake; pond

Keskeskes: ‘round water’

Arwat mai: **dan taliu**

Mákái mul: **kauli**

dan sal

Kán him: alienable noun

Sálán: river; flowing water

Keskeskes: ‘water flowing’

Worwor talas: This typically refers to a river that has a significant current.

dan taliu

Kán him: alienable noun

Sálán: whirlpool; lake

Keskeskes: ‘whirling water; round water’

Arwat mai: **dan kaul**, **kalkal**

dandan

Mákái: **dadán**

dan-i

Kán him: transitive verb

Sálán: **agurái suri ubi**; threaten to hit

Worwor talas: This is used of threatening or pretending to strike out with either hand or foot, but stopping short of making contact. This is done both seriously and in teasing.

Tohtohpas: **Ái Ben a lala dat kalar sang i pákánbung ngo a dani ái Tewa mai tilik rákán kubau. A hol on sang mái Ben ngo na tas bingi ái Tewa. Ben pulled back quickly when Tewa threatened to hit him with a large tree branch. Ben really thought that Tewa was going to kill him.**



dan sal

dang

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; Lowland

Mouse Babbler; Common Sandpiper

Worwor talas: **Dang kesá ngisán mul ngo pitápít.**

A iahiah á nihun iatung i bahin má bábán, má i bongbongon a bal. Dang a gengen si diar á tutgum, má a lu kis tangrai kon má i pokon rongrong má i lulawar ngorer sár mul i tutgum. A lu toktokam táit tangrai kon. Kápte kes a mákái be á páhiun dang ngo tutgum ngo pitápít, má kápte be tekes a mákái á pasin má ngádáh a kákáh ngoi. Man minái di lu ani. A dang has another name, pitápít. Its feathers are gray there on its back and wings, and its chest is white. The dang is smaller than a tutgum, and it lives along the beach and on floating logs and on the reef just like the tutgum also. It pecks at things along the beach. No one has yet seen the nest of a dang or a tutgum or a pitápít, and no one has yet seen its eggs and how it gives birth. This bird they eat it (is edible).

Arwat mai: **pitápít**

dangdang

Kán him: intransitive verb

Sálán: **láklák sangsangar**; walking hurriedly; confident; single-minded

Worwor talas: This implies moving faster than normal walking, but not quite as fast as running. It connotes that one is not thinking about peripherals but quickly and confidently moving on. It implies a faster motion than **dángdáng**.

Tohtohpas: **Kálámul er a lala sangsangar sang pasi ák tu dangdang sorliu git má kápate bin mam git. That man was really hurrying resulting in he just walked hurriedly passing us by and did not say anything to us.**

Arwat mai: **dángdáng**

Mákái mul: **dangdangdang**

dangdangdang

Kán him: intransitive verb

Sálán: **tungai saliu má kápte haunges**; moving continually without stopping

Tohtohpas: **Isu di utngi ngo gang kapate lu haunges i saliu, kán tungai saliu sang ngorer. Pákánbung kán tungai dangdangdang ngorer, ki kán tu namnam sár mul. The fish they call gang does not cease its roving about, it just**

keeps on continually moving like that. While it continues to move without stopping like that, then it also eats.

Arwat mai: **malmaliu**

Mákái mul: **dangdang**

dar-i

Kán him: transitive verb

Sálán: **bontai worwor suri nák tang kuluk, mái sár kápte támin on**; exaggerate; lie by adding untrue details

Tohtohpas: *A bul má tu dari sang úi kono imunang. Táit er a parai kápate támin. That guy down there is again just exaggerating. What he's saying is not true.*

Mákái mul: **tám dar worwor**

dat

Kán him: intransitive verb

Sálán: **parau ngo su kaleng ngo deng suri elah alari táit ngo na tus iáu**; cower; skittish

Worwor talas: This would include the situation of ducking or jumping out of the way of a falling branch, or shrinking back from someone threatening to hit you. It includes backing away from a snake, covering one's head to protect from a blow, and many other situations where one protects oneself.

Tohtohpas: *Mámán á kalik átlái muda a tuan mos sang i bál i natun tahlík, pasi ák long pasi kesi bus mák dan natun tahlík, mái natun tahlík ák lala parau on. A hol on ngo na tas muswan on úi mámán pasi ák dat i bus si mámán. The mother of that young girl back there her stomach is very angry at her daughter, resulting in she got a (length of) cane and threatened to hit her daughter, and/but her daughter ducked very low. She thought that her mother would really hit her so she ducked/cowered away from her mother's cane.*

Mákái mul: **datdatdat**

datdatdat

Kán him: intransitive verb

Sálán: standing or moving hesitantly to avoid something

Worwor talas: This might be person avoiding an activity he does not want to participate in, or a pig hesitant to come into the village, so he stands waiting until he feels safe.

Mákái mul: **dat**

daul₁

Kán him: intransitive verb

Sálán: **pepeluk**; weak in body from exertion or sickness

Tohtohpas: *Wa a tu daul bul á páplun úi Kiaplur. Iau hol on ngo na sasam gut. Kápte a lu ngoro imudi, wa a te tu gasgas pagas i kán pokon. Why Kiaplur's body has become weak. I think he's getting sick. He is not like (he was) over there, (when) his health was good.*

Arwat mai: **takulem**

daul₂

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type

Worwor talas: **Páplun daul, te a niár no, má te a niár mák bal i án pogong. A pakta si diar á kánái. I pákánbung án taul lábur, di lu láklák i numán. Pukpuksa til Sursurunga suri ngo daul a niár no, a kakun Malai, má daul a bal i án pogong, a kakun Kongkong.** The body of a **daul**, some are completely black, and some are black and their necks are white. It is larger than a **kánái** (seagull). When the wind is blowing from the west, they travel in flocks. A story from Sursurunga about the **daul** that is completely black, it is of the **Malai** moiety, and the **daul** whose neck is white, it is of the **Kongkong** moiety.

daun-i

Kán him: transitive verb

Sálán: ripen

Tok Pisin: mekim mau

Worwor talas: See **dadaun** for methods of ripening.

Mákái mul: **dadaun**

dawar

Kán him: alienable noun

Sálán: lizard type; skink type; Green Tree Skink

Worwor talas: **Páplun dawar a mákdáu má a lu kis i aun kubau. Kán pakta á dawar a ngorer sár i pakta kán pule, mái sár ngo páplun pule a ngoro na niár má a lu káukáu tangrai bim má tangrai lul hat. Dawar a lu ani rohon bát má tan gengen hem ngo a roh pátimi.** The color of the **dawar** is green and it lives in trees. The size of the **dawar** is just like the size of the **pule**, however the color of the **pule** is sort of charcoal and it crawls along the ground and along on top of rocks. The **dawar** eats flying insects and small butterflies if they fly close to it.

Mákái mul: **árám**

dawek

Kán him: intransitive verb

Sálán: a pekes (i bim ngo kon); soft

Tohtohpas: *Iau nem ngo ina tangrai kon ur Huris, mái sár ngo a dawek á kon pasi iak tangrai sál. A ngoro a pekes á kon má a rakrakai singing suri láklák on. I wanted to go along the beach to Huris, however the sand was soft so I went along the road. It was like the sand was soft and it was difficult for me to walk on it.*

Arwat mai: welwel

dawian

Mákái: dalian

dáh

Kán him: pronoun

Sálán: what?; which?

Worwor talas: This is the short form of **ngádáh** (what?), although **dáh** never occurs alone as **ngádáh** does. **Dáh** follows nouns and pronouns, asking which specific thing is being referred to. Note the slight difference between **dáh** (what?, which?) and **táh** that substitutes for a verb (doing what?).

Tohtohpas: *Má namur ngo ái Erodos...A hol páptai worwor dikte parai singin suri pákánbung dáh a páng on á kalik, má ngorer a mánán ngo a goion kalik be. Io, ngorer a dos palai kán tan tám arup mai arardos ngo da up bingi boh gengen kalik káláu no, ái rung er di asus di be i rang mám di. (Mat 2.16) And later Herod...He remembered the talk they had said to him concerning what time the child was born, and therefore he knew that he was still a young child/infant. So, therefore he sent off his soldiers with the command that they would kill all the small male children, those whom their mothers were still nursing.*

Mákái mul: ngádáh, táh

dák₁

Utngi mul: dáng

Kán him: pronoun

Sálán: third person plural (irrealis sequer

Mákái mul: da₁, -k, di₁

dák₂

Kán him: alienable noun

Sálán: torch made from a dry coconut

leaf



Tok Pisin: lip bombom

Mákái mul: dákái, dákdákái, tám dák

dák-ái

Kán him: transitive verb

Sálán: shine light on; hunt with a torch

Mákái mul: dák₂, dákdákái

dákdák-ái

Kán him: transitive verb

Sálán: ser isu i libung mai talas; hunting with a torch

Tok Pisin: bombom long rip

Worwor talas: This is typically to hunt for shellfish using a dry coconut leaf torch. This word is most frequently heard in such contexts as **dákdák isu** (torching/hunting for fish).

Mákái mul: dák₂, dákái

dán

Mákái: dáníh

Worwor talas: This is a shortened form of **dáníh** (what?). The final 'ih' often drops out preceding a vowel-initial word.

dáni

Mákái: dáníh

Worwor talas: This is a shortened form of **dáníh** (what?). The final 'h' often drops out in rapid speech.

dáníh

Utngi mul: dáni, dán

Kán him: pronoun

Sálán: what?

Worwor talas: This functions as both an interrogative pronoun and an indefinite pronoun.

Tohtohpas: *Ngádáh, a kuluk ngo kálámul na kátlán bos matmatngan táit main i naul bim, má nák omlawa palai kán liu suri? Má dáníh á táit ngo na hul kelsei kán liu mai? Kápte sang. (Mat 16.26) What, is it good that a person should rule everything here in earth, and then waste/throw away his life for it? And what is the thing that he will buy-replacing his life with? Nothing indeed.*

Tohtohpas: *Iau lu hanhan uri tan kálámul adi di kis talum má di no di tam lala wor, má kápte iau talas ngo dáníh di korpek kunán. I went along to those people up there who were meeting and all were talking at once, but I was not clear about what they were talking so angrily about.*

Arwat mai: ngádáh

dánla pas-i

Kán him: transitive serial verb

Sálán: **perek ur on;** speak sharply in anger

Keskeskes: ‘yell get’

Worwor talas: This is similar to the meaning of the English idiom ‘give him a piece of my mind’.

Tohtohpas: **Ái Ruti a han uri rum si mámán mák dánla pasi suri ngo kápate para talsai singin ngo a kong á kán kalik.** *Ruti went to her mother’s house and confronted her because she (Ruti’s mother) did not inform her (Ruti) that her child had been choking.*

Mákái mul: **dánlai₂, pasi₁**

dánla-i₁

Kán him: transitive verb

Sálán: **tut palai sepen botol;** knock off a piece

Worwor talas: This includes breaking a bottle to get a sharp point for cutting.

Tohtohpas: **A lu hanhan ái tata ki ák gálta iau ngo, “Be kauh, sinih a apos sarai á tan sepen botol imuda?” Ki iak parai singin ngo, “Wa kalilik di dánlai uri kuti kándi sepen raba uri katapel.”** *Dad came up and asked me, “Hey, Son, who broke that bottle back there and spread the pieces all around?” And I said to him, “The boys broke/knocked off pieces to cut their rubber strips for slingshots.”*

dánla-i₂

Kán him: transitive verb

Sálán: **perek rakrakai ur on;** yell in anger

Worwor talas: This can be used figuratively in a command where it means ‘beat him up’, but is not actually intended to be physical. It may be said seriously or in jest.

Tohtohpas: **Kono imudi iau dánlai á nengen i nas suri a kip bia i kak lamrut mák long bengtai. Iau mos on ngorer má iak parai singin ngo namur mul koion na bali longoi.** *That one over there I spoke angrily to him earlier at midday about him taking my spear without permission and ruining it. I was angry at him and I said to him that he should not do that ever again.*

Mákái mul: **dánla pasi**

dánra pala-i

Kán him: transitive serial verb

Sálán: **tipri mai worwor suri nák táu;** chase away by scolding or rebuking

Keskeskes: ‘scold remove’

Tohtohpas: **Ái kobát a dánra palai tan kalilik**

tilamudi risán rumán lotu kabin di lala ororok má tan kálámul di lotu. *The usher chased the kids away from beside the church because they were making a big disturbance and people were worshipping.*

Mákái mul: **dánrai**

dánra-i

Kán him: transitive verb

Sálán: **wor rakrakai;** scold; rebuke

Worwor talas: This is often done in annoyance with a loud voice.

Tohtohpas: **Ái nana a gálta iau ngo, “Be, wa dánih u mos suri?” Ki iang kosoi ngo, “Iau dánrai tan gengen kalilik imuni di long apurpuri malar imuni lalin talis.”** *Mom asked me, “Hey, what are you angry about?” And I answered, “I scolded those small kids who made the area under the talis tree trashy.”*

Arwat mai: **dásái**

Mákái mul: **ardánra, dánra palai**

dáng

Mákái: **dák₁**

Kán him: pronoun

dángdang

Kán him: intransitive verb

Sálán: **láklák sorliu;** walking hurriedly

Worwor talas: This implies walking without looking around, but heading quickly toward a goal or place. It is not as fast as **dangdang**.

Tohtohpas: **Ái Ruben a tu láklák sorliu Tolai, ki ák bin mai ái Tolai ngo, “Be Ruben, wa aiá u tu dándang sorliu iau ur ái?” Ki ái Ruben áng kosoi ngo, “Wa, iau sangsangan suri ina bana rung er da hut til Mosbi anang i malar.”** *Reuben just hurried past Tolai, so Tolai called out, “Hey Reuben, where are you hurriedly walking passing me by to get to?” So Reuben answered, “Why, I’m hurrying so I can meet up with those who are arriving down in the village from Moresby.”*

Arwat mai: **dangdang**

dángdangan

Kán him: intransitive verb

Sálán: **lala inan;** flaming very high

Tohtohpas: **Kalilik, kámnah idi bang a lala dándangan. Gama ás pala te kurnah suri koion na lala kurkurem.** *Guys, the fire in the men’s house is really flaming high. Take away some of the burning pieces so the flames will not be so big.*

dángla-i

Kán him: transitive verb

Sálán: cause to fall or collapse

Worwor talas: This word is typically used as the final member of a serial verb construction where the preceding member indicates how one causes the fall.

Mákái mul: **posar dúnglai, sá dúnglai**

dár

Mákái: **dárang**

dáram

Mákái: **dárang**

dárang

Kán him: inalienable noun

Kaiam: **dáram**

Káián: **dáran**

Kángit: **dár git**

Sálán: my blood

Tok Pisin: bulut bilong mi

Mákái mul: **dárdárkas, hushus dár, meleu dár, pos i dár**

darák

Kán him: intransitive verb

Sálán: **páplun a kálik mirmirik;** brown

Tohtohpas: *A marán á kak tan gengen bor, má kes sár i di a dárak. Koner gama mákái nihun er ngo a kálik mirmirik sang, ki ái á gama tolai má gamák isi uri namnam. There are many of my small pigs, but only one of them is brown. That one you will see his hair is a bit reddish, then him you should seize and tie for eating.*

Mákái mul: **kanih dárak**

dáran

Mákái: **dárang**

dárdárkas

Kán him: intransitive verb

Sálán: **mátán kálámul a mirik;** red-eyed from weeping or anger

Tohtohpas: *Nabung i Sade gim siusiu adi suan má kángim tu wakwak. Má ngo a longra gim ái Toriu ki ák lala dánra gim suri gim wakwak. Aru mátán a tuan dárdárkas sang uri gim, pasi gimá tam han arsagil. Yesterday on Sunday we were swimming at the river mouth and we were yelling. And when Toriu heard us he really scolded us because we were yelling. Both his eyes were very red towards us (he was angry at us), so we separated and left.*

Mákái mul: **dárang**

dás-ái

Kán him: transitive verb

Sálán: **wor rakrakai;** scold; rebuke

Worwor talas: This term implies a raised voice.

Tohtohpas: *Ái wowo a mos i nana mák dásái suri a kis bia má kápate oloi kán kámnah.*

Grandmother was angry at Mom and scolded her for sitting around doing nothing and not lighting her fire.

Arwat mai: **dánrai**

dát

Kán him: intransitive verb

Sálán: masturbate

Arwat mai: **dul, rik**

dáu

Kán him: alienable noun

Sálán: section of garden; section of text; paragraph

Worwor talas: In a large garden, the **dáu** are the largest sections within the same garden. The **dáu** itself is divided into smaller sections called **pang** and **buturkus**.

Arwat mai: **pokon páp**

dáur

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Dáur gengen isu a ngoro tala, mái sár a taba ilkán má a taba lul. A bal á bal má ami iátin a kálik mákráu. A lu láklák i numán, kápate lu láklák keskeskes. Gengen isu min, di lu ani.** The **dáur** is a small fish like **tala** (herring), however it has big scales and a big head. Its stomach is white and up on top it is a bit blue. It travels in a group, it does not travel individually. This small fish, they eat it.

dedei

Kán him: transitive verb

Sálán: **sehei pasi sepen;** cut a shallow cut; slice

Worwor talas: This might be to slice off a piece of pig, or remove a splinter.

Tohtohpas: *Lik, mudán bor erei iau kipi, una atuntunái ki unák dedei pas am tekesi mudán má unák oboi á tekesá mudán. Una tu sehei ngorer pas am tekesi mudán sepen, kabin a tu tuán á mudán bor er. Daughter, that piece of pig I brought, you should warm it up then slice off a piece for yourself and put (back the rest of) the bit. You should just slice like that getting yourself a slice, because that bit of pig (you got) is only bones.*

Arwat mai: **sehei**

dedeng

Kán him: intransitive verb

Sálán: **rut uri kesi balis masak;** favouring one side only; deviating from the intended course

Worwor talas: This typically refers to being blown off course by the wind when traveling by canoe or deviating because of the inept carving of the canoe. This contrasts with **dedeng alari** which is a deliberate action on one's own part to avoid something or someone.

Tohtohpas: ***Kán takup ái kauh kápate lu rut nokwan, a taba kán dedeng. Pasi ngo una alsai kán takup ki una te tu alus masak tili kesi balsán.*** *My son's canoe does not run straight, it goes crookedly a lot. The result is that when you paddle his canoe then you will just be paddling only from one side.*

Arwat mai: **han**

Mákái mul: **dedeng alari**

dedeng alar-i

Kán him: transitive serial verb

Sálán: **teleh alari;** avoid deliberately

Keskeskes: 'travel off course away from'

Tok Pisin: abrusim

Tohtohpas: ***Gim lu hanhan uri tan kalilik anang i biris má dik lu ngin i dan rakrakai, ki gimá teleh uri lite kuir. Gim dedeng alar di ngorer kabin gim matai ngo da lala wor mam gim.*** *We were going along toward the guys down at the bridge and they were drinking liquor, so we turned off to another area/place. We avoided them like that because we did not want them to speak to us a lot.*

dek₁

Kán him: intransitive verb

Sálán: sound of one unknown thing hitting another

Worwor talas: This has the implication of causing fear. The belief of some is that this sound is being made by a spirit.

Tohtohpas: ***Nabung iau han tilami bos, má pákánbung iau longrai kesi táit a dek ami kang kábáir, ki iak lala mátut, pasi iak táu tilami bos. Káp iau te mánán ngo dánih iau longrai a goh. Te urtarang gut ngo kálámul, káp iau te mánán.*** *Yesterday I came from up in the bush, and when I heard something making a sound on my fence, then I was very afraid, so I fled from up in the bush. I do not know what I heard making a sound. Some evil spirits*

perhaps or a person, I don't know.

Arwat mai: **gap₂, goh₂**

Mákái mul: **dekdekdek**

dek₂

Kán him: transitive verb taking on

Sálán: **argis;**

Sálán 1) **taun;** heavy

Arwat mai: **ngek₁**

Sálán 2) overwhelming

Worwor talas: This implies discomfort, too much to cope with.

Tohtohpas: ***Ák tuan dek i iau má á dolon sál er iau lu bal láklák on. Má inái iak matai má suri bal láklák on. A ngoro ák tuan argis má.*** *That long road I keep walking is very overwhelming/tiring to me. Right now I don't want to walk it again. It is like it has overcome me.*

Arwat mai: **gisi₁**

dekdekdek

Kán him: intransitive verb

Sálán: **kaungán gaggap kápate u longra ilmi;** sound one hears but does not recognize

Worwor talas: This is the idea of hearing a sound in the background but not seeing the source of it.

Tohtohpas: ***Pákánbung iau longrai tan kálámul kándi tu bati rum si koko, ki iak gálta ngo, "Be, wa tara dáh imudi kándi tu dekdekdek?" Ki tan rung iatung ding kos iau ngo, "Tan kalilik di bati rum si kawam."*** *When I heard the men putting the wall on Uncle's house, I asked, "Hey, who are those making that sound over there?" Then those there answered me, "The guys are walling your uncle's house."*

Mákái mul: **dek₁**

deldel

Kán him: alienable noun

Sálán: rib of banana leaf

Mákái mul: **deldelen**

deldelen

Kán him: inalienable noun

Sálán: rib of banana leaf

Worwor talas: This is the fibrous strip from the backside of the rib on a banana leaf.

Mákái mul: **deldel**

deleng

Kán him: intransitive verb

Sálán: **kaungán a lala imi;** high voice; singing high

notes

Worwor talas: This may imply melodious and sweet-voiced in singing.

Tohtohpas: **Kaungán tan wák a tuan deleng sang i pákánbung gim saksak. Má ngorer tan kálámul kápte má dik saksak tiklik mam di kabin kaungán tan káláu kápate arwat mai kaungán tan wák.** *The women's voices were really quite high when we sang. And so the men did not sing together with them because the men's voices were not equal with (able to get as high as) the women's voices.*

Arwat mai: **ngek₂**

Lite alari: **kurung**

demdem

Kán him: alienable noun

Sálán: land snail

Worwor talas: **Demdem, ái kesi táit a tu dol i kuán ngoro gos, mái sár ngo gos a tu gengen má demdem a lala pakta si diar. Kuán gos a rakrakai suri kuán demdem. Kuán demdem kápte a rakrakai á kuán má ngoi mul i támin. Táit minai a lu sehel tangrai bim iatung i bos má tangrai lol malar mul, má a lu káukáu mul i aun kubau. A taba kán an noi táit i num, ngorer i roho má patete má pimun hun má pimun mimia. Ngo a lu sehel, ki a lu sohai sang á támin uri malar má aru mátán diar lu sám tur iatung táil i támin er a sohai.** The **demdem**, it is a thing whose covering/shell is long like a **gos**, however a **gos** is just small and the **demdem** is the bigger of the two. The **gos** shell is stronger than the shell of the **demdem**. A **demdem** shell is not strong and like that also is its flesh. This thing slithers along the ground there in the jungle and along in the village also, and it crawls also on trees. It eats lots of things in the garden, like greens and sweet potato and ripe bananas and ripe pawpaw. When it slithers, then it sticks out its flesh/body into the village (outside its shell) and its two eyes stand up there in front of its flesh that it has stuck out.

demei

Mákái: **dami**

demen

Kán him: inalienable noun

Sálán: **tingnán**; extra; more

Worwor talas: This is used primarily of money, but may apply to most anything that is counted.

Tohtohpas: **Ngo gam huhul mai K50 minái, ki demen er ngo na lu kis gama hul te táit gam nem on má mai.** *When you buy/pay with this K50, then that extra/change that will sit (be leftover) you can buy something you want with it.*

Arwat mai: **tigán er a lu kis**

den

Kán him: alienable noun

Sálán: rail used for walking practice by a toddler; playpen

deng₁

Kán him: intransitive verb

Sálán 1) **ariwai lul uri risán**; turn the head

Tok Pisin: **saitim het**

Worwor talas: This term includes the ideas of moving the head to one side or turning the head to the side. This may be done to avoid being hit by something or to speak to or listen to someone.

Tohtohpas: **Lik, una ariwai lulum uri kesi balis suri inak kumri bul i kesá balsán. Ngo káp una te deng, ki káp ina te kumur tímání nihum on á kesi balis.** *Daughter, turn your head to one side so I can cut your hair next on the other side. If you won't turn your head, then I will not be cutting your hair properly on the other side.*

Sálán 2) **suai uri talas; lek alari**; turn toward the light

Tohtohpas: **Lamas ngo a lu tur i lalin kubau má kápate lu kip te talsán nas, ki a lu gek uri mármáras suri ák daki i nas. Má ngo ákte deng uri mármáras, ki namur má ák lu lain hu kuluk.** *A coconut when it is standing underneath a tree and it is not getting any sunlight, then it turns toward the open area so the sun will burn/hit it. And when it has turned to the open area, then later it bears fruit well.*

Arwat mai: **gek**

deng₂

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; pandanus type

Worwor talas: **Deng aun táit a ngoro marit.**

Pákán a ngoro pákán marit má woiwoi, mái sár ngo a gengen á pákán si ditul. Má di lu hiri uri mat ngorer i pákán marit má woiwoi. The **deng** is a thing like the **marit** (pandanus type) tree. Its leaves are like the **marit** leaves and **woiwoi** (pandanus type)

leaves, however its leaves are the smallest of the three. They weave (the leaves) into mats like (they do with) the leaves of the **marit** and the **woiwoi**.

Mákái mul: **marit**

di₁

Kán him: pronoun

Sálán: third person plural (basic, realis subject, direct object, free, inalienable noun possessive)

Tok Pisin: ol; planti

Mákái mul: **ándi, da₁, dák, dik₁, dikte, kándi**

di₂

Kán him: location

Sálán 1) to the left when facing the sea

Worwor talas: This is the short form of **mudi**.

Sálán 2) down

Tohtohpas: **Gama soai nirwán i gam uradi sang nák sisip i Karisito. (Kol 2.7)** You should insert/push your roots going down (so) it will move down/grow into Christ.

Mákái mul: **mudi**

diar

Kán him: pronoun

Sálán: third person dual (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **-ar₄, ándiar, diara, diará, diarák, diaráte, kándiar**

diara

Kán him: pronoun

Sálán: third person dual (irrealis)

Mákái mul: **-a₅, diar, diarák**

diarak

Mákái: **diarák**

Kán him: pronoun

diará

Kán him: pronoun

Sálán: third person dual (realis sequential)

Mákái mul: **-á₂, diar, diaráte**

diarák

Utngi mul: **diarak, diaráng**

Kán him: pronoun

Sálán: third person dual (irrealis sequential)

Mákái mul: **diar, diara, -k**

diaráng

Mákái: **diarák**

Kán him: pronoun

diaráte

Kán him: pronoun

Sálán: third person dual (realis completed)

Mákái mul: **diar, diará, te₂**

dihat

Kán him: pronoun

Sálán: third person quadral (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **hat₁, ándihat, dihata, dihatá, dihaták, dihatáte, kándihat**

dihata

Kán him: pronoun

Sálán: third person quadral (irrealis)

Mákái mul: **-a₅, dihat, dihaták**

dihatak

Mákái: **dihaták**

Kán him: pronoun

dihatá

Kán him: pronoun

Sálán: third person quadral (realis sequential)

Mákái mul: **-á₂, dihat, dihatáte**

dihaták

Utngi mul: **dihatak, dihatáng**

Kán him: pronoun

Sálán: third person quadral (irrealis sequential)

Mákái mul: **dihat, dihata, -k**

dihatáng

Mákái: **dihaták**

Kán him: pronoun

dihatáte

Kán him: pronoun

Sálán: third person quadral (realis completed)

Mákái mul: **dihat, dihatá, te₂**

dik₁

Utngi mul: **ding**

Kán him: pronoun

Sálán: third person plural (realis sequential)

Tohtohpas: **Kálámul er a lala punmai kándi siksikip. Má pákánbung kesi turán a para aposoi kándi siksikip, ki nabung má dik inri uri mátán á sápkín tatalen erei di longoi.** That man really hid their stealing. And when (previously) one of his friends confessed their stealing, then yesterday they rebuked him to his face (brought him to court in the village) about that bad custom/behaviour they did.

Mákái mul: **di₁, dikte, -k**

dik₂

Kán him: intransitive verb

Sálán 1) **rakrakai;** strong; tight; fixed in place; whole; complete

Worwor talas: This can refer to a post that is tied well so it won't come undone or anchored in the ground so it does not move, or a covenant that is fixed and sure. It is also used of a line of dancers when the proper number of people are present, thus it is whole or complete.

Tohtoipas: **Pákánbung iau kápti kak lul áir, iau kápti sang ák tuan dik má kápte sang a kálík gánuh.** *When I tied the top of my fence, I tied it it was very tight and it did not (even) move a little bit.*

Tohtoipas: **Kálik, kápate dik be á kamu tan buntir i kamu mingal. Latiu gama básbuntir suri nák dik.** *Fellows, the rows in your dance are not filled properly. Tomorrow you should fill to the proper number so it will be complete.*

Arwat mai: **atu, dolat, kánrán, rakrakai**

Lite alari: **gángán, gáugáu, golgol**

Mákái mul: **adikái, adikti, tur dik**

Sálán 2) impenetrable

Tohtoipas: **Gim lu balbal para talsai si gam suri táit minái, má sár a tuan dik sang á lul gam má kápgamte kipi.** *We repeatedly explain to you about this, but your heads are impenetrable and you do not get it.*

Mákái mul: **dik i talngán**

dik₃

Kán him: alienable noun

Sálán: basket type

Worwor talas: This type of basket is used for mumuing the **kalah** (blood, liver, and other soft parts of pig).

Mákái mul: **rat₁**

dik i talngán

Kán him: phrase

Sálán: **káp a tini alongra**; deaf

Keskeskes: 'his ear is blocked'

Tohtoipas: **Ái wákánkak imunang a tuan dik sang á talngán, káp sang a te arwat suri na longra te worwor.** *That old women down there her ears are very plugged up (she is deaf), she is definitely not able to hear any talk.*

Mákái mul: **dik₂**

dikdikdik

Kán him: intransitive verb

Sálán: **ráuráuráu**; shaking; trembling

Tok Pisin: guria

Worwor talas: This might be trembling from fear or cold or the chills of malaria.

Tohtoipas: **Be, wa ái sinih á imuda a lala**

dikdikdik i on? A sasam gut er ák ngoro imuda. *Hey, who is that back there whose body is shaking/trembling so much? He's probably sick that he is like (that) back there.*

Arwat mai: **katkatkat, ráuráuráu, suksuksuk**

dikdikol

Kán him: alienable noun

Sálán: brace

Tohtoipas: **Gama ser sur te dikdikol suri soso dukul i rum na káp musuh.** *Search for some braces to hold up the house lest it collapse.*

Mákái mul: **dikloi**

diklo-i

Utngi mul: **dikol**

Kán him: transitive verb

Sálán: situate or support to prevent rolling or falling

Tohtoipas: **Ái Dion a tárái kuir kubau uri dikloi kán rum a suau na káp musuh.** *John chopped a piece of wood to support his house that was leaning so it would not collapse.*

Tohtoipas: **Kauh, una tár pas tekesi got unák dikloi suh erei a suau.** *Son, chop off a bamboo and support that table there that's leaning.*

Arwat mai: **biknáí, dukul/dukli, tutri**

Mákái mul: **dikdikol, dikolalau**

dikol

Mákái: **dikloi**

dikolalau

Kán him: alienable noun

Sálán: beam

Keskeskes: 'support rafter'

Worwor talas: This word seems to be the fusion of **dikol** (support) plus **lalau** (rafter), and it refers to the bottom-most beam supporting the rafters in a house.

Mákái mul: **dikloi, kip₁, lalau**

dikte

Kán him: pronoun

Sálán: third person plural (realis completed)

Mákái mul: **di₁, dik₁, te₂**

dikti

Mákái: **adikti, tah dikti**

dim

Kán him: intransitive verb

Sálán: **pur kaleng uri tarang**; fall back; landslide

Tohtoipas: **Tarang er di ili tungu ngo uri rumán pekpek, a pur kaleng i kon ur on kabin tarang er di ili a tu pekes, má ngorer ák dim kaleng.** *That hole they dug previously to become a*

toilet, the sand fell back into it because that hole they dug was just soft, and so it fell back in.

Arwat mai: pur

Mákái mul: dimdim

dimdim

Kán him: intransitive verb

Sálán: pur kaleng; dripping; sliding

Worwor talas: This refers to liquid dripping through a cracked cup, or bits of sand or earth sliding back down into a hole, or tears falling from a person’s eyes when his eyes water.

Tohtohpas: Pákánbung gim ili tarang uri tata, ki kon kán tungai dimdim kaleng uri polgon tarang. When we dug the hole/grave for Dad, the sand kept sliding back into the inside of the hole.

Mákái mul: dim

din

Kán him: alienable noun

Sálán: insect type

Worwor talas: Din ái á kesi táit a mon i bábán má a mákdáu á páplun. Táit minái a kálik mákmák ngoro sikiu. Din a lu kis tangrai poknahlán kubau. I ruruna til Sursurunga, di lu parai ngoromin suri, ngo kalik a taba kán mis libung, ki da tolai din má dák oboi i iatin musmusán kalik suri koion nák lu mis libung. The din is a thing that has wings and it is green in color. This thing looks a bit like a sikiu (grasshopper). The din lives along the trunk of a tree. The belief in Sursurunga, they say like this about it, if a child wets his bed a lot, then they will catch a din and then they will put it on the penis of the child (hold it by its wings and move it around above the penis) so that he won’t wet his bed at night.

Mákái mul: rohon bát

dinlih

Kán him: alienable noun

Sálán: ngisán kubau ngo purpur; plant type; lily

Worwor talas: Aru on á dinlih. Kes a lu kopkom tangrai kon, má kes di lu soi tangrai malar uri purpur. Kono a kopkom i kon,



a tu mákdáu á pákán, má a lu hu má wán na ngoro wán nahi. Má koner di lu soi uri purpur, pákán a maksin má kápate oboi wán ngorer i dinlih tili kon. I worwor Inglis di lu utngi ngo ‘lily’.

There are two dinlih. One grows along the beach, and one they plant around the village for flowers. The one that grows on the beach, its leaves are merely green, and it bears fruit and its fruit is sort of like the fruit of the nahi. And that one they plant for flowers, its leaves are yellow and it does not put out fruit like the dinlih from the beach. In English they call it lily.

ding

Mákái: dik₁

Kán him: pronoun

dirdir

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Dirdir kesi aun kubau a lu

kopkom tangrai bos. Pákán a ngoro pákán get, mái sár a tu gengen á pákán singin get. Poknahlán a ngorer sár mul i poknahlán get. Má di lu kipi á poknahlán má básásái má sáiti uri biar, má dik lu kamdai i pákánbung di lu mil. Má pákán mul di lu kipi má dik lu longoi uri biar. The dirdir is a tree that grows along/in the jungle. Its leaves are like get leaves, but its leaves are just small compared to the get. Its trunk is also just like the trunk of the get. And they get the trunk and beat it a while and wind it into a neck decoration, and then they put it around their necks when they dance. Its leaves also they get and make into neck decorations. (Additional information: This tree usually grows in the bush rather than in the villages.)

dirtapul

Kán him: intransitive verb

Sálán: mákmák uradi bim; alali kápán páplun iamudi bim; bow the head; bow with the body; stoop

Tok Pisin: daunim het

Worwor talas: This includes both the action of bowing the body from the waist or only lowering the head.

Arwat mai: kereh₂, parau, rukruk

Mákái mul: kis dirtapul, pur dirtapul, tapul

ditul

Kán him: pronoun

Sálán: third person trial (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **tul₁**, **ánditul**, **ditula**, **ditulá**, **ditulák**, **dituláte**, **kánditul**

ditula

Kán him: pronoun

Sálán: third person trial (irrealis)

Mákái mul: **-a₃**, **ditul**, **ditulák**

ditulak

Mákái: **ditulák**

Kán him: pronoun

ditulá

Kán him: pronoun

Sálán: third person trial (realis sequential)

Mákái mul: **-á₂**, **ditul**, **dituláte**

ditulák

Utngi mul: **ditulak**, **dituláng**

Kán him: pronoun

Sálán: third person trial (irrealis sequential)

Mákái mul: **ditul**, **ditula**, **-k**

dituláng

Mákái: **ditulák**

Kán him: pronoun

dituláte

Kán him: pronoun

Sálán: third person trial (realis completed)

Mákái mul: **ditul**, **ditulá**, **te₂**

diu

Kán him: alienable noun

Sálán: **táit a káukáu má a marán i keken, má ngo kes a singli, na taltalikus;** insect type; millipede



Worwor talas: **Diu ái á kesi táit a lu sehel tangrai bim. A lala marán á keken má a ngoro na iahiah. Diu a mákmák ngoro guruh, koner a pakta. Diu a rakrakai i kápán, má ngo di tokoi ki a lu pam dudus. Má a lu sangin i máhngun.** The **diu** is a thing that slithers along the ground. It has very many legs and it is like it is grey. The **diu** looks like a **guruh** (caterpillar), the big one. The **diu**'s skin is hard, and if they poke it then it curls in on itself. And its smell is stinky.

diuidiu

Mákái: **kalkal diuidiu**

dododong

Kán him: intransitive verb

Sálán: **aptur kaleng i páplun;** healthy again; cured

dodok

Kán him: intransitive verb

Sálán: **lusi wán kubau tili aun mai dokdok; ngisán kubau ngo got uri dokoi táit mai;** fruit picking with a picking pole

Mákái mul: **dokoi₁**

dohos

Mákái: **dos₃**

dok₁

Kán him: transitive verb taking **on**

Sálán: **tiklik;** together with

Tohtohpas: **Nengen i kábungbung iau dok i rung er urami bos gimá lati pokon si titi.** Earlier this morning I went along with those guys up to the bush, we stacked grandfather's fence.

Arwat mai: **tiklik, turán**

dok₂

Kán him: intransitive verb

Sálán: **redden**

Worwor talas: This is the idea of turning red, as when one chews betel nut, betel pepper, and powdered lime together, the chemical reaction causes a red colour.

dokat / dokti

Kán him: syncopated verb

Sálán: **tipri;** chase

Tohtohpas: **Kalilik di dokat bor ami kam pokon. Tan bor di roh kuli kam áir pasi ding kokon.** The kids were pig chasing up in your garden. The pigs jumped over your fence resulting in they then dug around.

Tohtohpas: **Tan rung tili malar di dokti kesi tám wah anang i kándi malar a han suri ngo na wah i koko.** The village people chased a sorcerer down in their village who had come to poison (my) uncle.

Arwat mai: **tipar/tipri**

dokdok

Kán him: alienable noun

Sálán: picking pole

Worwor talas: This is usually a long branch or bamboo with a hook-like addition at one end, used for pulling fruit off of trees by catching and breaking the stem of the fruit with the hook so it falls.

Mákái mul: **dokoi₁**

dok-oi₁

Kán him: transitive verb

Sálán: **lusi wán kubau tili aun;** pick fruit; knock fruit off a tree

Worwor talas: This refers specifically to the kind of fruit picking where one knocks or pokes the fruit off with a long stick, but it can also serve as the generic term for getting fruit off a tree in most any way.

Tohtohpas: **Kauh, han dokoi be i pok muda pas te na ru i wán inak ani.** *Son, go pick off the betel pepper back there getting two peppers so I can eat it.*

Arwat mai: **hiknoi**

Mákái mul: **dodok, dokdok**

dok-oi₂

Kán him: transitive verb

Sálán: **hul pasi;** purchase

Worwor talas: This includes purchasing the rights to magic implements or knowledge, such as a **tobuán** (secret society dance).

Tohtohpas: **Wilwil minái iau hul pasi si Tomilon. A para sirai mai K50 pasi iak dokoi singin má onin áng kaiak má.** *This bicycle I bought from Tomilon. He said (he would) sell it with/for K50 resulting in I purchased it from him and now it is mine.*

Arwat mai: **huli**

Mákái mul: **ardok**

dokta pas

Kán him: intransitive serial verb

Sálán: **murmurwasu;** follow; imitate

Worwor talas: The implication of this term is that one is not necessarily invited to follow, but does so at his own instigation. This includes following both a good example or a bad example.

Tohtohpas: **Kauh, koion una dokta pas singin kalilik erei di lu han suri hom i Sade. Kápдите lu hol pasi lotu. Di lu talar sár mai hom.** *Son, do not follow/imitate those guys who go for playing on Sunday. They are not thinking of church. They're just spending time on playing.*

Arwat mai: **arat i pokon kalkalung**

Mákái mul: **pasi₁**

dokti

Mákái: **dokat/dokti**

dol

Kán him: intransitive verb

Sálán: tall; long

Tok Pisin: longpela

Mákái mul: **dol i mansin, doldolon, dolon**

Kán him: alienable noun

Sálán: length

dol i mansin

Kán him: idiom

Sálán: breathing well

Keskeskes: 'his breathing is long'

Worwor talas: This describes a person who is able to hold his breath for a long time or able to exert himself without becoming short of breath.

Tohtohpas: **A tu kuir á kán hauhaunges ái koner pasi kápate arwat suri na lum ada i lámán. Ái rung sár a dol i mansin i di, di da han suri lumi sus ida i lámán.** *That one's breathing is just short resulting in it is not possible for him to dive out in the deep. Just those whose breathing is long (who can hold their breath a long time), they can go to dive for giant clams out in the deep.*

Mákái mul: **mansing**

dolat

Kán him: intransitive verb

Sálán: **ákte dik; ákte bonat;** complete

Tohtohpas: **Kápте a dolat be á rum inang di iatih on. Da ser pokori besang uri bontai.** *The house down coast they are putting the roof on is not yet completed. They will search for kunai first to add to it.*

Arwat mai: **dik₂**

Lite alari: **perbeh, tigán perbeh**

dolat / dolti

Kán him: syncopated verb

Sálán: **turán; bontai; argemwai;** accompany

Tok Pisin: mixim

Tohtohpas: **Ái rugar kán sinat masik á imuda.**

Tekes nák han turán i diar, kabin diar lu buh pasi tekes nák dolat diar kán sinat. *Those two in-laws alone are back there. Someone should go to be with them, because they are respecting their taboo relationship (and) getting/asking someone to accompany them two in-laws.*

Tohtohpas: **Be nana, tu roho masik una sawi? Má unák argemwai mam tekesi tin isu suri nák lu namnamin. Ngo una tu sawi ngorer má kápте te táit uri dolti, ki kápте na namnamin kuluk.** *Is it true, mother, only greens alone you will be cooking? You should mix them with some tinned fish so it will be tasty. If you will just cook it*

like that and there is nothing to accompany it, then it will not be nicely delicious.

Mákái mul: **ardolat**

doldolon

Kán him: intransitive verb

Sálán 1) a dol má kápate lala pakta i poknahlán; medium height and size

Worwor talas: This word is used to describe a person or a tree who is neither very tall nor very short, but in between, more of medium height. When referring to a person, it also includes normal or even slender body size.

Tohtohpas: Kak aun tawan inang a tu gengen á poknahlán mák tu doldolon sár má kápate lala dol. My tawan tree down there its trunk is just small around and it's tall and/but is not extremely tall.

Mákái mul: **dol**

Sálán 2) kápate a kiskis; elongated; oval in shape

Worwor talas: When referring to leaves, this term describes those that are long and narrow, as the individual leaves on a coconut leaf. It also describes the shape of a betel nut that is not round but is more long or oval. The defining characteristic seems to be that it is much longer than it is wide, so proportionately longer than wide.

dolon

Kán him: modifier

Sálán: long; tall

Mákái mul: **dol**

dolti

Mákái: **dolat/dolti**

doltin

Kán him: transitive verb

Sálán: **turán;** together

Worwor talas: This refers to food items served together but not cooked together. It may include adding ingredients, or putting things together to be mixed, but not mixing them yet.

Tohtohpas: Lik, una sawi mul á lengleng idi pal uri doltin kam kaukau erei u iohoi suri una kipi uradi bang dák ani ái kalilik di him imi bos. Daughter, you should also cook some greens in the cook house to put together with those sweet potatoes of yours you mumbled so you can take them down to the men's house and the guys who were working up in the bush will eat them.

Arwat mai: **gemnai**

dom

Kán him: intransitive verb

Sálán: sink

Worwor talas: This is used of things such as a canoe rather than people.

Mákái mul: **adomoi**

dongah

Kán him: intransitive verb

Sálán: **ekesi rah;** finished; gone completely

Tohtohpas: Namnam gim eran on, wa a lala marán sang. Mái sár ngo matananu di hut suri namnam, ki ák tu dongah sang á namnam main i bang. The food we prepared, it was a huge amount indeed. However when people arrived to eat, the food was all gone here in the men's house (all eaten by others).

Arwat mai: **musráh**

Mákái mul: **dongin, pur dongah**

dongdong

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: This is a kind of **bilu**.

Mákái mul: **bilu, roho**

dongin

Kán him: intransitive verb

Sálán: **ekes pala;** irretrievably

Tohtohpas: Nabung i rahrah gim wonwon ada i biris ki ák pur i kak gengen is mák pur dongin i arliwán aru palang uradi lohtas. Yesterday afternoon we fished at the bridge/dock and my small knife fell and fell irretrievably into the space between two planks down into the ocean.

Mákái mul: **dongah**

dongor

Kán him: intransitive verb

Sálán: **lala boptin;** sleep deeply

Worwor talas: For differentiations among sleeping and related terms, see **boptin**.

Tohtohpas: Pákámbung di hut ái rung er tili saksak nengen i libung, á iau iakte lala boptin sang má. A ngoro iakte lala dongor, pasi káp iau te ásla di er di hut. When those who were singing arrived last night, me I was already very much asleep. It was like I was sleeping deeply, so I did not feel that they arrived (was not aware of their arrival).

Arwat mai: **barung₂**

Lite alari: **pán₁**

Mákái mul: **boptin**

dor

Kán him: intransitive verb

Sálán 1) slippery

Tok Pisin: i wel

Arwat mai: **dordor, málgir, peledor**

Sálán 2) **máduť ákte mon má á doron;** stringy

Worwor talas: This applies to vegetables that have been around too long and have become old and stringy.

Tohtohpas: **Tan tingnán namnam imi rum til nabung ákte dor má. Gama lápkaí má ur singin bor nák ani.** *The bits of food in the house from yesterday are already stringy. You should throw them out to the pig he will eat it.*

Mákái mul: **doron**

dorah

Kán him: intransitive verb

Sálán: **sosih i nas ngo kalang ngo mátmátiah;** set (as sun or moon)

Worwor talas: This is used of things which appear on a regular basis, as sun or moon or stars.

Lite alari: **kaura**

Mákái mul: **dorah i mansin**

Kán him: alienable noun

Sálán: **kálámul tili tilik malar á Niugini, pokon er a dorah i nas ái;** person from mainland New Guinea; highlander

dorah i mansin

Kán him: idiom

Sálán: **a rah i kán mangmangeh;** dead

Keskeskes: ‘his breathing has set’

Mákái mul: **mansing**

dordor

Kán him: intransitive verb

Sálán: slippery

Tohtohpas: **Páplun iás a tu dordor má kápate arwat suri ngo da top dik on.** *The body of an eel is just slippery and it is not possible to firmly hold on to it.*

Arwat mai: **dor₁**

Mákái mul: **adordoroi**

dor-oi

Kán him: transitive verb

Sálán: put against the mouth; kiss

Mákái mul: **ardor**

doron

Kán him: inalienable noun

Sálán: **suir táit a dordor;** sliminess; slipperiness; slimy discharge

Worwor talas: This term is used to describe the ‘threads’ of sliminess one can see or handle when something like yams are slimy, and to talk about a large rock in the river that is slippery. It is also what a **keremrem** (snail) and certain other creatures that live in shells leave behind as they crawl, a slimy deposit from their tongues. This deposit from the **keremrem** is poisonous if ingested.

Mákái mul: **dor**

dorum

Kán him: intransitive verb

Sálán: **sol no; ekesi sosih;** deep; penetrate deeply

Worwor talas: This is used when a knife or spear goes deeply into the body.

Tohtohpas: **Toros er di soso mai ngo uri pal, a ekesi sosih no uradi bim. Tan toros erei di soso mai mák lala dorum, kápate mákmák kuluk kabin a tu idi bim. Ngo na han káling kangkang urami bát, ki na han mákmák kuluk.** *That post they stuck (in the ground) for the cook house, it went way down into the ground. Those posts they stick in and they penetrate deeply, it does not look good because they’re just way down in the ground. If it would be higher up toward the sky, then it would look good.*

Arwat mai: **lolom**

dos₁

Kán him: transitive verb taking on

Sálán: command; send

Arwat mai: **ngángsai**

Mákái mul: **arardos, ardos, dos kalar/dos kári, dos palai, dos pasi**

dos₂

Kán him: intransitive verb

Sálán: paralyzed; unbendable; rigid

Worwor talas: This is often applied to people’s legs, but is also applied to a dead animal or human which has been dead long enough to stiffen but not stink yet, as in rigor mortis.

Tohtohpas: **Nengen sang má a mat á bor erei má ákte dos má á páplun.** *Quite a bit earlier that pig died and its body is already rigid.*

Mákái mul: **adosdos, adosdos pasi, dosdos**

dos₃

Utngi mul: **dohos**

Kán him: intransitive verb

Sálán: all night; throughout the night

Tohtohpas: I bungán kákáh, tan kálámul di lu pán dos mai saksak gárán lotu. Káp di tini boptin pang i arasa. At Christmas, the people stay awake all night with singing church songs. They do not sleep until the next day.

Arwat mai: **ráknaí**

dos kalar / dos kári

Kán him: transitive serial verb

Sálán: tur kári; long páptai; long kári; forbid; stop

Keskeskes: ‘command block’

Tohtohpas: Iau lala nem i han tiklik mam kalilik uradi Belik suri ialial i pasbat i rumán kaunsel, máí sár ngo a long pápta iau ái nana. A dos kalar iau ngorer kabin ngo ina kis mona talatala na han suri mák iau. I really wanted to go together with the guys up to Belik to watch the council house opening, but Mother did-fastened me (stopped me). She forbid/ stopped me like that because I was to wait for the superintendent minister who was coming to see me.

Arwat mai: **tur kalar/tur kári**

Mákái mul: **dos₁, kalar/kári**

dos kári

Mákái: **dos kalar/dos kári**

dos pala-i

Kán him: transitive serial verb

Sálán: order; authorize; send on a mission

Keskeskes: ‘command remove’

Worwor talas: This is appropriate for a person ordering or directing a servant or worker to do something, or for sending a child to borrow something from one’s neighbor.

Tohtohpas: Kesi bung má diar má bali dos palai má urami bos ngo na han má nák úir i pokon. One day then they again ordered him up to the bush that he would go and fence in the garden.

Arwat mai: **tarwa palai**

Mákái mul: **dos₁**

dos pas-i

Kán him: transitive serial verb

Sálán: long pasi; parai suri longoi táit; invite; command

Keskeskes: ‘command get’

Tohtohpas: Tan kalilik iakte long pas di suri ngo gima han, máí sar ngo pákánbung iau dos pas di má, ki kápte bul di taram, pasi iau masik má iak han. The guys I got them so we could go, but when I invited/commanded them, then they instead did not obey/cooperate, so I alone

I went.

Mákái mul: **dos₁, pasi₁**

dosdos

Kán him: intransitive verb

Sálán: **rakrakai i pinsán;** tough

Worwor talas: This is used of meat.

Arwat mai: **papngas, sorakai, tápsin**

Lite alari: **monak**

Mákái mul: **dos₂**

du

Kán him: alienable noun

Sálán: sea creature

Worwor talas: Du kán pakta a artálár mai sawa ngo sál, máí sár surwán a pakta arwat mai botngin kátngán limán kálámul. Má sál surwán a gengen ngoro nok má a lu artur, má du kápte a lu artur á surwán. Páplun du a mirik. Ngo du a mat ada i loltas má surwán ák libárai i tun tangrai kon, ki tan kalilik di lu kipi suri hom mai ngorer i lelele tangrai hat. The size of the du is equivalent to the sawa or the sál, however the thickness of its spines are equivalent to the size of a persons finger. And the sál its spines are small like (the circumference of) a nok (leaf rib) and it pierces, but the du its spines do not pierce. The color of the du is red. If the du dies out in the ocean and its spines wash up in the tide along the beach, then the children take them to play with them like writing on rocks.

duái₁

Kán him: transitive verb

Sálán: **lápka páksi; rusan páksi;** leave it there

Tohtohpas: Tan kalilik iatung di bás talis, dik tu lápka páksi má kándi tan kápán talis má kápdite nem má ngo da long palai. Dik tu duái má ngorer, ngo sinih má na sár palai? The kids there who are pounding (to break open) nuts, they just threw and left their nut pods and they did not want to remove them. They just left them there like that, (and) who then will clean it off?

duái₂

Kán him: transitive verb

Sálán: **tatki;** pull up

Worwor talas: This term is used of pulling up one’s laplap or trousers.

dudau

Kán him: intransitive verb

Sálán: **roh sosih;** dive

Worwor talas: This is used only of birds, and it involves folding the wings and streamlining the body to make itself travel swiftly down. It was also used of dive bombers during World War 2.

Tohtohpas: *Tárgau imuni a lala manman isu má til nengen. Má inái sár a mákái kesi numán isu ki ák tu dudau tilamuni suri surngi. Má pákánbung a roh sosih tilamuni, ák surung pasi sang i kesá isu. That eagle up there is waiting for fish since earlier today. And just now he has seen a school of fish so he has dived from up there to grab them/one. And when he flew-descended from up high, he did grab a fish.*

dudur

Kán him: intransitive verb

Sálán: **bobor**; wrapped; packaged; bandaged

Tohtohpas: *Nabung káp iau te mánán ngo a sasam ái kauh. Mái sár ngo iau mákái má ngo a bobor mai sulu, ki iak gáltai ngo a dudur mai laplap suri dáh, ki áng kos iau ngo a sasam. Yesterday I did not know that my son was sick. However when I saw him that he was wrapped (for warmth) in a laplap, then I asked him why he was wrapped with a laplap, then he answered me that he was sick.*

Arwat mai: **bobor**

Mákái mul: **duri**

Kán him: alienable noun

Sálán: envelope

Arwat mai: **takup**

dudus

Mákái: **pam dudus**

Mákái mul: **duśái**

duk

Kán him: intransitive verb

Sálán: limp; lifeless

Worwor talas: This is used of a person's body.

Arwat mai: **welwel**

duk₁

Kán him: transitive verb taking **on**

Sálán: **tus**;

Sálán 1) touch; hit; bang; bump

Tok Pisin: bamim

Worwor talas: The common area of meaning seems to be two things coming into contact with each other, as when one bumps one's head on something, or when two posts are touching, one on top of the other, or when two fingers are touching each other.

Mákái mul: **duk kalar**

Sálán 2) apply to; accounted to; affect

Tohtohpas: *Arbin káián ái pasta a tus iau.*

Pákánbung iau longra tangrai pinpidan a arbin mai, ki iak mánán tusi ngo a duk muswan i iau. The pastor's preaching touched/affected me. When I heard the talk/word he preached with, then I knew accurately that it truly touched (was meant for, applied to) me.

Arwat mai: **tongos/tongsoi**

Mákái mul: **tari duk**

duk₂

Kán him: particle

Sálán: decade

Worwor talas: This word occurs following a number construction, as in **a tul i sángul duk** (three tens decade, or an even thirty).

duk kalar

Kán him: intransitive serial verb

Sálán: **pongpong i hol**; bewildered; puzzled

Keskeskes: 'bumped blocked'

Worwor talas: This implies a person's inability to conceive of how something will work out.

Arwat mai: **ngak, ngak kalar**

Mákái mul: **duk₁, kalar/kári**

dukli

Mákái: **dukul/dukli**

dukul / dukli

Kán him: syncopated verb

Sálán: **tángni nák rakrakai**; support; strengthen

Tohtohpas: *Kápte di obop te kubau uri turán tan toros, pasi ák suau á rum erei. Má ngo da han dukli mam te kubau á tungu nák rakrakai, ki káp na han te suau. They did not put any wood to go with the posts, resulting in that house is leaning. But if they had supported/strengthened it with some wood/stakes previously so it was strong, then it would not be leaning.*

Arwat mai: **biknáí, bikni, dikloi, tutri**

Mákái mul: **so dukul/so dukli, soso dukul/soso dukli**

dul

Kán him: intransitive verb

Sálán: masturbate

Arwat mai: **dát, rik**

duldul

Kán him: alienable noun

Sálán: **ngisán kubau**; plant type

Worwor talas: **Duldul kesi aun kubau kápate**

lala pakta. A lu kopkom i rákrák ngo i máksu. Pákán má wán a ngoro pákán má wán sauliah, má a musmusung á pákán ngorer sár mul i sauliah. Má sár ngo duldul a mon i surwán i pákán má a mon mul iatung i poknahlán, má sauliah kápate mon te surwán. The **duldul** is a tree which is not very large. It grows in a newly prepared plot for a garden or an abandoned garden. Its leaves and its fruit are like the leaves and fruit of the **sauliah**, and its leaves are coarse feeling also just like the **sauliah**. However the **duldul** has thorns on its leaves and also there on its trunk, but the **sauliah** doesn't have thorns.

dum

Kán him: intransitive verb

Sálán: **kas taun kaleng on; arsaktai;** covered over; go back together

Worwor talas: This includes the idea of dirt falling back into a hole from the sides.

Tohtohpas: **Mátán pakat er git kasi tungu, ákte longoi tun mák dum.** *Ngorer gita monai be i más suri giták bali kasi.* *That beach spring outlet we dug before, the waves have done it and it is covered over. So let's wait now for the low tide so we can again dig it out.*

Mákái mul: **aradum**

dum-ái

Utngi mul: **dumi**

Kán him: transitive verb

Sálán 1) **arup mai ngudun; tolai mai ngudun;** grab or catch with the mouth

Worwor talas: This word is primarily used of fish fighting with other fish to eat them, but is also used of the wild pig.

Arwat mai: **dumrai**

Sálán 2) **liksai aur i rah;** crash or bash one's face or mouth into something

Tohtohpas: **Goion kalik a pur tilamuni suh uradi bim mák dumái aur i rah.** *The young child fell from up on the bench down to the ground and smashed his face in the dirt.*

Arwat mai: **sumar/sumri**

dumdumra

Kán him: intransitive verb

Sálán: **namnam tangra sál;** eating on the run

Tohtohpas: **Kálámul a sangar sangar suri han, a kipi áían mák namnam tangra sál.** *Kálámul er git parai ngo a dumdumra mai áían.* *A man who is in a hurry to go, he takes his food and*

eats (as he goes) along the road. That man we say he is eating his food on the run.

Mákái mul: **dumrai**

dumi

Mákái: **dumái**

dumra-i

Kán him: transitive verb

Sálán: **arat pasi mai ngudun;** grab with the mouth; hold with the lips

Worwor talas: This verb is primarily used of animals, but can be used of humans. It may describe the action of a person who holds something between his lips to free up his hands for another use.

Tohtohpas: **Pap a kas ioh i ioh isu mák dumra pasi kesá tubán isu ák han mai.** *The dog uncovered the fish mumu and grabbed a fish package and took off with it.*

Arwat mai: **dumái**

Mákái mul: **dumdumra, sá dumrai**

dung kodongna-i

Kán him: transitive serial verb

Sálán: **obop punmai i polgon;** put in secretly

Tohtohpas: **Ái tám wah a obop punmai i polgon kak rat á kesi bu má káp iau te mánán on.** *A obop te wah on gut á bu er a dung kodongnai i polgon kak rat, pasi iak lápkai á bu er má káp iau te ani.* *A sorcerer placed-hiding inside my basket a betel nut and I did not know it. He probably put some poison on that betel nut he put secretly into my basket, resulting in I threw that betel nut away and I did not eat it.*

Mákái mul: **dungi**

dung kukut kári

Kán him: transitive serial verb

Sálán: **tur kauli;** crowd around; press on

Keskeskes: 'insert block block'

Tohtohpas: **Kálámul er a pur tili lamas, matananu di dung kukut kári suri mákái.** *Di lala tur kauli ngorer má kápate kip te lain bát.* *Má ngorer tan kuir sulu dik tipar sarai matananu alari kálámul erei a pur, ki erár má ang kipi lain bát.* *That man who fell from the coconut tree, people were crowding around him to see. They were standing surrounding him like that and he could not get any good wind/air. And so the police chased away the people from that man who fell, then at that time he got good wind (he could breathe OK).*

Arwat mai: **siuti**

Mákái mul: **dungi, kalar/kári, kut**

dung kusi liu

Kán him: idiom

Sálán: **long palai liu; long bingi; kill**

Keskeskes: 'insert sever life'

Worwor talas: The implication of this idiom is that a person gives or inserts the name of another to a sorcerer who then causes death.

Tohtohpas: **Kabin i bál mos a kis pagas i bál ái Tominglán, pasi ák parai singin tám wah ák wah i tuán. Kándiar mos til tungu sang a kis pagas, pasi ák dung kusi liu si tuán.**

Because of the angry stomach that remained in Tominglán's stomach, (it) resulted in he said to a sorcerer (and) he sorcerized his brother. Their anger existed-remaining from quite a while ago, resulting in he killed the life of his brother.

Arwat mai: **bingi**

Mákái mul: **dungi, kusi,**

dung tuli-i

Kán him: transitive serial verb

Sálán: **kip pasi táit mai kas ngo kar; pick up**

Keskeskes: 'stop off (to) insert'

Worwor talas: This implies putting something one is picking up into something else, like a basket or vehicle, for carrying it away.

Tohtohpas: **Iakte parai singin káukáu bim suri na kipi kak pokori tilami bos má nák oboi i kar kaleng ur main i malar. Má siari na dung tuli ngo kápte gut.** I already said to the vehicle to get my kunai grass from up in the jungle/bush and put it in the vehicle (to) come back to here in the village. But who knows (if) it will pick it up and put it in or possibly not.

Mákái mul: **dungi**

dungdung

Kán him: intransitive verb

Sálán: **pur ur on; fall on to**

Worwor talas: This is said of sand or dirt that might fall on to food.

Arwat mai: **pur**

dung-i

Kán him: transitive verb

Sálán: **put into; insert**

Tok Pisin: **pulumapim**

Worwor talas: This is used of people as well as objects.

Tohtohpas: **Má i bos pákánbung tan torahin tám osmapak táil di kusak urami Rum a Pilpil Sorliu, di lu kipi dárán ololas di dung i lus uri artabar uri narsán ái Káláu. (Eba 9.12)**

And every time the old high priests entered into the Holy of Holies, they brought animal blood they put into a container for offering to God.

Tohtohpas: **Ák lu huthut i balus ák mulán dung pasi aratámán ák han obop di adi Rábául.**

Kaleng mul i balus ngorer sángul mai kesi pákánbung, dung pas gim gimá roh gimá han pur mul á Rábául. The airplane arrived he (pilot) first put in the family he went putting them over at Rabaul. The airplane returned again about eleven o'clock, put us in we flew we went landing also at Rabaul.

Arwat mai: **insolai**

Mákái mul: **dung kodongnai, dung kukut kári, dung kusi liu, dung tuli**

dup-i

Kán him: transitive verb

Sálán: **sosap pasi suir; suck**

Arwat mai: **sosap/sospi, sus,**

dur₁

Kán him: intransitive verb

Sálán: **dirty**

Tok Pisin: **doti**

Arwat mai: **kaus**

Mákái mul: **adurwán, durwán**

dur₂

Kán him: alienable noun

Sálán: **ngisán kubau; tree type**

Worwor talas: **Dur di lu suki kápán uri páplai ololás uri iohoi ngo páplai hun suri ák lu pim. Ngo a lala pakta, ki di lu tárái mul uri long takup. Kápte di lu long rum mai.** They peel the skin of the **dur** to wrap in its bark **ololás** (food packages containing coconut milk) to mumu it or to wrap bananas in its bark so they become ripe. If/when it is very big, then they cut it down also to make canoes. They do not make buildings with it.

durdur

Kán him: alienable noun

Sálán: **kesá matngan man; bird type; owl (generic term); Sooty Owl; Grass Owl**

Worwor talas: **Páplun durdur a kaki, mái sár a kálik**



niár; mai Inglis di utngi ngo ‘brown’. A lu ser suri polgon kubau mák lu longoi uri kán rum mák lu kákáh iatung. Durdur a lu saliu i libung mák ser suri te gengen bas ngo kaskaskáp ur áián. Til hirá rung til Sursurunga di lu han mai mon urada Tangga. Má pákánbung ngo di lu kaleng, matananu di lu longrai kaungán durdur ki dikte mánán pasi ngo di er má tangrai lontas má pátum má da hut. Má kes mul á pukpuksa ur on, ngo gengen kalik a tang ki di lu agurái kalik ngo durdur a parai ngo na kabat pasi kalik erei. Di lu parai singin kalik ngo “Durdur, te suk, kápti kalik.”

The body of the **durdur** is khaki-coloured, but slightly blackish; in English they call it ‘brown’. It searches for a hole in a tree and makes it into its house and gives birth there. The **durdur** goes around at night and searches for small rats or geckos for his food. Since long ago people from Sursurunga traveled by canoe out to Tangga. And when they were returning, people heard the voice of the **durdur** they then realized that they were there traveling on the sea and would soon arrive. And another story about it, if a small child cries then they fib to the child that the **durdur** is saying he will tie up that child. They say to the child, “**Durdur**, some rope, tie up the child.”

dur-i

Kán him: transitive verb

Sálán: wrap; bandage; package

Worwor talas: For differentiation of verbs meaning ‘cover’, see **boroi**₁.

Mákái mul: **boroi**₁, **durur**

durki

Mákái: **duruk/durki**

duruk / durki

Kán him: syncopated verb

Sálán: pick up; lift up

Tok Pisin: apim; litimapim

Worwor talas: Although this term may sometimes be used for lifting up the name of God, it seems weaker than other terms like **sángwái** (lift up, honour) or **tátngai** (lift, praise).

Arwat mai: **sángwái**, **soai**, **tatuk/tatki**, **tátngai**

durwán

Kán him: modifier

Sálán: dirty

Mákái mul: **adurwán**, **dur**₁

dus-ái

Kán him: transitive verb

Sálán: draw up

Tohtohpas: *Ngo a sámTUR áI wak ki a lu dusái a ru limán. When a wallaby stands up he draws/pulls up his two arms.*

Mákái mul: **dudus**, **dusdusái**

dusdusái

Kán him: transitive verb

Sálán: crumple

Tok Pisin: pipinim

Arwat mai: **in rusái**

Mákái mul: **dusái**

dut

Kán him: inalienable noun

Sálán: bundle

Worwor talas: This usually refers to a small group of something tied together.

Mákái mul: **sak dut**

dut bing-i

Kán him: transitive serial verb

Sálán: choke to death

Keskeskes: ‘embrace kill’

Mákái mul: **duti**

dut pas-i

Kán him: transitive serial verb

Sálán: hug; put arms around; fasten together

Keskeskes: ‘embrace get’

Worwor talas: This is to put your arm(s) around someone and draw to yourself, as in affectionate greeting. This may also be done to prevent something or someone from getting away. It may also apply to fastening poles together with rope.

Mákái mul: **duti**, **pasi**₁

dut-i

Kán him: transitive verb

Sálán: **pami**; **tolai**; embrace; hug; grab and hold; fasten together

Tohtohpas: *Nengen i libung, kalilik di lu hanhan uri kesi kálámul a siksikip i rum si pasta. Má pákánbung a áslai tan kalilik ngo di idi lalin rum, ki ák roh tili mátán buat mák eran suri táu, mái sár ngo kalilik dik teken duti má ding kápti mai suk. Má kálámul er di tolai dikte tari má uri limán tan kuir sulu. Last night, the guys went along to a man/person who robbed the pastor’s house. And when he sensed the*



dut kubau

guys that they were underneath the house, then he jumped from the window and made ready to flee, but the guys quickly grabbed him and tied him with rope. And that man they seized they

gave him into the hands of the police.
Arwat mai: **pamar**
Mákái mul: **dut bingi, dut pasi**

E — e

e ngo

Kán him: particle

Sálán: if; while

Worwor talas: While there are several ways to say ‘if’ in Sursurunga, the use of this particle seems to connote the most uncertainty. See the contrastive examples here.

Tohtohpas: **Ái tata a parai si nana ngoromin, “E ngo gama han ur Námátánai, ki gama hul te wáin bek uri kopra.”** Dad said to Mom like this, “If you all go (if you should happen to go) to Namatanai, then you should buy some empty copra bags.”

Tohtohpas: **Ái tata a parai si nana ngoromin, “Ngo gama han ur Námátánai, ki gama hul te wáin bek uri kopra.”** Dad said to Mom like this, “If you all go (if or when you go) to Namatanai, then you should buy some empty copra bags.”

Tohtohpas: **Ái tata a parai si nana ngoromin, “Pákánbung ngo gama han ur Námátánai, ki gama hul te wáin bek uri kopra.”** Dad said to Mom like this, “At the time you all go (when you go) to Namatanai, then you should buy some empty copra bags.”

Tohtohpas: **Má á di á sángul mai aru á kabinhun káián Israel, di ruruna ngo da kipi á oror taru minái e ngo da lu lotu uri narsán ái Káláu i bosbos bung no ngorer a parai i nagogon. (Apo 26.7)** And the twelve clans/tribes of Israel, they believe that they will get/have this promise if they will worship God every day like the law says.

Tohtohpas: **E ngo kángit tu liu be main i naul bim, git ngángangar kabin git kákir suri ái Káláu na oboi i git á hutngin kápán páplun tilami bát ngorer i hutngin lusán i git. (2Ko 5.2)** While we are still living here on earth, we cry out because we long for God to put on to us a new body from heaven like new

clothing on us.

Arwat mai: **koran**

-ei

Mákái: **-i₂**

eka-i

Kán him: transitive verb

Sálán: **utwai;** scoop up

Worwor talas: This is used of scooping up things that are watery, like water itself or mud.

Tohtohpas: **Kalik, una utwa te dan be ur main. Kinteh erei i suh una eka pas te mudán dan mai tili kuro má inak ngin on.** Child, draw some water now (and bring it) here. That cup on the table, scoop a little water with it from the pan and I will drink it.

Arwat mai: **sokoi₁**

ekek₁

Kán him: intransitive verb

Sálán: **ruskau;** tu tuán má kápán masak; extremely thin

Tohtohpas: **Wák erei a tuan rus i on. Kápate lu namnam pasi ák tuan ekek á páplun. Má ngo na lala namnam, ki na dododong kaleng á páplun má kápnate mákmák ruskau ngorer.** That woman/girl her body is very thin. She does not eat resulting in her body is extremely thin. But if she would eat, then her body would return to being healthy again and she would not look skinny like that.

Arwat mai: **ruskau**

ekek₂

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Ekek a ngorer sár i bu, pákán má poknahlán má wán a ngoro bu sang. Mái sár ngo wán ekek a lala pakta si diar i bu má a kiskis mul. Ngo a lu kápate te bu, ki tan kálámul di kipi iamuni katbán taman uri mama.** The ekek is just like the betel nut, its leaves and trunk and fruit are like the betel nut. However the fruit of the ekek is much larger

than the betel nut (fruit) and it is round also.
When there is no betel nut, then people get it
(**ekek** fruits) from the wilderness to chew with
betel pepper and lime powder.

Mákái mul: **bu**

ekekbu

Kán him: intransitive verb

Sálán: **a sák i keken má ák láklák sáksák;** walking
on the side of one's foot

Worwor talas: This describes one walking on the
side of one's foot because of pain or injury.

It contrasts with **siksikok** which describes
walking on one's toes.

ekelesia

Kán him: alienable noun

Sálán: **rung di ruruna má mur i nemnem si
Káláu, di lu kusak suri lotu, di matkán suri
him án lotu;** church people

Worwor talas: This refers to Christian believers
who are church members, said to be more
mature in their faith, frequently attending
church services, and faithful to follow God's
will and desires.

ekes pala

Kán him: intransitive serial verb

Sálán: forever; from now on

Keskeskes: 'permanently intensifier'

Tohtohpas: **Tan mátán sál i bimán rum na pasbat
pagas ekes pala, má kápdate lu batbat on
kabín kápnate lu libung má mul, na ekesi
talas pagas sár. (Apa 21.25)** *The gates of the
city will remain open forever, and they will not
close them because there will not be nighttime
again, it will permanently be just light/daytime
remaining.*

Mákái mul: **ekesi, palai**

ekes-i

Kán him: transitive verb

Sálán: **kis áklis;** once and never again; once and for
all; permanently

Tok Pisin: olgeta

Worwor talas: This word is typically followed by
a verb and connotes the idea of beginning at
one time or point with the effect of remaining
permanently. This one-time event causes
permanent change and result.

Tohtohpas: **Ki erei má, ngo onin, káp diar te lu
araturán mul diará ekesi togor ekes pala. So
then now, that is today, they two are no longer
friends they are forever angry without end.**

Tohtohpas: **Gama mur arwat pasi kándi matngan
ruruna sang kabín ái Karisito kápte a lu
arkeles. Ái ái koner a hul arwat pas noi kándi
boh sápkín ái rung er di táilna git. Má ái a lu
longoi ngorer mul sur git onin. Má ái na lu
ekesi kis i mátán táil ái Káláu suri na tur sur
git. (Eba 13.8)** *You should follow fulfilling their
exact kind of belief/faith because Christ does
not change. He is that one who paid for all the
evil/sins of those who preceded us. And it is him
who did like that also for us today. And it is him
who will forever sit before God to represent us.*

Arwat mai: **áklis**

Mákái mul: **ekes pala, kes**

eklei

Kán him: transitive verb

Sálán: **agasi;** please; give in to; agree to a request

Tohtohpas: **Koion á eklei!** *Don't give in to him,
don't supply him.*

eksa-i

Kán him: transitive verb

Sálán: **eswai; sásai;** scratch by rubbing

Worwor talas: This might be to rub one's back
against a post because it's itchy.

Tohtohpas: **Kak bor erei siari á tekes a soi, pasi ák
mon i kán manu er i rusun. Má kabín a lu bal
eksai i tan kabín kubau má ngorer ák pakta.
Ngo kápte na han lu balbal sásai, ki kápte na
han inan pakta ngorer á kán manu. That pig
of mine I don't know (it seems that) someone
speared it, resulting in there is a sore on his
side/torso. And because he repeatedly scratches
himself on the tree trunks, therefore it has
become large. If he would not keep on rubbing/
scratching, then it would not inflame worse like
his sore (is doing).**

Arwat mai: **eswai, sásai**

el

Mákái: **el pasi**

el pas-i

Kán him: transitive serial verb

Sálán: **sik pasi; tur pasi;** invite; summon

Worwor talas: The implication of this term is that
the invited person accepts the invitation and
comes.

Arwat mai: **siki, turpasi**

Mákái mul: **pasi,**

elah

Kán him: intransitive verb

Sálán: elai táit a han ngo na tus i iáu; avoid

Tok Pisin: abirus

Worwor talas: This includes the idea of moving oneself to avoid something or someone.

Tohtohpas: **Kákán ái Tour a inau i Tour ngoromin, "Kauh, ngo una lu arup, ki una lu elah kuluknai limán kálámul. Ngo una lu lain elai ngorer, ki kápnate duk iáu á lim di."**
Tour's father exhorted Tour like this, "Son, when you fight, you should avoid carefully a person's hands. If you will avoid well like that, then their hands will not touch/hit you.

Arwat mai: epnai

Mákái mul: elah alari, elah mai, elai, ololoh suri

elah alar-i

Kán him: transitive serial verb

Sálán: abstain from

Keskeskes: 'avoid away from'

elah mai

Kán him: transitive serial verb

Sálán: láklák mai i lite pokon; take someone a different way to avoid something

Keskeskes: 'avoid with'

Tohtohpas: **Tan kuir sulu di táilna gim ur Lae i kángim láklák kabin i tilik arup. Di táilna gim má gimá láklák i lite pokon er kápte te arup a kis on. Di elah mam gim ngorer suri kápte gim bana te taun.** *The police went ahead of us to Lae on our journey because of the big fight. They preceded us and we walked on a different place (went a different route) where there was no fighting. They avoided with us (took us a different route) like that so we would not meet up with any problems.*

Mákái mul: mam/mai

ela-i

Utngi mul: helai

Kán him: transitive verb

Sálán: avoid

Tok Pisin: abirisim

Worwor talas: This may include the idea of moving oneself to avoid something or someone.

Arwat mai: ámririh,, epnai

Mákái mul: elah

elár

Mákái: erár

el-ei

Kán him: transitive verb

Sálán: slice; cut

Worwor talas: This implies a deep cut produced by slicing or by a back and forth motion.

Mákái mul: kápánel

elger

Kán him: transitive verb taking on

Sálán: mákái mai kuir mátán; see only partly

Worwor talas: This includes the idea of the English expression 'see out of the corner of one's eye'.

Tohtohpas: **Ái koko iau tu elger on uramuda má káp iau te lain mákái má káp iau te bin pasi mul. Na káp hol on ngo iau tu ilang on má káp iau te bin pasi er a sorliu.** *My uncle I merely saw him out of the corner of my eye going back there and I did not see him well and I did not cry out to him either. It wouldn't be good that he would think I just turned away from him and I did not cry out to him as he passed by.*

Tohtohpas: **Nengen i nas iau mák kalilik anang i kon di sau isu, má iak tu mák di sár mai kuir matang. Má káp iau te bin mam di. Iau tu elger i di sár ngorer má iak sorliu.** *Yesterday midday I saw the guys down on the beach they were cooking fish, and I just saw them only with part of my eye (out of the corner of my eye). And I did not call out to them. I just partly saw them so I passed on by.*

Arwat mai: hálger

elkaleng

Kán him: intransitive verb

Sálán: láklák kaleng; aririu má kaleng; return; walk back

Mákái mul: elkalengleng, kaleng

elkalengleng

Kán him: alienable noun

Sálán: return

Mákái mul: elkaleng, kaleng

elpukra-i

Utngi mul: ilpukrai

Kán him: transitive verb

Sálán: puk palai; rabut palai; uprooted and collapsed; overturned

Worwor talas: Although this is said to be a variant of **ilpukrai**, each also has distinct meanings in different contexts. **Elpukrai** includes the idea of being uprooted, possibly carried off, and falling in a different place. This can be done by a storm or strong wind, a river, or ocean waves to trees and houses. Large waves might do this to a ship or canoe.

Tohtohpas: *Tilik lala aun náu a lu tur iamunang ákte elpukrai i tilik lala bát er a hut tungu, ák abopbopoi ák lu bop imunang i bim. The big náu tree that stood down coast, that huge storm that came a while ago uprooted it, it laid it down on the ground.*

Mákái mul: **puki,** **tápuk**

-en

Sálán: suffix indicating a modifier; suffix indicating inalienable

Worwor talas: This suffix occurs on intransitive verbs to change them into modifiers, and on alienable nouns to change them into inalienable nouns. It occurs in vowel harmony with the stem it attaches to, so **erer** (dry, an intransitive verb) and **ereren** (dry, a modifier), and **deldel** (banana leaf rib, a noun) and **deldelen** (its rib, inalienable noun).

Mákái mul: **án/-án, -on,**

engenges

Kán him: intransitive verb

Sálán: **hol pasi;** notice; interested; occupied with; busy with; spend time doing

Worwor talas: This verb is typically followed by **suri** (about, concerning). Some say this is used primarily in a negative sense.

Tohtohpas: *...holhol si Seno, koner a parai ngo káksiai ngo kálámul a gáu i ból suri kesi táit ngo a áslai rangrang, koion na engenges suri. (Apo 17.18 footnote) ...Seno's thinking, that one who says that regardless if a person is happy about something or he feels pain, he should not take notice of it.*

Mákái mul: **kápate engenges**

enges

Mákái: **anges**

epna-i

Kán him: transitive verb

Sálán: **elah palai uri kesi risán;** avoid; steer clear of

Worwor talas: This is used of a ship avoiding the reef.

Tohtohpas: *Pákánbung gim han mai mon ur Lihir, ki gim epnai á sim á Lipek uri káisán i gim. Gim elah palai ngorer kabin gim bunbun suri más ngo gima káp sari. When we went by boat to Lihir, we steered clear of the island of Lipek to the left of us. We avoided it like that because we were afraid of the shallows that we would not climb it (run aground in them).*

Arwat mai: **elai**

era

Kán him: transitive verb taking **on**

Sálán: **omlawai;** waste; treat as unimportant or worthless; leave in harm's way

Tohtohpas: *Lamas er di sisi tungu di tu omlawai sang ái rung er. Kápdite nem suri ngo da lárlárwai suri dák oboi ada i rum. Di tu era on sang er i lol malar ák tu sák pasam. That coconut they cut out previously those people just wasted it. They did not want to check on it frequently by putting it into the (drying) house/shed. They just wasted it, (leaving it) outside in the village and it was ruined.*

Arwat mai: **omlawai**

eran

Kán him: intransitive verb; transitive verb taking **on**

Sálán: prepare; watch out; ready; close to

Tok Pisin: **redi**

Worwor talas: This refers more to preparing things, while **aeran** is used for preparing people for some event or trip. This verb is an example of a verb that can act as an intransitive as well as a transitive verb. It often occurs followed by **suri** (for).

Tohtohpas: *Palngat ákte eran pagas suri tárái boh kubau adi káplabin. Kubau erei kápate oboi lain wán, da tár palai má dák sápkai uri kámnah. (Mat 3.10) The axe has already prepared-remained (is ready and waiting) to chop the trees down at the base. That tree that does not put out good fruit, they will chop-remove it and then throw it on to the fire.*

Tohtohpas: *Má ngo ái Paulo mái Banabas diar eran suri so pas tili rumán lotu, matananu di sung diar ngo i bungán aunges erei mul diara kaleng má diarák sopasun mul i kándiar worwor suri táit diar má te kákwái parai si di. (Apo 13.42) And when Paul and Barnabas were ready/close to exiting from the synagogue, the people requested them two that on that rest day again (next Sabbath) they would return and continue again their talk concerning the things they had begun saying to them.*

Mákái mul: **aeran, ereran**

erár

Kán him: particle

Sálán 1) **mulán pákán;** then for the first time; after a very long time

Worwor talas: This is the combination of **er** (that, there) and **ár** (first time, at long last, finally).

Tohtohpas: Ái kauh a be long pasi ái káwán i pákánbung a gengen be, má kápate lu han urmain i malar. Erár sang má dik sukai malar. The boy, his uncle took him when he was still young, and he does not come here to the village. Then they stepped on the village (came here) after a long time.

Sálán 2) Er má uk mánán! So there!

Worwor talas: This is a smug in-your-face kind of comment of one-upmanship.

Tohtohpas: Aratuán diar arup, má ák lu tur ái kono pakta ák ubi gengen tuán mák pur uradi bim, ki ák parai ái kono pakta ngo, “Erár uk mák iau!” The two brothers were fighting, and the big one beat his small brother and he fell on to the ground, then the big one said, “Then you see me (So there, I’ve won!)”

Arwat mai: elár

Mákái mul: ár, erei, inár

er-ei

Kán him: particle

Sálán: that; those; there; close

Tok Pisin: em ia

Worwor talas: The combination á erei often means ‘there’, while the combination erei má(i) is used to say that someone is approaching or is close to arriving.

Tohtohpas: Nabung a togor mam iau ái tuang mák up iau, mái sár á iau káp iau te kosoi. Kán togor erei a bokoh til main i kak hol. Yesterday my brother was angry with me and struck me, however me I did not respond/ payback (fight back). That anger of his is absent from here in my thinking.

Tohtohpas: Pákánbung kán tu láklák tangrai sál ái Kapul, a sodar suri kesi táit a rekep iamuni aun lamas ki ák tántán suri mákái ngo dánih á erei. Pákánbung ngo a soklatán, ki ák sodar suri kesi wán marang a pur mák ubi lul, ki ák pur mák mat palpal. While Kapul was walking along the road, he was surprised about a thing that made a noise up in the coconut tree so he looked up to see what was there. When he lifted up his head, then he was surprised about a coconut fruit that fell and hit his head, then he fell and fainted.

Tohtohpas: Nabung giur láklák tangrai sál ái Aupa má giurá mákái kesi kálámul a láklák tilamudi, ki iak parai ngo, “Erei mái Ioanes.” Mái Aupa ák parai ngo kápate ngo ái, a lite

kálámul sang. Yesterday Aupa and I were walking along the road and we saw a person who was walking from upcoast, then I said that, “That now is John (here comes John).” And/but Aupa said that it was not him, it was a different person.

Lite alari: minái

Mákái mul: erár, koner, merei₂, ngorer

erer

Kán him: intransitive verb

Sálán: dry; juiceless

Tok Pisin: drai, no gat wara

Worwor talas: This applies to fruit not being juicy, Tohtohpas: Namnam a erer, kápate te suir, a más no. The food is dry, (it has) no juiciness, it is completely dried up.

Mákái mul: ereren

ereran

Kán him: alienable noun

Sálán: táit gitáte eran on uri pákánbung er

namur; preparation; things prepared and ready for future use

Worwor talas: This might refer to pigs set aside for a future feast, or firewood set aside for a future event.

Mákái mul: eran

ereren

Kán him: modifier

Sálán: dry; juiceless

Tok Pisin: drai olgeta

Mákái mul: erer

esna-i

Mákái: ásnai

esngen

Kán him: inalienable noun

Sálán: gill of a fish

eswai

Kán him: transitive verb

Arwat mai: eksai, sásai

etwan-i

Utngi mul: hetwani

Kán him: transitive verb

Sálán: ololoh on; long timani; care for

Worwor talas: This includes ministering to someone, apparently physically and/or emotionally, in time of need, sickness, or mourning. It includes the ideas of sitting or staying with them, caring for their needs, and

many other expressions of caring.

Tohtohpas: Natun wákánkak mudi kápdite lu lain ololoh on á rang natun pasi ák lala maris ngoro imudi. Ma ngo na mon i tekes suri etwani, ki kápnate han lala maris ngorer. That needy old woman up there her children are not

taking good care of her resulting in she is very poor like (she is, that one) up there. But if there were someone to care of her, then she would not have become so poor like that.

Arwat mai: ololoh

Mákái mul: aretwan

G — g

ga

Kán him: transitive verb taking on

Sálán: artálár mai; provide for; sustain

Worwor talas: This is used of food, clothing, money.

Tohtohpas: Kalilik, gama obop palai má kesi rat balbal erei suri nák ga i gam aring i rahrah.

Guys, you should put aside now a basket of root vegetables so that it will be provide for you (you can eat it) later this afternoon.

gagas / gáksi

Kán him: syncopated verb

Sálán: talkai; rapti mai lim; claw with the hand; grab with a clawed hand

Tohtohpas: Nengen káp iau te mák pas tám aratintin a lu hanhan til namurwa iau mák áng iau, mái sár káp iau te longrai a áng iau. Pasi ák sangar i láklák pátum iau mák talka páptai kak rat. A gagas iau ngorer suri iak ilang suri. Earlier I did not see/notice the teacher coming from behind me and calling to me, and I did not hear him calling me. So he speeded up walking near (closer to) me and pulled holding on to my basket. He clawed/ grabbed me like that so I turned toward him.

Tohtohpas: Ur er a kopkom tangrai risán rum, gama gáksi mai lim gam suri nák marang. Má ngo a rangrang suri rapti, ki gama kanbái mai is. That grass growing along beside the house, you should grab it (out) with your hands so it will dry. But if it hurts (is difficult) to pull it out, then trim it with a knife.

gagat

Kán him: alienable noun

Sálán: leafy part of dance costume

Worwor talas: This is the leafy part of the *tobuán* (secret society dance) costume and is like an all-around shield. Traditionally, women did not know this word.

gagau

Kán him: intransitive verb

Sálán: káukáu i rákán kubau uri lite rákán; crawl or jump from one thing to another

Arwat mai: sásáir

galut

Kán him: alienable noun

Sálán: ngisán suk; vine type

Worwor talas: Galut kesi suk a lu sa i aun kubau ngo aun lamas. Má ngo a sa i lamas má a bungti lamas, ki lamas er kápnate u kuluk. Pákán a pakta má a ararák. Di lu kipi pákán má dik lu daki pukun keken kálámul mai ngo a lu rangrang. Galut is a vine that climbs trees or coconut trees. And when it climbs a coconut tree and it chokes/smothers the coconut, then that coconut does not bear well. Its leaves are large and many-pointed. People get a leaf and singe (it on the fire and warm) a person's knees with it when they hurt.

Mákái mul: suk

gam

Kán him: pronoun

Sálán: second person plural (basic, realis subject, direct object, free, inalienable noun possessive)

Tok Pisin: yupela (planti)

Mákái mul: amu, gama, gamá, gamák, gamáte, kamu

gama

Kán him: pronoun

Sálán: second person plural (irrealis)

Mákái mul: -a-, gam, gamák

gamak

Mákái: gamák

Kán him: pronoun

gamá

Kán him: pronoun

Sálán: second person plural (realis sequential)

Mákái mul: -á₂, **gam**, **gamáte**

gamák

Utngi mul: **gamak**, **gamáng**

Kán him: pronoun

Sálán: second person plural (irrealis sequential)

Mákái mul: **gam**, **gama**, **-k**

gamáng

Mákái: **gamák**

Kán him: pronoun

gamáte

Kán him: pronoun

Sálán: second person plural (realis completed)

Tohtohpas: Gama ekesi atri kamu nemnem má holhol nák tántán urami bát suri tan táit imi, má koion na tirtir uramudi bim, kabin gamáte arsook tili ninas gam lu longoi á tungu ngorer i kálámul ákte mat. (Kol 3.2-3) You should permanently/always set your desires and thinking so it will look up to heaven concerning things up there, and it should not look down to the ground, because you have already left from the behaviours you did previously like a person who has died.

Mákái mul: **gam**, **gamá**, **te**₂

gamhat

Kán him: pronoun

Sálán: second person quadral (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **hat**₁, **amuhat**, **gamhata**, **gamhatá**, **gamhaták**, **gamhatáte**, **kamuhat**

gamhata

Kán him: pronoun

Sálán: second person quadral (irrealis)

Mákái mul: -a₅, **gamhat**, **gamhaták**

gamhatak

Mákái: **gamhaták**

Kán him: pronoun

gamhatá

Kán him: pronoun

Sálán: second person quadral (realis sequential)

Mákái mul: -á₂, **gamhat**, **gamhatáte**

gamhaták

Utngi mul: **gamhatak**, **gamhatáng**

Kán him: pronoun

Sálán: second person quadral (irrealis sequential)

Mákái mul: **gamhat**, **gamhata**, **-k**

gamhatáng

Mákái: **gamhaták**

Kán him: pronoun

gamhatáte

Kán him: pronoun

Sálán: second person quadral (realis completed)

Mákái mul: **gamhat**, **gamhatá**, **te**₂

gamtul

Kán him: pronoun

Sálán: second person trial (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **tul**₁, **amutul**, **gamtula**, **gamtulá**, **gamtulák**, **gamtuláte**, **kamutul**

gamtula

Kán him: pronoun

Sálán: second person trial (irrealis)

Mákái mul: -a₅, **gamtul**, **gamtulák**

gamtulak

Mákái: **gamtulák**

Kán him: pronoun

gamtulá

Kán him: pronoun

Sálán: second person trial (realis sequential)

Mákái mul: -á₂, **gamtul**, **gamtuláte**

gamtulák

Utngi mul: **gamtulak**, **gamtuláng**

Kán him: pronoun

Sálán: second person trial (irrealis sequential)

Mákái mul: **gamtul**, **gamtula**, **-k**

gamtuláng

Mákái: **gamtulák**

Kán him: pronoun

gamtuláte

Kán him: pronoun

Sálán: second person trial (realis completed)

Mákái mul: **gamtul**, **gamtulá**, **te**₂

gang

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; mackerel; threadfin

Worwor talas: Gang kápate lu kis turmis, kán tu lákláklák sang tangrai kápkápán tas. Má ngo kán tu láklák ngorer, kán tu namnam sár. Páplun a tiptip mai a bal má a ngoro malár. A lain isu uri ani. The gang is not sedentary, it continually moves along the surface of the sea. And when it moves like that, all it does is eat. Its color is spotted with white

gap₁

and it is like the **malár**. It's a good fish for eating.

gap₁

Kán him: intransitive verb

Sálán: **pam páptai; batbat;**

Sálán 1) stuck; laying or leaning against

Arwat mai: **patap**

Sálán 2) closed; shut

Worwor talas: This can be used of a person's mouth or of a clam or oyster shell.

Mákái mul: **gap i ngudun, gap páptai**

gap₂

Kán him: intransitive verb

Sálán: sound made by something unknown

Arwat mai: **dek₁, goh₂**

Mákái mul: **gaggap, gaggapgap**

gap i ngudun

Kán him: phrase

Sálán: mute

Keskeskes: 'his mouth is closed'

Mákái mul: **gap₁**

gap pápta-i

Kán him: transitive serial verb

Sálán: **long páptai; pam páptai;** catch; trap

Keskeskes: 'stuck fastened'

Tohtohpas: **Kábir ngo da singli mai limán**

kálámul, ki na long páptai limán. Má ngo na gap páptai limán kálámul ngorer, ki arwat ngo na kut kusi limán. *An oyster if it is touched by a man's hand/finger, then it will fasten on to the hand. And if it catches/traps the man's hand like that, then it's possible it will sever the hand.*

Arwat mai: **kai**

Mákái mul: **gap₁**

gaggap

Kán him: intransitive verb

Sálán: **ubi garap;** tap

Worwor talas: One might make this tapping noise as part of accompanying at a dance or to get someone's attention.

Tohtohpas: **Nabung iau han gaggap tul ami kam pokon, má iáu bokoh ki iak tu sorliu.**

Yesterday I went stopping off at your place and tapping (to get your attention), but you were gone so I just went on by.

Mákái mul: **gap₂, gaggapgap**

gaggapgap

Kán him: intransitive verb

Sálán: sound of tapping

Worwor talas: This would be appropriate for one's teeth chattering as he shivers from cold, or the sound of someone tapping to get another's attention.

Mákái mul: **gap₂, gaggap**

gar

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** dance type

Mákái mul: **mingal**

garap

Kán him: alienable noun

Sálán: drum type; slit drum

Worwor talas: This drum is made of a length of bamboo with a slit cut out lengthwise. It is beaten with another piece of bamboo or a stick.

Mákái mul: **Instruments that are beaten: garap, hik, kuduh, pupuar, tinbuk**

Kán him: intransitive verb

Sálán: beat a bamboo slit drum

gargar₁

Kán him: intransitive verb

Sálán: blinded by light

Worwor talas: See **rau** for differentiation of the 'blinded' verbs.

Arwat mai: **kalang kalang, rau**

gargar₂

Kán him: alienable noun

Sálán: coral type

Worwor talas: This type of coral includes many different kinds, the flat plate coral as well as the branching coral. **Gargar** is gathered from living coral in the ocean, dried in the sun to kill it, then mumued to make **kabang** (powdered lime) which is chewed with betel nut.

Mákái mul: **hat₂**

garis

Kán him: alienable noun

Sálán: **kesá matngan**

man; bird type; hornbill (generic term); Kokomo

Worwor talas: **Garis lala man; mai Inglis di utngi ngo 'hornbill'.**

A lu kis iamuni i

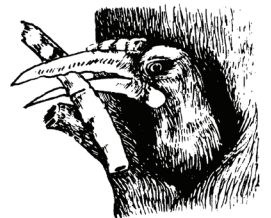
tara aun kubau, má

a lu ani wán damau má te wán kubau mul

tilamuni bos. Páplun nihun a niár mák bal

iatung i án pogong, má gomom a dol má a

lala pakta. Di lu ani á man minái, a marán



i pinsán. The **garis** is a large bird; in English they call it a hornbill. It lives up in large trees, and eats nuts and some tree fruits from the jungle. The colour of its feathers is black and it is white there on its neck, and its beak is long and very large. They eat this bird, it has lots of meat.

gas₁

Kán him: intransitive verb

Sálán: happy; content; satisfied

Tok Pisin: amamas

Worwor talas: This word is most frequently used in combination with **bál** (stomach) to express happiness, satisfaction and contentment. See **laes₁** for differentiation of terms meaning ‘happy’.

Arwat mai: **laes₁**

Mákái mul: **agasi, gas i bál, gasgas**

gas₂

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type with a nice fragrance

Worwor talas: **Gas kesi aun kubau. Aru á matngan on á kubau minái. Kes di lu soi i malar, má pákán a tu doldolon má a lu lain tomtom. Te pákán i di a lu maksin má te a tu mákdáu. Aun kápte a lu pákta. Má kes a lu kopkom i risán bos tangrai bail hat. Pákán a tu doldolon má a lu tomtom mul ngorer i gas tili malar. Gas** is a tree/plant. There are two kinds of this plant. One they plant in the village, and its leaves are thin and longish and it has a lovely fragrance. Some of its leaves are yellow and some are just green. The plant is not big. And one/another kind grows on the edge of the jungle along cliffs. Its leaves are thin and longish and it also is fragrant like the **gas** from the village. (Additional information: **Gas** is collected to make **lom** (fragrant leaf bundle).)

Mákái mul: **lom**

gas i bál

Kán him: idiom

Sálán: **a taram; a nem;** satisfied; contented; inclined to; agree

Keskeskes: ‘his stomach is happy/satisfied’

Worwor talas: **Bál** can be replaced with any form of ‘stomach’, as in the example which uses the second person singular form.

Tohtohpas: **Tata, iau nem i mur i kalilik ur**

Kokopo. Ngo a gas i balam, ki ina han. Má

ngo kápte, ki kápte ina han. *Dad, I want to follow the guys to Kokopo. If your stomach is happy (you agree), then I will go. But if not, then I will not go.*

Mákái mul: **gas₁**

gasgas

Kán him: intransitive verb

Sálán: joyful; rejoicing; happy

Worwor talas: See **laes₁** for differentiation of terms meaning ‘happy’.

Arwat mai: **laes₁**

Mákái mul: **gas₁, gasgas (pagas) i kán pokon**

gasgas (pagas) i kán pokon

Kán him: idiom

Sálán: **gáu i bál; laes i bosbos bung;** in good spirits
Keskeskes: ‘his place is happy (remaining)’

Worwor talas: **Gasgas** can be used idiomatically with **pokon** (place, garden) to refer to a person. This idiom speaks of a general well being in one’s life at the time, strength, ability, freedom from illness, a good attitude.

Tohtohpas: **Kálámul erei a tu laes pagas kabin i kán hutngin kalik a pang tungu sár, ki gitá mákái ngo a tu gasgas pagas i kán pokon.**

That man is happy-remaining because his new child was born just a while ago, then we see that he is in good spirits.

Mákái mul: **pagas/páksi**

gasna-i

Kán him: transitive verb

Sálán: **gungunrai;** continued shaking

Tohtohpas: **Tan kalilik di susuk talmi tan wáin tin mai suk, má i libung i bungun káhkáh dik gasnai tangrai sál urami rumán lotu.** *The kids strung together empty tins with rope/string, and in the evening on Christmas they shook them (as they walked) along the road up to the church.*

Arwat mai: **kankanrai**

gasusur

Kán him: alienable noun

Sálán: seaweed type

Worwor talas: This type of seaweed tends to grow near areas where rivers flow out.

Mákái mul: **aun táit án loltas**

gau arisa-i

Kán him: transitive serial verb

Sálán: **pukdai;** twist; change

Keskeskes: ‘bend/curve wrap’

Worwor talas: This can be twisting or changing

what has been said, or twisting a branch to break it.

Tohtohpas: Nabung di parai ngo na hut i tilik bát. Mái sár te kálámul bul dik gau arisai worwor minái má dik parai ngo tilik bát na hut tiklik mai lala tun, pasi tan kálámul dik táu alari kándi tan kuir malar urami pungpung.

Yesterday they said that there would come a big storm. However some others changed this talk and they said that the big storm would come together with big waves, resulting in people fled away from their hamlets up to the mountain.

Mákái mul: gau/gawi

gau pas-i

Kán him: transitive serial verb

Sálán 1) talka pasi; turn; bend; curve

Keskeskes: ‘bend/curve get’

Worwor talas: This is used of grabbing someone by the neck or head and pulling them towards yourself; also of grabbing a tree branch and bending it down toward you; also of pulling/steering a horse with a bit and reins.

Tohtohpas: Tomol, koion una top on á lalau erei una káp gau pasi má unák pur. Lalau erei kápdiite lain básái mai nil suri nák rakai.

Tomol, don't grasp that rafter lest you turn/bend it and fall. That rafter they did not properly nail it so it would be strong/firm.

Mákái mul: gau/gawi, pasi,

Sálán 2) parai ngo ái mul a longoi; take credit or blame not one's own

Tohtohpas: Ái Kiplom kapate tiklik mai tan kalilik i pákánbung di han suri siksikip. Mái sár ngo a parai ngo ái mul a tiklik mam di, pasi ái mul ák tur i nagogon. A tu gau pasi ur on kabin tan kalilik er di lain turán, má a nem ngo na puksi taun er tiklik mam di. Kiplom was not together with the guys when they went to steal. However he said that he also was together with them, resulting in he also was courted. He just pulled to himself (took blame on himself) because those guys were his good friends, and he wanted to shoulder that burden together with them.

gau / gawi

Kán him: transitive verb

Sálán: bend; curve

Tohtohpas: Kauh, koion á lala gawi rákán talis erei na káp puh. Una kálik lu taltalkai sár.

Son, don't bend that talis branch so much lest it

break. You should just pull it a little.

Mákái mul: gau arisai, gau pasi

gaul

Kán him: intransitive verb

Sálán: pepeluk; weak

Worwor talas: This can be weakness from hunger, sickness, or lack of sleep.

Tohtohpas: Tan kálámul a tu gaul i páplun i di kabin di lala pán nengen i libung má kápdiite boptin, pasi ák lala merok i páplun i di má kápdiite di long te táit. The men their bodies are just weak because they were awake a lot last night and they did not sleep, resulting in their bodies were very tired and they did not do anything.

gaur

Kán him: pronoun

Sálán: second person dual (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: amur, gaura, gaurá, gaurák, gauráte, kamur, -ur,

gaura

Kán him: pronoun

Sálán: second person dual (irrealis)

Mákái mul: -a₂, gaur, gaurák

gaurak

Mákái: gaurák

Kán him: pronoun

gaurá

Kán him: pronoun

Sálán: second person dual (realis sequential)

Mákái mul: -á₂, gaur, gauráte

gaurák

Utngi mul: gaurak, gauráng

Kán him: pronoun

Sálán: second person dual (irrealis sequential)

Mákái mul: gaur, gaura, -k

gauráng

Mákái: gaurák

Kán him: pronoun

gauráte

Kán him: pronoun

Sálán: second person dual (realis completed)

Mákái mul: gaur, gaurá, te₂

gawi

Mákái: gau/gawi

gáh

Kán him: alienable noun

Sálán: ngisán suk; vine type

Worwor talas: **Gáh** ái á kesi matngan bus a pakta si diar i bus. Pákán a pakta mul suri pákán bus má a mon i surwán. A ngorer mul i bus, surwán a lu tángni suri sa i aun kubau má a lu toptop mai i aun kubau. **Gáh** di lu longoi uri nián kis má uri suh, má di lu áir mai má sásáit mai mul ngorer i bus. Tan pupunkak di lu tárái káplabin gáh uri tangan di suri láklák. Má kes mul á kán talar, di lu tárái poknahlán uri kektai hik. **Gáh** is a kind of **bus** (vine) that is larger than **bus**. Its leaves are also larger than **bus** leaves and it has thorns. It is also like **bus**, its thorns help it to climb a tree and it grasps with (the thorns) the tree. **Gáh** they make into chairs and into tables, and they also fence with it and roof with it also like **bus**. Old men chop the base/ bottom of a **gáh** to help them walk. And one other of its jobs, they chop the stalk for use in beating a slit drum.

Mákái mul: **kok án gáh, suk**

gáksi

Mákái: **gagas/gáksi**

gálgálta

Utngi mul: **gátgátna**

Kán him: intransitive verb

Sálán: question

Arwat mai: **átkeh**

Mákái mul: **gálgálta átik, gálgálta tiktik, gáltai**

gálgálta átik

Kán him: transitive serial verb

Sálán: **serserka on**; examine; question to discover something

Keskeskes: ‘question until’

Tohtohpas: **Ái komiti a gálgálta átik i wák imuda suri ngo na para aposoi kán láklák tilanang i kán malar er ák han hut main.** The headman investigated that woman back there so he could explain her journey from down in her village that she came arriving here.

Arwat mai: **serkai**

gálgálta tiktik

Kán him: intransitive verb

Sálán: **serserka**; investigate

Arwat mai: **serkai**

gálta pas-i

Kán him: transitive serial verb

Sálán: **gátnai mai bál mos**; confront; question angrily

Keskeskes: ‘question get’

Tohtohpas: **Ái Tominglan a gálta pasi ái kán wák ngo ai a han til ái erei ák han hut má i katbán libung.** Tominglan's wife questioned him angrily about where he came from that he arrived in the middle of the night.

Arwat mai: **argálta pas, gátna pasi**

Mákái mul: **gáltai, pasi₁**

gálta-i

Utngi mul: **gátnai**

Kán him: transitive verb

Sálán: ask; question

Tok Pisin: asikim; singautim

Worwor talas: This verb implies asking a question or asking for information. It contrasts with **sungi** which implies asking for goods or services.

Mákái mul: **argálta, gálgálta, gálta pasi**

gámgám

Kán him: alienable noun

Sálán: **ngisán kubau**; plant type

Worwor talas: **Gámgám kesi gengen matngan aun táit a lu kopkom má sehel tangrai bail hat.** Pákán a kálik ngoro pákán kamas, mái sár ngo a ararpásáng á pákán má a maksin á páplun. The **gámgám** is a small kind of plant that grows and crawls along cliffs. Its leaves are a bit like the leaves of **kamas** (edible fern), however its leaves fork (rather than line up along a central stalk) and their color is yellow.

gámun

Kán him: alienable noun

Sálán: **ngisán kubau**; plant type

Worwor talas: This is collected to make **lom** (fragrant leaf bundle).

gánuh

Kán him: intransitive verb

Sálán: **malmaliu**; shake

Worwor talas: This can apply to shaking from a **kunkun** (earthquake), the wind, a person's shaking something, or insufficient support. For differentiation of words meaning ‘shake’, see **gunrai**.

Tohtohpas: **Rum minái kápdite lala kakas mai tan torson, a tu golgol. Pákánbung ngo di lu sa ur on ki ák lu gánuh. Má ngo da han lala kakas sang mai, ki na han rakrakai má káp na han te lu maliu.** This house they did not dig down deep with the posts, it just is shaky. When people climb into it then it shakes. But if they had really dug down with them (put the posts in

deep), then it would be strong/firm and it would not be moving around.

Arwat mai: **gunrai**

gáng

Kán him: intransitive verb

Sálán: **tántán mai ngin; tu urai uri ngudun;** guzzle

Worwor talas: Men often drink **pol** (drinking coconut) this way by holding it above the head with the face upturned and letting the coconut milk pour into the mouth; continuous swallowing is necessary.

Mákái mul: **gángwai**

gángán

Kán him: intransitive verb

Sálán: **kápate dik;** unsteady; moveable

Worwor talas: This is used of posts and trees.

Tohtohpas: **Kauh, tan toros i suapok imi pokon erei u kakas mai a tu gángán má kápate tur dik. Má ngo kápate gita longoi nák dik, ki suapok imi na musuh melek. Son, the posts that you dug (and anchored) for the table/bench in the garden are just unsteady and do not stand firm. And if we don't make it so it's firm/strong, then that table will collapse soon.**

Arwat mai: **gágúá, golgol**

Lite alari: **atu, dik, rakrakai**

gángwa-i

Kán him: transitive verb

Sálán: **tántán mai ngin; tu urai uri ngudun;** guzzle

Mákái mul: **gáng**

gár

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** song type; dance type

Tok Pisin: bot

Worwor talas: This is a song type and dance done at a death feast or men's house opening, performed by both men and women, one man beating a **hik** (slit gong) while everyone else dances around him in a circle singing.

Mákái mul: **gárán, mingal**

gáram

Kán him: inalienable noun

Sálán: your song

Worwor talas: The term **gáram** is only used in addressing God, not man.

Mákái mul: **gárán**

gárah

Kán him: intransitive verb

Sálán: **rus;** fall; drop off

Worwor talas: This term is used of fruit or leaves which are ripe or dried out and fall off, or of the fine hairs of caterpillars that drop off on to a person or an animal.

Tohtohpas: **Tan pákán kánáu iamuni a pim ákte gárah no má uradi bim, má kápate má iamuni bát. The kánáu tree leaves up there that are ripe/dry have all fallen off down to the ground, and there are no longer any up there.**

Arwat mai: **pur**

gárán

Kán him: inalienable noun

Sálán: its song (generic term); song type

Tok Pisin: singsing bilong en

Mákái mul: **gáram, Song types: bilolo, gár, gárán liki, gárán pepe, goigo, inngas, kamkarwas, kángkáng, kátul, kubak, lili, mong, pepe, rengen, tiko, walau, warbat, wágin**

gárán liki

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: This song type is sung at a payback feast when transporting food by canoe. It is sung only by men, **taur** (triton shell) and **kuduh** (tomtom drum) accompanying, with no dancing.

Mákái mul: **gárán**

gárán pepe

Kán him: alienable noun

Sálán: **ngisán saksak; gárán lotu;** song type

Worwor talas: This is a praise song, sung to God.

Mákái mul: **gárán**

gárduk

Kán him: alienable noun

Sálán: **kálámul pakta;** big man

Gárnateu

Utngi mul: **Kárnatáu**

Kán him: alienable noun

Sálán: place name near Kudukudu; snake name

Worwor talas: Offerings were performed at this location long ago.

gátgátna

Mákái: **gálgálta**

Mákái mul: **gátnai**

gátna pas-i

Kán him: transitive serial verb

Sálán 1) sung pasi; ask for and receive; request permission for

Keskeskes: 'question/request get'

Arwat mai: **ásra pasi**

Sálán 2) **argálta pas mai bál mos**; question angrily; confront in anger

Tohtohpas: **Ái Pita a ubi kang kesi titi i pákánbung iau bokoh. Má pákánbung iau kaleng, ki ák atarir singing ái titi, pasi ák mos i balang má iak han má iak han gátna pas Pita suri káplabin ák ubi kak titi.** Peter beat up on one of my grandchildren when I was away. And when I returned, then my grandchild reported to me, resulting in my stomach became angry and I went and confronted Peter concerning the reason he beat up my grandchild.

Arwat mai: **át pasi, argátna pas, gálta pasi**

Mákái mul: **gátnai, pasi₁**

gátna-i

Mákái: **gáltai**

Mákái mul: **argátna, gátgátna, gátna pasi**

gáu

Kán him: intransitive verb

Sálán: **lala laes má hol apakta pasi sang; laes kunán**; excited; delighted; proud

Worwor talas: This term is used with body parts rather than occurring by itself. It includes implications of joy and happiness. It can also be used idiomatically with **pokon** (place, garden) to refer to a person. See **laes₁** for differentiation of terms meaning 'happy'.

Tohtohpas: **War a lala laes bul ái konomer, siari sang á tait a bul á gáu i bál suri.** Why that one is now very happy, who knows what his stomach is delighted about now.

Arwat mai: **laes₁**

Mákái mul: **gáu i bangin, gáu i kán pokon**

gáu i bangin

Kán him: idiom

Sálán: **parmat**; delighted

Keskeskes: 'his peritoneum is happy'

gáu i kán pokon

Kán him: idiom

Sálán: happy; proud

Keskeskes: 'his place is delighted'

Worwor talas: See **laes₁** for differentiation of terms meaning 'happy'.

Tohtohpas: **Ngo gít parai ngo a gáu i kán pokon ái koner, ki a sálán ngo kálámul erei a lala laes i bál.** When we say that that one's place is happy/proud, then its meaning is that that

man's stomach is happy/proud.

Arwat mai: **laes₁**

gáugáu

Kán him: intransitive verb

Sálán 1) **kápate tur dik**; weak; shaky; moving back and forth; unsteady

Worwor talas: As well as the above, this includes the ideas of 'not tight, not strong, lacking'.

Tohtohpas: **Ái rung a gáugáu á kándi ruruna i Karisito, ngo na hut á arabilbiling, ki da pur melek. Mái sár rung er a tur dik i kándi ruruna má dik sorai rangrangas ák pang i áwáwatín pákánbung, á di da kipi lain arsupan.** Those whose belief/faith in Christ is shaky/unsteady, when persecution comes, then they will fall quickly. But those who stand firm in their faith and they endure difficulty going until the last time, then they will get a good reward.

Arwat mai: **gángán, golgol, háuháu**

Lite alari: **atu, dik₂, rakrakai**

Sálán 2) **mátut**; unsure; fearful

Tohtohpas: **Pokon kubau er di obop kusai i tilik polon dan, marán kálámul di lu káukáu on. Má te di lu lala bunbun suri láklák i pokon kubau er. Di gáugáu suri láklák on kabin di mátut ngo da káp pur uri polon dan.** That tree log they put across the big valley/gorge, many people scurry/walk on it. But some are very uneasy/afraid to walk on that log. They are unsure of walking on it because they are afraid lest they fall into the gorge.

Lite alari: **tumran**

Mákái mul: **gáugáu i bál**

gáugáu i bál

Kán him: idiom

Sálán: **kápate tumran i hol**; undecided

Keskeskes: 'his stomach is shaky/unsure'

gáwár

Kán him: intransitive verb

Sálán 1) cold

Tok Pisin: kol

Arwat mai: **mákrin, niptár**

Lite alari: **málmálas**

Mákái mul: **agáwár, gáwár i bál, gáwár i hol, gáwár i nitán**

Sálán 2) chills and aches

Worwor talas: This sickness is sometimes, but not always, synonymous with malaria. Leaves

of the **bene** plant and leaves of the **mimia** (pawpaw/papaya) are used in curing **gáwár**.

gáwár i bál

Kán him: idiom

Sálán: **ákte rah i bál mos**; angry no longer; cooled down

Keskeskes: ‘his stomach is cold’

Worwor talas: This often implies forgiving.

Tohtohpas: **Tungu a lala mos i bál ái koner uri tuán. Má onin diar má te aratuán kuluk kaleng mul. Nákte rah má á kándiar tuán mos. Ákte gáwár má bál ái tuán.** *Previously that one’s stomach was greatly angry at his brother. And/but today they two have returned to good brotherhood again. Their brother anger has probably finished. His brother’s stomach has (returned to being) cold (his brother is no longer angry).*

gáwár i hol

Kán him: idiom

Sálán: **kápte má a gasgas i hol; ákte rah má nemnem**; given up; no longer interested

Keskeskes: ‘his thinking/mind is cold’

Worwor talas: This expresses one’s losing interest in something that was supposed to happen, but as time drags on without it happening, one finally gives up or no longer cares.

gáwár i nitán

Kán him: idiom

Sálán: **nemnem suri mismuk i taul gáwár**; very cold feeling

Keskeskes: ‘his liver is cold’

Worwor talas: This is a way of expressing the physical feeling of cold, i.e. one’s body is feeling quite cold, but it is often heard from those who smoke, so there may be some element of craving being expressed as well.

Mákái mul: **nitang**

gegen

Kán him: inalienable noun

Sálán 1) **tahtahna; boh**; line; sentence; column

Tohtohpas: **Tan kálámul er di saksak di tahna di uri kesi sángul á tahtahna. I keskeskesá gegen er a lu lim á kálámul di lu tur on.** *Those people who were singing they lined themselves into ten lines. Each of those lines there were five people standing in it.*

Arwat mai: **tahtahna**

Sálán 2) **rákán**; lineage; clan; moiety; social grouping

Tok Pisin: lain

Arwat mai: **kabinhun, mát, rákán**

gek

Kán him: intransitive verb

Sálán: **suai uri talas**; turn toward the light

Arwat mai: **deng₁**

geleusa-i

Kán him: transitive verb

Sálán: **ariwai**; stir

Tohtohpas: **Tan wák di geleusai palawa mai yis má tuh suri da sawi ur áián tan asir er da hut.** *The women are stirring flour with yeast and sugar to cook it for the food of the guests that will arrive.*

gemgem

Kán him: alienable noun

Sálán: food accompaniment

Tok Pisin: abus

Worwor talas: This refers to items of food to serve or eat in addition to starchy foods. It includes such items as greens or fish or meat of some kind.

Mákái mul: **argemwai, gemnai**

gemna-i

Kán him: transitive verb

Sálán: eat with; accompany

Tok Pisin: abusim

Worwor talas: This is an important feature of Sursurunga eating as having something to eat together with one’s rice or root vegetables is essential. This includes such things as greens and meat when eating, but also includes having betel pepper to accompany one’s betel nut chewing.

Arwat mai: **doltin**

Mákái mul: **argemwai, gemgem**

gengen

Utngi mul: **kengen**

Kán him: intransitive verb and modifier

Sálán: **kápate pakta; tu áñle**; little; small

Tok Pisin: liklik

Worwor talas: This word is pronounced **gen-gen** or **ken-gen**.

It is used as both an intransitive verb and a modifier preceding nouns.



gengen kakaruk

Arwat mai: **atun, ánle, kelgen, natun, ururán, utun₂**

Mákái mul: **agengen**

ger

Kán him: intransitive verb

Sálán: **han benget;** incorrect; crooked

Tok Pisin: kurugut

Mákái mul: **gerwai, leger**

geregere

Kán him: alienable noun

Sálán: lizard

type; Keeled

Anglehead

Lizard; Angel

Lizard

Worwor talas: **Geregere a ngoro áram, mái sár ngo geregere a mon i sistrán i bahin, má a lu kis i bail hat má i lalin tan pokon kubauer a puh mák bopbop adi bim.** The geregere is like the **áram** (lizard type), however the geregere has a fin on its back, and it lives on the cliffs and underneath those trees that have broken and are lying on the ground.

Mákái mul: **áram**

gerger

Kán him: transitive verb taking on

Sálán: **tu mákmák palai;** ignore

Tohtohpas: **Ái Kiplimlim git lu lain támri i pákánbung a lu han ur main i malar. Má i pákánbung gim han ur Kokopo má gimá banai, ki ák tu gerger i gim má kápate nem suri ngo na worwor mam gim. Kiplimlim we feed him well when he comes here to the village. But when we went to Kokopo and we met up with him, he just ignored us and did not want to talk with us.**

Arwat mai: **tu mák atri, tu mákmákái**

Mákái mul: **gerger palai**

gerger pala sit

Kán him: transitive verb taking on

Sálán: **mákmák pala sit; hol agengen on;** avoid; uninterested

Tohtohpas: **Kálámul er kápate mákmák kuluk má sur git. Wa ák tu gerger pala sit i git mái koner git lala ololoh on tungu.** That fellow did not look well towards us (did not acknowledge us or greet us). Why that guy we took good care of previously just avoided us.

Mákái mul: **gerger palai**

gerger pala-i

Kán him: transitive serial verb

Sálán: **matai má ilang alari;** avoid; reject; look down on; keep away from

Keskeskes: ‘avoid/ignore remove’

Tohtohpas: **Ái rung erei dik tu gerger palai má á kar er di worwor pagas mai ngo da han on. Dik sa bul i lite kar.** Those people they just rejected that truck they reserved to go on. They climbed instead into a different truck.

Mákái mul: **gerger pala sit**

gerwa-i

Kán him: transitive verb

Sálán: **kis benget; kápate kis nokwan;** crookedly; incorrectly

Worwor talas: This verb never occurs alone, but functions as the final member of a serial verb construction.

Tohtohpas: **Dí obop gerwai á tan toros on á rum minái. Káp má di te oboi ngorer ngo na bop ngoi.** They placed the posts for this house crookedly/incorrectly. They did not place them like they should have been.

Mákái mul: **ger, utung gerwai, wás gerwai**

get₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Get kesi aun kubau má aru on á matngan. Kes a lu kopkom i bos. Matngan min di lu utngi ngo get rokoi. Má kes di soi i malar ngorer i purpur án malar. Matngan get minái tili malar a toltolom on á páplun pákán. Aru matngan get no, koner tili bos má tili malar, pákán i diar a tu doldolon.** Get is a tree/plant and there are two kinds. One grows in the jungle. This kind they call **get rokoi** (wild get). And one/another they plant in the village like other flowers/decorative village plants. This kind of **get** from the village has varied colors of leaves. Both kinds of **get**, that one from the jungle and from the village, the leaves of both are long and slender. (Additional information: **Get** are often planted at gravesites.)

Mákái mul: **nobon**

get₂

Kán him: alienable noun

Sálán: eel type; Painted Moray Eel

Worwor talas: **Get a ngorer sár i iás. Kabin i páplun a ngoro**



páplun get erei di lu soi, ngorer dik utngi mai get. A lu kis tangrai lulawar má tangrai mátán suan i lalin hat ngo polgon hat, má a lu kis mul ada i lámán. Má a lu namnam mul ngorer i iás. The **get** is just like the **iás** (eel type). Because its colour is like the colour of the **get** that they plant, therefore they call it **get**. It lives along the reef and along the opening to sandy areas under coral or inside coral, and it also lives out in the deep. And it eats also like the **iás**.

Mákái mul: **meleu**

giksa-i

Kán him: transitive verb

Sálán: **gorsai mai limán;** scrub

Worwor talas: This includes the actions of rubbing or scrubbing one's clothing to clean it, or even rubbing lemon juice on one's head to bleach the hair or as medicine for lice.

Tohtohpas: **Nana, una kipi kak sulu má unák giksai adi dan. Kápte te sop ngo una gorsai mai. Mom, take my laplap and scrub it down in the river. There is no soap for you to wash it with.**

Arwat mai: **gisi,** guran/gurni

gilah gilah

Kán him: intransitive verb

Sálán: **marán bunnán manu;** scarred

Tohtohpas: **Ák tu gilah gilah má páplun ái koner mai tan bunnán manu. That guy's body is just scarred all over with the scars of sores.**

gilas

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Páplun gilas a iahiah i nihun, má bongbongon a bal. Botngin a ngoro botngin bátrot. A lu kis iamuni rákán kubau mák lu longoi páhiun iamuni. A lu ani wán kubau má sián kubau. Di lu ani á man minái.** The body of a **gilas** has gray feathers, and its chest is white. Its shape is like the shape of a **bátroh**. It lives up in the tree branches and makes its nest up there. It eats tree fruits and blossoms. This bird is edible.

gilgil

Kán him: intransitive verb

Sálán: tan

Worwor talas: This is often used to describe the colour of pigs.

gilih

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Gilih a ngoro aun bu mul, mái sár ngo poknahlán a tilik lala pakta si diar i bu. Má teten á gilih a lala pakta mul i teten bu. Pákán a ngoro pákán bu sang. Wán kubau minái kápte di lu ani ngo mama mai.** The **gilih** is also like the betel nut tree, however its trunk is very much bigger than (the trunk of) the betel nut. And the fruit clusters of the **gilih** are a lot bigger than betel nut clusters also. Its leaves are just like betel nut leaves. The fruit of this tree they do not eat or chew with.

gilik / gilki

Kán him: syncopated verb

Sálán: tickle

Arwat mai: **kokokok**

gilki

Mákái: **gilik/gilki**

gilu

Kán him: intransitive verb

Sálán: **kaungán kálámul kápte lu rut nokwan**

ngo a saksak; off-key; flat; singing off-key or flat

Tohtohpas: **Kándi saksak ái rung er kápte kuluk kabín kaungán i di a tu gilul.** *The singing of those guys is not good because their voices are just off-key/flat.*

gim

Kán him: pronoun

Sálán: first person plural exclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Tok Pisin: mipela (planti)

Mákái mul: **ángim, gima, gimá, gimák, gimáte, kángim**

gima

Kán him: pronoun

Sálán: first person plural exclusive (irrealis)

Mákái mul: **-a,** **gim, gimák**

gimak

Mákái: **gimák**

Kán him: pronoun

gimá

Kán him: pronoun

Sálán: first person plural exclusive (realis sequential)

Mákái mul: **-á,** **gim, gimáte**

gimák

Utngi mul: **gimak, gimáng**

gimáng

Kán him: pronoun

Sálán: first person plural exclusive (irrealis sequential)

Mákái mul: **gim, gima, -k**

gimáng

Mákái: **gimák**

Kán him: pronoun

gimáte

Kán him: pronoun

Sálán: first person plural exclusive (realis completed)

Mákái mul: **gim, gimá, te₂**

gimhat

Kán him: pronoun

Sálán: first person quadral exclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **hat₁, ángimhat, gimhata, gimhatá, gimhaták, gimhatáte, kángimhat**

gimhata

Kán him: pronoun

Sálán: first person quadral exclusive (irrealis)

Mákái mul: **-a₅, gimhat, gimhaták**

gimhatak

Mákái: **gimhaták**

Kán him: pronoun

gimhatá

Kán him: pronoun

Sálán: first person quadral exclusive (realis sequential)

Mákái mul: **-á₂, gimhat, gimhatáte**

gimhaták

Utngi mul: **gimhatak, gimhatáng**

Kán him: pronoun

Sálán: first person quadral exclusive (irrealis sequential)

Mákái mul: **gimhat, gimhata, -k**

gimhatáng

Mákái: **gimhaták**

Kán him: pronoun

gimhatáte

Kán him: pronoun

Sálán: first person quadral exclusive (realis completed)

Mákái mul: **gimhat, gimhatá, te₂**

gimtul

Kán him: pronoun

Sálán: first person trial exclusive (basic, realis subject, direct object, free, inalienable noun

possessive)

Mákái mul: **tu₁, ángimtul, gimtula, gimtulá, gimtulák, gimtuláte, kángimtul**

gimtula

Kán him: pronoun

Sálán: first person trial exclusive (irrealis)

Mákái mul: **-a₅, gimtul, gimtulák**

gimtulak

Mákái: **gimtulák**

Kán him: pronoun

gimtulá

Kán him: pronoun

Sálán: first person trial exclusive (realis sequential)

Mákái mul: **-á₂, gimtul, gimtuláte**

gimtulák

Utngi mul: **gimtulak, gimtuláng**

Kán him: pronoun

Sálán: first person trial exclusive (irrealis sequential)

Mákái mul: **gimtul, gimtula, -k**

gimtuláng

Mákái: **gimtulák**

Kán him: pronoun

gimtuláte

Kán him: pronoun

Sálán: first person trial exclusive (realis completed)

Mákái mul: **gimtul, gimtulá, te₂**

gingin

Kán him: intransitive verb

Sálán: **puh ák tu gengengen;** broken to pieces

Worwor talas: This is appropriate for a person who has fallen off a cliff or out of a tree and is badly injured.

Tohtohpas: **Kes til on á tan rat balbal erei a pur tili kar uradi bim mák tu gingin. Kápte kesá balbal a kunlán.** One of those baskets of root vegetables fell from the truck down to the ground and just broke to pieces. Not one vegetable was left whole.

gir

Kán him: alienable noun

Sálán: rash

Worwor talas: This rash is very itchy and is purported to come from bathing in fresh water.

girgirot

Kán him: intransitive verb

Sálán: marked; decorated; mixed colours; patterned

Tok Pisin: i makmak

Mákái mul: **girton, worwor a girgirot**

girin

Kán him: alienable noun

Sálán: shell type

girton

Kán him: inalienable noun

Sálán: **toltolom mákmák ur on;** multi-coloured; variegated

Tok Pisin: i makmak

Tohtohpas: **Tan kálámul di hut talum suri asosah i rumán aratintin, a toltolom on á kándi mermer. Má pákánbung ngo di mák di ur tepák, ki a marán girton á kándi mermer.** *The people who came together to bless/dedicate the schoolhouse, their clothing was various kinds. And when they saw them (when they were seen) to/from far away, then their clothing was many multi-coloured (items, i.e. the effect was very colourful).*

Mákái mul: **girgirot**

girwa pala-i

Kán him: transitive serial verb

Sálán: **alimlim palai;** roll away

Keskeskes: ‘roll remove’

Worwor talas: This would be to roll away something large, a log or rock, that is in the way.

Tohtohpas: **Tilik lala pokon rongrong ami kon iau hol on ngo ina alimlim palai aring i rahrah. Mái sár tan kalilik dikte girwa palai nengen i ngahwán kábungbung uramuda i lohtas.** *There is a huge log out on the beach I thought I would roll it away later this afternoon. However the guys already rolled it away earlier really early this morning out to the ocean.*

Mákái mul: **girwai**

girwa-i

Kán him: transitive verb

Sálán: **pusi táit nák limlim;** roll

Tohtohpas: **Kalilik, tan pokon lamas erei i lol malar a tu bop sara mák akobor i pokon on. Kápte arwat singing ngo ina pusak sarai urami kon. Iau nem i gam ngo gama girwai tan pokon lamas erei urami kon.** *Children, the lengths of coconut palm there in the middle of the village are just laying all over and the area is messy. It is not possible for me that I will shoulder them over to the beach. I want you to roll those coconut palm lengths over to the beach.*

Arwat mai: **alimlimái**

Mákái mul: **girwa palai**

gis

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; kingfisher; River Kingfisher; Azure Kingfisher; Little Kingfisher; Dwarf Kingfisher

Worwor talas: **Gis a lu kis iamuni rákán kubau tangrai kon suri manman gengen isu ngo kuk mák lu tolai ur áián. A lu ser suri polgon kubau ngo polgon hat suri longoi páhiun. A lala gengen si diar á kiukiu, má páplun a mákráu mák maksin á bongbongon, má te a kálík mirmirik i bongbongon. A dol á gomom. A lu lala sangsangar mai kán roh. Di lu ani á man minái.** *The gis lives up in the branches of trees along the beach for the purpose of waiting for small fish or crabs and it seizes them for its food. It searches for a hole in a tree or a hole in a rock for making its nest. It is much smaller than a kiukiu, and its body is blue and its chest is yellow, and some are a bit reddish on the chest. Its beak is long. It goes very fast with its flying. This bird is edible.*

gis-i₁

Kán him: transitive verb

Sálán: **ngesmat;** overcome; affect harmfully and strongly

Tohtohpas: **Ái rugar er diar han urami Goroka, a gis diar i gáwár. Diar lu lala bobor, mái sár gáwár a lala rakrakai má bobor erei kápte arwat suri tur palai gáwár.** *Those two who went up to Goroka, the cold overcame them. They greatly wrapped themselves up, however the cold was very strong and that blanket/jacket was not enough to keep away the cold.*

Tohtohpas: **Pákánbung gim kis á Kimbe a gis gim i an isu. Kápte gim lu haunges, gim lu balbal an isu i bosbos bung.** *When we were at Kimbe, eating fish overcame us (we ate a lot of fish). We did not rest/stop, we repeatedly ate fish every day.*

Arwat mai: **dek₂**

Mákái mul: **argis, agisgisái**

gis-i₂

Mákái: **giksai**

gismeket

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Gismeket kesi kubau a lu kopkom**

tangrai bos. Poknahlán a niár má pákán a kálik dol má ngorer mul i pákán nigur. Pákán gismeket kápte a lala musmusung ngorer i pákán nigur. Gismeket is a tree that grows out in the jungle. Its trunk is black and its leaves are a little long just also like **nigur** leaves. **Gismeket** leaves are not very rough like **nigur** leaves.

Mákái mul: meket

gisroh

Mákái: nigur

git

Kán him: pronoun

Sálán: first person plural inclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Tok Pisin: yumi (planti)

Mákái mul: ángit, gita, gitá, giták, gitáte, kángit

gita

Kán him: pronoun

Sálán: first person plural inclusive (irrealis)

Mákái mul: -a₃, git, giták

gitak

Mákái: giták

Kán him: pronoun

gitar

Kán him: pronoun

Sálán: first person dual inclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: -ar₄, ángitar, gitara, gitará, gitarák, gitaráte, kángitar

gitara

Kán him: pronoun

Sálán: first person dual inclusive (irrealis)

Mákái mul: -a₅, gitar, gitarák

gitarak

Mákái: gitarák

Kán him: pronoun

gitará

Kán him: pronoun

Sálán: first person dual inclusive (realis sequential)

Mákái mul: -á₂, gitar, gitaráte

gitarák

Utngi mul: gitarak, gitaráng

Kán him: pronoun

Sálán: first person dual inclusive (irrealis sequential)

Mákái mul: gitar, gitara, -k

gitaráng

Mákái: gitarák

Kán him: pronoun

gitaráte

Kán him: pronoun

Sálán: first person dual inclusive (realis completed)

Mákái mul: gitar, gitará, te₂

gitá

Kán him: pronoun

Sálán: first person plural inclusive (realis sequential)

Mákái mul: -á₂, git, gitáte

giták

Utngi mul: gitak, gitáng

Kán him: pronoun

Sálán: first person plural inclusive (irrealis sequential)

Mákái mul: git, gita, -k

gitáng

Mákái: giták

Kán him: pronoun

gitáte

Kán him: pronoun

Sálán: first person plural inclusive (realis completed)

Mákái mul: git, gitá, te₂

githat

Kán him: pronoun

Sálán: first person quadral inclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: hat₁, ángithat, githata, githatá, githaták, githatáte, kángithat

githata

Kán him: pronoun

Sálán: first person quadral inclusive (irrealis)

Mákái mul: -a₅, githat, githaták

githatak

Mákái: githaták

Kán him: pronoun

githatá

Kán him: pronoun

Sálán: first person quadral inclusive (realis sequential)

Mákái mul: -á₂, githat, githatáte

githaták

Utngi mul: githatak, githatáng

Kán him: pronoun

Sálán: first person quadral inclusive (irrealis)

githatáng

sequential)

Mákái mul: **githat, githata, -k**

githatáng

Mákái: **githaták**

Kán him: pronoun

githatáte

Kán him: pronoun

Sálán: first person quadral inclusive (realis completed)

Mákái mul: **githat, githatá, te₂**

gitul

Kán him: pronoun

Sálán: first person trial inclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **tul₁, ángitul, gitula, gitulá, gitulák, gituláte, kángitul**

gitula

Kán him: pronoun

Sálán: first person trial inclusive (irrealis)

Mákái mul: **-a₅, gitul, gitulák**

gitulak

Mákái: **gitulák**

Kán him: pronoun

gitulá

Kán him: pronoun

Sálán: first person trial inclusive (realis sequential)

Mákái mul: **-á₂, gitul, gituláte**

gitulák

Utngi mul: **gitulak, gituláng**

Kán him: pronoun

Sálán: first person trial inclusive (irrealis sequential)

Mákái mul: **gitul, gitula, -k**

gituláng

Mákái: **gitulák**

Kán him: pronoun

gituláte

Kán him: pronoun

Sálán: first person trial inclusive (realis completed)

Mákái mul: **gitul, gitulá, te₂**

giur

Kán him: pronoun

Sálán: first person dual exclusive (basic, realis subject, direct object, free, inalienable noun possessive)

Mákái mul: **ángiur, giura, giurá, giurák, giuráte, kángiur, -ur₃**

giura

Kán him: pronoun

Sálán: first person dual exclusive (irrealis)

Mákái mul: **-a₅, giur, giurák**

giurak

Mákái: **giurák**

Kán him: pronoun

giurá

Kán him: pronoun

Sálán: first person dual exclusive (realis sequential)

Mákái mul: **-á₂, giur, giuráte**

giurák

Utngi mul: **giurak, giuráng**

Kán him: pronoun

Sálán: first person dual exclusive (irrealis sequential)

Mákái mul: **giur, giura, -k**

giuráng

Mákái: **giurák**

Kán him: pronoun

giuráte

Kán him: pronoun

Sálán: first person dual exclusive (realis completed)

Mákái mul: **giur, giurá, te₂**

gogontuh

Kán him: alienable noun

Sálán: shooting star

Worwor talas: This refers to the small and frequent shooting stars that one sees in the night sky, a smaller version of a **tanián sit**.

Arwat mai: **tanián sit**

Mákái mul: **mátmátiah**

goh₁

Kán him: intransitive verb

Sálán: broken

Tok Pisin: buruk

Mákái mul: **gohgoh**

goh₂

Kán him: intransitive verb

Sálán: sound whose source is unknown

Arwat mai: **dek₁, gap₂**

gohgoh

Kán him: intransitive verb

Sálán: **kápate rakrakai**; weak; broken easily

Tohtohpas: **...kesi táit meri i bos a ngoro got, a ngoro bus i kopkobon. Kápte a lu rakrakai mul, a te tu gohgoh. Ngo una tu ret sár mai ki na tu goh á kopkobon. ...there's a thing in the bush it is like bamboo, its stalk is like vine. It's**

not strong either, it's just weak. If you would just tease/play with it then its stalk would easily break.

Tohtohpas: Kauh, bus erei u tárái tungu, wa bus kokok. Pákánbung iau puári ngo uri sásáit, ki ák tu gohgoh. Ngo da sásáit mai, ki na tu puhpuh. Son, that vine you cut previously, why it's just bus kokok (weak vine type). When I split it for wrapping on the rafters, then it just broke all over. If they would wrap the rafters with it, then it would just break.

Arwat mai: puhpuh₁

Mákái mul: goh₁

goi

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Goi a mákmák ngoro gorgor.

Pákán má poknahlán a ngorer sang i gorgor, mái sár ngo káplabin goi a lu tomtom má tám long mingal a lu him mai uri arakrakai i mil mái rung di lu mil. Má tan tám latlat ngo rung di mánán i iniat di lu him mul mai suri longoi te matngan táit er di sang di mánán on. *Goi looks lik gorgor. Its leaves and its trunk are exactly like the gorgor, but the base of the goi is fragrant and dance composers work with it to give power to the dance and those who dance. And the healers and those who know sorcery, they work with it also for the purpose of doing the kinds of things (only) they themselves know about.*

Mákái mul: pokon goi

goigoi

Kán him: alienable noun

Sálán: ngisán saksak; song type

Worwor talas: This is a song but without any dancing. It is sung at a funeral/mortuary feast by both men and women, and can also be sung the evening before a mortuary feast.

Mákái mul: gárán

goion

Kán him: modifier

Sálán: unweaned

Tok Pisin: liklik bebi

gok

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Gok kesi aun kubau a lu kopkom i máksu. Aun kubau minái di lu long rum mai, mái sár ngo kápate rakai ngorer i tan

lite kubau a tuan lu rakrakai. Pákán a tu aririu, má páplun poknahlán a mákdáu ngorer sár mul i pákán. *The gok is a tree that grows in abandoned gardens. This tree they make buildings with, but it is not hardwood like other trees that are very hard. Its leaves are round, and the color of its trunk is green just like its leaves also.*

gokgok

Kán him: intransitive verb

Sálán: convulse

Mákái mul: agokgokoi

Kán him: alienable noun

Sálán: epilepsy

Worwor talas: Traditionally epilepsy was believed to be associated with evil spirits and eating things they had touched. More recently, some realize the value of medicine in treating epilepsy, and it is considered more of an illness without as much spirit association.

gol

Kán him: alienable noun

Sálán: sal kán tas; undertow

Arwat mai: ring

gol burkut

Kán him: phrase

Sálán: sodomize; engage in anal sex

Arwat mai: kektai burkut

Mákái mul: goloi

golgol

Kán him: intransitive verb

Sálán: kápate dik; loose; back and forth

Tok Pisin: i no sitrong

Tohtohpas: Toros di kakas mai á tan kálámul a tu golgol má kápate dik. Pasi nengen i nas iak bali kakas mai. Imunang ár má ák dik. The post the men dug with (put in place) was just loose and it was not firm. So earlier at midday I dug with it again. Over there now it is firm.

Arwat mai: gángán, gáugáu, támluk

Lite alari: atu, dik₂, rakrakai

Mákái mul: agolgoloi

goloh

Utngi mul: golop

Kán him: intransitive verb

Sálán: golgol imi katbán; pulled away; receded

Worwor talas: This would describe a coconut without any milk, completely dried up inside with the meat pulled away from the shell, thus one can hear the dried up meat moving

around when one shakes the coconut. Also used of betel nut and of joints in the body where muscle has pulled away from bone.

Tohtohpas: Tan támin lamas erei iau longrai ngo a tu golgol imi katbán. Na tu goloh sár ngo gita sisi. That flesh/meat of the coconut I hear it that it is just loose inside. It will be pulled away when we cut it.

Arwat mai: malas

gol-oi

Kán him: transitive verb

Sálán: sexual intercourse

Tok Pisin: goapim

Worwor talas: Impolite/ swear word. This verb requires a male subject and usually a female direct object.

Mákái mul: argol, gol burkut, tám gol bas

golop

Mákái: goloh

gomar / gomri

Kán him: syncopated verb

Sálán: salsi lot; rub using healing magic

Worwor talas: This is used of rubbing a boil so it will not get any worse. It includes saying certain words while rubbing.

Tohtohpas: Te á kálámul sár di mánán i gomar lot. Suri gomri lot, wa di lu salsalus on sár mam te matngan worwor erei di sang di mánán on. Kesi matngan latlat sang. Only some people know how to heal a boil by rubbing. To heal a boil by rubbing, why they keep rubbing it (along) with (saying) some kind of talk they themselves know. It is a kind of healing.

Mákái mul: latlat

gomgom

Kán him: alienable noun

Sálán: feast type

Worwor talas: This feast is given to result in or signify freedom from obligation. It may be given after returning from jail to finish off the wrong done, and results in the person being truly free. It is likened to an **osmapak** (sacrificial offering). Another type is given when a dead relative's basket and pipe are burned. Still another kind is the **siusiu kán kalik** (feast for a newborn).

Mákái mul: longsit

gomla páksi

Kán him: transitive serial verb

Sálán: bum pagas on; hold in mouth

Keskeskes: 'remain in the mouth'

Worwor talas: This implies holding in mouth without chewing or sucking or swallowing, and is done with some candies and some kinds of betel nut.

Tohtohpas: Gengen kalik ngo di lu angimi mai kotlin marasin, ki a te tu bum pagas on i ngudun má kápate lu konmi. Te á pákán ngo a lu gomla páksi kotlin marasin ngorer, ki namur má ák lu abis palai tili ngudun. A small child when they cause him to drink a medicine pill, then he just holds it in his mouth and he does not swallow it. Sometimes when he is keeping a pill in his mouth like that, then later he spits it out from his mouth.

Mákái mul: gomlai, pagas/páksi

gomla-i

Sálán: dung páksi i ngudun; keep in the mouth

Worwor talas: This is often done with things that are intended to melt in the mouth.

Mákái mul: gomla páksi

gomlak

Mákái: tagomlak

gomon

Kán him: inalienable noun

Sálán: bill of bird

gomot

Mákái: tingting gomot

gomri

Mákái: gomar/gomri

gong kári

Kán him: transitive serial verb

Sálán: tu nem noi; kon suri; crave strongly

Keskeskes: 'crave block'

Worwor talas: This has the connotation of craving something excessively and selfishly.

Tohtohpas: Tunggu gim han tiklik mam Tomolmol ur Kainantu mák mákái tan táit i rumán huhul mák tu nem noi tan táit. Má namur ák parai si gim ngo a gong kári tan táit, mái sár ngo káp kán te pirán arwat suri huli. Previously we went together with Tomolmol to Kainantu and he saw things in the store and just wanted everything. And later he said to us that he strongly craved the things, however there was not his money sufficient for buying them.

Arwat mai: **gong suri**

Mákái mul: **kalar/kári**

gong sur-i

Kán him: transitive serial verb

Sálán: **kon suri**; crave strongly

Keskeskes: 'crave for'

Worwor talas: This has the connotation of craving something excessively and selfishly.

Tohtohpas: **Tungu gim han tiklik mam Tomolmol ur Kainantu mák mákái tan táit i rumán huhul mák tu nem noi tan táit. Má namur ák parai si gim ngo a gong suri tan táit, mái sár ngo káp kán te pirán arwat suri huli.**

Previously we went together with Tomolmol to Kainantu and he saw things in the store and just wanted everything. And later he said to us that he strongly craved the things, however there was not his money sufficient for buying them.

Arwat mai: **gong kári**

Mákái mul: **suri**₁

gopgop

Kán him: intransitive verb

Sálán: **ákte pur no á ngisán**; toothless

Worwor talas: This word is appropriate only for adults whose teeth have all fallen out. It is not used of children losing their baby teeth.

Tohtohpas: **Kálámul ngo a ngeu, ki di lu parai ur on ngo a gopgop má ngudun úi koner kabin kápte te ngisán.** A person/adult who has no teeth, they say about him that his mouth is **gopgop** because there are none of his teeth.

Arwat mai: **ngeu**

gor

Kán him: intransitive verb

Sálán: snore

gorgor₁

Kán him: alienable noun

Sálán: **ngisán kubau**; plant type

Worwor talas: **Gorgor a ngorer sár mul i goi, pákán má poknahlán a ngoi mul. Táit minái a tu kopkom sara tangrai lol bos. Pákán a tu doldolon ngorer mul i pákán goi. Pákán gorgor di lu kotoi uri bahun ioh mai. Te á pákán ngo di longoi pálpálih tangrai bos, ki di lu kipi pákán gorgor má dik lu oboi i iátin pálpálih. Pákán gorgor di him mai suri atam i táit.** Gorgor is just like the goi also, its leaves and its trunk are like it too. This thing just grows scattered around the jungle. Its leaves are

long and slender just like the goi leaves. They cut the leaves of the **gorgor** to cover a mumu with. Sometimes they make temporary shelters in the jungle, then they get **gorgor** leaves and they put them on top of the shelters. **Gorgor** leaves are used to taboo things. (Additional information: **Gorgor** leaves are used in curing headaches, and water from this plant is used by girl initiates for bathing. When no water is available, as in walking in the jungle, this plant can be cut to suck out moisture.)

Mákái mul: **lamu, minminlau**

Kán him: transitive verb

Sálán: taboo

Arwat mai: **tam**₁, **tartaring**

gorgor₂

Kán him: intransitive verb

Sálán: clean

Worwor talas: This term is used for cleaning up a garden.

gorgor₃

Kán him: intransitive verb

Sálán: having excessive sores

Worwor talas: This sickness is characterized by sores all over the body which prohibit much movement.

Mákái mul: **manu**

gorsa-i

Kán him: transitive verb

Sálán: wash

Tok Pisin: wasim

Worwor talas: **Gorsai** can include both washing with water alone or washing with both soap and water, but it



gorsai tan pelet

is not appropriate to use in referring to washing people. **Siu/siwi** includes both types of washing as well, and is used to refer to washing people.

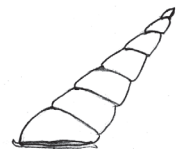
Arwat mai: **dalus/dalsi, guran/gurni, siu/siwi**

gos

Kán him: alienable noun

Sálán: river creature; sea creature

Worwor talas: **Gos aru á matngan, kes a lu kis i dan má kes a lu kis i loltas. Koner a lu kis i dan, aru i matngan on. Kesá matngan a tu**



dol, má kes a mákmák ngoro boloi tilada i loltas. Páplun aru matngan gos min a niár. Di lu ani. Máí koner a lu kis ada i loltas a bal á páplun má a tu doldolon. There are two kinds of **gos**, one lives in the river and one lives in the ocean. That one that lives in the river, there are two kinds of it. One kind is long, and one looks like the **boloi** (snail type) from out in the ocean. The color of these two kinds of **gos** is black. They eat it. And that one that lives out in the ocean, its color is white and it is of average size/elongated.

Mákái mul: **gos marit**

gos marit

Kán him: alienable noun

Sálán: shell type

Worwor talas: This is a river shell.

goson

Kán him: inalienable noun

Sálán 1) aru balsán bat diar sosopas; corner

Worwor talas: This is used for the space formed by a corner of something, like the space inside the corner of a house or flatbed of a truck. It is also used to refer to the corner itself. This term is also used for a part or area on the edge or outskirts of a larger area, i.e. the suburb of a village, or even of just some area within a larger area.

Tohtohpas: **Tan táit no erei gama oboi uramudi argopson imudi. Ngo na kis iatung i pokon di lu láklák ái, ki tan kalilik da suka sarai, pasi gamák oboi uramudi goson.** All those things you all should put over there in that corner there. If they sit/remain there in the place where they/people are walking, then the guys will step on and scatter them, so you should put them over there in the corner.

Arwat mai: **argopson, gu**

Sálán 2) arlih; space

Tohtohpas: **Bos kuir no ákte káng, má kápte kesi arlih mul a kis. Má ngo gam nem, ki á gam sang gama mák tekesi goson suri gamák bop on.** All the places are already full, and there is not one space sitting/remaining. And/but if you all want, then you yourselves see any (available) corner/area for you to sleep on (then sleep there).

got₁

Kán him: alienable noun

Sálán: **ngisán got;** bamboo (generic term)

Tok Pisin: mambu

Mákái mul: Types of bamboo:

got, got hat, paláh, seel, wár



got₂

Kán him: intransitive verb

Sálán: **arat páksi;** bite and hold on

Worwor talas: This implies breaking the skin.

got hat

Kán him: alienable noun

Sálán: **ngisán got;** bamboo type

Mákái mul: **got₁**

gotgot

Kán him: intransitive verb

Sálán: **arwat suri arat kusi;** chewable; crunchy

Worwor talas: This is used of the bones of rays and sharks which can be chewed in two. It implies having still some hardness, but able to be bitten into pieces, as a raw carrot.

Arwat mai: **karot, parut**

gu

Kán him: alienable noun

Sálán: **aru balsán bat diar sosopas;** corner

Worwor talas: This term refers to a place inside a building only, not outside.

Arwat mai: **argopson, goson**

Mákái mul: **guán**

guawa

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; guava

Worwor talas: **Guawa di kipi til tepák ur main git. Wán di lu ani, má pákán di lu him mai ngorer i márásin uri aliu pasi te matngan sasam ngorer i kosong má málmálas má kukuah. Poknahlán a tuan rakrakai.** The **guawa** they brought from far away to us here. Its fruit is edible, and its leaves they use like medicine to heal certain illnesses like coughing and fever and malaria. (The wood of) its trunk is very hard.

guá-i

Kán him: transitive verb

Sálán: **gorsai; alumái;** wet; soak

Tok Pisin: mekim wet

Worwor talas: This is appropriate for plates, cups, clothing.

Tohtohpas: **Ái lik a han suri guái tan kuro má tan táit gim namnam mai nabung . Bos táit**

erei gim namnam mai, ki gimá tu obop páksi anang i dan má kápgimte gorsai. The girl went to soak the saucepans and the things we ate with yesterday. Those things we ate with, we just put them and left them down in the river and we did not wash them.

guán

Kán him: inalienable noun

Sálán: **tiladi karpala i rum;** outside

Tohtohpas: **Kauh, tilidi namur i rum er, kápte be iau bati. Iau nem ngo una tangan iau suri gitarák bat arahi guán rum er suri nák lu rah pala i bati á rum erei. Son, from back there behind that house, they did not yet wall it up. I want you to help me so you and I can wall finishing the outside of that house so that the walling of that house will be finished-removed (over and done with).**

Mákái mul: **gu**

guil

Kán him: inalienable noun

Sálán 1) wáin; shell; empty shell

Worwor talas: This refers to the shell of a snail or other creature, and particularly to the empty shell something has left behind.

Sálán 2) táit a sosopas tili támin tábur ngo kalil mák lu batbat kári támin; operculum

Worwor talas: This is the operculum, or covering, over the hole in the shell of a **tábur** (large sea snail) or a **kalil** (snail).

Arwat mai: **mátán tábur**

guil teken

Kán him: alienable noun

Sálán: **teken kalil ngo tábur;** snail meat

Worwor talas: This refers to only a part of the meat of a snail, sometimes white in colour, sometimes more bluish, eaten by some but avoided by others.

gul

Kán him: intransitive verb

Sálán: **kápte kopkom kuluk;** grow poorly; deformed

Worwor talas: This is sickly growth due to sickness or poor soil. It can also be used of a person's ear that never opens up into a normal shape, but remains curled in on itself.

Tohtohpas: **Iau soi á long ami bos, mái sár a tu gul no kabin bim iau him on kápte lain bim uri so long, pasi kak tan long kápte kopkom kuluk. I planted taro up in the jungle/bush,**

however it all grew poorly because the ground I worked on was not good ground for growing taro, resulting in my taro did not grow well.

gul-i

Kán him: transitive verb

Sálán: **salsi;** rub

Worwor talas: This can be rubbing the eye with the fingers or hand.

Tohtohpas: **Kauh, gimáte parai sár singim ngo koion una lu guli á kam mátsim. Ak tuan mirik má matam kabin u tu lu bal salsi pektol i matam. Son, we have already said to you that you should not be rubbing your conjunctivitis. Your eye is very red because you just keep rubbing the drainage in your eye.**

gulmi

Mákái: **gulum/gulmi**

gulum / gulmi

Kán him: syncopated verb

Sálán: **lápkaí kuir kubau ur on; básái mai kuir kubau;** throw and hit; knock down

Tok Pisin: toromoi sitik long samting

Worwor talas: This includes the idea of throwing a stick or rod (items that are long and stick-like only) at something for the purpose of knocking it down, as fruit off a tree, or even killing it, as a chicken being chased.

Tohtohpas: **Tan gengen kalilik iau tipar di nengen i nas suri di gulum tawan. Iau tipar pala di kabin ngo pákánbung di lu lápkaí kuir kubau uri tawan, ki di long sarai pákán tawan ák lu apurpur sara iamuda i lalin tawan. The little children I chased them earlier today because they were knocking down tawan fruit. I chased them off because when they were throwing pieces of wood at the tawan, then they scattered tawan leaves causing trash all over back there under the tawan.**

Tohtohpas: **Kalilik, gama tár te kuir kubau má gamák gulmi paol erei giták sawi ur ángit giták ani. Gama gulum bingi sang. Children, chop some pieces of wood and throw them at that chicken let's then cook it for our meal and let's eat it. You should throw-kill it indeed.**

gum

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type; hermit crab (generic term)

Worwor talas: **Gum**



a toltolom á kán pakta. Te á gum a kálík pakta má te a gengen má te a lala gengen. Gum a lu sol uri tan guil táit ngoro guil kalil ngo guil boloi má te tan guil táit mul. Gum a lu kis i lalin kubau ngo lalin hat iatung i risán bos tangrai kon. Má te di lu kis i kabin kubau. Gum a lu ani márup ngo menmen lamas er di lu ololás no mai má dik lu lápkai. Má ngo di lápkai tigán marang, ki di lu han suri ani, má te táit mul ngo di sang di banai. There are many sizes of **gum**. Some **gum** are a bit big and some are small and some very small. The **gum** goes inside empty shells of something like an empty **kalil** (snail type) or an empty **boloi** (snail type) and some (other) empty things also. **Gum** live under trees or under rocks there close to bushy areas along beaches. And some live at the base of trees. The **gum** eats coconut scrapings or grated coconut that they cook in coconut milk with and then toss away. And if they throw away pieces of dry coconut, then they go to eat it, and (they eat) some other things if they come upon them.

Mákái mul: **gum páláu, kuk, ngongor**

gum páláu

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type; hermit crab type

Worwor talas: **Gum páláu a gum sár, mái sár ngo kápate lu sol uri te guil táit. A te tu tolonglong sang. A lu kis i polgon hat má polgon kubau. A lu kit marang ák lu ani ngorer sár mul i gum. Gum minái a mákmák ngoro kuk má a lala pakta i gum. Te kálámul di lu parai ngo a lain namnam.** The **gum páláu** is just a **gum**, but it doesn't go into empty things. It is just naked. It lives inside rocks or inside trees. It removes the skin from dry coconut with its teeth then eats it just like the **gum** also. This **gum** looks like a crab, but it is larger. Some people say that it is good food.

Mákái mul: **kuk,**

gumgum₁

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type

Worwor talas: **Gumgum a mákmák ngoro unsis. Má kán pakta na arwat mai kápán kái er di lu kasi tangrai lulawar. A mon á tan gengen kátngán ngoro kátngán keken kuk. Gumgum a lu sisip i kon tangrai káp teken**

gumgum. Tan kálilik di lu kasi má dik lu sawi uri ani. The **gumgum** looks like a turtle. And its size is equivalent to the shell of that clam they dig for along the reef. It has small legs like the legs of a crab. The **gumgum** digs into the sand along the **káp teken gumgum** (where the beach meets the ocean). Children dig for them and they cook them to eat them.

Mákái mul: **káp teken gumgum, kuk, pirteken gumgum**

gumgum₂

Kán him: intransitive verb

Sálán: **gorsai nudun mai dan**; swish around in the mouth

Tohtohpas: **Ái tám aratintin a lu hinau i tan kalilik ngo da lu pán i kábungbung, ki mulán táit da lu gorsai ngus di, mák parai si di mul ngo da lu balbal gumgum suri kápate na sangin i ngus di.** The teacher exhorted the kids that they should awaken in the morning, then the first thing they should wash their mouths, and he also said to them that they should repeatedly/frequently swish (water) around in their mouths so their mouths will not stink.

gumgumán

Kán him: inalienable noun

Sálán: blossom end of a fruit; end opposite to the stem

Lite alari: **kámlul**

gumgumán kaukau i keken

Kán him: inalienable noun

Sálán: heel

Keskeskes: 'sweet potato end on the foot'

Mákái mul: **kiking**

gun pala-i

Kán him: transitive serial verb

Sálán: **rabut palai**; remove by shaking or moving back and forth

Keskeskes: 'shake remove'

Tohtohpas: **Kalilik, toros erei a tur ger iau tohoi suri rabut palai nabung má káp iau te long artálár on. A arwat suri gama gun palai má giták bali kakas mai nák tur nokwan?** Guys, that post that's standing crooked I tried to pull it out yesterday but I was not able to do it. Is it possible that you all can move it back and forth to remove it and we can then dig with it (put it in the ground) again so it will stand straight?

Mákái mul: **gunái**

gun-ái

Kán him: transitive verb

Sálán: shake

Worwor talas: **Gunái** has the same meaning as **gunrai**, but seems to be more focused on one or more objects rather than a general shaking as in an earthquake. For differentiation of words meaning ‘shake’, see **gunrai**.

Arwat mai: **gunrai**

Mákái mul: **gun palai**

gunra-i

Kán him: transitive verb

Sálán: **lala malmaliu on;** shake

Worwor talas: This form of the verb implies a single shake. **Banrai** and **gunrai** (including **banbanrai** and **gungunrai**) are typically used for the shaking caused by someone pushing on something, like a sapling or branch, causing it to move back and forth. **Kanrai** or **kankanrai** is to shake something that has another thing inside, like shaking a bottle with water inside to clean it. **Luhái** is synonymous with **kanrai** and is typically used of shaking food out of a tin or saucepan or a length of bamboo. **Tinrai** and **tintinrai** are used of shaking a container to see what’s inside. **Gánuh** is being shaken in an earthquake, or used of a house that shakes when people are walking inside. **Gunái** is the transitive form of **gánuh**, so this is used of what the earthquake does or the person does who is walking inside the house.

Tohtohpas: **Iau dos i kauh ngo na sari man iau panki máng kai i aun kubau. Má pákánbung a sari mák tohoi suri gunrai rákán kubau suri nák pur, mái sár ngo man kápate pur. Ki iak parai singin ngo na lala malmaliu i rákán kubau suri nák pur. I told my son to climb for the bird I slingshotted and it got caught in the tree. But when he climbed and tried to shake the tree branch so it (bird) would fall, however/ instead the bird did not fall. Then/so I said to him that he should move the tree branch a lot so it (bird) would then fall.**

Arwat mai: **banbanrai, banrai, gánuh, gunái, kankanrai, kanrai, luhái, tinrai, tintinrai**

Mákái mul: **gungunrai**

gungunra-i

Kán him: transitive verb

Sálán: shake

Worwor talas: This implies prolonged shaking or

at least several shakes. For differentiation of words meaning ‘shake’, see **gunrai**.

Mákái mul: **gunrai**

guran / gurni

Kán him: syncopated verb

Sálán: **salsi nák pilpil;** scrub

Worwor talas: This term is appropriate to use for washing most anything, including clothing, a person’s body, floors and walls.

Tohtohpas: **Kalik, mákái páplun i iáu er a tuan dur. Han má unák lum ada i lohtas má unák salus sarai tan dur er i iáu. Una lain guran timani sang suri nák bokoh. Child, look at that body of yours it’s very dirty. Go and get in the water out in the ocean and scrub all over that dirt on you. You should scrub it very well so it will be gone.**

Arwat mai: **dalus/dalsi, giksai, gorsai, siu/siwi**

Mákái mul: **gurguran**

gurgur

Kán him: alienable noun

Sálán: basket type

Worwor talas: This is similar to the **táp** and is often carried to the bush.

Mákái mul: **rat,**

gurguran

Kán him: intransitive verb

Sálán: **lain salsalus nák pilpil;** wash; scrub

Worwor talas: This is an old word, appropriate for washing clothing or one’s body.

Mákái mul: **guran/gurni**

gurni

Mákái: **guran/gurni**

gurum

Kán him: alienable noun

Sálán: insect type; caterpillar (generic term); Tailed Birdwing Caterpillar

Worwor talas: **Gurum a lu kis tangrai pákán kubau. A toltolom on á gurum, má páplun mul a toltolom on sang. Gurum a lu káhái á hem má a toltolom mul á hem er di lu káhái gurum, pasi ák toltolom on á matngan gurum. Te á gurum a pakta, má te a kálik gengen, má te a lala gengen sáksák sang. Gurum a lu ani pakan kubau, má pákánbung ngo**



a lu pakta, ki ák lu arkeles uri hem. The gurum lives along the leaves of trees. There are many kinds of gurum, and their bodies

also are various kinds. The **gurum** is birthed by a butterfly and there are many kinds also of butterflies that birth **gurum**, resulting in many kinds of **gurum**. Some **gurum** are big, and some are a bit little, and some are very, very little. The **gurum** eats leaves of trees, and when it is big, then it changes into a butterfly.

Mákái mul: Types of caterpillars: **gurum, gurum sur, pelel**

gurum sur

Kán him: alienable noun

Sálán: insect type; caterpillar type

Worwor talas: **Gurum sur wa gurum sár, mái sár ngo matngan gurum minái a mon i nihun ngo musngán. Pákánbung ngo a káukáu i kálámul mák pur i nihun ngo musngán uri páplun kálámul, ki na sur i kálámul er. A toltolom on mul á gurum sur. Te a niár, má te a kálik ngoro na mirmirik, má te a mon i girton.** The **gurum sur** is just a **gurum**, however this kind of **gurum** has hair or fine hairs that drop off. When it crawls on a person and its fine hairs fall on the person, then it will cause that person to be itchy. There are also many kinds of **gurum sur**. Some are black, and some are brown, and some are mixed colors.

Mákái mul: **gurum**

gus

Utngi mul: **gusgus**

Kán him: intransitive verb

Sálán: **tun pakta;** tide higher than normal

Tok Pisin: hai wara

Worwor talas: This is a high tide higher than

normal with larger than normal waves, and marks the hungry time. This occurs during **lábur** (westerly winds).

Tohtohpas: **Lik, gaur tinán a han má gaurák ananut pagas ur ángit, masmasuk a más besang. Ngo na kálik ur aring, ki na lala tun pakta má, kabin a gus á tas.** Daughter; you and your mother should go and get water for us so it's done, while it is still low tide. If it will be a little later today, then it will be very high tide, because the ocean is higher tide than usual.

Arwat mai: **tun**

Lite alari: **malanbet, más, másreng, reng**

gusgus

Mákái: **gus**

gut

Kán him: particle

Sálán: probably; perhaps; must be

Tok Pisin: ating

Tohtohpas: **Ák mákái kemen kálámul mák ngoi ngo "Auh, iau ngo ngo te kálámul gut di lu kis almain i pokon minái."** He saw a person's footprints and said, "Oh, I think that there are probably some people who live around here in this place."

Arwat mai: **koran**

Mákái mul: **te ngoi gut**

gutgut

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: This describes a type of orange, brown, or yellow crab.

Mákái mul: **kuk,**

H — h

haksimi

Mákái: **aksimi**

han

Kán him: intransitive verb

Sálán 1) travel; go; come

Arwat mai: **dedeng, hanhan, káikap, káukáu, lákláklák, rararat, rarat, rutrut, sal, sehel, sisip**

Mákái mul: **han átik átik, hanhan**

Sálán 2) hypothetical; contrafactual

Worwor talas: This verb is used idiomatically in

hypothetical and contrafactual constructions.

Tohtohpas: **Ngo una han longoi lain tatalen, ina han mámna iáu.** If you would have done good behaviour, I would have had compassion on you.

han átik átik

Kán him: transitive serial verb

Sálán: **balbal han suri gálta ngo sungi táit;** request or question repeatedly

Keskeskes: 'go as far as'

Tohtohpas: **A balbal han bul ái koner suri bal gátgátna i git suri ngo gita lu kosoi má i kán**

pirán tabal er a tari si git. A han átik átik git bul ngoro git sungi kán pirán tabal. That one repeatedly comes in turn to again question us about if we will repay now that money of his he gave to us. He repeatedly requests us in turn like we had begged his money (even though he actually gave the money to us, not at our request, but he's acting like we should pay him back).

han pas

Kán him: intransitive serial verb

Sálán: leave

Keskeskes: 'go get'

Arwat mai: **aptur pas, hau pas**

Mákái mul: **pasi**₁

hanhan

Kán him: intransitive verb

Sálán: going; coming; moving along

Mákái mul: **han, hanhan bál, para hanhan**

hanhan bál

Kán him: idiom

Sálán: **tur i kán hol on; a lala kis i hol kán kes;** unable to forget; staying on the mind; memorable
Keskeskes: 'one's stomach continuing to go'
Worwor talas: This is used of remembering a pleasant experience one is wanting to repeat, or a generous person one is inclined to visit again knowing he will give you something again. It can also be used of doing something bad, i.e. stealing something when one was not caught, thus encouraging him to steal again.

Tohtohpas: **Ái Ronghut a be han ur main i kesi pákán suri hom mai tan kalilik, ki ák tur má i kán hol i kalilik, pasi ák hanhan bál má i bal kaleng sur dí.** *Ronghut has come here now one time to play with the children, then the children stood in her thinking (she kept remembering them), resulting in it stayed on her mind to return again to (play with) them.*

har

Mákái: **ar**

harnas

Kán him: intransitive verb

Sálán: **taba kán wáng; parai sápkín worwor; wáng sáksák;** swearing; foul talking

Tohtohpas: **Kalilik, koion gama lu lala mur on ái Seki, a taba kán wáng sáksák i kálámul. Gamáte talas sár ur on á kán matngan harnas erei.** *Children, do not be following Seki, he does a lot of bad swearing at people. You are*

already clear about that kind of foul talking of his.

Arwat mai: **wáng**

hat₁

Utngi mul: **ahat**

Kán him: number verb

Sálán: four

Worwor talas: This word is also used as a suffix on pronouns to indicate quadral, that is that the pronoun refers to four.

Mákái mul: **atatin, ánáhat, dihat, gamhat, gimhat, gíthat, kamuhat, mináhat, rugat**

hat₂

Kán him: alienable noun

Sálán: rock (generic term); stone (generic term); coral (generic term)

Tok Pisin: siton

Worwor talas: When used of coral, this often refers to dead coral, that is coral that has been taken out of the sea and so dies and hardens.

Mákái mul: **bángbágil hat, hat barah, hat kis, mátán hat, rumán hat, suh án hat, suk hat,** Types of coral: **batu, gargar₂, kámlesles, laskau, talngán pap,** Types of stone: **kor₁, kun, paspas, rui₂, sul, tau₂, wau**

hat barah

Kán him: alienable noun

Sálán: gold

Keskeskes: 'gold-coloured stone'

Mákái mul: **hat₂**

hat kis

Kán him: idiom

Sálán: **kis áklis; konom kápate mánán i sua lim;** boulder; bedrock; immovable; stingy

Keskeskes: 'stone sitting'

Worwor talas: This refers to a large rock that it is impossible to move. It is used to refer to the idea of 'rock of ages'. It's a symbol for something that is eternal. It is also used of a wealthy man who does not share his wealth.

Mákái mul: **hat₂**

hathatin

Mákái: **atatin**

hau

Kán him: intransitive verb

Sálán: **hut talum;** assemble; come; gather

Worwor talas: This word typically occurs as the first member of a serial verb. Normally it is reduplicated when occurring alone.

Mákái mul: **hau kunlán, hau pas, hau talum, hauhau**

hau kunlán

Kán him: intransitive serial verb

Sálán: **lain aririu; kápate tingnán;** complete; whole; round; cylindrical

Keskeskes: ‘gather into a whole’

Worwor talas: This term is used of things that are round, as the sun, or cylindrical, as a pod or bean.

Tohtohpas: **Mátán nas a tu aririu. Di lu parai suri ngo mátán nas a hau kunlán má kápte ngo a figán.** *The eye of the sun (the sun itself) is round. They say about it that the sun is whole and it is not part.*

Arwat mai: **kiskis₁**

hau pas

Kán him: intransitive serial verb

Sálán: **han alari; tápsang alari; han pas;** separate from; go away from; leave

Keskeskes: ‘gather get’

Tohtohpas: **Di arwat mai wal á tan kálámul di kis i huhu án long namnam, má kes tili di ákte han pas má alar di. A hau pas alar di kabin kápate laes suri te táit di parai ur on.** *There were eight men/people in the group for making food, and one of them left. He went away from them because he was not happy about the things they said to him.*

Arwat mai: **aptur pas, han pas**

Lite alari: **hau talum**

Mákái mul: **pasi₁**

hau talum

Utngi mul: **hauhau talum**

Kán him: intransitive serial verb

Sálán: **kis tiklik má longoi táit;** gather or assemble together for a meeting

Tohtohpas: **Ngo matananu da hau talum erei i Bung Tul, ki giták para talsai má á pákánbung án arasosah i buk án sak. Na lain pákánbung sang kabin tan kálámul no tili aru balis da hut talum on á bung erei.** *When the people will meet together on Wednesday, then we can announce then the time of the hymnbook dedication. It will be a very good time because all the people from the two sections will come together on that day.*

Arwat mai: **hauhau, kis talum**

Lite alari: **hau pas**

hauhau

Kán him: intransitive verb

Sálán: **kis talum kán matananu;** meeting

Worwor talas: While this can refer to any meeting of people together, it is often used specifically to refer to **nginim pol**, one of the mortuary feasts following a death.

Tohtohpas: **Kam worwor er u parai singing ngo ina ámrai ur singin matananu, iakte parai má si di i pákánbung án hauhau ami Tekedan. Má pákánbung erei a lain pákánbung sang kabin marán kálámul di kis talum.** *That talk of yours you said to me that I should pass on to the people, I said it to them at the time of the meeting in Tekedan. That time was a very good time because many people were assembled together.*

Arwat mai: **hau talum**

Mákái mul: **hau**

hauhau talum

Mákái: **hau talum**

hauhaunges

Kán him: intransitive verb

Sálán: breathing

Mákái mul: **haunges**

haunges

Utngi mul: **aunges**

Kán him: intransitive verb

Sálán 1) **arsok i án mudán pákánbung;** cease; rest; vacation

Tok Pisin: malolo

Worwor talas: This term implies a temporary cessation of work or responsibility with the expectation that one will resume at a later time, contrasting with **arsok** which implies a permanent cessation.

Tohtohpas: **Git lala talar mai tan táit uri pasbat i rumán lotu má kápgite sengsegeng. Sangar má giták lu long palai má giták haunges!** *We are working greatly with the things for opening the church and we are not free (to do anything else). Hurry and let's remove/finish it and let's rest!*

Mákái mul: **ahaunges, arahaunges, haunges tigán**

Sálán 2) breathe

Arwat mai: **mangeh**

Mákái mul: **hauhaunges, haunges átur**

haunges átur

Kán him: intransitive verb

Sálán: **sangsangar i haunges;** breathing rapidly
Tohtohpas: **Kálámul imunang ák sangsangar má kán haunges.** *A haunges átur má gut suri nákat. That man down there his breathing is fast. He is probably breathing rapidly because he is going to die.*

Arwat mai: **mangeh arkul**

haunges tigán

Kán him: phrase

Sálán: stop early; incomplete

Keskeskes: ‘rest part’

Mákái mul: **tigán₂**

háí

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Isu minái a gengen sár si diar ái tala má a mirmirik á ngudun. Háí a lu kis i lulawar má tangrai kon mul. Di lu ani má te di lu wonwon mai. A mon i ilkán ngoro tala.** This fish is smaller than a **tala** (herring) and its mouth is reddish. The **háí** live on the reef and along the beach also. They eat it and some fish with it. It has scales like the herring.

hálángu

Mákái: **álángu**

hálger

Kán him: transitive verb taking **on**

Sálán: **mákái mai kuir mát;** see partly

Worwor talas: This implies seeing out of one’s peripheral vision and includes the idea of the English expression ‘see out of the corner of one’s eye’.

Tohtohpas: **Kálámul er a táu tili rumán batbat kalar nabung, tan kuir sulu di mák kusai ada Kokopo a tur pagas tiklik mam te lite kálámul. Pákánbung tan kuir sulu di hálger on a tur tiklik mai tan kálámul, ki dik tola pas kaleng on uri rumán batbat kalar.** *That man who fled from jail yesterday, the police spied him in Kokopo he was standing together with some other people. When the police noticed out of the corner of their eyes that he was standing with people, then they seized/arrested him again (and took him) to jail.*

Arwat mai: **elger**

hám

Kán him: alienable noun

Sálán: cliff; dropoff; gorge

Tok Pisin: bikpela parit

Arwat mai: **bail hat**

Mákái mul: **lul hám**

hámrai

Mákái: **ámrai**

hárár

Mákái: **árár**

hás-ái

Mákái: **ásái**

háuháu

Kán him: intransitive verb

Sálán: **wekwek;** soft

Worwor talas: When applied to objects, this term connotes softness.

Tohtohpas: **Pilo iau huli a tu háuháu, má iau nem on sang á matngan pilo ngoromin a tu wekwek.** *The pillow I bought is just soft, and I really like this kind of pillow that is just soft.*

Arwat mai: **welwel**

Kán him: transitive verb taking **on**

Sálán: **kápate top rakrakai;** weak; loosely

Worwor talas: When this term is applied to actions, it describes grasping or wrapping something loosely rather than firmly.

Tohtohpas: **Kalilik, ngo gama durki kuir aen erei, gama lain top dik on má gamák oboi uramunang. Koion gama top háuháu on na káp pur má nákat sái kik gam kabin a lala taun.** *Children, when you lift that piece of iron, grasp it firmly and well and put it down over there. Do not grasp it loosely lest it will fall and hit your feet because it is very heavy.*

Arwat mai: **gáugáu**

helai

Mákái: **elai**

hem

Kán him: alienable noun

Sálán: insect type; butterfly

Worwor talas: **Hem ái á kesi táit a mon i bábán má a lu roh. Hem a toltolom on á kán**

pakta. Te a pakta, má te a kálík pakta, má te a gengen. Hem a toltolom on sang á girton páplun. Táit min a lu lala nem suri ngin i suir sián kubau. Má di lu kis i pákán kubau. Kán talar sár suri roh kauli á tan aun kubau suri ser sián kubau suri nákat kis on má nginim pasi suir sián kubau til on. Ngo gita mákái á hem kán tu roh iamuni armongoh,



gita hol on ngo kán talar sár i bibialol tangrai bos. The **hem** is a thing that has wings and it flies. The **hem** are many different sizes. Some are big, and some are a bit big, and some are small. The **hem** has a variety of colors. This thing likes a lot to drink the juice of tree flowers. And they sit/live on leaves of trees. All it does is fly around trees to search for flowers to sit on them and drink the flower juice from them. When we see a butterfly fly up in the air, we will think that its only business is to flit here and there in the bush.

hetwani

Mákái: **etwani**

hihil

Mákái: **ihil**₁

hik

Kán him: alienable noun

Sálán: drum type; slit gong

Tok Pisin: garamut

Worwor talas: This drum is made from a log hollowed out and beaten with a stick or the stalk of the **gáh** vine to make a drum sound. Long ago the **hik** was used to signal deaths, visitors, men to gather for battle, and for announcing feast times.



Mákái mul: **garap**

hiknoi

Kán him: transitive verb

Sálán: **dokoi**; hook; snare

Tohtohpas: **Kauh, ngo una han uranang i kon ki una dokoi be i ak pok inang i poron bu. Iau tohoi suri hiknoi nabung i rahrah, mái sár ngo a kuron má i pokon, ki káp iau te dokoi má.** Son, when you go down to the beach, pick some betel pepper for me down at my betel nut grove. I tried to hook some yesterday afternoon, but the place was dark, so I did not pick any.

Tohtohpas: **Tan kalilik di nem i an tawan, má pákánbung di sar tawan, kápдите sa mam te hikon suri dák hiknoi wán tawan mai, di tu gunrai rákán tawan mai lim di mák rusrus i wán.** The kids like to eat **tawan** fruit, and when they go tree-climbing, they don't climb with any hook to snare the fruit with, they just shake the branches with their hands and the fruit falls.

Arwat mai: **dokoi**₁

Mákái mul: **hikon**

hikon

Kán him: alienable noun

Sálán: **dodok**; hook

Tok Pisin: huk bilong hukim samting

Mákái mul: **hiknoi**

hil

Kán him: alienable noun

Sálán: pain; soreness

Worwor talas: This describes soreness in one's joints to the point where one cannot stretch out one's arm or leg. It affects all ages, and is usually helped with medicine from the local clinic. Some believe this comes from eating too much **páu** (nut type) and **talis** (nut type).

him

Kán him: intransitive verb

Sálán: work

Worwor talas: This is the generic term for 'work', but refers particularly to garden work.

Arwat mai: **ngat, talar**

Mákái mul: **him áián, him benget mai, him káián, him kári, him pilar, himnai**

him áián

Kán him: idiom

Sálán: **longoi kán num; artangan bia uri narsán kálámul kápate arwat suri na longoi kán num sang;** plant a garden to provide food for another
Keskeskes: 'work his/her food'

Worwor talas: The term **him** (work) can be combined with any pronoun to indicate one is working at gardening to provide food for another, and it implies providing for someone over a long period, not just occasional help. This is typically done for someone unable to do the work, or all the work, himself (old person, someone very sick). This is not used for cash crops.

Tohtohpas: **Suisui erei kápte kes má ngo na lu longoi kán num. Ái sang má a lu longoi kán num kabin kápte kes na lu him áián.** That orphan, there is no one that will make his garden. He himself makes his garden because there is no one who will plant a garden to provide for him.

Mákái mul: **him káián**

him benget mai

Kán him: transitive serial verb

Sálán: **kápte him kuluk mai;** misuse; twist a good thing into something bad; fraudulently use

Keskeskes: 'work incorrectly/illegally with'

Tohtohpas: Tátáil án malar a tari K1000 singin ái memba uri longoi rumán aratintin imi Lipek. Máí sár a him benget mai pirán tabal minái, pasi kápate rah á rumán aratintin. The member gave the leader of the village K1000 to build the schoolhouse at Lipek. However he misused this money, resulting in the schoolhouse was not completed.

Mákái mul: **mam/mai**

him káián

Kán him: idiom

Sálán: **longoi táit kán lite**; working for another; helping another

Keskeskes: ‘work his/hers’

Worwor talas: The term **him** (work) can be combined with any pronoun to make this phrase. This refers to working with someone who has asked for your help or to working for someone who will pay you.

Tohtohpas: Tuirara a parai singin matananu ngo da him káián misinare erei i Bung Lim. Má him er a parai ngo da bati rum káián misinare. The church officer said to the people that they should work for the missionary on Friday. And that work he said (is) that they should put walls on the missionary’s house.

Mákái mul: **him áián**

him kári

Kán him: transitive serial verb

Sálán: **ololoh on; tintiman kári**; care for; tidy

Keskeskes: ‘work block’

Worwor talas: This can be used of making a garden for another or building them a house. It is also used of cleaning up or straightening an area to make it look nice.

Tohtohpas: Di bokoh ái rung kándi malar á minái pasi ák bos. Má iak mákái ngo a bos, ki iak tintiman kári kándi rum. Iau tu him kári sár i pákánbung minái di bokoh. Those whose village this is are gone so it’s gone to jungle. And (when) I saw that it had gone to jungle, then I cleaned/straightened up their house. I’m just tidying it during this time they are gone.

Tohtohpas: Ái nana ákte mat alari má ái tata. Á iau sár ma kak tu him kári. Onin ák mon i áián á iau sár iau lu tángni i longoi kán pokon. Má iak lu longoi mul i kán rum er ák lu bopbop on. Mom, my father died away from her (and left her). Me I am caring for her. Today there is her food (from) her garden

I myself helped her make. And I also built that house of hers where she sleeps.

Mákái mul: **kalar/kári**

him pilar

Kán him: intransitive serial verb

Sálán: **tohoi kesi him má namur ák táu til on**; abandon work

Keskeskes: ‘abandon work’

Tohtohpas: Ái Tunami a longoi him án pukpukda be tungu mák tohoi, máí sár ngo a rakrakai singin ki ák táu alari. A him pilar ngorer kabin a ngoi ngo kán mánán kápate arwat mai him án pukpukda. Tunami did the work of translation previously and he tried it, however it was strong to him (difficult for him) and he fled from it. He abandoned the work like that because he thought that his knowledge was not sufficient with the work of translation.

himhimna

Kán him: intransitive verb

Sálán: gardening

Mákái mul: **himnai, tám himhimna**

himna-i

Kán him: transitive verb

Sálán: do; work; make

Tok Pisin: wokim

Tohtohpas: Erei sár á him iau lu himnai kápkabin a sák i limang má a mon i simin on mul. Only that is the work I did because my arm is broken and it also has plaster on it.

Mákái mul: **him, himhimna**

hinan

Mákái: **inan₃**

hinau

Mákái: **inau**

hirá

Kán him: time

Sálán: **pákánbung a kis táilnai tungu**; long time ago; distant past

Tok Pisin: bipo tru

Worwor talas: While **tungu** (previously) indicates the past previous to yesterday, **hirá** is before that, the most distant of terms meaning ‘past’. The particle **sang** (intensifier) can be added to this word to indicate a very long time ago.

Arwat mai: **alwoh**

Lite alari: **namur**

Mákái mul: **alhirá**

hir-i

Kán him: transitive verb

Sálán: weave

Worwor talas: This is what one does to make a basket.

Arwat mai: **purum/purmi**



hiru

Kán him: intransitive verb

Sálán: injured

Worwor talas: This word is used metaphorically to refer to death, especially spiritual death.

Mákái mul: **hiru áklis, hiru mai mon, hirwán, kibán hiru, lul hiru, mánáp hiru, nukun hiru, pokon án hiru áklis, tanián hiru**

hiru áklis

Kán him: intransitive serial verb

Sálán: punished eternally

Keskeskes: ‘injured forever’

Mákái mul: **pokon án hiru áklis**

hiru mai mon

Kán him: phrase

Sálán: shipwrecked

Keskeskes: ‘injured with canoe’

Mákái mul: **mon₁**

hirwán

Kán him: verbal noun

Sálán: **hiru kunán; kipi hiru suri; wán ngákngák;** injured as a consequence of

Worwor talas: This word operates as a transitive verb, but it is structured like an inalienable noun. It can refer to the consequences of one’s own wrongdoing or bad choices, or the result of someone else’s, as someone being injured by a bomb left from the war. It includes the idea of being killed for someone else.

Tohtohpas: **Erei ding kong mai takup ái rung er, a kabin kápte di lu han suri lotu. A ngoro di hirwán kándi ngákngák.** That drowning with a canoe of those ones, it is because they did not go for church. It is like they were injured because of their rebellion.

Mákái mul: **hiru**

his

Mákái: **is₁**

hit

Utngi mul: **ahit**

Kán him: number verb

Sálán: seven

Mákái mul: **hithitun**

hithitun

Kán him: modifier

Sálán: seventh

Mákái mul: **hit, mulán**

hiu

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Hiu a lu kis iamuni rákán kubau mák lu ani wán kubau má sián, mák lu ani mul i gurum.** The **hiu** lives up in tree branches and eats tree fruits and blossoms, and also eats caterpillars.

hiuhiupap

Utngi mul: **iuupap**

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Hiuhiupap, te a kaki er a kálík niár, má te a niár no. Ái á matngan man ngorer i riuriupak, mái sár hiuhiupap a gengen si diar ái riuriupak. A longoi páhiun i rákán kubau, mák lu ani wán kubau má gurum má sikiu.** The **hiuhiupap**, some are khaki-coloured that is blackish (dark brown), and some are completely black. It is a kind of bird like a **riuriupak** (Willie Wagtail), but the **hiuhiupap** is smaller than the **riuriupak**. It makes its nest in tree branches, and it eats tree fruits and caterpillars and grasshoppers.

hiuk

Utngi mul: **iuk**

Kán him: intransitive verb

Sálán: whistle

Tok Pisin: wisil

Arwat mai: **piu₁**

hius

Kán him: intransitive verb

Sálán: **irirut;** shrivel; shrink

Worwor talas: This term is used of root vegetables and of cloth.

Tohtohpas: **Kak hutngin laplap er iau huli tungu sár a pur ur on i ngatngatán kámnah pasi ák irirut. Ngo ákte hius má ngoromin, ki na tu malmu má suri na ráp.** That new laplap of mine I bought just a while ago, sparks fell on to it resulting in it shrivelled up. Since it has shriveled up now like this, then it will easily tear.

Arwat mai: **irirut**

hiusa-i*Kán him:* transitive verb*Sálán:* **ariwai**; twist*Worwor talas:* This is used of turning a bottle top to remove it, squeezing wet clothes before hanging them up to dry, and to describe the action of the wind on the trunks of trees causing them to grow twisted.*Arwat mai:* **biutai****hiusán***Kán him:* inalienable noun*Sálán:* **tangrai risán**; edge*Worwor talas:* This is used for the edge or hem of clothing, books, furniture and other things. This is also used of plant products, like pods and beans, or of the fins of fish.*Tohtohpas:* **Gama ololoh suri tan kápán palang erei, a ngoro a inan á erei tangrai risán. Ngo gama top sáksák on, ki na kut gam i hiusán palang.** *You all should be careful of those planks, it is like they are sharp there along the sides. If you grasp them badly, then the edge of the plank will cut you.***ho***Kán him:* alienable noun*Sálán:* net type used for casting*Mákái mul:* **uben****hoboi***Mákái:* **obop/oboi****hol***Kán him:* transitive verb taking **on***Sálán:* think; decide*Tok Pisin:* tingting; tingim*Worwor talas:* The verb **hol** is often followed by a relative clause, i.e. **hol on ngo...** (think that...). Traditionally, Sursurungas did not assign a body part for where thinking takes place, although it was often ascribed to the **bál** (stomach). This is a common verb with many figurative and idiomatic uses. See the following entries for some examples of these.*Mákái mul:* **holhol***Kán him:* alienable noun*Sálán:* mind; thinking*Tok Pisin:* tingting*Mákái mul:* **aru i hol, gáwár i hol, káp kán te hol, kepwen hol, kuron i hol, oboi i hol, polon á hol, pongpong i hol, posal i hol, pukdai hol, sangnán á kán hol, taun i kán hol, taun uri kán hol, tuan sang i kán hol, tur i kán hol****hol agengen***Kán him:* transitive serial verb taking **on***Sálán:* despise; put down; consider unimportant; disregard*Keskeskes:* ‘think make small’*Arwat mai:* **hol báruruk, hol maráhráh, hol sirereh****hol apakta pas-i***Kán him:* intransitive serial verb*Sálán:* **hol on ngo ái má**; think highly of someone*Keskeskes:* ‘think exalt’*Worwor talas:* This includes thinking highly of people or of things.*Arwat mai:* **mák kalengnai***Mákái mul:* **apakta pasi****hol arsagil***Kán him:* intransitive serial verb*Sálán:* conflicted*Keskeskes:* ‘think separate’**hol báruruk***Kán him:* intransitive serial verb*Sálán:* **hol agengen on**; consider unimportant; regard as lowly; despise*Keskeskes:* ‘think quickly’*Worwor talas:* This term sometimes seems to indicate perplexed, bewildered, upset, despairing. One may **hol báruruk** something because of fear or consuming worry about something else which prevents clear thinking, i.e. one’s mind might be all over the place and unable to focus.*Tohtohpas:* **Ái Iuda a tu hol báruruk má kápate long timani má kán him er di parai singin ngo na longoi. Gim hol on ngo a tu hol agengen i him erei di tari singin. Juda was just thinking it was unimportant and he did not do his work well that they said to him he should do. We think that he just was despising that work they gave him.***Arwat mai:* **hol agengen****hol kaleng***Kán him:* intransitive serial verb*Sálán:* repent*Keskeskes:* ‘think return’**hol kebepta-i***Kán him:* transitive serial verb*Sálán:* ponder; think carefully about*Keskeskes:* ‘think safeguard’

hol lákái*Kán him:* transitive serial verb*Sálán:* overlook*Keskeskes:* ‘think step over’*Worwor talas:* This term refers to the mental act of overlooking something, while **sorliu palai** speaks more to the physical act of passing over or passing by a person or place.*Arwat mai:* **sorliu palai****hol maráhráh***Kán him:* intransitive serial verb*Sálán:* consider unimportant; disregard*Keskeskes:* ‘think light’*Arwat mai:* **hol agengen****hol ngehnggeh***Kán him:* intransitive serial verb*Sálán:* concerned; worried; focused*Keskeskes:* ‘think breathless’**hol on ngo áí má***Kán him:* idiom*Sálán:* **kálámul a hol apakta pasi sang;** self-important*Worwor talas:* thinks that him now*Worwor talas:* This idiom describes a person who thinks of himself as important or wonderful, and is similar to the English expression ‘He thinks he’s really something!’*Tohtohpas:* **Kálámul er a lu lala worwor ngoro tám mánán. A lala apakta pasi sang ngo a sorliu i kán mánán mák hol on ngo áí má.** That person greatly speaking like a knowledgeable person. He greatly exalts himself that his knowledge is surpassing and he thinks that him now (thinks that he is important, smart, wonderful).*Mákái mul:* **on₁****hol pala-i***Kán him:* transitive serial verb*Sálán:* **hol sirereh on;** forgive; abandon; forsake; disregard*Keskeskes:* ‘think remove’*Worwor talas:* **Hol palai** may connote only letting something go temporarily or to indicate something gone permanently. This term seems to include the idea of deliberateness, contrasting with **balantahni** which lacks this deliberateness. It includes the idea of letting someone go to follow or do whatever he wants, as God may give up on us to let us follow our

own desires for sin.

Arwat mai: **pah palai****hol pas-i***Kán him:* transitive serial verb*Sálán:* think about; decide; remember*Keskeskes:* ‘think get’*Worwor talas:* This includes the connotation of praying for as well as talking about, and it can imply caring about someone.*Tohtohpas:* **Gama hol pasi boh angelo er kápate gas i bál di suri kis i kándi malar di lu kátlán, mái sár di han alari nián i di má kándi talar imi naul bát. Ái Káláu a mákái ngorer, má a kabat di má ák dung pagas di i pokon a lala kuron suri da monai támin bung erei da tur i nagogon on. (Iut 6)** And you should remember/think about those angels who were not happy about sitting/remaining in their place where they ruled, but instead they left their places and their responsibilities up in heaven. God saw that, and he bound them and put them to remain in the place that is very dark so they could wait for that important day when they would stand at the law (be judged).*Tohtohpas:* **Má ina mámna di má ina hol palai tan táiit a sák er di longoi, má kándi tan sápkín káp ina te hol pasi mul. (Eba 8.12)** And I will have mercy on them and I will forgive those evil things they did, and their evil/sins I will not remember again/anymore.*Arwat mai:* **hol páptai***Mákái mul:* **pasi₁****hol pápta-i***Kán him:* transitive serial verb*Sálán:* remember; memorize*Keskeskes:* ‘think fasten’*Worwor talas:* This term is a bit stronger than ‘remember’, more like ‘not forget’.*Tohtohpas:* **Má ngorer, lain rang buhang, gama hol páptai kak worwor erei má gamák tur atu on mai mur i kemen ái Konom. (Pil 4.1)** And therefore, my beloved clansmen, do not forget that talk of mine and you should stand firm on it with following the footsteps of the Lord.*Arwat mai:* **hol pasi****hol pukda-i***Kán him:* transitive serial verb*Sálán:* think of a different meaning (?)*Keskeskes:* ‘think turn’

hol rihrih*Kán him:* intransitive serial verb*Sálán:* unconcerned*Keskeskes:* ‘think cool’*Worwor talas:* This is the idea of having a cool attitude toward something or someone.*Mákái mul:* **rihrih**₁**hol sáksák ur on***Kán him:* idiom*Sálán:* **hol on ngo diar araturán;** suspicious*Keskeskes:* ‘thinking evil of him’*Worwor talas:* This term most commonly refers to suspecting two people of having illicit sexual relations, but can also be used of suspecting other things like stealing.*Mákái mul:* **on**₁, **ur**₁**hol sirereh***Kán him:* transitive serial verb taking **on***Sálán:* **kápte a lala támin táit uri hol;** disregard; neglect*Arwat mai:* **hol agengen***Worwor talas:* This includes the ideas of considering something unimportant or paying no attention to it.**hol tangra-i***Kán him:* transitive serial verb*Sálán:* consider; ponder; meditate*Keskeskes:* ‘think around/among’*Arwat mai:* **holhol namurwai, longra tangrai****hol tar-i***Kán him:* transitive serial verb*Sálán:* **ruruna a kis singin kálámul erei na longoi táit ur singin lite; lalar;** believe in someone; think of in a certain way; attribute to another*Keskeskes:* ‘think give’*Worwor talas:* This implies that one has belief in someone that he is able to accomplish something, connoting the ideas of entrusting and committing.*Tohtohpas:* **Kalik erei di mákái ngo a lalar ur on á him erei ngo na kipi. Tan kálámul dikte mákái má dikte hol tari ngo ái sang na kipi á him erei.** *That fellow they see that that work/job is appropriate for him that he should take it. The people have seen it/him and they have believed in him that he should take that job.**Tohtohpas:* **...káp iau te nem ngo gama hol tari uri iau ngo iau ngul. (2Ko 11.16) ...I don't want you to think of me as being stupid/foolish.****hol te táit ur on***Kán him:* idiom*Sálán:* **holhol taru i lite kálámul ngo na long te táit namur; hol pas te táit suri na longoi mai;** decide for another; decide about another; figure out a use for something*Keskeskes:* ‘think some things about him’*Tohtohpas:* **Tan tátáil án lotu di mák dikán ngo a arwat suri ngo na long tekesá tilik him namur, ngorer i him án pasta. Di hol te táit ur on ngorer kabin di mákái ngo a mon i kán mánán suri longoi him a pakta.** *The church leaders saw the deacon that he was able to do an important job later/in future, like the work of pastoring. They decided about him like that because they saw that there was his knowledge about doing big/important work.**Mákái mul:* **on**₁, **ur**₁**hol tepák***Kán him:* intransitive serial verb*Sálán:* think beyond oneself; unselfish*Keskeskes:* ‘think far away’**hol tumran***Kán him:* transitive serial verb taking **on***Sálán:* convicted about; decided*Keskeskes:* ‘think settle’*Worwor talas:* This connotes being settled about something, having decided and feeling a strong conviction about it.**hol tus-i***Kán him:* transitive serial verb*Sálán:* **a tumran i hol ngo;** certain about*Keskeskes:* ‘think point’*Worwor talas:* This implies that what is expected is true and will happen. It is not appropriate for incorrect thinking.**holhol***Kán him:* intransitive verb*Sálán:* thinking; one's nature*Tok Pisin:* tingting*Worwor talas:* This may connote desire. Good and bad **holhol** come from the **nárum** (one's insides, the intangible part of a person). This is a common verb with many figurative and idiomatic uses. See the cross references and the following entries for some examples of these.*Tohtohpas:* **Tuang, iau nem suri gálta iáu be mai kesi holhol iau hol on. A ngoromin á kak holhol. Iau nem suri ngo ina him anang i**

Project inang i pokori. My brother, I want to ask you now concerning a thought I have. Like this is my thought. I want to work down at the Project down on the kunai plain.

Mákái mul: **hol, longoi holhol, seuseuka holhol, soi holhol**

holhol án mátut

Kán him: phrase

Sálán: worry excessively; fearful constantly

Keskeskes: ‘fear-thinking’

Worwor talas: This is said to cause a troubled life because of being constantly distracted by fear.

holhol bia

Kán him: intransitive serial verb

Sálán: suspicious but without foundation

Keskeskes: ‘thinking nothing’

Mákái mul: **bia**₁

holhol namurwa-i

Kán him: transitive serial verb

Sálán: consider; ponder; meditate

Keskeskes: ‘thinking following’

Arwat mai: **hol tangrai, longra tangrai**

holhol sur-i

Kán him: transitive serial verb

Sálán: consider; think about

Keskeskes: ‘think concerning’

Mákái mul: **suri**₁

holhol taru

Kán him: intransitive serial verb

Sálán: **táit a hol páksi ngo na longoi;** plan

Keskeskes: ‘thinking ahead’

Tohtohpas: **Kángitul holhol taru suri aptur uranang i malar ngo gitula aptur i kalang Noweba, mái sár ngo rung di ololoh i balus di kelsei holhol taru erei uri kalang Diseba.** Our plan to get up/leave from down in the village was that we would leave in the month of November; however those who look after the airplane changed that plan to the month of December.

holhol tus

Kán him: intransitive serial verb

Sálán: intuit; realize; predict; plan

Keskeskes: ‘thinking pointing’

hololoh

Mákái: **ololoh**

hom

Kán him: intransitive verb

Sálán: play

Tok Pisin: pilai

Worwor talas: This is a common verb with many figurative and idiomatic uses. See the following entries for some examples of these.

Mákái mul: **homhom**

Kán him: alienable noun

Sálán: toy; drama

hom kuluk kaleng

Kán him: intransitive serial verb

Sálán: **kes kaleng i kándiar homhom talum; araturán kaleng;** be friends again; restore relationship

Keskeskes: ‘play well return’

Tohtohpas: **Tungu sár a pám i ándiar segeu úi rugar turán lik erei má diarú kis arsačil. Má inái ákte kes kaleng i kándiar homhom talum. Nákte rah má gut á kándiar togor, pasi diar má lain hom kuluk kaleng.** Just a while ago those two girlfriends their greens were uncooked (they were fighting with each other) and they were separated. But now their playing together (friendship, hanging out) has become one again. Their anger will be finished probably (it’s probably finished), resulting in they two are now playing well returning (friends again).

hom lawai

Mákái: **omlawai**

hom sara

Kán him: intransitive serial verb

Sálán: **pekpek sara;** defecate in an inappropriate place

Keskeskes: ‘play scatter/around’

Tohtohpas: **Kalilik, iau mákái ngo gam lu hom sara iamuni kon mák tuan sák sang á pokon imuni. Koion gama lu pekpek sara iamuni ngorer kabin git lu kis on á kon imuni.** Children, I see that you all defecate out on the beach and that place out there is very bad indeed. Don’t defecate all over out there like that because we sit on the beach out there.

Tohtohpas: **Matananu di áir kári malar mai got suri koion na sol á bor nák hom sara i malar.** People fence off the village with bamboo so a pig will not enter and defecate in the village.

Mákái mul: **sara**₂

hom satu pas-i

Kán him: transitive serial verb

Sálán: gamble; cast lots

Keskeskes: ‘play gamble get’

Mákái mul: **pasi**,

hom sáksák

Kán him: intransitive serial verb

Sálán: **ararit mai kálámul kápte arwat i kán bet suri ararit**; illicit sexual intercourse; illicit sexual activity

Keskeskes: ‘play bad’

Worwor talas: This is a euphemism for both homosexual and heterosexual activity connoting illicit sex. It is also used of child sexual abuse.

Mákái mul: **hom sáksák mai**

hom sáksák mai

Kán him: transitive serial verb

Sálán: **ararit mai kálámul kápte arwat i kán bet suri ararit**; abuse sexually

Keskeskes: ‘play badly with’

Worwor talas: This is typically used of adult-child sexual touch or relations, but may also be used of other illicit sexual activities.

Mákái mul: **hom sáksák, mam/mai**

hom tahun

Kán him: intransitive serial verb

Sálán: **kápte a hol pasi; kis balantahun; talar pasi i lite táit**; forget

Keskeskes: ‘play bury’

Worwor talas: This is the idea of getting involved in other things and forgetting something one was supposed to do.

Tohtohpas: **Ái komiti kápate hol pasi má er di parai singin ngo na parai singin matananu suri ngo da han suri kis talum ami aratintin. War ák tu hom tahun má, má kápate parai má singin matananu.** *The headman did not remember that they said to him that he should say to the people that they were to come for meeting at the school. Why he just was playing-burying (busy doing other things and forgot), and he did not tell the people.*

Arwat mai: **kis taladeng**

Mákái mul: **tahun/tahni**

homhom

Kán him: intransitive verb

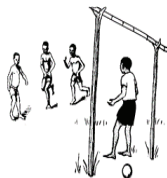
Sálán: playing

Mákái mul: **hom,**

homhom talum

homhom talum

Kán him: intransitive serial verb



Sálán: playing together

Kán him: alienable noun

Sálán: age-mate

Worwor talas: This term describes the people one grows up with, plays with in the village, attends school with.

honin

Mákái: **onin**

hos₁

Kán him: alienable noun

Sálán: **kesá matngan isu**;

fish type; Red Emperor

Worwor talas: **Hos minái**

a lu kis ada i lámán

i pokon a mon i gargar ái ngo batu. Páplun

a mirik. A lu ubi tan gengen isu mák lu ani,

má ngo a mákái tan gengen kuk ki ák lu

tokam pasi ák lu ani mul. Di lu wonoi á isu

min má dik lu ani, a lain namnamin. This

hos lives out in the deep at the place there is

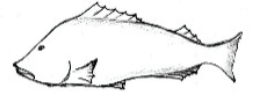
gargar coral or **batu** coral. Its skin is red. It

kills small fish and then eats them, and if it sees

small crabs then it pecks-gets them and eats

them also. They fish for this fish and they eat it,

it has good flavor.



hos₂

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; seahorse

Worwor talas: **Kesi matngan hos a**

gengen isu sár má a mákmák ngoro

hos sang á ngudun má án pogong.

Ngo a mon i gasusur, ki i pokon erei

a lu kis ái. One kind of **hos** is only a

small fish and its mouth and its neck

look like a **hos** (horse). If there is

seaweed, then in that place it lives.



hos₃

Kán him: alienable noun

Sálán: paddle for a canoe; rudder on a boat

Tok Pisin: pul bilong kanu

hos₄

Kán him: alienable noun

Sálán: stand for grating coconut

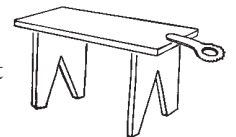
hu

Utngi mul: **u₃**

Kán him: intransitive verb

Sálán: bear fruit; produce fruit

Mákái mul: **huhu**



huái

Utngi mul: wái₂

Kán him: alienable noun

Sálán: crocodile

Worwor talas: **Huái**

**a mákmák
ngoro árám,**

**mái sár ngo a lala pakta mák tuan inan á
tan ngisán má a lu tola bor ngo pap ák lu
ani. Huái aru on. Kes a lu kis i dan má di
lu parai ngo huái tili dan. Má kes a lu kis i
loltas, pasi dik lu utngi ngo huái tili loltas. Te
á pákán a lu ubi kálámul. Ngo a lu káhkáh,
ki a lu paiah ngoro bor suri ák lu oboi tan
pasin on. Kápán huái a puruk puruk.** The
huái looks like the **árám** (lizard), however
it is very big and its teeth are very sharp and
it catches pigs or dogs to eat. There are two
kinds of **huái**. One lives in fresh water and they
call it **huái tili dan** (crocodile from the river).
And one lives in the ocean, resulting in them
calling it **huái tili loltas** (crocodile from the
sea). Sometimes it kills people. When it gives
birth, then it makes a nest like a pig so that it
may place its eggs in it. The skin of the **huái** is
rough.



huh

Kán him: alienable noun

Sálán: sea creature

Worwor talas: **Huh, ái á kesi táit a lu kopkom i
batu. Táit minái a tu dol ngoro pensil git lu
le mai. Má a mon i támin ami polgon. Ngo
kálámul a sukai kápán ngudun, ki na rup
i keken, má nián er a rup on a aririu mák
tuan lu rangrang.** The **huh** is a thing that
grows on the **batu** coral. This thing is long like
a pencil we write with. And it has meat inside
it. If a person steps on its mouth, then it will rip
open his foot, and that place where it rips open
is a round hole and it hurts a lot.

huhu

Kán him: alienable noun

Sálán: group

Worwor talas: In addition to acting as a pluralizer,
boh can refer to a distinct pile of things or
group of people. **Huhu** and **kiskis** tend to
refer to groups of people and these are people
coming together with a common purpose or
for a common goal or task. This kind of group
does not just happen, it is appointed or divided

or set up in some deliberate way. This contrasts
with **boh** which defines a more spontaneous
gathering which may just happen to form a
group in some way. **Morongnau** refers only
to people, as in a great crowd, as does **pápir**.
Bárau can refer to a crowd of people sitting
in one location but implies they are without
order to grouping, simply scattered and sitting
as they like in various groups or not. It is also
appropriate for animals who are scattered about
in a field or pasture. **Simán** typically refers to
a group or section of people that is part of a
larger group.

Arwat mai: **bárau, boh₁, kiskis₂, morongnau,
pápir, simán**

Mákái mul: **hu**

huhul

Utngi mul: **hulhul**

Kán him: intransitive verb

Sálán: buying; shopping

Mákái mul: **hulhul kereh, hulhul ngudun, huli,
rumán huhul**

Huihui iá!

Sálán: **parpara agas;** Praise!; Hallelujah!

Tohtohpas: **Má te di lu tátáilnai má te di lu
murmur on má di lu wakwakwak ngoromin,
“Huihui iá ur si natun ái Dewit! Ái Káláu na
kuluk mam Koner a hut mai ngisán! Huihui
iá sang urami!” (Mat 21.9) And some were
going ahead and some were following him and
they shouted out like this, “Hallelujah to the
child of David! God will do well with (bless,
honour) That One who comes with his name!
Hallelujah indeed on high!”**

hul aliu pas-i

Kán him: transitive serial verb

Sálán: ransom; redeem

Keskeskes: ‘buy cause-life get’

Worwor talas: This term is used to describe what
Christ did for us in paying for our sins and
giving us life.

Tohtohpas: **Ái Karisito a mat suri hul aliu pas
git alari kángit sápkín tatalen ngorer i Buk
Tabu ákte para táilnai ngo na ngoi. (1Ko 15.3)
Christ died to redeem us away from our sins
like the Scriptures had prophesied that he
would do.**

Mákái mul: **aliu/aliwi, huli, pasi₁**

hul kári

Kán him: transitive serial verb

Sálán: **dung kári ngudun mai táit; dung ngudun;** bribe; payoff

Keskeskes: ‘buy block’

Tohtohpas: **Ái Turukai a dung kári ngudun kesi kálámul kabin a mákái er a tarapái rumán huhul káián kesi kongkong. A hul kári suri koion na parai singin tekes ngo ái sár a tarapái rumán huhul.** *Turukai closed the mouth of a person (kept him from talking) because he saw that he (Turukai) was tearing up the store of a Chinese person. He (bought blocked) bribed him so that he would not say to anyone that it was him who tore up the store.*

Mákái mul: **huli, kalar/kári**

hulhul

Mákái: **huhul**

hulhul kereh

Kán him: intransitive serial verb

Sálán: **huli ololoh;** token repaying of a caregiver’s care

Keskeskes: ‘buying unreciprocated’

Worwor talas: This is part of completing widowhood ceremonies.

Mákái mul: **huhul, kereh,**

hulhul ngudun

Kán him: idiom

Sálán 1) **anokwai ngudun kálámul ngo bor a longoi sápkín mai ngudun;** pay compensation; pay a fine

Keskeskes: ‘buying his mouth’

Worwor talas: This refers to paying a fine or compensation for a wrong one is responsible for, as paying compensation to a person whose garden your pig has destroyed, or paying a fine for saying foul language to another.

Tohtohpas: **Kán bor ái wowo a tu lu bal kokon sang i num si Dion, pasi gim tu lu bal anokwai kán bor mai pirán tabal. Kápte bul gim haunges i bal hulhul ngudun bor.** *Grandmother’s pig repeatedly roots around in John’s garden, resulting in we keep on straightening/compensating for her pig with money. We do not in turn (we have no chance to) rest from again buying the pig’s mouth (paying compensation for his rooting/eating).*

Sálán 2) **huli namnam a mokoi;** payback; reciprocate

Worwor talas: This is part of widowhood ceremonies where the child of a man who has died pays a token amount to his father’s

relatives so he can again eat the kind of food his father used to provide for him.

Mákái mul: **huhul, ngudung**

hul-i

Kán him: transitive verb

Sálán: buy

Tok Pisin: baim

Worwor talas: This is the appropriate term to use for the Western idea of buying, i.e. a simple economic exchange of money, but it is also the most generic term for ‘buy’ and can be used for things like brideprice as well.

Arwat mai: **dokoi₂, pokoi₁, poram/pormi, sahi, suáti, supan/supni**

Mákái mul: **hul aliu pasi, hul kári, huhul, hulhul**

hun

Kán him: alienable noun

Sálán: banana (generic term)

Worwor talas: There are many different type of bananas, each with its own name. Only three are listed below.

Mákái mul: **kabinhun,** Types of bananas: **kitkit, palpal, pokpok**



hunái

Mákái: **unái₁**

hup

Utngi mul: **up**

Kán him: alienable noun

Sálán 1) **ngisán kubau;** tree type

Worwor talas: **Hup kesi kubau a lu lala pakta má kubau minái kápte a rakrakai á poknahlán. A tu doldolon sár ngorer i kubau erei di utngi ngo balsa. Kubau minái di lu longoi uri hup dik lu alus mai ada i lontas ngorer i takup. Hup kesi matngan paprau a lu kes sár á pokon kubau on má di lu oboi sámán on ngorer i takup.** The **hup** is a tree that is very big and this tree does not have a hard trunk (i.e. its wood is soft and lightweight). It is tall and slender just like that tree they call balsa. This tree they make into a raft they paddle with out on the ocean like an outrigger canoe. The **hup** is a kind of raft that has just one piece of wood and they put an outrigger on it like an outrigger canoe.

Sálán 2) raft made of only one log plus an outrigger

Arwat mai: **paprau**

hur*Mákái:* ur₂**hurhur***Mákái:* urur**hus***Kán him:* intransitive verb*Sálán:* fall; come down*Worwor talas:* This term is used of rain falling.*Arwat mai:* pur*Mákái mul:* husan/husni, hushus dár**hus pala-i***Kán him:* transitive serial verb*Sálán:* blow away*Keskeskes:* ‘blow remove’*Worwor talas:* This term is appropriate for someone blowing something away, like dust.*Mákái mul:* husi**husa pala-i***Kán him:* transitive serial verb*Sálán:* blow away*Keskeskes:* ‘blow remove’*Worwor talas:* This is appropriate for the wind blowing away a tree leaf, the dust off something, or blowing the roof off a building.*Mákái mul:* husai**husa-i***Kán him:* transitive verb*Sálán:* blow*Worwor talas:* This term is used of wind primarily, requiring it as the agent/subject. It is not used of a person blowing.*Mákái mul:* husa palai, husi, hushusai**husan / husni***Utngi mul:* husngi*Kán him:* syncopated verb*Sálán:* fall on*Worwor talas:* This is the action of rain falling on to something or someone.*Arwat mai:* pur*Mákái mul:* hus**hushus***Kán him:* intransitive verb*Sálán:* blowing*Mákái mul:* husi, tám hushus**hushus dár***Kán him:* idiom*Sálán:* ráin a hus i pákánbung kán tu pos i nas;
rain type*Keskeskes:* ‘falling blood’*Worwor talas:* This describes rain that is falling while the sun continues to shine. It is believed to indicate someone is soon going to die.*Mákái mul:* dárang, hus, ráin**hushusai***Kán him:* transitive verb*Sálán:* blowing repeatedly*Mákái mul:* husai**hus-i***Kán him:* transitive verb*Sálán:* blow*Tok Pisin:* bolويم*Worwor talas:* This term is used of a person blowing something, including blowing on a fire to make it light. This requires a human agent/subject. It is not used of the wind blowing something although the south wind is called tám hushus (one who keeps on blowing).*Mákái mul:* hus palai, hushus, husai**husni***Mákái:* husan/husni**husngi***Mákái:* husan/husni**hustap***Kán him:* transitive verb taking on*Sálán:* urge; insist; cajole; force verbally*Worwor talas:* **Hustap** seems to be indicative more of forcing with words rather than the action of forcing someone to do something, **pus kábul** seems to be more action than words, and **sisdoi** is more insistence or bugging someone to express your own opinion on your behalf. **Hustap** and **tari duk** are synonymous. This includes the idea of speaking very strongly in favor of something and is often used of bad things one is insisting on. Some say this has the connotation of feeling an itch or craving, thus the insistence toward gratifying that desire. **Bit sisdoi** connotes the idea of telling on someone or reporting on someone, thus pushing him into a public revelation or even into being arrested. **Longoi holhol** implies that one makes a decision or plan for others, like the chairman of a committee deciding how things will be done and getting or even forcing everyone else to do it. This is appropriate for a parent to do for his child. And the two idioms **putai suk i án pogong** and **talkai suk i án pogong** imply the

idea of dominating another and forcing him to do your will.

Arwat mai: bit sisdoi, longoi holhol, pus kábul, putai suk i án pogong, risi₂, sisdoi, talkai suk i án pogong, tari duk

Mákái mul: hustap tari

hustap tar-i

Kán him: transitive serial verb

Sálán: forcing another to accept something

Keskeskes: ‘force give’

hut₁

Kán him: intransitive verb

Sálán: arrive; come

Tok Pisin: kamap

Worwor talas: This is a non-imperative form for ‘come’, the imperative form being **lákám**.

The words **hut**, **tapam hut**, and **purut** are all fairly generic terms to mean ‘arrive’. **Kahra** is the Bush dialect term for the generic **hut**, and **kaura**, derived from it, refers to the rising, thus the arrival, of the sun or moon. **Soura** or **sohora** includes the idea of a supernatural arrival, but also refers to something sticking out of something else. **Solsol hut** is technically ‘enter’ plus ‘arrive’, thus ‘go or get inside’, but is often used to mean ‘returning to your place’. And **báhák** refers to arriving in the middle of something already going on, like a feast already started.

Arwat mai: báhák, kahra, purut, solsol hut, soura

Mákái mul: hut asodar, hut namur, hut sarwai, huthut, lákám, purut, solsol hut, tam hut, tapam hut

hut₂

Kán him: alienable noun

Sálán: insect type; louse; lice

Tok Pisin: laus long garas long het

Worwor talas: **Hut a toltolom on. Te á matngan hut a lu kis i lul kálámul, má hut minái káián kálámul sang. Kápate arwat suri ngo na mon i lite tait ngoro bor ngo te tan táit ngorer. Te á hut a lu kis i tan ololas ngorer i bor, pap, pusi, má te tan ololas sang mul. Má ngo tan matngan hut minái a kis i tan ololas ngorer, ki kándi sang á tan hut erei. Kápate arwat suri na kis i tan lite táit mul. Tan hut**



no di lu liu sár mai dárán táit er di kis on. Hut kán kálámul a lu longoi lul kálámul ák lu manu. Má matngan manu minái git á tan Sursurunga git lu utngi mai bonbon. Tan wák di lu lala nem i rui á hut kán kálámul suri dik lu ngut bingi. Má sár tilik lala támin táit suri dik lu nguti á hut, di lu nem suri longrai a lu poh. There are many kinds of **hut**. Some kinds of **hut** live on the head of a person, and this **hut** belongs exclusively to people. It is not possible for it to be on a different thing like pigs or some things like that. Some **hut** live on domestic animals like a pig, dog, cat, and some other animals also. And when these kinds of **hut** live on animals like that, then those **hut** are exclusively theirs. It is not possible for them to live on something else also. All **hut** live just on the blood of that thing they sit/dwell on. The **hut** belonging to a person, it makes sores on the head of the person. And this kind of sore we Sursurungas call **bonbon**. The women like a lot to search for people’s **hut** so that they then bite-kill it. However the important thing (to them) is that when they bite the **hut**, they like to hear it go **poh** (the sound it makes when it pops.).

Mákái mul: **hutwán, teten hut**

hut₃

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Hut a lu kopkom tangrai kon mák lu pakta. Wán di lu munmun isu mai, má pákán di lu duri isu mai ngo duri namnam mai suri sawi. Wán hut ahat á goson on má kotlin á wán hut a ngorer i kolmair páu, mái sár ngo kolmair hut a pakta singin páu. Hut trees grow along the beach and are large. They stun fish with its fruit, and they wrap fish with its leaves or wrap food with (its leaves) for cooking. Hut fruit has four corners and the seeds of the **hut** fruit are like the meat/insides of the **páu**, however the meat of the **hut** is bigger than the **páu**.**

hut asodar

Kán him: intransitive serial verb

Sálán: suddenly appear; surprisingly appear

Keskeskes: ‘arrive causing surprise’

Mákái mul: **hut₁**

hut namur

Kán him: intransitive serial verb

Sálán: arrive late or later; arrive after something's finished

Keskeskes: 'arrive following'

Mákái mul: **hut**₁

hut sarwa-i

Kán him: transitive serial verb

Sálán: **hut asodar; báhák;** arrive unexpectedly; catch another doing wrong

Tohtohpas: **Tám siksikip iau hut sarwai anang i kak poron bu ák lu sari kak bu, ki ák tu úmáris má i matang mák tar te bu singing.** *A thief I came upon him in my betel nut grove he was climbing my betel nut, so he was guilty/ashamed in my eye and gave some betel nut to me.*

Mákái mul: **hut**₁

huthut

Kán him: intransitive verb

Sálán: arriving

Worwor talas: This reduplicated form of the verb **hut** indicates a process, as in a large crowd of people arriving over a period of time. This is

similar to the English idea of people trickling in for a meeting.

Mákái mul: **hut**₁

hutngi

Mákái: **utung/utngi**

hutngin

Kán him: intransitive verb

Sálán: new; young

Tok Pisin: nupela

Mákái mul: **ahutngin, ahutngin pasi, hutngin tur**

hutngin tur

Kán him: intransitive serial verb

Sálán: new generation; young people

Keskeskes: 'new standing'

Mákái mul: **tur**₁

hutwán

Kán him: inalienable noun

Sálán: parasite

Worwor talas: These can be parasites on animals or humans, such as lice.

Mákái mul: **hut**₂

I — i

i₁

Kán him: particle

Sálán 1) direct object marker

Worwor talas: This particle's most frequent use is at the beginning of phrases marking the direct objects of verbs. This occurs with all classes of transitive verbs, although if it is immediately preceded by a verb ending in 'i', then the two blend into one 'i' at the end of the verb and are not heard or written separately. Any intervening material between the verb and the direct object phrase, even following verbs ending in 'i', causes this particle to occur again to mark the direct object.

Tohtohpas: **Ái Pupun a tari sang i kán kunlán hol ngo na han besang ur Kokopo, má ngorer ák lala ser pirán tabal uri kán hul sál.** *Pupun gave his entire thinking/effort that he would go to Kokopo, and so he greatly searched for money for his trip-buying.*

Tohtohpas: **Ái tata a lu lain belbelken sang i gimhat kukun suri koion á tekese táit na long bengtai kángimhat liu.** *A lu lain loloh i*

gimhat ngorer ák han pang onin gimá pakta.

Daddy took very special care of us brothers and sisters so that nothing would spoil our lives. He looked after us well like that going until today when we are grown.

Sálán 2) topic marker; subject marker

Worwor talas: This particle occurs at the beginning of phrases marking the topic of a clause or sentence. It occurs in this role less than the particle **á**. It is also used to mark the subject of a clause.

Tohtohpas: **Kalilik, saksak erei gam saki a tuan kuluk sang i kaungán. Pákánbung gim longrai ialngán, a tuan tang kuluk sang.** *Children, that song you sing its voice/sound it very good indeed. When we hear its tune, it cries/sounds very nice indeed.*

Mákái mul: **á₁, ái, mái**

Sálán 3) locative marker

Worwor talas: Use of this particle, which occurs as a prefix when used with a location word, implies a stative situation, lack of movement, location at this very time or at a certain time.

It indicates that both direction and place is known. English equivalents include ‘at, in, on’. The implication of **ida** in the example is that the sea is both the usual and current location of the things that live out in the sea. It precedes both long and short forms of direction words. It can also occur to mark a noun or noun phrase by itself with no other location words.

Tohtohpas: Bos rokoi má bos toltolom man tili armongoh turán tan táit di káukáu adi bim mái rung di sehel mai bál di má tan táit di liu ida i lontas, bos kálámul di arwat suri olas pas di no. (Iak 3.7) The wild animals and various kinds of birds from the sky together with things that crawl down along the ground and those ones who slither with their stomachs and things that live out in the sea, people are able to tame them all.

Mákái mul: a-₄, ai, ai...ái, aiáh, ala-, ia-, iatung, ma-

Sálán 4) time marker

Worwor talas: This particle precedes words and phrases indicating time. The only other particle used with time words is ala.

Tohtohpas: Ái kauh a han ur Lipek nabung i kábungbung má kápte a kaleng melek i nas ngorer a parai ngo na ngoi. Gim lala konngek kabin kápate kaleng ngorer ákte parai. Mái sár i ronron gim mákmák uramuda i lontas, ki gimá mák pasi kán takup ki áng kuluk má i bál gim. Our son went to Lipek (island) yesterday morning and he did not return quickly at sun/midday like he said that he would do. We were very worried because he did not return like he had said. However at dusk we looked out over the ocean, then we spied his canoe then our stomachs were good (we were relieved).

Tohtohpas: Ái kauh a parai ngo na hut i kalang tungu ki gimá tu lu monai, mái sár i kunlán kalang tungu gimá tu lu mangmangwa suri, má kápte a hut. My son said that he would arrive last month so we waited for him, however the entire month previous (to this) we just waited expectantly for him, but he did not arrive.

Mákái mul: ala

Sálán: third person singular direct object suffix

Worwor talas: This suffix serves as a third person

singular direct object following certain classes of transitive verbs, so a parallel to **on** (third person singular direct object). It occurs on verbs which immediately precede noun phrase direct objects, or as the 3rd person singular direct object alone. It has 3 allomorphs or variations (**-ái, -ei, -oi**), their occurrence usually dependent on vowel harmony, but not always.

Mákái mul: -ái₂, -ei, ngoi₁, -oi, on₁

ia-

Sálán: locative marker prefix

Worwor talas: This prefix indicates that the general direction is known but the specific place is unknown, and carries the connotation of something far away. It is never used to indicate motion, and only precedes long forms of direction words.

Tohtohpas: Má i katbán matananu erei, gama ngorer i bos mátmátiah di márám iamuni armongoh, má gama para talsai si di á pinpidan án liu. (Pil 2.15-16) And among those people, you are like the stars that shine up in the sky, and you will explain/proclaim to them the words of life.

Lite alari: ma

Mákái mul: a-₄, ala-, i₁, iatung, ma-

iah

Kán him: intransitive verb

Sálán: tangsi minat; wail

Worwor talas: This is a custom done by women only. Men cry more quietly.

Tohtohpas: Ngo kálámul a mat má dik han á tan wák suri tangsi, ki di lu parai ngo tan wák di han suri iah i iátin buli. When a person dies and the women go to cry for him, then they say that the women go to wail on top of/over the corpse.

Mákái mul: iahwai

iahiah

Kán him: alienable noun

Sálán: ashes

Tok Pisin: sit bilong paia

Kán him: intransitive verb

Sálán: gray

iahwa-i

Kán him: transitive verb

Sálán: tangsi; wail over someone

Tohtohpas: Tan wák iatung di han no suri tang,

da iahwai minat imi Himau. The women there all went to cry, they will wail over the death (of the one) up at Himau.

Mákái mul: **iah**

iak

Utngi mul: **iang**

Kán him: pronoun

Sálán: first person singular (realis sequential)

Mákái mul: **iakte, iau, -k**

iakte

Kán him: pronoun

Sálán: first person singular (realis completed)

Tohtohpas: **Kalilik di hut anang i bang i pákánbung iakte barung sang i boptin, má káp iau te ásla di er di hut.** *The kids arrived at the men's house when I had already dropped off into a deep sleep, and I was not conscious that they arrived.*

Mákái mul: **iak, iau, te₂**

ialbá-i

Kán him: transitive verb

Sálán: observe; watch

Arwat mai: **mák páksi, márásngin, tártár mák**

Mákái mul: **ialial**

ialial

Kán him: intransitive verb

Sálán: observing; watching

Tok Pisin: lukluk singsing

Worwor talas: This includes the idea of listening to and watching singing and dancing, be a spectator without participating oneself.

Mákái mul: **ialbái, nián ialial**

ialngán

Kán him: inalienable noun

Sálán: **kaungán saksak**; tune

Tohtohpas: **Kalilik, saksak erei gam saki a tuan kuluk sang i kaungán. Pákánbung gim longrai ialngán, a tuan tang kuluk sang.**

Children, that song you sing its voice/sound it very good indeed. When we hear its tune, it cries/sounds very nice indeed.

iam lik

Mákái: **iang lik**

ian₁

Kán him: intransitive verb

Sálán: **tikai sang á isu**; full up with fish

Tohtohpas: **Pákánbung ngo di longrai bek musmusing a tang ki tan kálámul di mánán ngo a ian á tas.** *Má ngo da han suri wonwon*

ki da wonoi marán isu. When they hear the Horseshoe Bat crying then people know that the ocean is full of fish. And if they go to fish then they will catch many fish.

ian₂

Kán him: intransitive verb

Sálán: **muswan**; true; happened

Mákái mul: **ian támin**

ian támin

Kán him: intransitive serial verb

Sálán: **tapam hut muswan**; fulfill; successful; prevail; happen

Keskeskes: 'happen true'

Tohtohpas: **Ngádáh, a ian támin á kam inan ur anang Samo?** *Did you accomplish what you set out to do down at Samo?*

Tohtohpas: **Tan táit no a lu parai ái tátául er, a lu ian támin kabín git lu mákái ngo a lu long arwat pasi sang.** *Everything that leader says, it happens because we see that he really accomplishes it.*

Mákái mul: **ian₂**

ianam

Mákái: **ianang**

ianang

Kán him: inalienable vocative noun

Kaiam: **ianam**

Káián: **íanán**

Kángit: **ían git**

Sálán: my mother-in-law; my father-in-law; my daughter-in-law; my son-in-law

Tok Pisin: papa bilong meri bilong mi

Worwor talas: This term refers to one's same sex parent-in-law and the spouse of one's opposite sex offspring. So for a female speaker, this term refers to her husband's mother and her sons' wives. For a male speaker, this refers to his wife's father and his daughters' husbands.

Mákái mul: **araiánán, iánán, tau₁**

iang

Mákái: **iak**

Kán him: pronoun

iang lik

Kán him: inalienable vocative noun

Kaiam: **iam lik**

Káián: **ían lik**

Kángit: **ían lik i git (?)**

Sálán: my sister-in-law

Worwor talas: This word is used only by female

speakers to refer to another female. It refers to a woman's husband's sister or a woman's brother's wife.

Arwat mai: kak sinat

Mákái mul: araián lik, lik₁

iang pas-i

Kán him: transitive serial verb

Sálán: take for oneself (?)

Keskeskes: 'gather get'

Mákái mul: iangi

iang talmi

Mákái: iang talum/iang talmi

iang talum / iang talmi

Kán him: transitive serial verb

Sálán: gather together

Tohtohpas: *Marán pákán sang iau nem i gam á matananu til Ierusalem suri ina lu pam talum gam ngorer i kok a iang talmi rang natun uri lalin bábán, mái sár á gam kápgamte nem i iau. (Mat 23.37) Many times indeed I wanted you the people from Jerusalem that I would hand together you (bring you together) like a chicken/hen gathers together her children to underneath her wings, but you you did not want me.*

Arwat mai: lam talum/lam talmi, pam talum/pam talmi

Mákái mul: iangi

iang-i

Kán him: transitive verb

Sálán: gather

Mákái mul: iang pasi, iang talum/iang talmi

iapsi

Kán him: transitive verb

Sálán: spit with a spraying effect

Tok Pisin: sipetim

Worwor talas: This is often done when one has chewed betel nut with betel pepper and lime powder. It is also done, as in the example below, to add fragrance to something for use in dancing.

Tohtohpas: *Tan kalilik di han suri kip kalai uri iapsi kándi lom er da mermer mai i pákánbung ngo da mil. The guys went to get kalai (fragrant fruit) to spit it on those fragrant bundles they will decorate with when they dance.*

iar

Kán him: alienable noun

Sálán: ngisán kubau; tree type; fir; pine; casuarina

Worwor talas: Iar kesi kubau a tu dol i pákán

ngoro nok ngo nil án babaut má a rakrakai án kubau má tara dolon aun kubau. Te á iar di soi á tan kálámul i malar, má te a tu kopkom tangrai kon má tangrai lol malar. A rakrakai án kubau, mái sár ngo kápte di lu long rum mai kabin bát a lu hiusai poknahlán mák lu lala araris, má a tuan lu rakrakai suri nil on mul. The iar is a tree that has leaves that are long like leaf ribs or sewing needles, and it is a hardwood and a very tall tree. Some iar people plant in the village, and some grow (naturally) along the beach and around in the village. It is a hardwood tree, but they don't make buildings with it because the wind twists its trunk it becomes very twisted, and it is very difficult to nail it also.

ias

Kán him: intransitive verb

Sálán: clear weather after a rain

Tok Pisin: san, no gat ren

Mákái mul: aias

iaskus

Kán him: intransitive verb

Sálán: haunges i kán hu; fruitless; cease bearing fruit; past fruit-bearing season

Worwor talas: This is used of trees that should, but do not bear fruit, and of those who are past their fruiting season.

Tohtohpas: *Kápte marang anang i poron lamas kábin tan lamas a haunges be i kán hu. A ngoro a iaskus á tan lamas no. There are no dry coconuts down in the coconut grove because the coconuts have already rested/ceased their bearing. It is like all the coconuts are past the fruit-bearing season.*

Mákái mul: kus₂

iatih

Kán him: intransitive verb

Sálán: roof a house

Worwor talas: This is to use kunai grass to roof a house.



iatung

Kán him: pronoun

Sálán: there

Worwor talas: This is the combination of i or ia-

(locative particle or prefix) plus **atung** (there).

Mákái mul: **atung, i, ia-, iatung sár**

iatung sár

Kán him: idiom

Sálán: **kápte a lala pakta má kápte a lala gengen;**
medium-sized

Keskeskes: ‘there only’

Tohtohpas: **Kán bor ái tata kápte a lala pakta má kápte a lala gengen, wa a tu iatung sár.**
Daddy’s pig is not very large and not very small, why it is just there (medium-sized).

iau

Kán him: pronoun

Sálán: first person singular (basic, realis subject, direct object, free)

Tok Pisin: mi

Tohtohpas: **Ái Kiapbu a han tilanang Samo, má á iau iau han ur Likas. Giur arbana anang Bálwár i iátin pungpung.** *Kiapbu came from down at Samo, and me I was going to Likas. We two met up with each other down at Bálwár at the top of the hill.*

Mákái mul: **ak, iak, iakte, ina, inak, kak**

iaung-i

Kán him: transitive verb

Sálán: **aun kubau a boroi; isi;** overshadow; choke; smother

Worwor talas: This is used of a vine climbing a tree and smothering its growth. It may also be used of the Holy Spirit who covers us for protection.

Tohtohpas: **Tan bu erei a kis i lalin náu pasi kápte a hu kuluk. A ngoro a iaungi á náu má kápte mákái talsán nas.** *Those betel nut (trees) are situated under the náu tree resulting in they do not bear well. It is like the náu overshadows them and they do not see the sunlight.*

ia

Kán him: particle

Sálán: attention getter to warn of danger

ían

Mákái: **ianang**

ían lik

Kán him: inalienable noun

Mákái: **iang lik**

Worwor talas: This third person singular form of the word is also used as the non-singular stem, as in **ían lik diar** (their 2 sister-in-law).

Kán him: dyadic term

Sálán: sister-in-law

íanán

Kán him: inalienable noun

Mákái: **ianang**

Kán him: dyadic term

Sálán: parent-in-law; daughter-in-law; son-in-law

Worwor talas: This term is used of one’s same sex parent-in-law and the spouse of one’s opposite sex offspring. So for a female speaker, this term refers to her husband’s mother and her sons’ wives. For a male speaker, this refers to his wife’s father and his daughters’ husbands.

iás

Kán him: alienable noun

Sálán: eel type; Leopard Moray Eel

Worwor talas: **Te á iás a bal á páplun, má te a iahiah á páplun i di. A lu tola gengen isu má bikbik ngo kuk ur áián. Inglis di utngi mai ‘eel’. Táit minái a tuan inan á ngisán má a lu ararat ngo di top on. Boh iás no di lu kis i lulawar.** Some **iás** its colour is white, and some their colour is gray. It catches small fish and **bikbik** (blenny) or crabs for its food. In English they call it eel. This thing has very sharp teeth and it bites when they hold it. All **iás** live on the reef.

Mákái mul: **meleu**

iásái

Kán him: alienable noun

Sálán: eel type; Conger Eel

Worwor talas: **Iásái a iás sár má a lu kis i lulawar ngorer mul i iás, mái sár ngo iásái a mon i talngán má lul a ngoro lul meleu tili dan. Páplun a kálík bal, má sísran a dol sorliu átik adi suri tabun.** The **iásái** is just a **iás** (eel type) and it lives on the reef also like the **iás**, however the **iásái** has ears and a head like the head of the **meleu** (eel type) from the fresh water river. Its color is a bit white, and its fin is long continuing on down close to the tail.

Mákái mul: **meleu**

iát

Kán him: alienable noun

Sálán: top

Tohtohpas: **Má kán dol urami iát a ngorer mul, aru i arip mai aru i mar á kilomita (2200) tiladi pálkibán bimán rum urami iátin sang. (Apa 21.16) And its length up to the top was like that/the same also, two thousand and two**

*hundred kilometres from down at the floor/
foundation of the city to up at its very top.*

Mákái mul: iátin

iátin

Kán him: inalienable noun

Sálán: top

Tok Pisin: antap

Tohtohpas: **Diar má lami gengen dongki uri narsá Iesu, má diar má ulát pasi lusán i diar, ki diar má pálsi i iátin dongki mái Iesu a kis on. (Mar 11.7) They two led the small donkey to Jesus, and they unfastened their cloaks, then they spread them on top of the donkey and Jesus sat on it/them (donkey, cloaks).**

Mákái mul: ami iátin, iát, kis i iátin

iáu

Kán him: pronoun

Sálán: second person singular (direct object, free)

Mákái mul: u₁

idai

Kán him: transitive verb

Sálán: roll up; squeeze (?)

Worwor talas: This may be used of rolling up a mat, or of a person slipping into a small space in a crowd.

idal

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; rudderfish

Tok Pisin: makau

Worwor talas: **Páplun idal i pákánbung ngo a liu besang ki a mákmák ngorer a bal, má ngo a mat ki ák mákmák bul ngoro a kálik niár. A lu kis ada i lámán i lalin gargar má tangrai máttán suan mul, má a lu namnam tangrai lulawar ngo a tun. A lu ani milut er a kopkom i hat, má a lu ngarsi hat pasi milut mák lu ani. Kesá ngisán mul di lu utngi mai marum.** The colour of the **idal** while it is still alive it looks like it is white, and when it dies then it looks in turn like it is a bit black. It lives out in the deep beneath **gargar** coral and along the opening on to sandy areas too, and it eats along the reef when it high tides. It eats the moss that grows on coral, and it scrapes off bits of moss and then eats it. One of its names also they call it **marum**.

Arwat mai: marum

ididar

Kán him: intransitive verb

Sálán: roh pas; jump out

Worwor talas: This is said of the sparks from a fire that jump out.

Arwat mai: pisar

idoh

Kán him: alienable noun

Sálán: dent

Worwor talas: This is used of a dent in a metal saucepan, cup or plate.

ihil₁

Utngi mul: hihil

Kán him: alienable noun

Sálán: woven rope; whip

Worwor talas: This rope is usually woven from **kápán magas** (certain type of tree bark).

ihil₂

Kán him: intransitive verb

Sálán: **ser suri táit idi tanglon bim;** digging; harvesting

Tohtohpas: **Kesi kálámul inang i malar a lu lami tan kalilik má dik lu ihil suri gol ngo a kis punpunam i tanglon bim. Ákte marán má pokon di ili, má kápte di lu ser pas te gol. A man down in the village leads guys and they dig for gold that is hiding under the ground. There have been many places they dug, but they have not found any gold.**

Mákái mul: ili

ikut

Kán him: intransitive verb

Sálán: greedy; selfish

Arwat mai: kiu

Mákái mul: ikut kári

ikut kári

Kán him: transitive serial verb

Sálán: **punmai; top páptai;** hide; keep back

Keskeskes: 'selfishly block'

Tohtohpas: **Ái koner nengen sang a ngoi i bál suri ngo na pekpek, mái sár ngo a tu top páptai. A tu ikut kári ngorer kabin kápte te rumán pekpek main pátum.** That one much earlier he wanted to defecate, however he just held on to it (held it in). He just kept it back like that because there was no toilet here nearby.

Arwat mai: punmai i bál

Mákái mul: kalar/kári

ilam / ilmi

Kán him: syncopated verb

Sálán: recognize

Tok Pisin: luksave

Mákái mul: arilam, ililam, longra ilmi, mák ilmi, mánán ilmi

ilang

Kán him: intransitive verb

Sálán: turn the face or body

Tok Pisin: tanim pes

Worwor talas: While **ilang** implies turning only the face or body to look around, **aririu** implies turning one's body completely around the other direction. This verb uses **ar-** to transitivize.

Arwat mai: aririu, tapriu

Mákái mul: arilang, ilang kaleng, ilang palai, ilang taladeng alari

ilang kaleng

Kán him: intransitive serial verb

Sálán: **na han ki nák tilanang mul;** turn back; return

Keskeskes: 'turn return'

Tohtohpas: **Na han ki nák tilanang mul, nák ilang kaleng suri up gam kabin gamáte tok angarngari mai básái.** *He will go then he will (come back) from down there again, he will turn around (and) return to beat you all because you have made him angry with/by hitting him.*

Arwat mai: tapriu kaleng

ilang pala-i

Kán him: transitive serial verb

Sálán: **mákái uri risán;** ignore; turn away from

Keskeskes: 'turn away remove'

Worwor talas: This connotes seeing something but not engaging it, as seeing an island off to the side of one's canoe but not landing on it.

Tohtohpas: **Pákámbung di han mai mon ur Tanga ái rung er má dik sorliu á Lipek, ki di tu mákái uri risán.** *A ngoro di tu urup sang ada tepák má dik ilang palai á sim á Lipek urami kon má.* *When those ones went by canoe to Tanga and they passed by Lipek (island), then they just looked at it to the/their side. It is like they just went on past out far and they ignored the island of Lipek back toward the beach.*

ilang taladeng alar-i

Kán him: transitive serial verb

Sálán: **matai suri longrai ngo mákái;** kápte alongra; refuse to obey; turn away in rejection; spurn

Keskeskes: 'turn very much away from'

Tohtohpas: **Pákámbung a kilkila iau ái titi, iau longrai mái sár ngo kápte iau tármai. Iau tu**

ilang taladeng alari kabin iau kulkulut suri taram on. *When grandfather called to me, I heard him but I did not obey. I just turned very much away from him (refused to listen) because I was unwilling to obey him.*

ilám

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; whale (generic term)

Worwor talas: **Ilám a lu kis iamuda sang i lámán.**

Kápate lu han uri más koran má ák lu mat ki ák lu masar i minatin uri más, má ngorer tan kálámul ák lu arwat suri da lu mákái. Má a lala



pakta taladeng. Ngo kálámul na tur tilanang i kesi balsán, rung tiladi kesi balsán kápate arwat suri da mákái. Marán kálámul kápte be di mákái á ilám. *The ilám lives way out in the deep. It does not go to the shallow water unless it dies then its corpse washes up to the shallows and therefore people are able to see it. And it is very, extremely big. If a man he stands on one side of it, people from the other side are not able to see him. Many people have not yet seen an ilám.*

il-i

Kán him: transitive verb

Sálán: dig; harvest

Tok Pisin: dikim

Mákái mul: **ihil-, ililur, ilpukrai**

ililam

Kán him: intransitive verb

Sálán: **mák pas tekes;** recognizing

Worwor talas: This implies recognition, or searching to find something fit for a task.

Tohtohpas: **Tan tátáil án lotu di tohoi suri mák pas tekes er a arwat suri na han má nák aratintin suri pasta. Má pákámbung di mákmák ililam, kápdite mák pas tekes a arwat.** *The church leaders tried to see/find someone able to go and school/study for (to become a) pastor. And/but when they looked-recognizing/searching, they did not see anyone who was able/appropriate/qualified.*

Mákái mul: **ilam/ilmi**

ililim

Kán him: intransitive verb

Sálán: wash the hands
Tok Pisin: wasim han
Mákái mul: limang

ililur

Kán him: intransitive verb
Sálán: **il pasi mudán namnam má inngasi ngo ákte matuk má;** harvesting; gathering firstfruits
Worwor talas: This term refers to when the first produce of the garden is ready for harvesting. It also refers to the sacrifice of firstfruits after harvest that was performed in ancient times. The term **bungán ililur** (harvest time) is also used to refer to Pentecost. A related term is **kipsit** which refers to subsequent harvesting after the firstfruits are collected.

Arwat mai: kipsit
Mákái mul: bungun ililur, ili

ililwa

Kán him: intransitive verb
Sálán: **mákmák suri er di nem on;** choose; elect; select
Tohtohpas: **Tan táit erei i suh, gama mákmák sur te er gam nem on. Gam sang gama ililwa ngo kono dáh gam nem on, ki gamáng kipi ur kamu.** Those things on the bench/table, you should look for some that you want. You yourselves should choose which ones you want, then you can take them for yours.

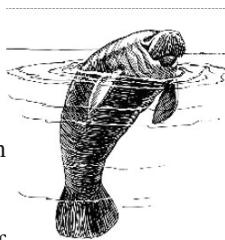
Kán him: alienable noun
Sálán: choice; decision; will
Mákái mul: ilwai

ilit / ilti

Kán him: syncopated verb
Sálán: starve; refuse to feed
Arwat mai: iltai, págál

ilkái

Kán him: alienable noun
Sálán: dugong
Worwor talas: This creature is associated with the English word ‘mermaid’, and people claim that the **ilkái** has many characteristics of human beings, particularly breasts which suckle their young and the ability to cry.



ilkán

Utngi mul: álkin
Kán him: inalienable noun
Sálán: scales of fish
Tok Pisin: birile bilong pis

ilmi

Mákái: ilam/ilmi

ilngo-i

Kán him: transitive verb
Sálán: **láp kai;** throw
Worwor talas: This can be used of throwing a ball in play as well as throwing away trash.
Tohtohpas: **Kalilik, tan map erei gam tu láp kai erei pátum, gama kipi má ilngoi iamuda i loltas.** Children, those leaf plates you all just threw there nearby, you should get them and throw them out in the ocean.
Arwat mai: básmam/básmai, buskai, buswai, láp kai

ilpukra-i

Utngi mul: elpukrai
Kán him: transitive verb
Sálán: **puki bim mai kirau;** break open (ground); stir up (ground or water)
Worwor talas: Although this is said to be a variant of **elpukrai**, each also has distinct meanings in different contexts. **Ipukrai** primarily refers to breaking open ground, but is also used of a ship’s propeller that stirs up the water around it as it moves.
Tohtohpas: **Ngo gama soso ami rákrák, ki gama lu lain puki sang á bim suri nák pakta i kanap. Káp iau te nem ngo gama tu soi mák mon i polgon, iau nem suri ngo gama lu elpukrai sang á bim.** When you all make the holes for planting up in the new garden, then you should turn the ground very well so the planting holes will be big. I do not want that you will pierce it and there are (just) holes, I want that you will break the ground open,
Mákái mul: ili

ilta-i

Kán him: transitive verb
Sálán: starve; refuse to feed
Arwat mai: ilit/ilti, págál

ilti

Mákái: ilit/ilti

ilwa-i

Kán him: transitive verb
Sálán: choose; elect
Worwor talas: **Ilwai** carries the connotation of there being a job to fill, and someone choosing a person to fill it. This is appropriate to use for voting and elections. **Timlai** has more the idea

of ‘appoint’ or ‘assign’, the idea of assigning several people to several different jobs. See **timlai** for an example of this distinction.

Mákái mul: **ililwa**

in

Kán him: particle

Sálán: this; here

Worwor talas: This is frequently combined with **ma** (locative marker) to produce **main** (here) and with **ma** and **ái** (third person singular free pronoun) to produce **ináí** and **minái** (this), and serves as the short form of all three.

Tohtohpas: **Ái Káláu ákte obop iau iak tám arbin mái midán sang, má iau in má i batbat kalar kabín iau longoi talar er. (Epe 6.20) God has put me I have become a preacher with his very own message, and I am here in jail because I do that job.**

Tohtohpas: **Di tan tám tuar, má ngorer di salarek mái suri matananu da mákái má da árngai ngis di sár. A muswan á in iau bit gam on ngo ái rung erei dikte otoi sár á kandi arsupan. (Mat 6.16) They are hypocrites, and therefore they do publicly with it so that people will see them and will praise their names. It is true this I tell you that those ones have already received their rewards.**

Mákái mul: **ináí, inár, main, minái**

in rusái

Kán him: transitive serial verb

Sálán: crumple

Keskeskes: ‘squeeze break down’

Arwat mai: **dusdusái**

Mákái mul: **ináí,**

ina

Kán him: pronoun

Sálán: first person singular (irrealis)

Tohtohpas: **Di parai singing ngo ina lu lahou má til main i torahin malar, pasi er i Tagur ina márian má til main uranang i kak hutngin malar. They said to me that I should move house from here in the old village, resulting in on Saturday I will prepare/move from here down to my new village.**

Mákái mul: **iau, inak, na**

inak

Utngi mul: **inang**

Kán him: pronoun

Sálán: first person singular (irrealis sequential)

Mákái mul: **iau, ina, -k**

inan₁

Kán him: intransitive verb

Sálán: sharp

Tok Pisin: sap

Worwor talas: This is used of items with an edge, as a knife or razor. It can also be used of the point of a spear.

Arwat mai: **nápkas, nokas, noknok, rágáu**

Lite alari: **bul₁**

inan₂

Kán him: intransitive verb

Sálán 1) flaming; holding fire or flame

Tok Pisin: paia i lait

Worwor talas: **Inan** is used of fire itself as well as wood that is good for firewood because it holds flame.

Sálán 2) infecting

Worwor talas: **Inan** can be used of sickness to indicate the creeping nature of it that moves along to consume or affect more and more.

inan₃

Utngi mul: **hinan**

Kán him: alienable noun

Sálán: journey; trip

Arwat mai: **láklák**

inan₄

Kán him: intransitive verb

Sálán: **namnam**; eating; feeding

Worwor talas: This term is used only of fish.

Tohtohpas: **Iau ialbái numán idal imuda di namnam. Til nengen sang di inan ngorer má kak tu ialbá di. I'm watching a school of fish out there they are eating. From much earlier they have been feeding like that and I'm still just watching them.**

inang

Mákái: **inak**

Kán him: pronoun

inar

Kán him: transitive verb taking **on**

Sálán: **atiutiwi**; accuse; attribute

Tok Pisin: sutim em nating

Tohtohpas: **Tan worwor no er gam longrai di atiutiwi koner mái, kápate muswan. A ngoro di tu inar atri on má, má kápate parai. All that talk you heard they accused that one with, it is not true. It is like they just attributed to/accused him, and/but he did not say it.**

inatri

Mákái: inatur/inatri

inatur / inatri

Kán him: syncopated verb

Sálán: **parai ngo ái; atiutiwi**; accuse; blame

Tohtohpas: **Táit er tan lite di sipki, di parai ngo gam sár gam sipki. Marán sang á kálámul di inatur gam mai.** Those things the others stole, they said that it was you all who stole them.

Very many people accused/blamed you for it.

Arwat mai: **atiutiú/atiutiwi**

inau

Utngi mul: **hinau**

Kán him: transitive verb taking on

Sálán: exhort; instruct; charge

Worwor talas: This is an appropriate word for a parent instructing or exhorting his child or a speaker exhorting his audience. The instructions, charges, or exhortations can be either positive or negative.

Arwat mai: **ararágát, atumarang, aworworoí, boroi₂**

inái₁

Kán him: time

Sálán: **onin; pákánbung min**; now; today; this

Tok Pisin: nau

Worwor talas: This word implies that something is happening right now or will begin to happen at any moment. In Sursurunga thinking, **inái** indicates immediacy, but it might still be quite a while before it actually happens. It, however, always applies to the current day or time period. As with **in** (here), **inái** is sometimes used to mean ‘this’ although there always seems to be the possibility of time involved. See the second example below.

Tohtohpas: **Ái talatata a para palai si dikán ngo na sangar i han suri diara han ur Kimadan suri kis talum. Inái sang na ser kar uradi Hilolon kabin diara aptur sang aring i rahrah ur Kimadan.** The superintendent minister said to the deacon that he should hurry his going so they two could go to Kimadam for the meeting. Right now he should search for a vehicle upcoast to Hilolon because they should get up later this afternoon to Kimadan.

Tohtohpas: **Nabung iau lala mámnai kálámul erei di nagogon on suri a sikip pasi wilwil si Iakop. I pákánbung án nagogon, tan kometi di lala para sákáknai má ot bilingnai mai parai ur on**

ngo, “Ái a han til ái á maris án kálámul inái? Kálámul káp kán te táit.” Má pákánbung a longrai, ki ák lala rumrum sang. Yesterday I really felt sorry for that man who was courted for stealing Jacob’s bicycle. At the time of the court, the headmen really talked badly and disgraced him with saying about him, “Where has this poor/miserable man come from (or; where has the poor/miserable man come from now)? He is a person without anything.” And when he heard it, then he was very ashamed indeed.

Mákái mul: **in, mainái, minái**

in-ái₂

Kán him: transitive verb

Sálán: **pusi mai rakrakai**; squeeze

Tok Pisin: bingim

Mákái mul: **in rusái**

inár

Kán him: particle

Sálán 1) **mulán pákán**; now for the first time

Worwor talas: This is the combination of **in** (this, here) and **ár** (first time, at long last, finally).

Tohtohpas: **Apong, iau te tu longrai ngisam má káp iau te lu mák iáu. Inár sang má iak mák iáu!** Listen, I keep hearing your name and I have never seen you. Now for the first time I have seen you!

Arwat mai: **onin pala (sang)**

Sálán 2) **In má uk mánán!** So there!

Worwor talas: This is a smug in-your-face kind of comment of oneupmanship.

Tohtohpas: **Ái kobát a lu bal mos i tan kalilik di lu hom i Sade. Má i kesi pákán Sade má ák tipar di mai bus mák parai si di ngo, “Inár sang má gamák mák iau gam lu bal hom i Sade!”** The usher kept getting angry at the kids who were playing on Sunday. And one Sunday he chased them with a vine/stick and said to them, “Now you will see me (So there!) you who keep playing on Sunday!”

Mákái mul: **ár, erár, in**

inbul

Kán him: alienable noun

Sálán: yam (generic term)

Tok Pisin: yam

Mákái mul: **balbal₁, pákán**

inbul

iniat

Kán him: intransitive verb



Sálán: magic (generic term)

Worwor talas: This describes working with various kinds of magic, including healing as well as calling on the power of evil spirits. It includes the idea of false prophecy, and also composing songs or receiving them from a spirit.

Arwat mai: **latlat, wah₁**

inidar

Kán him: intransitive verb

Sálán: crackle

Worwor talas: This is the sound made when wood is crackling on the fire.

ininbuk

Kán him: intransitive verb

Sálán: **láklák sáksák;** limp

Worwor talas: This could be caused by a sore on one's foot or pain in one's hip.

Tohtohpas: *A lala rangrang á keken ái koner pasi kán tu láklák sáksák mai. Tilik dolon sál er tilamunang kán tu kálik lu ininbuk sang ngorer mai. That one's leg is very painful resulting in he is walking badly with it. (Along that really long road from down coast he was just slowly limping like that with it.*

inius

Kán him: intransitive verb

Sálán: **worwor kopkobon táit a kis punpunam;** parable; speak with a hidden meaning

Worwor talas: This refers to something one says where the true meaning is not explicitly stated and may be clear to no one or only a few listening. It can be used of both good and bad things. It may include the connotation of trickery.

Tohtohpas: *Inius a sálán ngo worwor di parai kopkobon masik, má káplabin a kis mul, má kápte gita talas. Inius its meaning is talk they say the growth/surface only, but the root/underlying meaning also exists, but we might not be clear (about it).*

Arwat mai: **worwor artálár**

inlen

Kán him: inalienable noun

Sálán: flesh; insides; pieces

Worwor talas: This is appropriate to use of coconut or pineapple.

inngas

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: This is sung for fun and at a

payback feast when food is transported on a **soa** (platform). It is sung by men with **kuduh** (tomtom drum) and **garap** (bamboo slit drum) accompanying. There is also dancing, particularly by the one man who rides on the **soa**.

Mákái mul: **gárán**

inngas sit

Kán him: phrase

Sálán: **inngasi minsik;** showing one's wealth

Keskeskes: 'thing-displaying'

Mákái mul: **inngasi, sit₁**

inngas tar-i

Kán him: transitive serial verb

Sálán: **arinngas mai táit má tari; para tari;** reveal; prove; give as an example

Keskeskes: 'reveal give'

Tohtohpas: *Una para tari táit er u mánán on má ai u oboi ái. Ngádáh ina mánán on ngoi á táit ngo kápute inngas tari singing? You should show/explain that thing you know and where you put it. How will I know the thing if you do not reveal it to me?*

Mákái mul: **inngasi**

inngas-i

Kán him: transitive verb

Sálán: reveal; show; display; prove

Tok Pisin: soim

Worwor talas: **Inngasi** means to show or reveal something, **aposoi** is literally 'to break open', thus to reveal or show by opening up something (like a door or one's mind), and **kip auti** is defined as revealing something that is hidden so it becomes known. **Apilwasi** is to turn something inside out, thus revealing something previously hidden or unknown. **Arinngas** (evident, evidence) is derived from **inngasi**.

Arwat mai: **apilwasi, aposoi, inngas tari, kip auti, para aposoi, para tari, tut aposoi**

Mákái mul: **arinngas, inngas sit, inngas tari, para inngasi**

inngon

Kán him: alienable noun

Sálán: shell (generic term)

inri₁

Kán him: transitive verb

Sálán: **para puri mátán kálámul;** rebuke directly to one's face

Worwor talas: This is only used of confronting someone about what they truly did; not



appropriate for a false accusation.

Tohtohpas: Kálámul er a lala punmai kándi siksikip. Má pákánbung kesi turán a para aposoi kándi siksikip, ki nabung má dik inri uri mátán á sápkín tatalen erei di longoi. That man really hid their stealing. And when (previously) one of his friends confessed their stealing, then yesterday they rebuked him to his face (brought him to court in the village) about that bad custom/behaviour they did.

Arwat mai: **wor ur on**

inri₂

Kán him: transitive verb

Sálán: **ubi mai seden limán; inái;** mash; squeeze

Worwor talas: This is used for killing lice by mashing them with one's fingernail, and also of squeezing out a pimple on one's face.

Tohtohpas: Ái kákán á kalik imuda a lu lala nem i ubi tan hut mai seden limán. A lu nem on suri inri kabin a lu nem on suri longrai hut a lu poh. The father of that child back there really likes to kill lice with his fingernail. He likes to mash them because he likes to hear the lice produce a snapping sound.

insogosla-i

Kán him: transitive verb

Sálán 1) dungi; ser arlih ur on má oboi; insert; find a place for something

Worwor talas: This connotes finding a place to put something where there is no space, inserting something into a group of things.

Tohtohpas: Lik, tan balbal erei una dungi iamudi goson suh. Káp má te arlih on á suh erei pasi unák tu insogoslai iatung i goson. Daughter, those root vegetables you should put back on the corner of the bench/table. There is no space on that bench so you should insert it there on the corner.

Sálán 2) solsolta on; insert oneself into a situation not one's own

Worwor talas: The figurative use of this word is the idea of helping someone even though it's not your problem. This is not seen as good behaviour.

Tohtohpas: Ái komiti a inau i tan kaukak suri koion da obop di uri katbán togor kán tan lite. Ngo da insogosla di uri togor kán tan lite, ki á di mul da kai i taun erei. The headman exhorted the young men not to put themselves into the middle of others' anger. If they will

interfere themselves into others' anger, then they also will be caught in that heavy/problem.

Arwat mai: **solsolta**

insolai

Kán him: transitive verb

Sálán: **dungi;** put into; insert

Arwat mai: **dungi**

inwa

Kán him: alienable noun

Sálán: fruit type; Malay apple

Arwat mai: **anau**

inga-i

Kán him: transitive verb

Sálán 1) longoi; do; make

Worwor talas: This is weightier than **longoi**, and less commonly used.

Tohtohpas: Kauh, dánih be erei kam tu longoi? Muni má nas má anges má una lu han suri aratintin? Nengen sang má dikte han á tan kalilik má siari be táit kam tu ingai á iáu. Son, what are you still doing? The sun is up and when are you going for school? Much earlier the children already went and I don't know what you are doing.

Sálán 2) hom mai; play with; bother

Tohtohpas: Kalik er a lain boptin, má kabin kam tu ingai ki ák pán má ngorer ák tang. Ngo kápte una han hom mai, ki káp na han te pán tili boptin. That child was sleeping nicely, and/ but because you bothered him then he woke up and therefore he cried. If you had not played with him, then he would not have awakened from sleeping.

Arwat mai: **longlongoi**

ingasit mai

Kán him: transitive serial verb

Sálán: **kos arliu i táit;** loan with intention of having it returned or replaced

Worwor talas: Apparently there is some idea here of sharing, or having or owning things in common.

Mákái mul: **mam/mai**

io

Utngi mul: **ioh₂**

Kán him: particle

Sálán: OK; all right

Worwor talas: This is a conjunctive element which may indicate a strong result to follow. This is also said following a suggestion which is an instruction or command, and indicates

agreement or perhaps simply that one has heard what was said.

Tohtohpas: Má namur ngo ái Erodes ákte mánán tusi ngo tan tám mánán dikte agurái, má ngorer a lala togor. A hol páptai worwor dikte parai singin suri pákánbung dáh a páng on á kalik, má ngorer a mánán ngo a goion kalik be. Io, ngorer a dos palai kán tan tám arup mai arardos ngo da up bingi boh gengen kalik káláu no, ái rung er di asus di be i rang mám di. (Mat 2.16) And later when Herod realized that the wise ones had deceived him, therefore he was very angry. He did not forget the talk they had said to him about what time the child was born, and so he knew that he was still a young/infant child. OK therefore he commanded-sent his soldiers with a command that they should kill all the small male children, those whose mothers were still suckling them.

ioh₁

Kán him: intransitive verb

Sálán: mumu

Mákái mul: iohoi

ioh₂

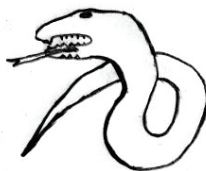
Mákái: io

iohioh

Kán him: alienable noun

Sálán: snake type; python (generic term)

Worwor talas: Iohioh kesi matngan kanih, má aru on á matngan kanih minái. Kes a lu kis iamuni aun kubau, má kes a lu kis adi bim má tangrai polgon hat. Koner a lu kis iamuni aun kubau, páplun a bal. Má koner a lu kis i bim, páplun a kálík mamaiar. Koner a lu kis iamuni aun kubau, a lu toltola bek má kapul ur áián. Má koner a lu kis tangrai bim, a lu toltola gengen bor ngo pap ngo kakaruk ur áián. Kanih min a arwat mul suri tolai kálámul suri ani. Pákánbung a lu tolai tan táit uri ani, ki a lu isi mák lu dut bingi ák lu mat. Te kálámul di lu ani á



iohioh. The *iohioh* is a kind of snake, and there are two kinds of this snake. One lives up in the trees, and one lives down on the ground and in holes in rocks. That one that lives up in the trees, its color is white. And that one that lives

on the ground, it is light grey in color. That one that lives up in the trees, it catches bats and possums for its food. And that one who lives along the ground, it catches small pigs or dogs or chickens for its food. This snake is able also to catch/seize a person to eat it. When it catches something to eat it, then it twists around it and hugs-kills it and it dies. Some people eat the *iohioh*.

Mákái mul: kanih

ioh-oi

Kán him: transitive verb

Sálán: mumu; cook on hot stones in an earth oven

Worwor talas: This process involves digging a shallow pit, lighting a large fire inside it and putting stones on top of the fire. When the fire has burned down and the stones are hot, they are covered with leaves, then pigs or packages of root vegetables are placed on top with more leaves on top of them. The whole is then covered with earth and left to bake or pressure-cook for several hours before uncovering it and taking the food out to eat.

Mákái mul: ioh₁

ioiohon

Mákái: ioiohun

ioiohun

Utngi mul: ioiohon

Kán him: inalienable noun

Sálán: pokon di tahni kálámul ái; grave; burial place

Tohtohpas: Uk hut namur má á erei má kápte u mákái mái kakam. Imuni á pokon gim tahni ái. Una tu mákái má i ioiohun. You arrived later/afterwards and so you did not see your father. Over there is the place where we buried him. You should just go look at his gravesite.

Arwat mai: bimun, tarang án minat, tárgun minat

iokah

Kán him: intransitive verb

Sálán: kai i bukbuksuk; caught; trapped; overwhelmed; impossible

Worwor talas: This is the idea of being helplessly caught and unable to get oneself loose. It may refer to being up in the bush in a heavily overgrown area, not lost, but finding difficulty in moving on. Figuratively it is used of being overwhelmed with much work and finding it impossible to see an end to it.

Tohtohpas: Pákánbung gim han mam pap ami bos, ki kángim tu kai tangrai bukbuksuk. Kángim tu iokah ngorer kabín kápgimte mur i te sál, wa gim tu torong siari sár. When we went hunting up in the jungle, then we were just caught wandering in an overgrown area. We were trapped like that because we did not follow any path, why we just wandered around aimlessly.

Arwat mai: tola páptai

iom

Kán him: intransitive verb

Sálán: marry within one's own moiety; incest

Tok Pisin: maritim bisnis bilong yu yet

Lite alari: táu kuluk

Mákái mul: ararit sáksák

iopar / iopri

Kán him: syncopated verb

Sálán: kas tahni mai bim; cover with earth

Worwor talas: This might be done to an old well or to the food cooking in a mumu.

Tohtohpas: Ngo gama ioh, ki gama lain kas tahni mai bim á kamu ioh. A marán á tan pap á minái da káp kas ioh, pasi gamák lain iopri sang á ioh. When you all mumu, then you should well cover-bury your mumu with earth. There are many dogs here (so cover it well) lest they will dig up the mumu, resulting in you should cover your mumu well with earth.

iopri

Mákái: iopar/iopri

ip

Kán him: particle

Sálán: exclamation of surprise; Wow!

Tohtohpas: Ip, tikai sang á kán namnam ái koner! Wow, that one is really eating a lot!

iraru

Kán him: time

Sálán: bung ngo wik ngo kalang a murwa pasi latiu; after tomorrow; day after tomorrow

Tok Pisin: hap tumora

Worwor talas: This word is not used very much anymore, people tending to refer to anything after tomorrow with **namur** (afterwards).

Tohtohpas: Pasta er a lul i tan pasta i balis á Nokon, a nem ngo tan pasta da hut talum á Nokon suri kesi kis talum mák parai si di ngoromin, "Kubák onin, má Bung Ru latiu kápte gama han. Gama han sang iraru i Bung Tul." The pastor who is the head of the pastors

in the Nokon section, he wanted the pastors to come together at Nokon for a meeting and he said to them like this, "It's Monday today, and Tuesday tomorrow you will not come. You should come day after tomorrow on Wednesday."

Lite alari: tungu

irá

Kán him: alienable noun

Sálán: covering; costume

Worwor talas: This is a covering made of leaves and worn by boys during initiation.

irim

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Irim a lu kopkom i lol bos iamuda i katbán taman. Kubau minái a tilik aun kubau. Pákán a tu ururán ngoro pákán lapsái. Irim a lain kubau di lu kuti mai sen so má somil uri long rum. Tan man má tan bek mul di lu lala nem on suri kis on i nas. The **irim** grows in the jungle out in the middle of the wilderness. This tree is a large tree. Its leaves are very small like the **lapsái** leaves. The **irim** is a good tree they cut with a chain saw and then sawmill to make buildings. Birds and also bats very much like to sit on it in the middle of the day.

Irir

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

iriris

Kán him: alienable noun

Sálán 1) bus uri artas; cane for beating; stick for beating

Tok Pisin: sitik bilong pait

Tohtohpas: Nabung iau tár pasi kesi bus ami bos. Iau tárái kak iriris uri tasi tan kalilik di lu hom i pákánbung án lotu. Yesterday I chopped off a (length of) cane up in the bush. I chopped my beating cane to spank the children who play during church time.

Sálán 2) punishing; wounding

Worwor talas: This is a fairly generic term, covering various kinds of punishment including whipping, knife cuts, beating, slapping, stoning. The emphasis seems to be on physical

punishment rather than emotional punishment or shaming.

Mákái mul: **iris/irsi**

irirut

Kán him: intransitive verb

Sálán: **kápate dalian i kápán páplun**; wrinkled; shriveled

Worwor talas: This may apply to a person's skin, or to a piece of cloth that has shriveled up from exposure to heat.

Tohtohpas: **Pákámbung ngo di wákámkak ngo pupunkak má á tan kálámul, ki ar di a lu irirut má kápte a lu dalian má.** When people are old women or old men, then their faces are wrinkled and they are not then smooth.

Arwat mai: **hius**

Lite alari: **dalian**

iris / irsi

Kán him: syncopated verb

Sálán: **tasi; boktoi**; strike

Tohtohpas: **Kauh, ngo una han suri aratintin, ki una bokto tuli belo idi pokon di lu kis talum ái. Una lala irsi sang suri matananu dák longrai má dák hut talum.** Son, when you go for school, then strike on your way the bell in the place where they have meetings. You should greatly strike it so people will hear it and arrive/come together.

Mákái mul: **iriris**

irngán

Kán him: inalienable noun

Sálán: **kaungán má rakrakai káián bát**; sound; power; force

Worwor talas: This carries the idea of power in the sense of impact, i.e. we do not see the wind, but we feel its **irngán**. This is also used of things like vehicles and airplanes.

Tohtohpas: **Bát di utngi mai moroilu ngo a lu hut, ki di lu longra palai sang á kaungán má dik lu áslai mul i kán rakrakai a tuan lite. Irngán moroilu a tuan rakrakai suri tan gengen bát ngo a lu hut.** The wind they call **moroilu** (typhoon) when it arrives, then they hear-remove (hear from a distance) its voice/sound and they also feel its power that it is very different (more powerful than other winds). The force of a typhoon is very powerful for/ compared to the small winds that come.

Arwat mai: **báungin**

iron

Kán him: inalienable noun

Sálán: saliva; spit

Tok Pisin: wara bilong maus

irsi

Mákái: **iris/irsi**

irwat

Kán him: alienable noun

Sálán: blood vessel

Mákái mul: **irwatin**

irwatin

Kán him: inalienable noun

Sálán: blood vessel; artery; vein

Worwor talas: This may also refer to the spinal cord.

Mákái mul: **irwat**

is₁

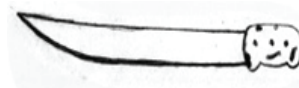
Utngi mul: **his**

Kán him: alienable noun

Sálán: knife (generic term)

Tok Pisin: naip

Mákái mul: **is námáron**, Types of knives: **is, kekel, popok, sarip**



is₂

Kán him: intransitive verb

Sálán: how many?; how much?; few

Tohtohpas: **Matananu di gálta dikán ngo na is á pirán tabal da tari uri artabar.** The people asked the deacon how much money they were to give for the offering.

Tohtohpas: **Lik, wa lala marán sang á inbul erei i kam kas! Suri abánbánái kam kipkip, una long pala te má nák tu is má sár una kipi.** Daughter, why there are too many yams there in your basket! To lighten your load, remove some and just take only a few.

is námáron

Kán him: alienable noun

Sálán: shell type

Mákái mul: **is₁**

isa-i

Kán him: transitive verb

Sálán: twist; wring; squeeze

Tok Pisin: tanim rausim wara

Worwor talas: This refers to wringing water out of something.

isar / isri

Kán him: syncopated verb

Sálán: long palai kopkobon taial; long palai tuán;
pinch off or out

Worwor talas: This describes the action of pinching off the stringy new growth on root vegetables so the fruit or flesh alone can be planted. It is also used of removing the bones of fish to get at the meat.

Tohtohpas: *Te á tan wák di han suri long palai kopkobon taial si koko ami kán pokon. Kán suhán taial ái koko a lala kopkom pasi dik han suri isri kán taial.* Some of the women went to remove the new growth of the root vegetable plantings of uncle's up in his area/garden. (The root vegetables on) uncle's table for planting really sprouted resulting in they went to clean off his plantings.

Arwat mai: israi

is-i

Kán him: transitive verb

Sálán: kápti; twist around; tie up; catch

Tok Pisin: pasim

Worwor talas: This is used of vines climbing and twisting. It is also used of catching and tying up a pig for use at a feast, and by extension of providing a pig for a feast.

Arwat mai: kabat/kápti

isra-i

Kán him: transitive verb

Sálán: long palai kopkobon taial; long palai tuán;
pinch off; separate

Worwor talas: This is the action of cleaning or pinching off and throwing away old or unnecessary parts, as cleaning dirt and small roots off yams or the old dry parts off the kunai grass so just the useable part remains. It is also used of removing the bones of fish to get at the meat. Additionally, it is used in speaking of getting rid of undesirable people.

Tohtohpas: *Lik, a taba tuán á isu erei. Una lu lain long palai sang á tuán má unák lu kipi pasi sár i pinsán má unák ani. Una lu lain israi, kabin una káp kong i tuán isu.* Daughter, that fish has lots of bones. You should well remove the bones and then just take the meat and eat it. You should well clean it off, because/lest you will choke on the fish bones.

Arwat mai: isar/isri

isri

Mákái: isar/isri

isu

Kán him: alienable noun

Sálán: fish (generic term)

Tok Pisin: pis

Worwor talas: Fish are seen as being divided into three parts: **lul** (head), **táprán** (body), and **tabun** (tail).

Mákái mul: isu án man

isu án man

Mákái: pamngik

itol

Kán him: intransitive verb

Sálán: matpám kabin kápte te namnam; famine

Tok Pisin: no gat kaikai

Tohtohpas: *Main Sursurunga a lu won á kalang a lu taul matpám má a won á kalang a lu taul mas. Má i bungun itol ngo a lu kápte má te namnam, ki tan kálámul di lu liu sár suri ani isu má roho má dik lu gemnai mai marang.* Here in Sursurunga there are six months it is the hungry season and six months it is the full season. And in the famine time when there isn't any food, then people just live for/by eating fish and greens and they accompany it with coconut.

Arwat mai: matpám

Lite alari: mas, minas

Mákái mul: taul itol

iuiupap

Mákái: hiuhiupap

iuk

Mákái: hiuk

iwak

Kán him: alienable noun

Sálán: ngisán kubau; bih tilami taman; tree type

Tok Pisin: wel kalapulim

Worwor talas: *Iwak di lu parai suri ngo rokoí án bih, má a lu kopkom sár iamuni bos i katbán taman. Pákán má wán a ngorer sang mul i bih er a lu kopkom tangrai kon, mái sár wán iwak a lala pakta suri wán bih. Kubau minái a rakrakái án kubau, má a ngorer mul i irim di lu kuti mai sen so má somil ngo di nem on suri long rum mai.* They say the iwak is a wild bih, and it just grows up in the jungle in the middle of the wilderness. Its leaves and its fruit are also just like the bih that grows along



the beach, however the fruit of the **iwak** is very much bigger than the fruit of the **bih**. This tree is a hardwood tree, and also like the **irim**, they

cut it with a chain saw and sawmill (it) if they want to make a building with it.

K — k

-k

Sálán: suffix indicating sequential or result
Worwor talas: This suffix occurs on pronouns ending in a vowel. If the following word begins with a k, then this becomes -ng.
Mákái mul: -á, iak, uk, ák, dik, inak, unák, nák, gitarák, gitulák, githaták, giták, giurák, gimtulák, gimhaták, gimák, gaurák, gamtulák, gamhaták, gamák, diarák, ditulák, dihaták, dák,

kabang

Kán him: alienable noun
Sálán: powdered lime; powder
Worwor talas: This is made from oyster shells, and is an essential ingredient in one of the most common features of Sursurunga culture, **mama** (chewing betel nut). **Kabang** along with the mustard pod or betel pepper (**pok**) and the betel nut (**bu**) are chewed together. This produces an extremely red mouth and a narcotic effect, and eventually mouth cancer and a loss of teeth. **Kabang** is also used of any kind of powder, such as baby powder or baking powder.

Mákái mul: mama, woso kabang

kabat tiklik no-i

Kán him: transitive serial verb
Sálán: restrain; keep or hold back
Keskeskes: ‘tie together all’
Mákái mul: kabat/kápti

kabat / kápti

Kán him: syncopated verb
Sálán 1) tie; fasten; prevent
Tok Pisin: pasim rop
Worwor talas: This term includes the action of tying or winding rope around another thing.
Tohtohpas: **Tan him erei a tari ái konom án malar singing, iau talar mai má kápte iau sengsegeng. Tan him mindái a kabat iau pasi kápte má iau han suri mák nana ami rumán sasam. That work the village elder gave to me, I am working on it and I am not free (from it, have not finished it). This work is tying me**

(down, preventing me) resulting in I did not go to see Mother up at the clinic.

Arwat mai: isi, sáiti
Mákái mul: kabat tiklik noi
Sálán 2) talar mai; seal by binding; finalize agreement or covenant

Tohtohpas: ...**má ngorer a oror mai ngisán sang suri kápti kán oror ák muswan. Ái Káláu a longoi ngorer kabin kápte kesá kálámul a pakta sorliwi suri ngo na oror mai ngisán. (Eba 6.13) ...and so he promised with his own name to seal his promise (that) it was true. God did like that because there is no person who is big surpassing (more important, powerful than) him so that he could promise with his name.**

Mákái mul: arkabat, kamkabat

Kabatarai

Kán him: alienable noun
Sálán: character from Sursurunga legends
Worwor talas: In a Sursurunga legend, this person is described as a bad spirit associated with some of the same roles as Satan.
Mákái mul: Suilik, Tamagulahi, tesit

kabál

Kán him: intransitive verb
Sálán: agur kalengnai sang; pretend
Tok Pisin: penim skin
Worwor talas: This word is followed by **mam/mai** (with).
Tohtohpas: **Wák erei a lu parai singin tan lite ngo na kila pasi tuang, mái sár ái tuang kápate mánán on. Wák er a tu kabál sár mam tuang. That woman says to others that she will marry my brother, however my brother does not know (anything about) it. That woman is just pretending only with/about my brother.**

kabin

Kán him: inalienable noun
Sálán 1) base; bottom
Tok Pisin: as
Sálán 2) reason; because

Arwat mai: kápkabin, káplabin, lalin, pátlabin

Mákái mul: kabinhun, kabin ngisán

kabin ngisán

Kán him: alienable noun

Sálán 1) name which is taboo to certain of one's relatives

Worwor talas: This is not to be used by a person's **kukun** (opposite sex sibling) or **káwán** (uncle, nephew, niece).

Sálán 2) surname

Mákái mul: ngisang₂

kabinanu

Kán him: intransitive verb

Sálán: torahin namnam til hirá di top páptai be onin; ancient; from long ago

Tohtohpas: *Torahin ruprup rung inang i malar kándi tu tungai soi be onin i kándi tan rákrák. Ái á kesi roho a kabinanu er di top páptai onin.* The old ruprup (greens type), those from down in the village they are continuing to plant it still today in their gardens. It is a (type of) greens from long ago that they still have today.

kabinhun

Kán him: alienable noun

Sálán: lineage; clan; moiety; relatives

Keskeskes: 'banana base/source'

Tok Pisin: bisnis

Arwat mai: gegen, mát₁

Mákái mul: hun, kabin

kabisit

Kán him: alienable noun

Sálán: chief; head man; fight leader; king

Tok Pisin: bikman

Mákái mul: kiskis án kabisit

kabul

Kán him: particle

Sálán: keskam bul; bálbálsa; sorry; longing; expression of nostalgia

Worwor talas: This is a contracted form of keskam bul (sorry again), and like the full form of keskam (sorry), can be used as an apology, but also in a nostalgic way to think back about something one had or did previously but that is no longer available. It can be used when thinking about someone you are missing because he is no longer with you.

Tohtohpas: *Keskam bul á tungu git lu kis ada Kokopo má gitá lu ani tan lain namnam. Tan namnam minai kápate namnamin, kabul*

á kakaruk git lu ani. Sorry (for us because) previously we were in Kokopo and we ate good food. This food is not tasty, oh for the chicken we ate (in Kokopo).

Arwat mai: keskam

kabum

Kán him: intransitive verb

Sálán: flat-faced

Arwat mai: pem₂, tutbumtu

kadah

Kán him: intransitive verb

Sálán: agree by shaking the head; consent by shaking the head

Arwat mai: mángát, sormángát

kadas

Mákái: ran kadas

kadum / kanbái

Kán him: irregular verb

Sálán: peplai; tárái nák nápkas; trim; carve

Tok Pisin: sapim

Worwor talas: This connotes carving the outside of something, as a log to make a canoe. It also is used of the finer inside carving once the bulk of the wood is removed. This is in contrast to paki (carving the inside out of something). It is also used of the action of cutting out plants or weeds with one's knife and of carving or cutting a stick to make it sharp.

Tohtohpas: *Nengen iau lu hanhan uri Tom mák lu kanbái kán takup. Kán tu talar sang mai kadum takup má kápate mák pas iau, pasi ák sodar i iau.* Earlier I was going along to Tom (ran into Tom unexpectedly) and he was carving his canoe. He was working with canoe carving and he did not see me, resulting in he was surprised at/by me.

Tohtohpas: *Kalilik imudi di talar mai kadum kirau uri kándi soso ami pokon kán misinare. Di tár kirau tangrai kon má ngorer ding kis pala imudi má ding kanbái kándi tan kirau.* Those guys back there are working on stick-carving for their planting up in the pastor's place/garden. They digging stick-chopped along the beach and so they went on back there and carved their digging sticks.

Arwat mai: tokas/toksi

kael

Mákái: bor kael

kaen

Kán him: alienable noun

Sálán: cloth; material

kah

Kán him: alienable noun

Sálán 1) starchy vegetable which grows on a plant above ground

Mákái mul: **balbal**₁

Sálán 2) kidney

Worwor talas: This body part is called **kah** because it is shaped like the fruit of the **kah** plant.

kahi

Kán him: transitive verb

Sálán: **kipi mai kái**; scoop; scrape

Worwor talas: This describes the action of scooping or scraping out the meat of drinking coconut, or of scooping burned rice out of a saucepan with a spoon.

Tohtohpas: *Nengen iak tu lu ser táit suri kipi ak támin pol, pasi iang kipi kesi kápán kái má iang kahi ak támin pol mai.* Earlier I was searching for something to get my drinking coconut meat, resulting in I got a clam shell and I scooped/scraped my drinking coconut meat with it.

Mákái mul: **kakah**₁

kakah

Utngi mul: **kakah**₂

Kán him: alienable noun

Sálán: porch; overhang on the side of a building

Tok Pisin: *parada*

Worwor talas: This can be on the ground or raised.

Kán him: intransitive verb

Sálán: underneath an overhang

Worwor talas: This includes the idea of being underneath the roof of a porch or verandah, or under a tree to shelter from the rain.

kahkahlagit

Utngi mul: **kahkahlangit**

Kán him: intransitive verb

Sálán: deep

Worwor talas: This can apply to the sea or to heaven, indicating the outer limits, parts where no man has seen, unexplored areas. It can also refer to one's deep thinking, and also to the Scriptures when saying they are very deep or profound.

Arwat mai: **lámán**

Kán him: alienable noun

Sálán: depths; far reaches

Arwat mai: **tanglon**

kahkahlangit

Mákái: **kahkahlagit**

kahlár

Utngi mul: **kalár**

Kán him: alienable noun

Sálán: coals; charcoal

Worwor talas: This refers to bits of wood that have fallen off a larger piece that still have fire in them, i.e. coals, or where the fire has already died, i.e. charcoal.

Arwat mai: **kuriah, kurnah**

kahra

Kán him: intransitive verb

Sálán: **hut**; arrive; appear

Worwor talas: This seems to be the Bush dialect generic term for 'arrive'. For contrast with synonyms see **hut**.

Arwat mai: **hut**₁

kai

Kán him: intransitive verb

Sálán: **tur pagas má kápate arwat suri**

asengsegeng pasi sang; caught; stuck; trapped; ensnared

Worwor talas: This can refer to a canoe or boat stuck on a sandbank, being caught in a trap, or catching one's foot on a vine.

Tohtohpas: *Tan kalilik di oboi pidir ada i bos, má kesá rokoí úng kai on. Má kabin a lala rakrakai á pidir erei, ngorer rokoí kápate arwat suri na paska palai.* The guys put a trap in the bush, and a wild pig got caught there. And because that trap was very strong, therefore the wild pig was not able to release himself.

Arwat mai: **gap páptai, kálás tari**

Mákái mul: **akai**

kaiak

Kán him: pronoun

Sálán: first person singular possessive nominalized (non-food)

Mákái mul: **ai-₂, aiak, kaiak pasi, kak**

kaiak pas-i

Kán him: transitive serial verb

Sálán: **agur pasi táit ngo káián**; falsely claim as one's own

Keskeskes: 'mine get'

Tohtohpas: *Ái koner a kipi kak pákán lamas iau*

tárái ngo uri kak rat. Pákánbung iau má iau gáltai suri, ki ák tu agur pasi má ngo káián sang. Má a tu bit sár, a tu kaiak pasi má kápte ngo káián. That one took my coconut leaf I chopped (to weave it) into my basket. When I then asked him about it, then he just lied that it was his own. And/but he was just fibbing, he just falsely claimed it and/but it was not his.

Arwat mai: kaiang pasi, kárik pasi
Mákái mul: pasi₁

kaiam

Kán him: pronoun

Sálán: second person singular possessive nominalized (non-food)

Mákái mul: ai-₂, aiam, kam

kaiang pas-i

Kán him: transitive serial verb

Sálán: bit pasi ngo káián; parai ngo káián; agur pasi; claim as one's own

Keskeskes: 'claim get'

Worwor talas: Some say this always means to falsely claim, so the claim is always untrue. Others say this may also be used of claims that are true or might be proven true.

Tohtohpas: Poron lamas inang a soi ái tata ngo ur kaiak, onin rang buhán ái tata dikte kaiang pasi má ur kandí. Má á iau má, káp iau te otoi má. The coconut grove down coast my father planted to become mine, today Dad's clansmen have claimed it for theirs. And me now, I did not inherit it.

Arwat mai: kaiak pasi, kárik pasi
Mákái mul: pasi₁

kaiau₁

Kán him: alienable noun

Sálán: kesá matngan man; bird type; bush fowl

Worwor talas: Kaiau a lu kis má bop iamuni rákán kubau. Mái sár ngo a nem i kákáh, ki a lu kakas i bim suri oboi pasin ki ákte kas tahni mák lu táu alari. A lu longoi ngorer tangrai kabin kubau a bures. A lu ser namnam tangrai bim má a lu ani wán kubau má kolol mul. Nihun a niár no. A mákmák ngoro kakaruk má a lain namnam. Pasin a lala pakta si diar i pasin kakaruk, má a lain namnam mul. The kaiau lives and sleeps up in tree branches. However when it wants to give birth, then it digs in the ground to place its eggs then when it has covered them it abandons them. It does that among the bases of trees

that are rotting. It searches for food along the ground and eats tree fruits and worms also. Its feathers are completely black. It looks like a chicken and it is good food. Its eggs are much bigger than chicken eggs, and they also are good food.

kaiau₂

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; angelfish (generic term)

Worwor talas: Kaiau kesi isu a lu kis ada i lámán i pokon a mon i gargar ái ngo hat. Kaiau is a fish that lives out in the deep in the place where there is gargar coral or other coral.

kaidau

Kán him: alienable noun

Sálán: weed type

Worwor talas: Kaidau kesi matngan ur a lu kopkom i katbán rákrák. Ngo rákrák a lu lun kaleng, ki kaidau na kopkom turán te tan lite aun táit mul. The kaidau is a kind of grass that grows in ground newly prepared for a garden. When the garden gets grown up (with weeds) again, then the kaidau will grow up together with other plants too.

kak

Utngi mul: kang,

Kán him: pronoun

Sálán: first person singular possessive (non-food)

Tok Pisin: bilong mi

Mákái mul: ak, iau, kaiak, -ng

kak sinat

Mákái: sinat

kak tau

Kán him: alienable noun

Sálán: my aunt; my mother-in-law

Tok Pisin: mama bilong meri bilong mi

Worwor talas: For either gender, this term refers to one's paternal aunt, a person's father's sister. Men continue to use this term for their mothers-in-law after marriage, but women use **ianang** for their mothers-in-law.

Mákái mul: arakán tau, kán tau, tau₁

kakah₁

Kán him: alienable noun

Sálán: scraper

Tok Pisin: sipun bilong kulau

Worwor talas: This is a scraper fashioned on the spot from the outer skin of a **pol** (drinking

coconut) for scraping the soft coconut flesh out for eating.

Mákái mul: **kahi**

kakah₂

Mákái: **kahkah**

kakam

Mákái: **kakang**

kakang

Kán him: inalienable noun

Kaiam: **kakam**

Káián: **kákán**

Kángit: **kák git**

Sálán: my father

Tok Pisin: papa bilong mi

Worwor talas: For Sursurungas, my father is not only my biological father, but includes all males my biological father calls **tuang** (my brother). And since this reference term is reciprocal, it includes all males of the opposite moiety both one generation above and one generation below me. The most intimate, and vocative, forms of this meaning are **tata** and **kang**. Somewhat less intimate and used for a reference term is **kakang**, and for those more distant but still in this relationship and for showing respect to males of the opposite moiety, the term **kámlang** is often used.

Arwat mai: **kang₂, kámlang, tata**

Mákái mul: **aratámán, támán, támla kákán**

kakaruk

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; chicken

Worwor talas: **Kakaruk, ái á man tili bim. Kápte a lu roh ngoro man, a te tu láklák tangra bim. Má i libung, a lu páláu i rákán kubau. A toltolom á nihun. Git lu ani pasin má pinsán mul. Kakaruk tan kálámul di lu olasi má dik lu sirai pasi pirán tabal. Man minái git utngi mai atul á ngisán: kakaruk, kok, má paol.** The **kakaruk**, it is a bird from the ground. It does not fly like a bird, it just walks along the ground. And at night, it roosts in a tree branch. Its feathers are varied (in colour). We eat its eggs and its meat also. People tame chickens and sell them to get money. This bird we have three names for: **kakaruk, kok, and paol.**

Arwat mai: **kok₁, paol**

kakas₁

Kán him: intransitive verb

Sálán 1) dig with cupped hand; scoop out

Tok Pisin: dikim long han

Sálán 2) swim

Tok Pisin: suwim long solwara

Mákái mul: **kasi₂**

kakas₂

Kán him: alienable noun

Sálán: sore type

Worwor talas: This type of sore is usually found on the sole of the foot and causes difficulty in walking.

Mákái mul: **manu**

kakat

Kán him: intransitive verb

Sálán: crawl

Tok Pisin: wokabout long sukuru long lek



kakau

Kán him: alienable noun

Sálán: cacao; cocoa

kakun

Kán him: inalienable noun

Sálán: person from; man from

Worwor talas: This word is usually followed by the name of a village, area, or some other locality.

Mákái mul: **kakun kibal**

kakun kibal

Kán him: alienable noun

Sálán: lizard type; gecko type; Striped Gekko

Worwor talas: **Kakun kibal a ngoro kaskaskáp, mái sár a pakta si diar ái kaskaskáp. Páplun a sirsirsir mai a bal má a kálik niár. A lu kis i rum má i aun kubau mul. Kápte di lu ani.** The **kakun kibal** is like the **kaskaskáp**, but it is bigger than the **kaskaskáp**. Its color is horizontally striped with white and dark grey. It lives in buildings and in trees also. They don't eat it.

Mákái mul: **árám**

kal

Kán him: intransitive verb

Sálán: **han i táit uri mátán**; blinded by an irritation in the eye

Worwor talas: This can be caused by sand or dust or even being poked with something and is a temporary condition.

Tohtohpas: **Us palai táit minái matang iau kal on.** Blow away this thing in my eye that's irritating it.

Tohtohpas: Tekesi táit er a han uri mátán ái koner er kán tu salsi, a mákmák ngoro a han i tekesi rohon táit uri mátán, pasi áng kal. That thing that went into that one's eye that is rubbing (his eye), it looked like some flying insect went into his eye, resulting in it is irritated.

Arwat mai: **pen₃, rau**

Mákái mul: **akali**

kalah

Kán him: alienable noun

Sálán: pig insides mumued with greens

Worwor talas: This is the blood and certain soft parts of a pig mixed together with **pákán pátmái** (**pátmái** leaves) or some other kind of greens, then wrapped together and mumued. This includes the parts of the pig such as **pokon bál** (intestines), **nitán** (liver), **bangin** (peritoneum), **pikiskapu** (flesh along the back).

kalai₁

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type with fragrant fruit

Worwor talas: **Kalai kesi aun kubau tilami katbán taman. Wán a lu lain tomtom má di lu kipi á tan kálámul uri iapsi lom suri ák lu lain tomtom.** The **kalai** is a tree from up in the deep jungle/wilderness. Its fruit has a lovely fragrance and people get it to spit it on the fragrant bundle of leaves (they put in their baskets) so it is nicely fragrant.

Mákái mul: **lom**

kalai₂

Kán him: transitive verb

Sálán: **long palai pekpek ngo kákáik**; scoop; shovel

Worwor talas: This seems to only be used of removing feces or vomit.

Arwat mai: **kari**

kalamlam

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; hawk

Worwor talas: **Kalamlam a kálík mirmirik i nihun mák bal i án pogong. Kán pakta a ngorer i tárgau. A lu kis i aun kubau mák lu longoi páhiun i rákán kubau ngorer sár i tárgau. A lu surung pul uri ani, má matngan pul er a lu ani di utngi ngo pul kalamlam. Má a lu ani mul i bál bor má minatin táit ngorer i rokrok má kanih má tan minatin**



táit mul. The **kalamlam**'s feathers are a little reddish and its neck is white. Its size is like that of an eagle. It lives in trees and makes its nest in tree branches just like an eagle. It grabs sea cucumber to eat, and that kind of sea cucumber it usually eats they call a **pul kalamlam** (hawk sea cucumber). And it also eats the stomachs of pig and dead things like frogs and snakes and other dead things.

Mákái mul: **pul kalamlam**

kalang

Kán him: alienable noun

Sálán: moon; month

Tok Pisin: mun

Mákái mul: **mákái kalang**



kalang kalang

Kán him: intransitive verb

Sálán: **gargar**; bright; sparkling; blinded by light

Worwor talas: This is the result of something being **pilpilpil** (shiny).

Tohtohpas: Nas ngo a lu daki lohtas i kábungbung mák han i talsán uri matam, ki na gargar á matam. Má ngo una mákái, ki na kalang kalang i matam on á talsán nas. The sun when it shines on the ocean in the morning and its light goes into your eyes, then your eyes will be blinded. And if you look at it, then your eyes will be blinded by the sunlight.

Arwat mai: **gargar₁**

kalar / kári

Kán him: irregular verb

Sálán: cover; stop; block; seal; close over; surround

Tok Pisin: pasim

Worwor talas: This verb typically occurs as the final member of a serial verb construction following a verb which tells the manner in which the action is covered or blocked. When occurring in a non-serial construction, it follows a direction word or demonstrative-type word. See cross references for examples.

Tohtohpas: A támin ngo kápán páplun i iau a bokoh alar gam, mái sár kak lala ásásla a erei kalar gam sang. (Kol 2.5) It is true that my body is absent away from you, however my great/strong feeling is there surrounding you.

Mákái mul: **arbat kári, artur kalar, balbal kalar, bangbang kári, bál kári, bás kári, bit kalar, bit kári, bokut kalar, dos kalar/dos kári, duk kalar, dung kukut kári, gong kári, him kári, hul kári, ikut kári, kiu kári, kosar kalar,**

mat kári, mos kalar, ngak kalar, ngángangas kalar, ngik kalar, nguk kalar, opau kalar/opau kári, oror kalar/oror kári, pam ngus kári, panpan kári, pát kalar/pát kári, pus kári, puspus kalar/puspus kári, rakrakai kalar, rangrang kalar, rongrongas kalar/rongrongas kári, sung kári, tar kári, tartar kalar, taun kalar, tum kalar, tur kalar/tur kári, turtur kalar/turtur kári, worwor kári

kalat

Kán him: alienable noun

Sálán 1) **táit a duri sián bu kápte be a pos suri dák mákái sián;** covering over betel nut blossom

Worwor talas: The part of a betel nut tree that covers the blossoms and fruit before they emerge is called **semen**. Once this part breaks open to reveal the blossoms and fruit, then it is called **kalat**.

Arwat mai: **semen**

Sálán 2) slingshot

Worwor talas: This is a sling type that one twirls above one's head then lets one end go to send a rock off to its target, the kind of sling mentioned in the Old Testament.

Arwat mai: **katapel**

Mákái mul: **sing puri kalat**

kalawat

Kán him: intransitive verb

Sálán: **kápte a mánán i longoi, a ngul ur on;** ignorant

Tohtohpas: **Káp iau te mánán i longoi á wilwil, iau ngul ur on. Til tungu sang iau kalik, káp iau te lu tokoi pasi iang kalawat suri longoi.** *I do not know making/building a bicycle, I am ignorant about it. From previously indeed (Since quite a while back when) I was a child, I did not stick my finger in it (do anything with it) resulting in I am ignorant about making it.*

Arwat mai: **pátátán**

Lite alari: **kámlemen**

kalár

Mákái: **kahlár**

kalbán

Mákái: **bop kalbán, kis kalbán**

kalbárwan

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kalbárwan kesi aun kubau a lu kopkom tangrai kon má ái á kesi aun kubau tan man di lu lala nem i wán suri ani. Wán a**

gengen má a niár á páplun. The **kalbárwan** is a tree that grows along the beach and it is a tree that birds like very much to eat its fruit. Its fruit is small and black in color.

kaleng

Kán him: intransitive verb

Sálán: return

Tok Pisin: kambek

Mákái mul: **akalengnai, apaptur kaleng, aradum kaleng, arkabat kaleng, elkaleng, elkalengleng, hol kaleng, hom kuluk kaleng, ilang kaleng, kalengnai, kalkaleng, keles kaleng, liu kaleng, lur kaleng, pánpán kaleng, sak kaleng, sas kaleng, su kaleng, tapriu kaleng**

kalengna-i

Kán him: transitive verb

Sálán: return

Worwor talas: This transitive form of the verb **kaleng** only occurs following another verb as part of a serial verb construction. An equivalent form is **kaleng on**, apparently the same meaning and referent as **kalengnai**, and also only occurring as a non-initial member of a serial verb construction.

Mákái mul: **akalengnai, kaleng, keles kalengnai, kos kalengnai, long timan kalengnai, mák kalengnai, sas kalengnai, tumwa kalengnai**

kaleram (?)

Kán him: alienable noun

Sálán: iron; metal (?)

Worwor talas: This is said to refer to a layer of earth or rock that is heavy and strong, formerly used to make axes. Some may use it today to refer to any metal.

kali

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kali ái á tawan tili bos. Wán, pákán, má poknahlán a ngorer sang i tawan er di lu soi i malar. Ngo taul hu kán tawan, ki kali na hu sang mul. Wán tawan a pakta má wán kali a tu gengen á wán. Te á kali di lu ani á wán, má te kápte di lu ani a kabin ngo a tu gengen.** The **kali** is a **tawan** (tree type) from the jungle. Its fruit, its leaves, and its trunk are just like the **tawan** that they plant in the village. When it's the season of the **tawan** bearing fruit, then the **kali** will also bear fruit. The fruit of the **tawan** is big and/but the

fruit of the **kali** is just small. Some **kali** they eat its fruit, and some they do not eat it because it is small.

kalik

Kán him: alienable noun

Sálán: male or female child; baby; male of any age

Worwor talas: This term is used to refer to a baby or child of either gender, and often to a male who is not yet considered a **pupunkak** (old man). See the following entries for examples of this word used in idioms and phrases.

Mákái mul: **kalilik**, **siusiu kán kalik**

kalik alal

Kán him: phrase

Sálán: favourite child; beloved child

kalik án aratintin

Kán him: alienable noun

Sálán: disciple

Keskeskes: ‘child of learning’

kalik án káláu

Kán him: alienable noun

Sálán: boy

Keskeskes: ‘child male’

Mákái mul: **káláu**₁

kalik án sál

Kán him: idiom

Sálán: **kalik a káhái ái mámán má kápte di talas suri kákán**; bastard; illegitimate child

Keskeskes: ‘child of the road’

Worwor talas: This specifically refers to a child whose father is unknown or remains unnamed by the mother.

Arwat mai: **natun sál**

Mákái mul: **sál**₁

kalik án supláh

Kán him: phrase

Sálán: troublemaker

Arwat mai: **tám supláh**

kalik átlái

Kán him: alienable noun

Sálán: adolescent girl; young woman

Worwor talas: The word **átlái** does not seem to appear by itself or with any word other than **kalik** (child).

Arwat mai: **tahlik**

Lite alari: **kaukák**

kalik bungau

Sálán: **ngoro goion kalik**; childish

Worwor talas: The word **bungau** does not seem

to ever appear by itself or with any word other than **kalik** (child). This term is used jokingly to mean a job done like a small child did it, not very well done.

kalik mur

Kán him: alienable noun

Sálán: **kalik a páng namurwai kono a táil**; **kalik a páng namur**; younger child; descendant

Keskeskes: ‘child following’

Worwor talas: Every child but the firstborn in a family is a **kalik mur**.

Tohtohpas: **Ái Tulu a mulán kalik i diar ái Kiap, mái Kiap a páng namurwa Tulu. Diar tuán sár, mái sár ngo ái Kiap a kalik mur. Tulu is the first child of them two (including) Kiap, and Kiap was born following/after Tulu. They two are brothers, however Kiap is the younger child.**

Arwat mai: **rang kopkom**

Mákái mul: **mur**₁

kalil

Kán him: alienable noun

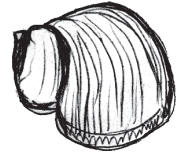
Sálán: snail type

Tok Pisin: gam bilong kaikai

Worwor talas: **Kalil a lu kis i polgon hat. Má ngo a lu tun, ki ák lu káu uri lulawar.**

Kalil a mon i atul á

matngan guil. Mulán guil ái á táit a bor noi támin kalil. Má kes mul á guil er a mon on á kalil a rakrakai, ái á táit a lu batbat kári támin e ngo di top pasi. Má kesá guil di utngi mai guil teken er a sosopas tili támin. Te á guil teken kalil a bal má te a mákráu. Guil teken kalil er a bal, marán kálámul di lu ani. Má guil teken kalil er a mákráu, te sár á kálámul di lu ani. Di lu rui á kalil i lulawar e ngo a káukáu, má dik lu kipi suri sawi uri ani. The kalil lives inside coral. And when it high tides, then it crawls on to the reef. The kalil has three kinds of guil (shell). The first guil is a thing that covers up all the meat of the kalil. And another guil that the kalil has is hard, it is the thing that closes-blocks the meat (operculum) if they take hold of it. And another guil they call the guil teken that is connected from the (end of the) meat. Some guil teken kalil are white and some are blue. The guil



teken that is white, many people eat it. And the **guil teken kalil** that is blue, only some people will eat it. They collect the **kalil** on the reef when they are crawling around, and they take them to cook and eat them.

Mákái mul: **kalil mátris**

kalil mátris

Kán him: alienable noun

Sálán: snail type

Worwor talas: **Matngan kalil minái a lu kis mul i lulawar, mái sár ngo guil a girgirot má a dalian. Matngan kalil min di lu ani mul.** This kind of **kalil** lives also on the reef, but its shell is varied in color and smooth. This kind of **kalil** they also eat.

kalilik

Kán him: alienable noun

Sálán: children; guys

Tok Pisin: ol pikinini;
ol yangpela

Mákái mul: **kalik**



kalim

Mákái: **armongoh kalim, bop kalim**

kalis

Mákái: **kalkalis**

kaliwuwur

Kán him: alienable noun

Sálán: **kihkih a lu taltaliu i kes sár á kuir;** wind type; whirlwind; waterspout

Worwor talas: This may be a Kuanua/Tolai term.

Mákái mul: **kihkih**

kalkal

Kán him: alienable noun

Sálán: whirlpool

Arwat mai: **dan taliu**

Mákái mul: **kalkal diuidu**

kalkal diuidu

Kán him: intransitive serial verb

Sálán: **pur tilamuni bát uradi bim;** falling through space

Worwor talas: This describes the action of falling from a height, including the idea of turning over and over as one falls.

Tohtohpas: **Ungán kán rum ái koner a lala imi bát. Má pákánbung a sa suri básái lalau i kán rum, ki ák pur tilamuni iát uradi bim. Tan kálámul di mákái sang er a kalkal diuidu tilamuni bát.** The house roof of that one is greatly in the sky (very high.) And when he

climbed to nail rafters on his house, then he fell from up at the top down to the ground. The men saw him that he fell through the air turning over and over from up high.

Arwat mai: **pur**

kalkalar

Kán him: alienable noun

Sálán: garden type

Worwor talas: This refers to a small garden planted to provide food during the hungry season.

Mákái mul: **num**

kalkaleng

Kán him: intransitive verb

Sálán: returning again and again; go back and forth; visit

Mákái mul: **kaleng**

kalkalis

Kán him: intransitive verb

Sálán: crooked; curly

Tok Pisin: kurungut

Arwat mai: **sursuru**

Mákái mul: **kip kalis**

kalkaluh

Kán him: intransitive verb

Sálán: gesturing for another to come

Worwor talas: This implies making the gesture several times or over and over again.

Mákái mul: **kaluh**

kalkalum

Kán him: intransitive verb

Sálán: **gungunrai kurnah a mon i kámnah on pasi mudán talas;** shake to cause light

Worwor talas: This describes the action of shaking a length of wood that was previously burning to cause the fire on it to become brighter.

Tohtohpas: **Nengen i libung a tuan kuron má kápate arwat suri una mák tekesi táit. Pákánbung iau sol suri boptin, ki iak long pasi kesi kuriah má iak gungunrai pasi mudan talas. Iau kalkalum ngorer suri iak mák tangrai kak láklák.** Last night it was very dark and it was not possible to see anything. When I went inside for sleeping, I took a piece of burning wood and I shook it getting a little light. I shook it to get light like that so that I could see along my walking (where I was going)

kalkalung

Kán him: intransitive verb

Sálán: twisted

Worwor talas: This would apply to rope that has been twisted or rolled, as the way Papua New Guineans roll it on the leg to make string for bilums.

Mákái mul: arat i pokon kalkalung

kalkián

Kán him: inalienable noun

Sálán: stem of a fruit

kalkoton

Kán him: inalienable noun

Sálán: stem of a plant

Arwat mai: toktokon

kalkuir

Kán him: inalienable noun

Sálán: tan kukuir on; bits and pieces; parts

Worwor talas: This term seems to be used when referring to the parts of the body or parts of a house when the entire body or house is being talked about. **Kuir** is used when only referring to one of the parts, or when only one of the parts is in focus.

Tohtohpas: *I kápán páplun kálámul a toltolom on sang á tan kukuir er a sosopas uri kápán páplun. Má tan kalkuir kápán páplun er a lite arsagil mul á kándi talar keskeskes. In a person's body there are various parts that join into (making) the body. And those parts of the body each of their jobs are different-separating (very different) also.*

Mákái mul: kuir

kalkuris

Kán him: alienable noun

Sálán: ngisán kubau (?); fern type (?)

kalngari

Kán him: transitive verb

Sálán: kalngi; twist; roll

Worwor talas: This is used of rolling fiber or rope on one's thigh to make a net or bilum.

Tohtohpas: *Rung di lu mismuk burus mai pepa, di lu duri burus mai pepa ki dik lu kalngi. Ngo kápte da kalngari, ki ándi burus na rusrus tili pepa, kabin ándi sikar kápate dik. Those who smoke tobacco with paper, they wrap the tobacco with paper then they roll it. If they do not roll it, then their tobacco will fall out from the paper, because their cigarette is not firm/solid.*

Mákái mul: kalung/kalngi

kalngi

Mákái: kalung/kalngi

kalolon₁

Kán him: inalienable noun

Sálán: katbán; core

Worwor talas: This can refer to the core of a tree or a person, meaning his character, or the core of an argument or teaching.

Tohtohpas: *Tili kalolon armámna si Káláu a tapam hut á bos ninsin no. Out of God's core/heart of love comes all his character qualities.*

Arwat mai: kalwoson, lengwen, masukan, támin, támin muswan

kalolon₂

Kán him: alienable noun

Sálán: shell money type

Worwor talas: This type of shell money is entirely red in colour.

Mákái mul: reu

kalpong

Kán him: alienable noun

Sálán: pool of sea water left in the reef when the tide goes out

Arwat mai: pol₂, polpol

kalpos

Kán him: alienable noun

Sálán: hernia (?)

kalpukdán

Kán him: inalienable noun

Sálán: joint of a plant stalk

kalsir

Kán him: intransitive verb

Sálán: rangrang imi katbán; painful

Tohtohpas: *Kán lot ái koner, kán tu rangrang sang imi katbán. I libung káp a tini boptin kabin a lu lala kalsir. That one's boil, it is just hurting inside. At night he does not sleep because it is very painful.*

kaluh

Kán him: intransitive verb

Sálán: gesture for another to come

Mákái mul: kalkaluh

kalung / kalngi

Kán him: syncopated verb

Sálán: kalngari; twist; roll

Worwor talas: This is the action of rolling or twisting string or rope or even a cigarette by rubbing the palm of one hand along the palm of the other.

Tohtohpas: Kono imuda a kalngari pákán pok imuda i limán uri kán mama. A kápte te wán pok suri na mama mai, pasi áng kalung pákán pok uri kán mama. That one back there is rolling betel pepper leaves back there on his hand for his betel nut chewing. There is no betel pepper to chew with, resulting in he is betel pepper leaf-rolling for his chewing.

Mákái mul: kalngari, kep kalung

kalwoson

Kán him: inalienable noun

Sálán 1) támin muswan; core; center rings of tree
Worwor talas: This is the most inside part of a tree.

Arwat mai: kalolon, lengwen, támin

Sálán 2) main point

Arwat mai: masukan

kam

Kán him: pronoun

Sálán: second person singular possessive (non-food)

Tok Pisin: bilong yu

Mákái mul: am, kaíam, -m, u,

kamas

Kán him: alienable noun

Sálán: kesá matngan roho; greens type

Worwor talas: Kamas a lu kopkom i bos tangrai risán malar má ami katbán bos mul. A marán matngan on á kamas. Te á kamas di lu ani má te a kamas rokoí. Má kamas er di lu ani, a lu kopkom tangrai risán dan ngo tangrai polon dan. Pákán a tu doldolon má kápate lu obop te sián ngo wán. A te tu kopkom tangrai bim má tangrai lul hat. Kamas grows in the jungle close to the village and up in the middle of the jungle too. There are many kinds of kamas. Some kamas they eat and some is wild kamas. And that kamas they eat, it grows along beside the river or along valleys. Its leaves are long and slender and it does not put out any blossoms or fruit. It just grows along the ground and along the tops of rocks. (Additional information: These is a fern type that is feathery.)

Mákái mul: roho

kamáh

Mákái: bit kamáh

kamdai

Kán him: transitive verb

Sálán: oboi i án pogong; necklace with; put around the neck

Arwat mai: kurwai, kurkurwa

Mákái mul: kamkamda

kamdim

Kán him: intransitive verb

Sálán: pákán nah a aptur mák pos; wave action

Worwor talas: This is the action of ocean waves rising up then breaking.

kamkabat

Kán him: intransitive verb

Sálán: kis i lain nagogon; jailed

Tohtohpas: Kalilik di mismuk i sápkín mismuk pasi dik nagogon i di. Keskeskes i di na kamkabat pasi na rururu á bet. The guys were smoking evil smoke (marijuana) resulting in they courted them. Each one of them will be jailed for two years.

Mákái mul: rumán kamkabat

Kán him: alienable noun

Sálán: kápti oror; agreement; covenant; contract

Mákái mul: kabat/kápti

kamkam

Kán him: alienable noun

Sálán: kesá matngan man; bird type

Worwor talas: Kamkam ahat á ngisán: kamkam, kapkam, kaskastok, má mukmuk. Dihát no kes sár á man má ahat á ngisán. Te a niár no, má te a niár mák bal i án pogong. Tabun a lala dol. Man minái a lu kis tangrai bim má a lu roh mul tili kesi aun kubau uri kesi aun kubau pátum; kápate lu lala roh ur tepák. A lu longoi kán rum i bukbuksuk. A lu ani wán kubau. Ngo di longrai man minái a tang arwat mai ngis erei ‘kakastok’, ki te di ruruna ngo a para inngasi kálámul pátum na mat ngo ákte mat. Má ngo a tang mai kaungán erei ngo ‘mukmuk’, te di lu ruruna ngo a láklák tiklik mai urtarang ngo urtarang er pátum. Má te di parai mul ngo a tang, ki tan asir di alatung da hut. The kamkam has four names: kamkam, kapkam, kaskastok, and mukmuk. All four of them are just one bird and it has four names. Some are completely black, and some are black with necks that are white. Its tail is very long. This bird lives along the ground and flies also from one tree to another tree nearby; it does not fly far. It makes its house in overgrown areas. It eats tree fruits. When they hear this bird sounding like the name “kaskastok”, then some believe that it is revealing a man is near

to dying or has already died. And when it cries with a voice like “**mukmuk**”, some believe that it is walking together with an evil spirit or an evil spirit is close. And some also say that when it cries, then visitors are near and will arrive.

Arwat mai: **kapkam, kaskastok, mukmuk**

kamkamda

Kán him: intransitive verb

Sálán: necklace with; put around the neck

Worwor talas: This verb is followed by **mai** (with).

Arwat mai: **kurkurwa, kurwai**

Mákái mul: **kamdai**

kamkamlawas

Utngi mul: **kámkámlawas**

Kán him: intransitive verb

Sálán: **dododong i páplun; sengsegeng;** free; clear

Worwor talas: **Kamkamlawas** is appropriate for referring to sickness or work, while **sengsegeng** can refer to those as well as things like jail.

Tohtohpas: **Tungu ái koner kápate dododong á páplun kabin a lu lala nagogon páptai ái kán wák. Má onin má er ákte long pala kán wák, ki áng kamkamlawas i kán liu mák dododong i páplun.** Previously that one's body/life was not good/healthy because his wife greatly controlled-fastened him (held him back). And/ but now he has gotten rid of his wife, so his life is free and his body is healthy.

Arwat mai: **sengsegeng**

kamkamsa bet

Mákái: **kámkámsa bet**

kamkamut

Kán him: intransitive verb

Sálán: **tunga talka palai mai limán;** pulling out with the hand

Arwat mai: **ramrabut**

Mákái mul: **kamut/kamti**

kamkarwas

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: This song type is sung only by men with **kuduh** (tomtom drum) and **garap** (bamboo slit drum) accompanying along with dancing. It is performed when an **urtarang** (evil spirit) cries.

Mákái mul: **gárán**

kamnar

Kán him: alienable noun

Sálán: taboo place; sacred place

Tok Pisin: peles tambu

Worwor talas: Typically one or more evil spirits inhabit a **kamnar**. Only males are allowed to go to this place as women are particularly susceptible to the consequences of stepping on a **kamnar** with the result often being the death of the woman.

Arwat mai: **muk₂, taraiu**

Kamrai

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

kamrogos

Kán him: alienable noun

Sálán: vertical decoration on a headdress or wreath

Worwor talas: For differentiation of headdresses and their parts, see **kangal**.

Arwat mai: **balaparip, bangbang₂, biar, bungbung, kangal**

kamti

Mákái: **kamut/kamti**

kamu

Kán him: pronoun

Sálán: second person plural possessive (non-food)

Mákái mul: **amu, gam, -u₅**

kamuhat

Kán him: pronoun

Sálán: second person quadral possessive (non-food)

Mákái mul: **hat₁, amuhat, gamhat, -u₅**

kamur

Kán him: pronoun

Sálán: second person dual possessive (non-food)

Mákái mul: **amur, gaur, -u₅, -ur₃**

kamut / kamti

Kán him: syncopated verb

Sálán: **talka palai mai limán;** pull out with the hand

Arwat mai: **rabut/rapti**

Mákái mul: **kamkamut**

kamutul

Kán him: pronoun

Sálán: second person trial possessive (non-food)

Mákái mul: **tu₁, amutul, gamtul, -u₅**

kan

Kán him: alienable noun

Sálán: insect type; ant type

Worwor talas: **Kan ái á kesi murwán bim. Kán pakta a arwat mai pakta kán lor, mái sár ngo páplun lor a mirik má páplun á kan a niár. Kan a lu kis má káukáu tangrai bim.**

Táit minái ngo na árti kálámul, ki a tuan lu rangrang sang á nián ngisán. Kan a lu longoi páhiun i bim tangrai kabin kubau má i lalin purpur ngo di obop talmi suri osoi. The **kan** lives on the ground. Its size is equivalent to the size of the **lor** (ant type), however the color of the **lor** is red and the color of the **kan** is black. The **kan** lives and crawls along the ground. This thing when it bites a person, then the site of the bite hurts a lot. The **kan** makes its nest on the ground at the base of trees and beneath plant trash that they have piled up to burn.

Mákái mul: **mur**₂

kanak

Kán him: intransitive verb

Sálán: **pekes kabin a mon i dan on;** soft and wet

Worwor talas: This can be used of a road that is very muddy because of rain, or food that has been overcooked and is too soft.

Arwat mai: **meneng, mengwan**

kanap

Kán him: alienable noun

Sálán: hole for planting

Mákái mul: **tarang**

kanbá-i

Mákái: **kadum/kanbái**

kandi

Mákái: **kándi**

Kán him: pronoun

kandiar

Mákái: **kándiar**

Kán him: pronoun

kandihat

Mákái: **kándihat**

Kán him: pronoun

kanditul

Mákái: **kánditul**

Kán him: pronoun

kanih

Kán him: alienable noun

Sálán: snake (generic term); worm

Tok Pisin: sinek

Worwor talas: **Kanih a tilik ngis, má a marán á matngan**

kanih má a toltolom on á kán pakta. Kanih a dolon táit má a lu sehel mai bál. Má a lu ani táit er ái sang a lu banai. Ngisán te á kanih a



ngoromin: kanih kos, nil, iohioh, maumau, muát, tumlul, kanih dárák, soso pap. Kanih is the big/generic name (for snakes), and there are many kinds of **kanih** and many sizes and shapes. The **kanih** is a long thing and it slithers on its belly. And it eats those things that it itself meets up with. The names of some **kanih** are like this: **kanih kos, nil, iohioh, maumau, muát, tumlul, kanih dárák, soso pap.**

Mákái mul: Snakes: **iohioh, kanih dárák, kanih kos, kanih sáksák, maumau, muát, nil, nirlapu, soso pap,** Worms: **bet, kinkin, kolol, kumer, kumren**

kanih dárák

Kán him: alienable noun

Sálán: snake type

Keskeskes: 'brown snake'

Mákái mul: **kanih**

kanih kos

Kán him: alienable noun

Sálán: snake type; Tree Boa

Worwor talas: **Kanih kos kesi matngan kanih**

kápate lu lala saliu. Kanih minái a lu bop

pagas sár i bim ngo i rákán kubau. Taba

kán boptin. Ngo di lu tokoi ki kápnate táu.

Páplun a kálik mirmirik má ák tiptiptip

mai a bal. Kápte ngo dolon kanih, a tu kuir

sár. Kanih kos is a kind of snake that does not

move around a lot. This snake just lies there on

the ground or on the branch of a tree. It sleeps

a lot. If they poke it, it does not run away. Its

color is brownish and it is speckled with white.

It is not a long snake, it is just short.

Mákái mul: **kanih**

kanih sáksák

Kán him: alienable noun

Sálán: snake type; poisonous snake

Keskeskes: 'bad/evil snake'

Worwor talas: **Kanih sáksák ái á matngan kanih**

a mon i wah i ngisán mák lu árti kálámul.

Mái sár main Sursurunga kápte te kanih

ngorer. Kanih sáksák is a kind of snake that

has poison in its teeth and it bites people.

However here in Sursurunga there are no

snakes like that.

Mákái mul: **kanih**

kankanra-i

Kán him: transitive verb

Sálán: **gungunrai;** shake up and down or back and forth

Worwor talas: This is to shake something that typically has another thing inside to see if it is inside or not, as one would shake one's glasses case to see if the glasses are in there, or as one would put water into a bottle and shake it to clean out any dirt inside. For differentiation of words meaning 'shake', see **gunrai**.

Tohtohpas: **Nabung á Eldi a rui kesi botol wáin marasin máng kipi ngo uri án átbán dan. Pákánbung a ser pasi ngo a mon i máhngun marasin on, ki ák utwai dan ur on máng kankanrai suri long palai máhngun marasin til on.** Yesterday Eldi found/collected an empty medicine bottle and took it to become his water container. When he found that it had the smell of medicine in it, then he scooped some water into it and shook it to remove the smell of medicine from it.

Arwat mai: **gasnai, gunrai**

Mákái mul: **kanrai**

kankansa-i

Kán him: transitive verb

Sálán: **mikmikwai;** reject; shun; disgusted

Keskeskes: 'spitting'

Worwor talas: This is to spit away from oneself in disgust or contempt. One custom in Sursurunga is to spit when one is confronted with an unsavoury smell. This form of **kansai** is not used of spitting apart from this nuance.

Tohtohpas: **Kabin a tuan sangin i kán manu, má ngorer dik lu mikmikwai. Má pákánbung ngo di lu han suri mákái á tan kálámul, ki dik lu kankansai.** Because his sore is very stinky, therefore they (people) dislike him. And when people go to see him, then they shun him/feel disgust at him.

Mákái mul: **kansai, kansang**

kanra-i

Kán him: transitive verb

Sálán: **amalwai; gunrai;** shake

Tok Pisin: sakim

Worwor talas: Since the act of shaking is not typically done just once, the more common form of this verb is **kankanrai**. For differentiation of words meaning 'shake', see **gunrai**.

Arwat mai: **gunrai**

Mákái mul: **kankanrai**

kansa-i

Kán him: transitive verb

Sálán 1) long palai kanus tili ngudun; kanus; spit on

Arwat mai: **kanus/kansi**

Mákái mul: **kansang**

Sálán 2) mikmikwai; act contemptuously toward; look down on; angry at

Worwor talas: This can be used of people who will not go to visit a person who is ill, but will shun him instead.

Tohtohpas: **Kono imunang a sami sáksák má ákte sangin má tan manu i páplun. Pákánbung di lu sorliu á tan kálámul iamunang ki dik lu kanus. Di kansai kabin kápte di nem i máhngun manu a tuan sangin.** That one down there is sick with bad (has a particularly nasty illness) and the sores on his body are stinking. When people pass by him down there then they spit (to show their contempt). They spit because they do not like the smell of the sores that stink greatly.

Arwat mai: **mikmikwai, mos kalar, ngángangas kalar, tustuswai**

Mákái mul: **kankansai**

kansam

Mákái: **kansang**

kansang

Kán him: inalienable noun

Kaiam: **kansam**

Káían: **kansán**

Kángit: **kansá git**

Sálán: my saliva; my spit

Mákái mul: **kankansai, kansai, kanus/kansi**

kansá

Mákái: **kansang**

kansán

Mákái: **kansang**

kansi

Mákái: **kanus/kansi**

kanus / kansi

Kán him: syncopated verb

Sálán: **long palai táit a kis i ngudun;** spit in a single stream

Worwor talas: This is the generic term for 'spit'.

Arwat mai: **abis, apasai, kansai**

Mákái mul: **kansang**

kang₁

Mákái: **kis kang**

kang₂

Kán him: inalienable vocative noun

Sálán: my father

Worwor talas: This is the short form of **kakang** (my father), used as both vocative and reference. It is a familiar form, so implies intimacy, but not quite as intimate as **tata**.

Arwat mai: **kakang, tata**

kang₃

Mákái: **kak**

Kán him: pronoun

kang kokup

Kán him: alienable noun

Sálán: my cross-cousin

Tok Pisin: tabu bilong mi

Worwor talas: This term applies to both same sex and opposite sex cross-cousins, that is the children of one's mother's brothers and one's father's sisters. Upon marriage, these become one's brothers-in-law and sisters-in-law (**kak sinat, iang lik**).

Mákái mul: **arakán kokup**

kangal

Kán him: alienable noun

Sálán: headdress for dancing

Tok Pisin: kangal

Worwor talas: The distinguishing feature of a **kangal** is that it rises vertically from the head, as opposed to a **balaparip** which is a wreath. A **kangal** is attached by tying it to one's hair, or by using a chin strap/string. A **kamrogos** is also a vertical decoration, but it is part of a larger headdress or wreath. A **bangbang** is like a small **kangal**, worn on the head when dancing and often made from chicken feathers, leaves, and other things. The **balaparip** is a dancing headdress that is a simple wreath made of leaves or chicken feathers and tree bark; it may or may not have extensions or additions sticking out from the wreath. And a **bungbung** is simply defined as a headdress. The word **biar** can apparently refer to several different items. Some say it is a ceremonial shoulder cape. Some say it refers to a headdress. Another possibility is a neck decoration, larger than a necklace and made with leaves or other plant parts.

Arwat mai: **balaparip, bangbang₂, biar, bungbung, kamrogos**

kangim

Mákái: **kángim**

Kán him: pronoun

kangimhat

Mákái: **kángimhat**

Kán him: pronoun

kangimtul

Mákái: **kángimtul**

Kán him: pronoun

kangit

Mákái: **kángit**

Kán him: pronoun

kangitar

Mákái: **kángitar**

Kán him: pronoun

kangithat

Mákái: **kángithat**

Kán him: pronoun

kangitul

Mákái: **kángitul**

Kán him: pronoun

kangiur

Mákái: **kángiur**

Kán him: pronoun

kangkang

Kán him: intransitive verb

Sálán: **a tu muni bát;** up above; off the ground

Worwor talas: This word implies the ideas of being up on posts (as a sleeping house), off the ground, not touching the support underneath, or the second story of a building.

Tohtohpas: **Kip erei a tu imuni bát má kápte a kis i iátin toros. Una bali básái kuir erei a kangkang suri náng kis i iátin toros. That horizontal beam is up in the sky/air and it is not sitting on top of the upright post. You should again pound/nail that piece that is up above so it will sit/be on top of the post.**

Tohtohpas: **Toros er di soso mai ngo uri pal, a ekesi sosih no uradi bim. Tan toros erei di soso mai mák lala dorum, kápate mákmák kuluk kabin a tu idi bim. Ngo na han káling kangkang urami bát, ki na han mákmák kuluk. That post they stuck (in the ground) for the cook house, it went way down into the ground. Those posts they stick in and they penetrate deeply, it does not look good because they're just way down in the ground. If it would be higher up toward the sky, then it would look good.**

Mákái mul: **kis kang, kis kangkang, rum kangkang**

kangkung*Kán him:* alienable noun*Sálán:* **kesá matngan roho**; greens type*Worwor talas:* **Kangkung kesi matngan roho****a lu kopkom má sehel tangrai risán dan.****Pákán a kálík ngoro na dol má a ngoro suk.****Kopkobon á kangkung di lu ani, a lain roho****sang. Ngisán roho minái kápte ngo ngis til****Sursurunga. Ngisán minái tan Saina di lu****utngi roho minái mai. Kangkung** is a kind

of greens that grows and crawls along beside

the river. Its leaves are a bit long and it is like a

vine. The new shoots of the **kangkung** they eat,

it is good greens. The name of these greens is

not a name from Sursurunga. The Chinese call

these greens with it (this name).

Mákái mul: **roho****kapir pala-i***Kán him:* transitive serial verb*Sálán:* scrape off*Keskeskes:* ‘scrape remove’*Mákái mul:* **kapir/kapri****kapir / kapri***Kán him:* syncopated verb*Sálán:* **long palai mai táit**; scrape up; scrape off*Tohtohpas:* **Lik, káptak erei i guán rum, una long****pas tekesi kápán lengwen lamas má unák long****palai mai. Una lain kapri sang mai kápán****lamas má unák lápkai ada i loltas. Daughter,****that feces beside the house, you should take an****empty coconut shell and remove it (feces) with****it (coconut shell). You should well scrape it up****with the coconut shell and then throw it out in****the ocean.***Mákái mul:* **kapir palai****kapis / kapsi***Kán him:* syncopated verb*Sálán:* **top on mai nikap**; pick up with tongs*Worwor talas:* This verb is used of picking up hot

stones in a mumu, hot coals from the fire, or

hot items from off a fire.

Tohtohpas: **Kalik, inbul imuni kámnah ák bam****má. Kipi nikap má unák top on mai urmain****singing. Una lain kapsi sang na káp pur uri****kikim má nák málás iáu. Child, that yam over****there on the fire is already burned. Take the****tongs and take hold of it (yam) with them (and****bring it) over here to me. You should pick it up****well lest it will fall on your foot and burn you.****kapkam***Mákái:* **kamkam****kapkapur***Kán him:* intransitive verb*Sálán:* decorate the face**kaplah***Kán him:* intransitive verb*Sálán:* **táu alari; táu tilatung; tur tepák**; remove oneself*Tohtohpas:* **Pákánbung kak tu kanbái kak busán****lamrut, ki tan kalilik dik tur kalar iau. Ki iak****parai si di ngo, “Gam táu tilatung!” Iau tipar****pala di suri da tur kaplah alar iau ngorer****da káp kal i kak busán lamrut. While I was****carving/trimming my spear handle, the children****stood surrounding me. So I said to them that,****“You all get away from there!” I chased them****away so they would remove themselves away****from me like that lest my spear handle gets****poked in their eyes.****kapri***Mákái:* **kapir/kapri****kapsi***Mákái:* **kapis/kapsi****kapsun***Kán him:* inalienable noun*Sálán:* gall bladder**kaptur***Mákái:* **aptur****kapuk***Kán him:* alienable noun*Sálán:* **ngisán kubau**; tree type*Worwor talas:* **Kapuk kesi aun kubau a pakta. A****mon á surwán tangrai poknahlán má tangrai****rákán mul. Pákán á kapuk a ngoro pákán****sápku, má wán á kapuk a dol má ami katbán****á wán a mon i táit ngoro katen on. Má ami****katbán i tan katen erei a mon i tan gengen****kotlin. Wán kapuk ngo ákte matuk má ák****marang, ki di lu kipi wán má dik lu long****pasi katen má dik lu longoi uri pilo. Ngisán****kubau minái di patak pasi tili Inglis má Tok****Pisin. Kapuk** is a big tree. It has thorns alongits trunk and along its branches also. **Kapuk**leaves are like **sápku** leaves, and the fruit ofa **kapuk** is long and in the middle of the fruit

there is a thing like cotton there. And in the

middle of that cotton there are small seeds.

Kapuk fruit when it has ripened and become

dried out, then they get the fruit and take out the cotton and make it into a pillow. The name of this tree they adopted from English and Tok Pisin.

kapul

Kán him: alienable noun

Sálán: possum; tree wallaby;
Spotted Cuscus

Worwor talas: **Kapul ái á kesá matngan táit a hat á keken má a lu kis i aun kubau. Nihun a ngoro nihun pusi. Páplun nihun i di á te a iahiah, má te a ngoro na mirik mák toktoktok mai a bal. Má te a tu bal no á nihun. Tan kapul no di lu ani tan wán kubau er a lu pim imuni lol bos. Má a mon mul i te pákán kubau a lu ani. A lain namnam mul.** The **kapul** is a kind of thing that has four legs and it lives in trees. Its hair is like cat hair. The color of their hair is for some gray, and some it is reddish and it is spotted with white. And some, its hair is all white. All **kapul** eat the ripe fruit of those trees that are up in the middle of the jungle. And there are also some tree leaves it will eat. It (**kapul**) is also good food.

kar₁

Mákái: kar₂

kar₂

Kán him: alienable noun

Sálán: truck

Worwor talas: Sursurungas use the word **kar** to mean 'truck', while the English 'car' is referred to as **taksi**.

karabau

Sálán: yoke on an animal

Arwat mai: taralaun

karak

Kán him: alienable noun

Sálán: phlegm; mucus

Worwor talas: This describes mucus coughed up from the lungs and respiratory passages.

karan

Kán him: alienable noun

Sálán: **sal kán tas a rakrakai;** current; whirlpool

Worwor talas: This is described as very strong and

difficult to release oneself from, stronger than **riring** (current, undertow).

karau pas-i

Kán him: transitive serial verb

Sálán: **poklah pasi mingal i kábungbung suri da mil on i nas erei sang;** compose at the last minute

Worwor talas: This term is used of preparing dances at the very last minute, the morning of the performance itself.

Arwat mai: **poklahi**

Mákái mul: **pasi₁**

karásrás

Kán him: intransitive verb

Sálán: **a mon i polgon on; a tu rápráp;** full of holes; holey

Arwat mai: **mármáras**

Karbakok

Kán him: alienable noun

Sálán: clan name

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush.

karbunbun

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; sweetlips

Worwor talas: **Karbunbun, isu án lámán má a lu kis i pokon a mon i gargar on. Páplun a sirsirsir mai a maksin má a niár, mák tiptiptip mai a niár á sistrán má tabun. A kálik mákmák ngoro isu di utngi mai popo.** The **karbunbun**, (it's a) fish of the deep and it lives in the place where there is **gargar** coral. Its body is horizontally striped with yellow and black, and it is spotted with black on its fin and its tail. It looks a little bit like the fish they call **popo**.

kar-i

Kán him: transitive verb

Sálán 1) **long palai pekpek; karus;** scoop; shovel

Worwor talas: This is to scoop or shovel something to throw it away. It is used of feces but also of scraping burned food out of a saucepan.

Tohtohpas: **Kalik, ái kauh a pek erei i guán rum. Una long palai be mai kápán lamas. Una kari mai kápán lamas má unák lápkai ada i lottas.** Child, the boy defecated there outside the house. Remove it now with a coconut shell. You should scoop it with a coconut shell and throw it out in the ocean.

Arwat mai: **kalai**₂

Sálán 2) **karus**; scrape; scratch

Worwor talas: This is used, for example, when one's leg is scraped on a log.

Mákái mul: **karus/karsi**

karim

Mákái: **suk án karim**

karkar₁

Kán him: alienable noun

Sálán: ringworm; tinea

karkar₂

Kán him: intransitive verb

Sálán: rough to the touch

Lite alari: **dalian**

Kán him: alienable noun

Sálán: grater

Worwor talas: This type of grater is used for **tapiok** (cassava).

karkarus

Kán him: intransitive verb

Sálán: scratch yourself

Mákái mul: **karus/karsi**

karkeken

Kán him: inalienable noun

Sálán: **nián susua i kim**; foot of bed

Mákái mul: **karkeken bát**

karkeken bát

Kán him: alienable noun

Sálán 1) **arpangia i bát má tas**

ngo bim; horizon

Keskeskes: 'foot of the sky'

Worwor talas: This is used of the line/place where the sky meets the sea off in the distance, thus the horizon.

Sálán 2) starfish

Arwat mai: **mátmátiah**



karokrok

Kán him: alienable noun

Sálán: frog

Mákái mul: **kis karokrok, rokrok**

karot

Kán him: intransitive verb

Sálán: **namnam a mon i kaungán i pákánbung di ani**; crunch; crunchy

Worwor talas: This word is often reduplicated, as in **karot karot**, with the same meaning. Both forms are used for nuts, old corn or the flesh of a giant clam.

Tohtohpas: **Pámán carrot ngo di an pámán, ki a mon i kaungán ngo di ani. Táút ngorer ngo di lu ani, ki di lu parai ngo a karot, ngo a karot karot.** A raw carrot when they eat it raw, then it has a voice/sound when they eat it. A thing like that when they eat it, then they say that it crunches, or it crunches crunches.

Arwat mai: **gotgot, parut**

karpala

Kán him: alienable noun

Sálán: outside

Worwor talas: This can be the outside of one's body, a building, or an area.

Lite alari: **nárum, polgon**

karsa pala-i

Kán him: transitive serial verb

Sálán: **sorliu palai; arahi**; finish; go beyond or past

Keskeskes: 'pass/overcome remove'

Worwor talas: This includes winning over others in a race, boxing, or a serious fight.

Tohtohpas: **Pátum má pákánbung suri giták sorliu palai torahin bet má giták lálák uri hutngin bet. Ngo gita be karsa palai torahin bet, ki giták lu tur pasi lálák sár mul i hutngin bet.** Near now is the time for passing-removing the old year and we will step across into the new year. When we will have gone beyond the old year, then we will begin just walking also in the new year.

Mákái mul: **karsai**

karsa-i

Kán him: transitive verb

Sálán: **sorliwi**; pass; overcome; win

Tohtohpas: **Gitáte sorliu palai má sim mudi, git munang tepák má. Nengen sang má gitáte karsai á sim erei.** We have passed by that island back there, we are down coast far away now. Much earlier we passed that island.

Mákái mul: **arkarsa, karsa palai**

karsi

Mákái: **karus/karsi**

kartu

Kán him: intransitive verb

Sálán: **pámán be; kápate pim kuluk**; crunchy; uncooked

Tohtohpas: **Ngo kaukau di sawi má kápate pim kuluk má a rakai be imi polgon, ki támin kaukau a tu kartu kápate pim be.** When they cook sweet potato and it does not get done

well and it is still strong in the middle, then the insides of the sweet potato are just not cooked enough, it is not yet done.

kartu kartu

Kán him: intransitive verb

Sálán: **kápate talas; dukduk kalar;** unclear; hesitant; unplanned

Worwor talas: This term is used to connote hesitant talk, unclear, not well planned or thought out beforehand.

Tohtohpas: **Kálámul a worwor ami i pákánbung di batbat i aratintin, a ngoro a kartu kartu á kán worwor má kápate talas uri kángit alalongra ur on á táit a parai.** *The person who spoke at the time they opened the school, it was like his talk was hesitant/unclear and it was not clear to our hearing what he was saying.*

karus / karsi

Kán him: syncopated verb

Sálán: scratch; scrape; sandpaper

Tok Pisin: sikirapim

Mákái mul: **arkarus, kari, karkarus**

karusrusán

Kán him: inalienable noun

Sálán: **kápte bat má kápte nihun;** outline only

Worwor talas: This refers to a house frame with no walls or roof or floor. It can also be used of a vehicle that has been stripped of all its useful parts. This is somewhat equivalent to the English term 'bare bones'.

Tohtohpas: **Kán rum ái koko ákte atur toros on má ákte laukai. Mái sár kápte be te bat má nihun, a tu lu tur be i karusrusán.** *Uncle's house, he has already stood up the posts of it and he has already put on the rafters. However there is not yet any walls and hair/grass roofing, it is still merely standing in outline only.*

kas

Kán him: alienable noun

Sálán: basket type (generic term for round baskets)

Worwor talas: This basket type is round and usually closely woven.

Mákái mul: **kudut, mátán kas, rat₁**

kas ioh

Kán him: phrase

Sálán: open a mumu

Keskeskes: 'scoop/dig mumu'

Tok Pisin: rausim mumu

Arwat mai: **pupuk**

Mákái mul: **kasi₂**

kas tahni

Kán him: transitive serial verb

Sálán: cover with earth

Keskeskes: 'scoop bury'

Mákái mul: **kasi₂, tahun/tahni**

kasai

Kán him: transitive verb

Sálán: carry on the arm

kasel

Kán him: intransitive verb

Sálán: **táit a su pas tili nián;** slip down; slide

Worwor talas: This is appropriate for cargo that has slipped from where it was anchored or tied, or for a child's nappy that has slipped down around his legs.

Tohtohpas: **Kípkíp minái gitar kipi a su pas má tili nián má erei má pátum iáu. A ngoro kápte gitar kabat timani pasi áng kasel ur er sur iáu.** *This cargo/burden you and I are carrying (between us on a stick) has backed off now from its place and is there near you. It is like we did not tie it properly resulting in it slipped to there toward you.*

Arwat mai: **selsel₃**

kas-i₁

Kán him: transitive verb

Sálán: get (generic term); bring (generic term)

Arwat mai: **kipi**

kas-i₂

Kán him: transitive verb

Sálán: scoop; dig with cupped hand

Worwor talas: This word is frequently used in serial verb constructions.

Mákái mul: **kakas₁, kas ioh, kas tahni**

kas-i₃

Kán him: transitive verb

Sálán: scrape; shred

Mákái mul: **kaskas₁**

kaskas₁

Kán him: transitive verb

Sálán: scraping; shredding

Worwor talas: This implies an over and over again motion and most frequently occurs in the phrase **kaskas lamas** (coconut-scraping).

Mákái mul: **kasi₃**



kaskas lamas

kaskas₂

Kán him: alienable noun

Sálán: package of food; vegetable package

Worwor talas: This is a food package containing sweet potato shredded and mumued with shredded coconut.

Arwat mai: lul hiru, papal ololás, páhium, pákur

kaskas₂

Kán him: alienable noun

Sálán: scabies

kaskaskáp

Kán him: alienable noun

Sálán: lizard type; gecko type

Worwor talas: **Kaskaskáp a ngoro kakun kibal, mái sár ngo kaskaskáp a gengen si diar ái kakun kibal. Kaskaskáp a lu kis i polgon rum. I libung ngo a mon i talas, ki a lu han pátmi talas suri ák lu batbatam nguk ngo rohon bát má tan gengen hem erei a lu han suri kis i talas. A lu longoi ngorer suri ák lu tolai ur áián.**



Páplun te á kaskaskáp a kálik mirmirik, má te sang a bal no. The **kaskaskáp** is like the **kakun kibal** (lizard type), but the **kaskaskáp** is smaller than the **kakun kibal**. **Kaskaskáp** live inside buildings. At night if there is light, then it goes close to the light for the purpose of lying in wait for mosquitoes or flying insects and small butterflies that go to sit on the light. It does that so that it can catch them for its food. The color of some **kaskaskáp** is brown, and some are all white.

Mákái mul: árám

kaskastok

Mákái: kamkam

kasuai

Kán him: alienable noun

Sálán: ngisán kubau; tree type; mango

Tok Pisin: wail mango

Worwor talas: **Kasuai di lu soi, má te a te tu kopkom tangrai bos. Kubau minái wa mango tili bos, wán má pákán a ngorer sang i mango. Wán kasuai di lu ani, mái sár ngo namián a lite alari namián mango. Kasuai ái á rokoí án mango tilanang Sursurunga.** The **kasuai** they plant, and some just grow around in the jungle. This tree is mango from

katbán tiborbor

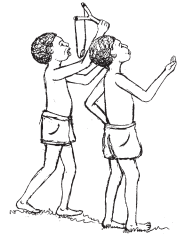
the jungle, its fruit and its leaves are like the mango. They eat the fruit of the **kasuai**, however its flavor is different than the taste of the mango. The **kasuai** is a wild mango from down in Sursurunga.

katapel

Kán him: alienable noun

Sálán: slingshot

Worwor talas: This type of slingshot is made with a forked stick and a length of rubber or something that stretches. Boys and young men typically use these for shooting birds.



Arwat mai: kalat

katbán

Kán him: inalienable noun

Sálán: middle; among

Tok Pisin: namel

Tohtohpas: **Tan isu di kis i katbán lontas.** Fish live in the middle of the ocean, i.e. water is all around them.

Arwat mai: kohlobon₂

Lite alari: argopson

Mákái mul: katbán kálámul, katbán lohon, katbán tiborbor, katbán tihlo, tur i katbán

katbán kálámul

Kán him: alienable noun

Sálán: mediator

Keskeskes: 'middle man'

katbán lohon

Kán him: alienable noun

Sálán: katbán libung; midnight; middle of the night

Arwat mai: katbán tihlo

katbán tiborbor

Kán him: phrase

Sálán: i katbán muswan, tepák uranang má tepák uradi; centre

Tohtohpas: **Ngo da han til Lae ur Goroka, da sorliwi á Kainantu. Kainantu a katbán muswan, tepák ur Lae má ák tepák ur Goroka. Kainantu a kis i katbán tiborbor i aru tilik malar á Lae má Goroka.** When they (people) go from Lae to Goroka, they pass through Kainantu. Kainantu is the true middle, far to Lae and far to Goroka. Kainantu sits at the centre of the two villages/towns Lae and Goroka.

Arwat mai: arpot

katbán tihlo

Kán him: alienable noun

Sálán: **katbán libung**; midnight; middle of the night

Arwat mai: **bop na belbel, katbán lohon, telngen**

katit₁

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Katit kesi kubau a lu kopkom i taman. Wán a pakta má a kálik doldolon ngoro wán bu, má kápán á wán a tuan rakrakai ngoro kápán wán ram. Ngo di nem i kolmair uri bulti táit ngoro takup ngo mon, ki di lu langi kápán mai is pasi kolmair. Má kolmair wán katit di lu tahi ngoro tapiok má dik lu kipi menmen uri bulbulut. Katit** is a tree that grows in the wilderness. Its fruit is big and a little long like betel nut, and the skin of its fruit is very strong like the skin of **ram** fruit. When they want its flesh/insides for glueing a thing like an outrigger canoe or a canoe (without an outrigger), then they split its skin with a knife to get the insides. And the **katit** fruit insides they grate like cassava and take the shavings for glueing.

katit₂

Kán him: intransitive verb

Sálán: **káng mai dur**; filled with dirt; extremely dirty

Worwor talas: This can apply to dirt in clothes or shoes that are covered in mud.

Tohtohpas: **A tuan dur á án pogong á kolos erei. Kápte di lu bal gorsai pasi áng katit i dur on má na rakrakai kalar má suri gorsa palai. The neck of that blouse is very dirty. They did not repeatedly wash it resulting in the dirt has filled it up and it will be difficult now to wash it out.**

katkatang

Kán him: intransitive verb

Sálán: **top rakrakai**; hold firm; hang on; survive; endure

Worwor talas: **Katkatang** is holding firm with the hands, as opposed to **but atur** which is the idea of standing firm on the feet.

Lite alari: **raugagas**

katkatkat

Kán him: intransitive verb

Sálán: **ráuráuráú**; shaking

Worwor talas: This describes the shaking caused by a malarial fever.

Arwat mai: **dikdikdik**

katlán

Kán him: inalienable noun

Sálán: **kotlin loson**; testicle

Arwat mai: **sítán káláu**

katmur

Kán him: alienable noun

Sálán: pumpkin; cucumber

Mákái mul: **pákán katmur**



katnga-i

Kán him: transitive verb

Sálán: shake; bounce

Tohtohpas: **A longoi áng kálik wáh á tyre suri kápnate lala katngai á kar i kostung. He deflated the tyre a little bit so that the truck would not bounce too much in the potholes.**

Tok Pisin: sakim; kalap kalap tumas

kau

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; heron; Zebra Heron; Nankeen Night Heron

Worwor talas: **Kau kán pakta a arwat mai kong, mái sár kong a lala dol i án pogong má kau a káling kuir i án pogong i diar ái kong. Nihun a niár no. Má kau a lu kis tangrai bim má i rákán kubau mul, má a lu kis mul tangrai lulawar. Ngo di longrai kaungán kau, di lu ruruna ngo tám wah a láklák, má te di ruruna ngo tanián kálámul a mat á erei a láklák. The size of a **kau** is the same as the **kong** (egret), but the egret's neck is very long while the **kau** has a shorter neck than the egret. Its feathers are all black. And the **kau** lives on the ground and in tree branches also, and also lives along the reef. When they hear the voice of the **kau**, they believe that a sorcerer is walking/around, and some believe that the spirit of a dead person is nearby and walking/around.**

kauh

Kán him: alienable vocative noun

Sálán: boy child; son

Tok Pisin: pikinini man

Worwor talas: This term is used generally by adults to refer to a male child whether he is one's own son or not.

Mákái mul: **kaukak, natung**

kaukak

Kán him: alienable noun

Sálán: adolescent boy; young man

Tok Pisin: yangpela man
Lite alari: kalik átlái
Mákái mul: kauh

kaukau

Kán him: alienable noun
Sálán: sweet potato
 (generic term)



Tok Pisin: kaukau
Mákái mul: balbal, pánpán, surwán kaukau a suski kán burkut

kaul pas-i

Kán him: transitive serial verb
Sálán: wás pasi; top pasi; include
Keskeskes: ‘around/surround get’

Tohtohpas: *Pákámbung di nagogon i Kiapmorot suri ngo a sipki mani kán aratintin, nagogon a top pas tám aratintin ngo ái mul a sipki te til on á mani kán aratintin. Ái tám aratintin kán tu kīs taladeng má kápte a mánán on ngo nagogon ákte kaul pasi má ái mul ákte tur i nagogon.* When they courted Kiapmorot for stealing the school’s money, the law grasped/reached out to (catch) the teacher that he also stole some from the school’s money. The teacher was unknowing and he did not know that the law had included him and (that) he also was courted.

Arwat mai: wás tikliknai
Lite alari: wás palai, wás pisra palai
Mákái mul: kauli

kaulbek

Kán him: alienable noun
Sálán: ngisán suk; vine type; thorny vine

Worwor talas: Kaulbek kesi matngan suk a lu kopkom tangrai bos. Suk minái a mon i surwán a dol. Buk Tabu di parai ngo suk sár minái di kipi má dik hiri uri balaparip má dik oboi i lul ái kángit Konom Iesu i pákámbung di eran suri bás páptai uri kubau kus. The kaulbek is a kind of vine that grows around the jungle. This vine has thorns that are long. The Bible says that this exact vine they got it and they wove it into a wreath and they put it on the head of our Lord Jesus when they were preparing to nail him to the cross.

kaul-i

Kán him: transitive verb
Sálán: aririu kári; around; surrounding
Tohtohpas: Tan kakun Ieriko dikte bat kauli kándi malar mai tilik bámlin bat suri da

máng kusak ur on i kándi tan kurtara.
(Eba 11.30) The people from Jericho had walled surrounded their village/town with a large thickness of wall lest their enemies would enter into it.

Mákái mul: dan kaul, kaul pasi

kauna

Kán him: modifier
Sálán: bia; kápte táit turán; only
Tohtohpas: Tu ololás kauna á di ani á kalilik má kápte te gemnai. Tan wák di tu tari ololás bia má kápte di tar te gemnai turán. It was only coconut cooked food the guys ate and there was no accompaniment (nothing to go with it, i.e. meat or greens). The women just gave coconut cooked food alone and they did not give any accompaniment with it.

Arwat mai: masik

kaungam

Mákái: kaungang

kaungang

Kán him: inalienable noun
Kaiam: kaungam
Káián: kaungán
Kángit: kaungá git
Sálán: my voice

kaungá

Mákái: kaungang

kaungán

Mákái: kaungang
Kán him: inalienable noun
Sálán: his voice; her voice; its voice; its sound
Arwat mai: báungin, irngán, málisbau
Mákái mul: akaungán, pala sarai kaungán, para sarai kaungán

kaura

Kán him: intransitive verb
Sálán: appear; dawning; rise
Worwor talas: This is used of things which appear on a regular basis, as sun or moon.
Lite alari: dorah

kaus

Kán him: intransitive verb
Sálán: dirty; cloudy
Worwor talas: This term is used of both fresh water (rivers) and salt water (ocean).
Arwat mai: dur₁

kaut

Kán him: intransitive verb

Sálán: **marán mátmátiah a pos;** starry

Worwor talas: This implies a crystal clear night with thousands of stars visible.

kaután

Kán him: inalienable noun

Sálán: **sítán pákán táit ngo suk a lu artur;** thorn

Tohtohpas: **Tan pákán táit ngorer i naum, marit, woiwoi má te tan táit ngorer i marit, a lu mon i surwán i di a lu kis i hiúsán pákán má i katbán pákán i di mul. Má tan surwán i di erei di lu utngi mul ngo kaután pákán marit ngo kaután pákán táit ngorer.** Leaves of things like **naum, marit, woiwoi** (all types of pandanus) and some things like pandanus, there are their thorns that are on the edge of their leaves and in the middle of their leaves also. And those thorns of theirs they also call the thorn of the pandanus leaf or the thorn of the leaf of something like that.

Arwat mai: **surwán**

Mákái mul: **kauti**

kaut-i

Kán him: transitive verb

Sálán: **rup on; tola páptai;** scratch

Tohtohpas: **Pákánbung di torong ái kalilik ami pokori, ki ák rup i di á surwán kuikui. Má inái a marán i kándi tan gengen manu kabin a kaut di i surwán kuikui.** When the guys were going through the kunai grassland, then the **kuikui** thorns pierced them. And now there are many of their small sores because the **kuikui** thorns scratched them.

Tohtohpas: **Nabung ái mámán ái kalik a tár pákán woiwoi uri mat mák rup on i kaután woiwoi. Má inái má ák sut á kuir er a kauti á kaután woiwoi.** Yesterday the child's mother chopped **woiwoi** leaves for a mat and she was pierced by the **woiwoi** thorns. And now that part that the **woiwoi** thorns scratched is swollen.

Mákái mul: **kaután**

kawam

Mákái: **kawang**

kawang

Kán him: inalienable noun

Kaiam: **kawam**

Káián: **káwán**

Kángit: **káu git (káu₂)**

Sálán: my uncle; my sister's child

Tok Pisin: kandere bilong mi

Worwor talas: This is the reference term for one's maternal uncle, a person's mother's brother, or for a man's sister's child.

Mákái mul: **arakáwán, káwán, koko**

kábau

Mákái: **kubau**

kábai

Mákái: **kám/kábai**

kábaír

Kán him: alienable noun

Sálán: **kesi kuir áir;** one section of fence

Arwat mai: **áran**

kábal

Sálán: lap (?)

Kábáram

Kán him: alienable noun

Sálán: hamlet name

Worwor talas: This hamlet is on the outskirts of Tekedan village.

kábir₁

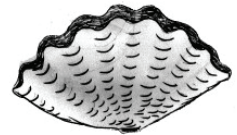
Kán him: alienable noun

Sálán: oyster

Worwor talas: **Kábir**

a ngorer sár mul i molot, mái sár ngo a gengen. Páplun a

tohtolom on. Kábir a lu kis i hat ada i lámán má i lulawar mul. Kábir a lu kis i arliwán hat má a tuan lu rakrakai suri kip pasi. Ngo di nem suri kipi uri ani, ki di lu siloki mai kuir aen tili pokon er di lu kis ái. The **kábir** is also just like the **molot** (clam type), but it is small. Its colors are varied. The **kábir** lives in coral out in the deep and on the reef too. The **kábir** lives in niches in the coral and it is very difficult to get-hold. When they want to get it to eat it, then they pry it with a piece of iron from that place where they live.

kábir₂

Kán him: alienable noun

Sálán: axe

Arwat mai: **palngat**

kábul

Mákái: **kábulung**

Worwor talas: This third person singular form of the word is also used as the non-singular stem, as in **kábul diar** (their 2 neck backs, the backs of both their necks).

kábulum

Mákái: kábulung

kábulung

Kán him: inalienable noun

Kaiam: kábulum

Káián: kábul

Kángit: kábul i git

Sálán: back of my neck

Tok Pisin: baksait long het

Mákái mul: pus kábul

kábungbung

Kán him: alienable noun

Sálán: morning

Mákái mul: bung

kábutkis

Kán him: alienable noun

Sálán: **táit a top páptai (hat) mai;** base; foundation

Worwor talas: This term is used to refer to the large stones that are put down as the bottom layer of a **lár** (stone fence), especially at the corners, which are needed for strength and to prevent washing out. It is also the part of a shellfish which touches the bottom and anchors it to the rock, preventing it from being moved by the waves or current, i.e. the part which holds on to the coral.

Tohtohpas: **Hat erei bos tám long rum di pukpukwai, mái sár ái Káláu a aksimi hat erei suri áng kábutkis si di no á tan hat. (Ipe 2.7)** That stone the builders rejected, however God established/put that stone so it became the foundation of all the stones.

Arwat mai: but pas

Mákái mul: but₂

káh kes (masik) (sár)

Kán him: idiom

Sálán: only child

Keskeskes: ‘give birth one (alone) (just)’

Worwor talas: Any combination of **káh kes** with the above words in parentheses, or without them, renders the same meaning.

Mákái mul: káhái₂

káh pas-i

Kán him: transitive serial verb

Sálán: carry in the arms

Keskeskes: ‘carry get’

Mákái mul: káhái₁

káh-ái₁

Kán him: transitive verb

Sálán: carry in the arms

Tok Pisin: karim bebe long han

Mákái mul: káh pasi, káhkáh₁

káh-ái₂

Kán him: transitive verb

Sálán: birth a child

Tok Pisin: meri karim pikinini

Mákái mul: káh kes (masik) (sár), káhái uri armongoh, káhkáh₂

káhái uri armongoh

Kán him: idiom

Sálán: **wák a káhái kalik má kápte di talas suri kákán;** birth an illegitimate child

Keskeskes: ‘give birth into the air’

Worwor talas: This is said of a woman who gives birth to a child, but it is unclear who the father is. A child born in this way is referred to as **kalik án sál** (child of the road) or **natun sál** (the road’s child).

Mákái mul: káhái₂, ur₁

káhkáh₁

Kán him: intransitive verb

Sálán: carry in the arms

Mákái mul: káhái₁

káhkáh₂

Kán him: intransitive verb

Sálán: birth a child

Mákái mul: káhái₂, káhkáh rakrak

káhkáh₃

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Sergeantfish; damselfish

Worwor talas: **Káhkáh a mon i ilkán, má ilkán a palkus mai a niár má a bal. Te páplun i di a niár no, má te a maksin i páplun ilkán. Isu minái a lu kis i polpol tangrai lulawar. Má a lu ani milut a lu kopkom i hat iatung i loltas, má a lu ani mul i sangnán táit ngo a bokbok tangrai loltas.** The **káhkáh** has scales, and its scales have vertical stripes of black and white. Some are all black, and some the colour of their scales is yellow. This fish lives in the tide pools along the reef. And it eats moss that grows on coral in the ocean, and it eats also stinky/rotting stuff that floats along the ocean.

káhkáh₄

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** dance type

Mákái mul: mingal, tám lah káhkáh

káhkáh rakrak

Kán him: intransitive serial verb

Sálán: birth many children close together (?)

Worwor talas: This might be equivalent to the English expression ‘like stairs’, i.e. having many children without much time between births.

Mákái mul: káhkáh₂

káhme (?)

Kán him: alienable noun

Sálán: ngisán kubau (?); tree type (?)

kái₁

Kán him: alienable noun

Sálán 1) clam type

Worwor talas: **Kái ái á kesi matngan táit aru i kápán ngorer i kábir ngo sus. Mái sár ngo kái di lu kas pasi tili risán hat iatung i más. Kái kápate pakta ngoro sus, a lala gengen singin sus má kábir. A lain namnam. Kápán kái a marán i kán talar. Kesá kán talar di lu kaskas palai bamán kápán balbal ngo di pirbai i kámmah. Má di lu kas marang mul mai. Má pákánbung ngo di ngin i pol, ki dik**



lu kahi támin pol mai kápán kái. The **kái** is a kind of thing that has two shells like the **kábir** (oyster) or **sus** (giant clam). However the **kái** they dig for from beside the coral there in the shallows. **Kái** is not big like the **sus**, it is very much smaller than the **sus** and **kábir**. It is good food. The shell of the **kái** has many jobs. One of its jobs is to scrape-remove the burned skin of root vegetables when they roast it on the fire. And they scrape dry coconut also with it. And when they drink **pol** (drinking coconut), then they scrape out the meat of the drinking coconut with the **kái** shell.

Sálán 2) scraper

Worwor talas: The **kái** shell is used for jobs like removing the skins of root vegetables roasting on the fire. Clam shells were traditionally used as scrapers and still are today, but this word now refers to manufactured scrapers as well. The shell itself is called **kápán kái** (clam skin).

kái₂

Kán him: transitive verb

Sálán: stop; don't

Worwor talas: This word is only used as an imperative. A clause or verb phrase may follow.

Tohtohpas: **Mái Iesu a longrai kálámul er mák sámstur mák parai si di ngo, “Bin pasi urain.” Má di bin pasi rau erei má dik parai singin ngo, “Kái una mátut. Aptur, ákte bin pas iáu!” (Mar 10.49) And Jesus heard that man and he stood/stopped and said to them, “Call him over here.” And they called over that blind man and they said to him that, “Don't be afraid. Get up, he has called you!”**

Arwat mai: koion

káián

Kán him: pronoun

Sálán: third person singular possessive nominalized (non-food)

Mákái mul: ai₂, áián, him káián, kán, mat káián

káik

Kán him: intransitive verb

Sálán: vomit

Mákái mul: káik uri bál, káikai, káikán

káik uri bál

Kán him: idiom

Sálán: aratintin má hol páptai táit káián lite; pass on knowledge and traditions from one generation to the next

Keskeskes: ‘vomit into his stomach’

Worwor talas: This can be passing on both good and bad practices.

Tohtohpas: **Ái kauh a atintini ái kán titi mái tan táit án latlat má ákte hol pápta noi sang. Má onin ák lu him má mai kabin ákte káik uri bál sang ái kán titi.** The boy, his grandfather taught him with the things of healing and he did not forget anything. And today he works with them because his grandfather vomited into his stomach (passed on knowledge to him).

Mákái mul: ur₁

káika pala-i

Kán him: transitive serial verb

Sálán: vomit out

Keskeskes: ‘vomit remove’

Mákái mul: káikai

káika-i

Kán him: transitive verb

Sálán: vomit

Arwat mai: mumkai

Mákái mul: káik, káika palai

káikán

Kán him: inalienable noun

Sálán: his vomit

Mákái mul: **káik**

káil

Mákái: **káling**₁

Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **káil i diár** (their 2 shoulders, the shoulders of them both).

káil pap

Kán him: idiom

Sálán: **táit a duri sián lamas; laplap káián sián lamas;** covering over coconut blossom

Keskeskes: ‘dog’s shoulder’

Worwor talas: The part of a coconut tree that covers the blossoms and fruit before they emerge is called the **semen**. Once this part breaks open to reveal the blossoms and fruit, then it is called **káil pap**. These, when dried, are used extensively in fires for cooking.

Arwat mai: **semen**

Mákái mul: **káling**₁

káis

Kán him: intransitive verb

Sálán: left-handed

Lite alari: **ming**

Kán him: inalienable noun

Mákái: **káisang**

káisam

Mákái: **káisang**

káisang

Kán him: inalienable noun

Kaiam: **káisam**

Káián: **káisán**

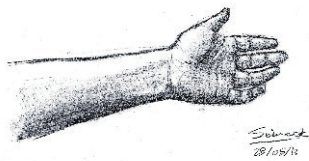
Kángit: **káis git**

Sálán: my left

Tok Pisin: kais

Lite alari: **minging**

Mákái mul: **káis, káisán kálámul**



káisán

Mákái: **káisang**

káisán kálámul

Kán him: alienable noun

Sálán: assistant; helper

Keskeskes: ‘a man’s left side/hand’

Arwat mai: **tám arardos**

Mákái mul: **káisang**

kák

Mákái: **kakang**

kákám

Kán him: intransitive verb

Sálán: **arat pasi táit mai ngisán;** bite; scrape out with one’s teeth

Tohtohpas: **Iau matpám má ngorer iang kipi kuir marang uri ani, mái sár kápte is suri sisi pasi iak tu kákám má.** I was hungry and so I got a piece of dry coconut to eat, however there was no knife to lever it out resulting in I just scraped it out with my teeth.

Mákái mul: **kám/kábái**

kákán

Kán him: inalienable noun

Sálán 1) Mákái: **kakang**

Sálán 2) owner; boss

Worwor talas: The owner of property is its father, so **kákán rum** (owner of the house) and **kákán bim** (owner or controller of the land).

Mákái mul: **kákán sit pasi**

kákán sit pas-i

Kán him: idiom

Sálán: **kip pasi si kákán;** inherit from one’s father

Keskeskes: ‘father thing get’

Worwor talas: This includes inheriting not only tangible things, but also someone’s ways, practices, traits. It also includes inheriting the consequences of another’s actions, the effects of what one’s father did, both good and bad.

Mákái mul: **pupun sit pasi, sit₁, pasi₁**

kákáu

Kán him: intransitive verb

Sálán: **kakat; sehel;** spread

Worwor talas: This term is used of skin diseases that spread from a small area to cover a larger area. It is also used of malaria.

Tohtohpas: **Kos minái ákte kakat no i páplun i iau. A ngoro a kákáu mák bonta noi páplun i iau.** This white spot disease has crawled all (over) my body. It is like it spread and completely covered my body.

kákir

Kán him: intransitive verb

Sálán: **lala nemnem; kon suri;** desire; covet; eager; anxious; passionate

Worwor talas: **Kákir** is a stronger feeling than

kon (covet, crave). It can be used for both obtainable and unobtainable things, but the main idea is a strong feeling of desire and eagerness for something. This word is followed by **suri** (for, to).

Tohtohpas: Kak lala nemnem ngo na mon i kak tekesi rum pasi iak lala kákir suri ngo ina long tekes. My great desire is that I will have my own house so I am very eager to build one.

Arwat mai: kon₂, ram₂

Mákái mul: akákir

kákrisi (?)

Sálán: struggle (?)

Arwat mai: risgál, risgos

káksai

Mákái: káksiái

káksi

Kán him: transitive verb

Sálán: Leave it!; Forget it!

Arwat mai: páksi₂

Mákái mul: káksiái

káksiái

Mákái: káksiái

káksiá-i

Utngi mul: káksai, káksiái

Kán him: transitive verb

Sálán 1) leave; allow; let

Worwor talas: This has the connotation of ‘never mind, let it go, forget it’!

Sálán 2) though; even though

Worwor talas: In this sense, this term takes ngo (complementizer) following it, which is then followed by another clause.

Tohtohpas: Ái Petero a kos rarakai kalengna Iesu ngoromin, “Auh, kápte! Káksiái ngo da long te matngan rangrangas mam iau, ngo da up bing iau, má kápte sang ina arkawar pala iáu.” (Mar 14.31) Peter strongly answered back to Jesus like this, “No, never! Even if they will do some kind of persecution/punishment to me, or if they will kill me, I definitely will not deny you.”

Arwat mai: páksiái

Mákái mul: káksi, long káksiái sár

kákta-i₁

Kán him: transitive verb

Sálán: longoi ák pakta; enlarge

Tohtohpas: Kalik, una kálik káktai á kam ran suri nák pakta kabin ngo a marán á kaukau una

iohoi. Child, you should enlarge your mumu pit a little so it will be big because there’s a lot of sweet potato you’re mumuing.

Mákái mul: put káktai

kákta-i₂

Kán him: transitive verb

Sálán: long palai uri lite pokon; move

Tohtohpas: Iau kákta palai kak su tili risán mátán sál uradi goson da káp tut pasi á tan kálámul di lu kusak. I moved out my shoes from beside the doorway to the corner lest people entering would trip over them.

Arwat mai: malwai

kákwái

Kán him: transitive verb

Sálán: tangkabin longoi ngo parai; begin; outline; partial

Worwor talas: This is to begin something that someone else finishes or that is finished later, as a house begun with posts and some framing done, but not finished, or as a story begun by one person but continued by another.

Tohtohpas: Ngo ina longoi áir, ki ina kákwái kak áir mai obop táilnai kápsinlan, má namur má ina bit te kálámul suri da tah kátál on má dák áir on. When I’m going to make a fence, then I begin my fence with first putting down the bamboos for outlining it, and later then I will tell some men to cut uprights for it and they will make the fence.

kálámul

Utngi mul: kánámul

Kán him: alienable noun

Sálán: man; person

Tok Pisin: man

Worwor talas: This seems to be used also to refer to things, possibly implying a thing that has force or life (such as evil).

Mákái mul: katbán kálámul, kálámul a lu timtiman, Kálámul án Tapunuk, kálámul kuluk, kálámul pakta, lain sápkín kálámul, minatin kálámul, natun kálámul (bia), tu kálámul kálámul (sár)

kálámul a lu timtiman

Kán him: alienable noun

Sálán: carpenter

Keskeskes: ‘person who repairs/improves’

Mákái mul: timani

Kálámul án Tapunuk

Kán him: alienable noun

Sálán: Man of Sorrows

Worwor talas: This is one of the names for Jesus Christ, and the name of a hymn in Sursurunga.

kálámul kuluk

Kán him: alienable noun

Sálán: important person; rich person

Keskeskes: ‘man good’

Arwat mai: **konom**

kálámul pakta

Kán him: alienable noun

Sálán: big man; elder; leader; important person

Keskeskes: ‘man big’

kálár

Kán him: intransitive verb

Sálán: silent

Mákái mul: **tur kálár₂**

kálás tar-i (?)

Kán him: transitive serial verb

Sálán: catch (?)

Arwat mai: **kai**

káláu₁

Kán him: alienable noun

Sálán 1) male

Tok Pisin: man

Mákái mul: **bop mai lite wák ngo káláu, bop mai wák ngo káláu kán lite, kalik án káláu, káláu kápte be a kip wák, kálwán, sitán káláu, wák kápte be a kip káláu**



Sálán 2) god

Mákái mul: **angagur án káláu**

Káláu₂

Kán him: alienable noun

Sálán: God

káláu kápte be a kip wák

Kán him: idiom

Sálán: **kaukak kápte be a ararit mai wák;** virgin male

Keskeskes: ‘male not yet taken a female’

Mákái mul: **káláu₁, kipi, wák₁, wák kápte be a kip káláu**

kálgir

Kán him: alienable noun

Sálán: female genitals

Arwat mai: **sitán wák**

kálgun

Kán him: alienable noun

Sálán: **pákámbung a lu tapam hut on;** season; cycle

Worwor talas: This refers to the period of time when something bears fruit, as betel nut or **tawan** (fruit tree) or breadfruit, or when a certain fish is in season, as palolo worms or whitebait.

Tohtohpas: **Kálgun bu a lu turpasi i kalang Ogus ák han pang i kalang Mas, má ngorer bu a lu hu on i katbán tan kalang** kálwán kakaruk **erei.** *The betel nut season begins in the month of August going to the month of March, and so betel nut bears fruit in the middle of (during) those months.*

Tohtohpas: **Bet a lu hut i keskeskesá pákán i bos bet no, má kálgun á bet di lu siri i kalang Epril ái rung til Pátpátár, má git til Sursurunga git lu siri i kalang Mei.** *Palolo worms arrive one time in every year, and the season of palolo worms (is that) the Patpatar gather them in the month of April, and we from Sursurunga gather them in the month of May.*

Arwat mai: **betun, bungun**

kálik

Utngi mul: **káling₂**

Kán him: modifier

Sálán: **kápte sangar;** slowly; slightly; little bit

Worwor talas: The most common use of this word is as a verbal modifier.

Tohtohpas: **Kalilik, koion á sangsangar kabin a lu ngehngéh ái konomín. Gama kálik lu hanhan sár suri git no giták láklák tiklik.** *Guys, don't be too quick/fast because this one is out of breath. You all should just be going slowly so all of us will walk together.*

Kán him: intransitive verb

Sálán: **kápte sangar;** slow

Tohtohpas: **Kápte a sangsangar i kán him ái koner. A lu kálik mai kán him. má enges má na lu rah á táit er a longoi?** *The work of that one is not quick. He goes slow with his work, and when then will that thing he is doing be finished?*

kálim

Mákái: **káling₁**

káling₁

Kán him: inalienable noun

Kaiam: **kálim**

Káián: **káil**

Kángit: **káil i git**

Sálán: my shoulder

Tok Pisin: sol bilong mi
Mákái mul: **káil pap**

káling₂

Mákái: **kálik**

Worwor talas: This form occurs preceding words beginning with the letter **k**.

kálir tar-i

Kán him: transitive serial verb

Sálán: **kápaté arwat suri asengsegeng pasi sang;** trap oneself

Worwor talas: This connotes being petrified in fear or unable to move because one cannot see a way out or down.

Tohtohpas: ...**dí mákái ngo dikte kálir tar dí iatung i katbán tan tám arup til Aigipto má Tas Mirik.** ...they saw that they had trapped themselves there between the Egyptian soldiers and the Red Sea.

Tohtohpas: **Nengen ái kauh a sari lamas anang i kon má kápaté arwat má suri na sosih tili aun lamas. A ngoro a kálir tari má iamuni aun lamas, pasi iak sa namurwai má iak tángni suri sosih.** Earlier the boy climbed the coconut down on the beach and he was not able then to descend from the coconut tree. It was like he trapped himself up in the coconut tree, resulting in I climbed after him and helped him to descend.

kálkál

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: These are a strong leaf that must be rolled and rubbed to soften them for cooking and eating. They grow wild.

Mákái mul: **roho**

kálpuk

Kán him: alienable noun

Sálán: knot

kálwán

Kán him: inalienable noun

Sálán: male animal

Tok Pisin: man pik o pusi na ol samting olsem

Lite alari: **tinán**

Mákái mul: **káláu₁**



kálwán kakaruk

kám

Kán him: alienable noun

Sálán: one who cares for...

Worwor talas: This term seems to imply the enjoyment of caring for and/or training animals, so a **kám pap** is a person who has a lot of dogs or likes taking care of dogs.

kám pas-i

Kán him: transitive serial verb

Sálán: bite off

Keskeskes: ‘bite get’

Mákái mul: **kám/kábái**

kám sáksák

Kán him: alienable noun

Sálán: **kálámul a mon on i turngan;** sorcerer with ancestral power; destroyer

Worwor talas: This refers to a sorcerer who comes by ancestral or evil power naturally by inheriting it rather than through a learning process. It implies one whose evil spirit goes and bothers or destroys another. Compare **tám wah** whose skills are learned.

Arwat mai: **mátsáksák, tám wah**

Lite alari: **tám dahil, tám latlat**

kám / kábái

Kán him: irregular verb

Sálán 1) **arat pasi táit mai ngisán;** bite; scrape out with one’s teeth

Worwor talas: This is using the teeth to bite or scrape something out, like taking bites of coconut meat out of the shell.

Arwat mai: **ngarus/ngarsi**

Mákái mul: **kákám, kám pasi**

Sálán 2) **táilnai longsit;** oversee; supervise

Keskeskes: ‘bite off (responsibility)’

Worwor talas: This word is used of someone who is a **konom** (important man), someone with a big name. The implication of this term is that a person leads others to accomplish something that he himself believes is important, as a feast to honour a relative who has died. It implies that the leader decides to do this, bearing the financial burden himself (perhaps completely), but does gather others around him to provide help.

Tohtohpas: **Kálámul a táilnai longsit i mátán bang, ái di lu parai suri ngo a kábái á longsit erei. Má ái sang a lu puti bung ur on mák eran i bos táit no ngorer i bor má namnam.** A man who leads a feast in the eye/door of his men’s house (in front of his men’s house), him they say about him that he supervises/oversees that feast. And he himself assigns/schedules the

day for it and he prepares (for) everything like the pigs and food.

kámái

Kán him: alienable noun

Sálán: insect type

Worwor talas: **Kámái ái á kesi táit a mákmák ngoro likok. Kán pakta a arwat mai pakta kán nur tili dan. Páplun a kálik niniár. Má a lu kis tangrai poknahlán kubau. Te kálámul di lu ani á kámái má di lu parai ngo a namnamin ngoro nur tili dan. Ngo di sawi, ki a lu mirik á páplun.** The **kámái** is a thing that looks like the **likok** (praying mantis). Its size is equal to the size of shrimp from the river. Its color is dark brown. And it lives along the trunks of trees. Some people eat the **kámái** and they say that its flavor is like shrimp from the river. When they cook it, then it is red in color.

kámgu

Kán him: alienable noun

Sálán: girl initiate

Tok Pisin: meri long karuka

Lite alari: **kuláp**

kámiánsit

Mákái: **kámniánsit**

kámkámlawas

Mákái: **kamkamlawas**

kámkámlán

Kán him: inalienable noun

Sálán: **a tu gengen má kápte támin (á wán lamas);** empty coconut fruit

Worwor talas: This is only used of coconut fruits that are elongated in shape and empty.

Mákái mul: **lamas**

Kán him: intransitive verb

Sálán: **kápte sut, a tu gengen sáksák sang;** stunted; developed atypically

Worwor talas: This is used of children who are born prematurely or do not develop well because the mother was sick during pregnancy or the child was sick when small and that stunted his growth.

Tohtohpas: **Goion kalik erei, pákánbung a káhái ái mánán a tu kámkámlán, kápte sut, pasi gitá mákái kán pakta ngo kápte maras kuluk.** *That infant child, when his mother birthed him he was just not properly developed/stunted, he was not fat/healthy, resulting in we see his growth that he is not growing well.*

kámkámsa bet

Utngi mul: **kamkamsa bet**

Kán him: phrase

Sálán: **te marán bet palai;** many many years

Tohtohpas: **Ái Prime Minister di parai singin ngo na longoi kán atatir uri tan mani má kán him, má kápte lu long artálár on. Marán bet di parai singin, má kápte lu longoi. Áng kámkámsa bet má, má kápte lu longoi, pasi onin ák tur i nagogon.** *The Prime Minister they said to him that he should make his report about money and his work, and/but he did not accomplish it. (For) many years they said it to him, and he did not do it. It was many, many years then, and he did not do it, resulting in now he is standing in the law (being courted).*

Arwat mai: **táptápsa bet**

kámlam

Mákái: **kámlang**

kámlang

Kán him: inalienable vocative noun

Kaiam: **kámlam**

Káián: **kámlán**

Kángit: **kámlá git**

Sálán: my father

Worwor talas: This term is used by males of other men that can be called father, and applies to men who marry a man's nieces since a man may call his nieces **nana** (mother). This term also is used by males of males in the opposite moiety to their own, a term of respect.

Arwat mai: **kakang, kang, tata**

Mákái mul: **arakámlán, kámlán, támán**

kámlá

Mákái: **kámlang**

kámlán

Kán him: inalienable noun

Mákái: **kámlang**

Kán him: dyadic term

Sálán: father and his sons

Worwor talas: Since this term only refers to males, it cannot include a man's wife or his sons' mother. For that, **támán** is used.

kámlemen

Utngi mul: **kemlemen**

Kán him: intransitive verb

Sálán: **lala mánán i longoi táit;** expert; knowledgeable

Worwor talas: This is a person who is very

knowledgeable about how to do a particular thing.

Tohtohpas: Gamáte las uri marán táit...Má kesi táit mul iau nem ngo gama las on, iak sung gam suri gama kámlemen ur on á tatalen án artabar. (2Ko 8.7) You are already familiar with many things...And one other thing I want that you will be familiar with, I beg you that you will become experts concerning the custom of giving.

Arwat mai: las, tám mánán, tengnain

Lite alari: kalawat, pátátán

kámlesles

Kán him: alienable noun

Sálán: coral type; plate coral

Worwor talas: Kámlesles ái á kesi matngan gargar a kis ida i lámán. Matngan gargar minái a lelep ngorer i pelet. Ada i loltas a toltolom i páplun, má ngo a kipi á tun urami kon máng kektai i nas, ki ák lu bal á páplun. Kámlesles a lain rum káián tan isu. Di lu punpunam ái má dik lu kákháh iatung on. Kámlesles is a kind of gargar coral that lives out in the deep. This kind of gargar coral is flat like a plate. Out in the ocean it has various colors, and/but when the tide takes it up to the beach and the sun dries it, then its color is white. The kámlesles is a good house for fish. They hide in it and they give birth there in it.

Mákái mul: hat₂

kámlul

Kán him: inalienable noun

Sálán: stem end of a fruit

Lite alari: gungumán

kámnah

Kán him: alienable noun

Sálán: fire

Tok Pisin: paia

Mákái mul: bor uri

kámnah (bor₁), nián

kámnah, pás kámnah



kámniánsit

Utngi mul: kámiánsit

Kán him: inalienable noun

Sálán: kuir pokon a kis ái á longsit; kabin malar suri longsit; place for feast; centre of action; headquarters; seat of authority

Worwor talas: This is an area where the sponsors of a feast discuss, decide on details, and

originate messages from, so arrangements and announcements come from this area. Food is also put or stored here in preparation. It usually includes the men's house, the open area around it enclosed by a short stone wall, and the surrounding area where food is stored and prepared, including all the **suapok** (storage tables) and the **ran** (mumuing pit), so it includes where the feast will be held. It also describes an area which has been prepared for dancing and where people will view it.

Tohtohpas: Kuir pokon ngo da longoi longsit ái inang i bang má kapte di lu longoi tangrai malar bia. Bang ái á pokon di lu utngi ngo kámiánsit, er di lu longoi longsit ái. The area where they make a feast is down at the men's house and they do not do it around the village nothing (just anywhere in the village). The men's house it is the place they call the kámiánsit, where they make a feast.

kámpis

Kán him: alienable noun

Sálán: chip of wood; shim; wedge

kámpup

Mákái: kámpupung

Kán him: inalienable noun

Sálán: rang támín; male ancestor

Tohtohpas: Ái Abaram a kámpup git, má kápán páplun sang a tám i git. (Rom 4.1) Abraham was our ancestor, and his very body fathered us.

Tohtohpas: Pakta káián kesi mát er a liu tungu ngo hirá sang. Á di di lu parai sur di ngo rang kámpup i mát onín a kis. Marán tan hutngin tur onín káp má di te mánán i ngis di á rang kámpup i di er di liu hirá. The big (man/originator) of a clan lived previously or long ago. Them they say about them that they are the ancestors of the clan that exists today. Many new standings (younger generation members) today do not know the names of their ancestors that lived long ago.

Lite alari: kámwák

Mákái mul: kámpupung

kámpupum

Mákái: kámpupung

kámpupun

Mákái: kámpupung

kámpupung

Kán him: inalienable noun

Kaiam: kámpupum

Káián: kámpupun

Kángit: kámpup git

Sálán: my ancestor (?); my descendant (?)

Worwor talas: Some say this refers to ancestors, those from whom one has been born. Others say it is the opposite, it is one's descendants. Since Sursurungas refer to those one generation above and one generation below by the same term, and do the same with two generations above and below, **kámpupung** might well be able to refer to both one's ancestors and one's descendants. However, its most common reference is to one's ancestors.

Mákái mul: kámpup, pupung

kámusmusuh

Kán him: alienable noun

Sálán: **aun kubau a puki dan mák sal**; driftwood; floating tree

Worwor talas: This refers to a tree or clump of bamboo undermined by the river and floating out to sea.

kámwák

Kán him: alienable noun

Sálán: **wák a káhái tan kálámul i kesi mát**; female ancestor

Worwor talas: This term includes the woman who began a clan; she gave birth to those who in turn gave birth to others and eventually an entire clan developed.

Lite alari: kámpup

Mákái mul: tinán kámwák, wakang

kán

Kán him: pronoun

Sálán: third person singular possessive (non-food)

Mákái mul: a₁, án₂, káián, kán liu a kis i..., kán tu, -n

kán kokup

Mákái: kang kokup

kán liu a kis i...

Kán him: idiom

Sálán: **lala pakta uri kán hol**; devoted to

Keskeskes: 'his life sit/remains on...'

Worwor talas: This expresses what one's life revolves around or is devoted to, what one gives most of one's time and effort to.

Tohtohpas: **Ái Kiptoltol kápte a lu mur i matananu suri longoi táit a lu parai ái komiti.**

Kán tungai talar sang mai akopkmoi kán minsik, kabin ngo pirán tabal a lala pakta uri

kán hol. Git mák ilmi ngo kán liu a kis i pirán tabal. *Kiptoltol does not follow the people to do what the headman says. He continually works with growing his possessions/wealth, because money is very big in his thinking. We recognize that his life sits on (he is devoted to making) money.*

kán sinat

Kán him: dyadic term

Sálán: brothers-in-law; sisters-in-law

Worwor talas: This dyadic term refers to in-laws in the same generation, those married to one's siblings or the siblings of one's spouse, so one's brother-in-law and sister-in-law.

Mákái mul: sinat

kán tau

Kán him: dyadic term

Sálán: aunt; nephew; niece; in-law

Worwor talas: This dyadic term refers to a paternal aunt and her brothers' children as well as a wife's mother and her daughters' husbands.

Mákái mul: arakán tau, kak tau, tau₁

kán tu

Kán him: idiom

Sálán: **tungai longoi**; while he/she/it was...; still

Keskeskes: 'his merely'

Worwor talas: This construction works with all non-nominalized non-food possessive pronouns.

Tohtohpas: **Kápte be a aptur ái kono imudi. Imudi kán tu kis besang.** *That one up there has not yet stood up. He is up there still sitting.*

kánái

Kán him: alienable noun

Sálán: **kesá matngan man**;

bird type; seagull; White Seagull; Silver Gull

Worwor talas: **Kánái a pakta ngoro man án tas má a bal no á nihun. Te a kálik niár**

á lul. A lu noknok i ngudun. A lu kis tangrai lulawar ngo i pokon rongrong. A lu ani tala má tan gengen isu ngorer. Má kánái di lu láklák i numán. The kánái's size is like that of the man án tas and its feathers are completely white. Some have blackish heads. It's mouth is a pointed beak. It lives along the reef or on floating logs. It eats tala (herring) and small



fish like that. And the **kánái** moves in flocks.
Mákái mul: **kánái mokos**

kánái mokos

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Common Noddy

Keskeskes: ‘seagull widow’

Worwor talas: **Kánái mokos a ararwat mai kánái sár, ái sár a niár no i nihun.** The **kánái mokos** is similar to the **kánái**, but its feathers are completely black.

kánámul

Mákái: **kálámul**

kánáu

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kánáu, kubau a lu kopkom tangrai kon. Kubau minái a lu mon i sián mák lu oboi wán. Wán kánáu a gengen mák tu aririu. A tilik aun kubau má a lain malmal pákpák ngo a tur i lol malar. Tan gengen kalilik di lu nem i sasasa on kabin a te tu ararák tiladi bim sár. Kánáu,** it’s a tree which grows along the beach. This tree has flowers and it produces fruit. The fruit of the **kánáu** is small and round. It is a large tree and has shade suitable for people to gather under if it stands in the middle of the village. Small children like to climb around on it because it has low branches growing close to the ground.

kándi

Utngi mul: **kandi**

Kán him: pronoun

Sálán: third person plural possessive (non-food)

Mákái mul: **ándi, di₁**

kándiar

Utngi mul: **kandiar**

Kán him: pronoun

Sálán: third person dual possessive (non-food)

Mákái mul: **ándiar, diar**

kándihat

Utngi mul: **kandihat**

Kán him: pronoun

Sálán: third person quadral possessive (non-food)

Mákái mul: **ándihat, dihat**

kánditul

Utngi mul: **kanditul**

Kán him: pronoun

Sálán: third person trial possessive (non-food)

Mákái mul: **ánditul, ditul**

kánrán

Kán him: intransitive verb

Sálán: **tumran; a au kunlán mák atu i bál;** settled
Worwor talas: This is used of plans that have been settled and of people being well-prepared and practiced for dancing.

Tohtohpas: **Worwor minái git parai gita lain para timani suri nák dik má nák tumran pagas sang. Má ngo kápnate kánrán á táiit git parai, ki tan kálámul kápnate talas ngo ngádáh da longoi ngoi á long namnam.** This talk we are saying we should well say it correctly so that it will be firm and will be truly settled-remaining. And/but if what we are saying is not settled, then people will not be clear how they should do the meal/feast.

Arwat mai: **dik₂, tumran, turmis**

káng

Kán him: intransitive verb

Sálán: full

Tok Pisin: pulap

Tohtohpas: **Kauh, long pala te balbal tili kas er a lala káng na káp taun iáu er una kipi.** Son, remove some of the vegetables from that basket that’s so full so your carrying it won’t be too heavy.

Arwat mai: **ámás, tep**

Mákái mul: **akángái, kángkáng₁**

kángim

Utngi mul: **kangim**

Kán him: pronoun

Sálán: first person plural exclusive possessive (non-food)

Mákái mul: **ángim, gim**

kángimhat

Utngi mul: **kangimhat**

Kán him: pronoun

Sálán: first person quadral exclusive possessive (non-food)

Mákái mul: **ángimhat, gimhat**

kángimtul

Utngi mul: **kangimtul**

Kán him: pronoun

Sálán: first person trial exclusive possessive (non-food)

Mákái mul: **ángimtul, gimtul**

kángit*Utngi mul:* **kangit***Kán him:* pronoun*Sálán:* first person plural inclusive possessive (non-food)*Mákái mul:* **ángit, git****kángitar***Utngi mul:* **kangitar***Kán him:* pronoun*Sálán:* first person dual inclusive possessive (non-food)*Mákái mul:* **ángitar, gitar****kángithat***Utngi mul:* **kangithat***Kán him:* pronoun*Sálán:* first person quadral inclusive possessive (non-food)*Mákái mul:* **ángithat, githat****kángitul***Utngi mul:* **kangitul***Kán him:* pronoun*Sálán:* first person plural inclusive possessive (non-food)*Mákái mul:* **ángitul, gitul****kángiur***Utngi mul:* **kangiur***Kán him:* pronoun*Sálán:* first person dual exclusive possessive (non-food)*Mákái mul:* **ángiur, giur****kángxáng₁***Kán him:* intransitive verb*Sálán:* **dan a kis pagas i polgon táit;** stagnant*Worwor talas:* This is used of liquids, primarily water, left standing in a drum, empty coconut shell, or other container, and thus a breeding ground for mosquitoes.*Tohtohpas:* *Nguk a lu lala nem i dan a kis i kápán lamas ngo daram má dan kápte a lu sal. Má ngorer koion á lápka sarai kápán lengwen lamas na káp kángxáng i dan on máng káhkáh on i nguk.* Mosquitos really like water that's sitting in a coconut shell or drum and water that is not flowing/moving. And therefore do not throw away empty coconut shells lest the water stagnates in them and mosquitos give birth in them.*Mákái mul:* **káng****kángxáng₂***Kán him:* alienable noun*Sálán:* **ngisán saksak;** song type*Worwor talas:* This song type, sung by both men and women for fun, is usually performed with no accompaniment and no dancing. This may also be the name of a particular song.*Mákái mul:* **gárán****kángxángxáng***Kán him:* intransitive verb*Sálán:* hollow sounding; empty sounding*Arwat mai:* **tungtungtung****káp***Kán him:* particle*Sálán:* negative; not; lest*Worwor talas:* This is the short form of **kápte**.

When used in a certain irrealis construction, the idea is that of 'lest, so that it won't'.

Tohtohpas: *Gama ololoh na káp porta i gam i tatalen káián tan Parisaio má tan Sadukaio. Kánde tatalen erei na káp sinim i gam ngorer i yis a sinim i palawa. (Mat 16.6) You should watch out lest the customs/behaviour of the Pharisees and Sadducees fasten on to you. (Lest) those ways of theirs infect/permeate you like yeast permeates flour.**Arwat mai:* **mák₁***Mákái mul:* **káp kán te hol, káp melek (sár)****(mul), káp teken gumgum, káptábun, kápte****káp kán te hol***Kán him:* idiom*Sálán 1) wáin hol; kápte hol pas te táit ngo na longoi;* unable to think of what to do*Keskeskes:* 'he hasn't any thinking/mind'*Sálán 2) kápte hol tangrai;* careless; sloppy*Worwor talas:* This describes a person who does not seem to care whether he does a good job at something or not.*Tohtohpas:* *Kálámul erei a tu long siari i kán rum má kápte a lu hol tangrai ngádáh na longoi ngoi. A lu longoi kán rum ngoro káp kán te hol, má ngorer rum er a longoi kápte mákmák kuluk.* That man just built his house haphazardly and he did not think about how he would do it. He built his house as though he had no mind (carelessly, without much thought), and therefore that house he built does not look good.*Arwat mai:* **long siari**

káp melek (sár) (mul)

Kán him: idiom

Sálán: **sangsangar, sangar;** immediately

Keskeskes: ‘not quickly (only) (also)’

Worwor talas: Any combination of **káp melek** with the above words in parentheses, or without them, renders the same meaning.

Tohtohpas: **Tan tamelo imi iau soi a tu sangsangar sang i kán pákta. Tungu sár iau soi, má onín ákte hu má. Kápate dol be pákánbung, ki káp melek sár mul mák lu hu.** *Those watermelons up there I planted, their growing is really fast. Just a while ago I planted them, and now they have already born fruit. It was not yet a long time, then immediately they bore fruit.*

káp teken gumgum

Kán him: idiom

Sálán: **arpangia i tas má kon;** edge of sea and beach; meeting of sea and land

Keskeskes: ‘no crab feces’

Worwor talas: This idiom describes where the beach meets the ocean waves, where the **gumgum** (crab type) live, and where the ocean waves wash away any feces left by crabs or other creatures.

Arwat mai: **pirteken gumgum**

Mákái mul: **gumgum, tiking**

kápar

Kán him: intransitive verb

Sálán: **oboi pákán kubau uri oboi namnam;** put down leaves for plates

Tohtohpas: **Ákte eran má namnam suri timlai. Kalilik, gama kipi map má gamáng kápar ami bang.** *The food is ready to be distributed. Guys, get the leaf plates and put them down in the men’s house.*

Arwat mai: **pálas/pálsi**

Mákái mul: **káprai**

kápate engenges

Kán him: phrase

Sálán: reluctant; unwilling

Keskeskes: ‘he’s not interested’

Worwor talas: This verb is typically followed by **suri** (about, concerning).

kápate pam sák

Kán him: phrase

Sálán: **a kuluk i liu;** healthy; developed well

Keskeskes: ‘he/she is not improperly developed/

unwell’

Mákái mul: **pam sák**

kápate puplir

Kán him: phrase

Sálán: persist; without fail

kápate sák uri narsán

Kán him: idiom

Sálán: **kápate tinang suri;** unbothered

Keskeskes: ‘it is not bad to him’

Tohtohpas: **Páksiai ngo matananu kápate di te gasgas suri wásái Hutngin Kamkabat, erei kápate sák uri narsang. Á di sang da kipi wán ngo kápate da te lain talas uri midán ái Káláu.** *Even though people are not happy to read the New Testament, that will not be bad to me (I am not bothered by that). They themselves will receive the fruit if they will not well understand about God’s message.*

Mákái mul: **kápate, narsang, ur₁**

kápán

Kán him: inalienable noun

Sálán: skin; covering; bark of a tree; husk; shell

Tok Pisin: sikin

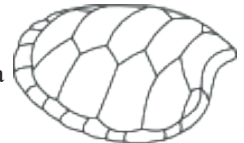
Worwor talas: See the cross

references and the following entries for some examples of this word used in idioms and phrases.

Arwat mai: **paulán, táprákun, topol**

Mákái mul: **kápánel, kápkápán₁, nomnobon**

kápán nukun, palpál kápán táu



kápán unsis

kápán abahbah

Kán him: idiom

Sálán: **worwor a kis pagas á támin, má kálámul a parai a bohoi; worwor kápate ngo ái muswan; ngisán táit kápate di nem suri utung muswan on;** euphemism; allegory

Keskeskes: ‘skin for hiding’

Tohtohpas: **Sálán kápán abahbah a ngoro tan kuir wor di lu utngi táit mai suri parai worwor muswan, ngorer i ararit. Kuir wor muswan ngo argol, má ararit ái á kápán abahbah.** *The meaning of kápán abahbah is like words they call something with to say the true talk (real words, meaning), like ararit (sexual intercourse). Its true talk/name is argol (coarser term for sexual intercourse), but ararit is its euphemism.*

Arwat mai: **kápán worwor**

kápán ngudum

Mákái: kápán ngudung

kápán ngudun

Mákái: kápán ngudung

kápán ngudung

Kán him: inalienable noun

Kaiam: kápán ngudum

Káián: kápán ngudun

Kángit: kápán ngus git

Sálán: my lip(s)

Keskeskes: ‘skin/cover of the mouth’

kápán ngus

Mákái: kápán ngudung

kápán páplun

Kán him: inalienable noun

Sálán: his body; her body

Keskeskes: ‘skin of the body’

Mákái mul: tar₃, tar kápán páplun

kápán urtarang

Kán him: idiom

Sálán: outer skin cells; epidermis

Keskeskes: ‘skin of a spirit’

Worwor talas: This is the very outer layer of skin that comes off easily by scratching or rubbing. Beneath that is the **kápán muswan** (true skin).

kápán worwor

Kán him: idiom

Sálán: kápte ngo kolmair worwor; euphemism

Keskeskes: ‘skin of the talk’

Arwat mai: kápán abahbah

kápánel

Kán him: alienable noun

Sálán: skins; plantings

Keskeskes: ‘skin slicings’

Worwor talas: This word is the name for the skins from starchy root vegetables from which the insides have been removed. They are used for replanting.

Mákái mul: elei, kápán

kápiái

Kán him: modifier

Sálán: bung til tepák; bung ngo pákánbung táilnai; preceding; before

Worwor talas: This modifier occurs following the noun it modifies, and refers to time preceding an event. It can include yesterday or the day immediately preceding as well as any time previous to that.

Tohtohpas: Tan kálámul kándi tu eran i namnam

uri kis talum án atul i kalang i tan bung til tepák. Di eran ngorer tili tan bung kápiái suri tan kálámul da han suri kis talum, kápte da matpám i pákánbung erei. The people were preparing the food for the quarterly meeting on days far away from (the event). They prepared like that from the preceding days so (when) the people came to meet, they would not be hungry at that time.

kápikpik

Kán him: alienable noun

Sálán: kesá matngan man; bird type; Regent Whistler

Worwor talas: Kápikpik a gengen man ngoro pisiu má siol. Te a niár no i nihun, má te, bongbongon a maksin ngo a mirmirik. A lu kis iatung i malar i rákán kubau má iamuni bos mul. Man minái kán rum a kuluk si di no á bos man. A lu longoi páhiun ák riuriu tili rákán kábau. The kápikpik is a small bird like the pisiu and the siol. Some have feathers that are completely black, and some, their chests are yellow or reddish. It lives there in the village areas on tree branches and up in the jungle too. This bird’s house is the best of all birds. It makes its nest so it’s hanging from a tree branch.

kápil

Kán him: intransitive verb

Sálán: sangar; grow quickly

Worwor talas: This is appropriate for children growing physically or in knowledge, or other growing things that are quick to bear fruit.

Tohtohpas: Tamelo imuda a soi ái kauh a tu sangar sang i kán pakta. Tungu sár a soi, má onin ákte sehel no má i pokon. A ngoro a tu kápil sang á kán pakta. That watermelon back there the boy planted its size/growth is going quickly indeed. Just previously he planted it, and now it has crawled all over the place/ garden. It is like its size is really quick to grow.

Lite alari: kus₂, pat

kápkabin

Utngi mul: káplabin

Kán him: inalienable noun

Sálán 1) bottom; base

Sálán 2) tangkabin; that’s why...; reason; because

Tohtohpas: Mos si rugar tuán er a tangkabin suri poron lamas si kák diar. Kesi tur diar a parai ngo ái sang na kátlán, má kes ák parai ngo

ái, má erei á kápkabin er diar má togor. The anger of those two brothers began concerning a coconut grove of their father's. One of them two (brothers) said that he himself would own/control it, and one (the other) said him (he would control it), and that is the reason they are angry.

Arwat mai: kabin, pátlabin

Mákái mul: káplabin pasi

kápkám

Kán him: alienable noun

Sálán: kesá matngan man; bird type; swallow

*Worwor talas: Kápkám aru i ngisán. Rung tili iát di utngi mai kepkepto, má rung tili tas di utngi mai kápkám. Nihun a niár má a kálik balbal lolon á bongbongon. A gengen man sár má kápte a lu kis i rákán kábau. A te tu patap tangrai bail hat mák lu longoi páhiun i polgon hat. A lu ani tan rohon bát ngorer i nguk má lang. Hutwán kápkám, wa nánám. The kápkám has two names. People from the bush call it **kepkepto**, and those from the beach call it **kápkám**. Its feathers are black and it's a little black and white mixed on its chest. It's just a small bird and does not live in tree branches. It just attaches to a rockface and makes its nest in a hole in the rock. It eats flying things like mosquitoes and flies. The **kápkám's** parasites are bedbugs.*

Arwat mai: kepkepto

kápkápán₁

Kán him: inalienable noun

Sálán: iátin loltas ngo dan; surface of water

Tohtohpas: Kápte kesi kálámul a arwat suri na láklák ami iátin loltas ngo i dan. Ngo tekes na tohoi, ki na dom má náng kong. Kabin kápkápán tas kápte a ngoro bim git lu láklák on. No person is able to walk on top of the ocean or river. If someone tries it, then he will sink and choke/drown. (That is) because the surface of the ocean is not like ground we walk on.

Mákái mul: kápán

kápkápán₂

Kán him: inalienable noun

Sálán: mángmángál; emptiness; absence

Tohtohpas: Kálámul er a hut i mángmángál i kán nana. Ái kán nana di dikte han ur Kokopo mák hut ái i kápkápán i di. That man arrived in the emptiness/absence of his mother. His

mother and them had already gone to Kokopo and he arrived in their absence.

kápkáplawas

Kán him: intransitive verb

Sálán: free; uninvolved

Arwat mai: sengsegeng

káplabin

Mákái: kápkabin

káplabin pas-i

Kán him: transitive serial verb

Sálán: fault of

Keskeskes: 'its base results in'

Mákái mul: kápkabin, pasi₁

káprai

Kán him: transitive verb

Sálán: cover

Tohtohpas: Kauh, kápte te mat uri boroi suh erei a mohok. Una kipi sár i ber má unáng káprai suh suri unák bop on. Son, there is no mat to cover that bed that's covered in dust. Get a coconut leaf mat and cover the bed so you can sleep on it.

Arwat mai: bohoi, boroi₁, pálas/pálsi

Mákái mul: kápar

kápsálam

Mákái: kápsálang

kápsálang

Kán him: inalienable noun

Kaiam: kápsálam

Káián: kápsálán

Kángit: kápsálán i git

Sálán: sál iau lu balbal láklák on i bosbos pákán; my usual route

Tohtohpas: Pákánbung ngo kálámul a nem suri ngo na oboi kán pidir, ki a lu mákmák suri sál er a lu bal láklák ái á bor. Má ngo ákte mák pasi kápsálán bor er a lu bal láklák on, ki iatung á na obop pidir ái. When a person wants to place his trap, then he looks for the path where a pig repeatedly walks. And when he has spied/found that usual route where the pig walks, then there he will put the trap.

Tohtohpas: Ái Towaiso a han suri oboi kán pidir i pokon a mákái kápsálán bor ái. A lu mákái ngo kápte kesá bung ngo bor kápate láklák on á pokon er pasi ák oboi kán pidir iatung. Towaiso went to put his trap in the place where he saw the pig's usual route. He saw that there was not one day that the pig did not walk on

that place resulting in he placed his trap there.

Mákái mul: sál₁

kápsálán

Mákái: kápsálang

Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **kápsálán i diar** (their 2 usual route, the usual route of them both).

kápsil

Kán him: alienable noun

Sálán: club type weapon

Worwor talas: This club is made of wood and is used for fighting.

Mákái mul: papam

kápsinlan

Kán him: alienable noun

Sálán: tan mulán got di tahngai uri tangkabin áir; fence foundation

Worwor talas: This foundation is the bamboo laid on the ground as the initial or bottom line of a fence to mark the fence outline. **Kátál** (fence posts) are stood on either side of this at intervals, then lengths of bamboo stacked on top of the **kápsinlan**. When the fence is high enough, the fence posts are tied with vine to complete the process of fence-building.

káptak

Kán him: alienable noun

Sálán: feces

Arwat mai: tiking

káptábun

Kán him: phrase

Sálán: kápate lu (longoi táit); not doing; avoiding; refusing

Worwor talas: This connotes long term and repeated lack of doing something.

Tohtohpas: Nabung u parai ngo kán tu rangrang be á lulum. Má iau mákái mul ngo marán i libung sang má kápte u lu boptin. Iau sang iau hol on ngo káptábun á boptin má singim pasi ák rangrang á lulum. Yesterday you said that your head was still hurting. And I saw also that very many nights you do not sleep. I myself think that your not sleeping is resulting in your headache.

Tohtohpas: Áá, ái Káláu ákte inngasi singin boh matananu no ngo di kis ún kamkabat kabin i káptábun á taram. Má kán holhol taru a ngoromin. A inngasi kándi abulbul si di

ngorer suri na inngasi kán armámna narsá di no mul. (Rom 11.32) Yes, God has revealed to all people that they sit in bondage because of refusing to obey. And his plan is this. He revealed their rebellion/sin to them like that so that he could reveal his love to them all also.

Mákái mul: káp

káptámin

Kán him: intransitive verb

Sálán: very big

Worwor talas: This word is used of food and buildings.

kápte

Kán him: particle

Sálán: no; not; nothing; without; negative

Tok Pisin: nogat

Worwor talas: This word is likely the combination of **káp** (negative, not) and **te** (definite). It is used as the non-imperative negative, contrasting with **koion** (imperative negative, don't). When occurring with a pronoun, the pronoun is often placed between the two syllables of this word.

Tohtohpas: Kápte nirwán i táit gam parai. There is no root in the thing you are saying, i.e. what you're saying has no foundation or does not match the facts.

Tohtohpas: Kalik, kápate marán á kang kubau iau kiski uri tutun. Koion una langrai mai oboi marán i kamnah. Child, there is not a lot of wood I gathered for cooking. Do not use it all up by putting a lot on the fire.

Tohtohpas: Lik, káp iau te mánán ngo ai iau oboi ái á kak rat. Alatung i lalin suh gut. Ser suri be má kip tari urmain singing. Daughter, I do not know where I put down my basket. It's somewhere there underneath the bench probably. Search for it now and bring it to here (and) give it to me.

Arwat mai: auh, bak₂

Lite alari: áá

Mákái mul: káláu kápte be a kip wák, káp, kápate sák uri narsán, kápte be mul, wák kápte be a kip káláu

kápti

Mákái: kabat/kápti

káptodon nah

Kán him: alienable noun

Sálán: reef edge

Worwor talas: This is the area where the waves break on the reef, i.e. the edge of the reef.

kár₁

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; parrot (generic term); lorikeet (generic term)

Tok Pisin: kalangar

Worwor talas: **Kár a tilik ngis uri aru matngan páplun kár.** Kár is the generic name for two colours of lorikeet.

Mákái mul: **kár kilong, kár mákdáu**

kár₂

Utngi mul: kar₁

Kán him: intransitive verb

Sálán: **káng no mai kámnah; lala málmálas i kámnah mák mirik;** fiery; bright

Worwor talas: This is used of stones that have been lying in the fire and have turned red from the heat, or of metal that has become fiery in colour.

Mákái mul: **kárcár₂, nuh kár**

kár kilong

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Kalanga Eclectus Parrot; Fairy Lory

Worwor talas: **Kár kilong a mirik i nihun má a kálik mákráu á bongbongon. A lu kis i aun kubau mák lu longoi páhiun i polgon kubau. A lu ani kohon mimia má padi má tamelo, má a lu ani pailán hun mul. Man minái tám siksikip má kápate mánán mul i soso tangan git ngorer i bek a lu longoi.** The kár kilong has red feathers and is a little blue on the chest. It lives in trees and make its nest in holes in the tree. It eats unripe pawpaw and corn and watermelon, and it also eats unripe bananas. This bird is a thief and also does not sow helping us like the bat does.

kár mákdáu

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Kalanga Eclectus Parrot; Fairy Lory

Worwor talas: **Kár mákdáu a ararwat mai kár kilong, mái sár a mákdáu i nihun má te a kálik mirmirik i lalin bábán. Kán tatalen a ngorer sár mul i kár kilong.** The kár mákdáu is similar to the kár kilong, except its feathers

are green and some are a little reddish under the wings. Its behaviour is just like the kár kilong.

kára-i

Kán him: transitive verb

Sálán: **ilwa pasi ur káián;** claim; reserve verbally; dedicate

Worwor talas: This has the idea of claiming something as one's own because you like it, as a nice melon in a relative's garden, i.e. picking out something or several things for oneself from among many. It is also appropriate to refer to deciding and announcing about a marriage. One may also plant something on behalf of another, as one would plant a coconut grove to leave to one's relatives.

Tohtohpas: **Tan táit erei di oboi suri gama ilwa pas te ur kamu. Ái Pirdamau áng kárai wilwil ngo ur káián, má ngorer ákte kipi má uranang i kán rum.** Those things they put are for you all to choose some for yours. Pirdamau has already claimed the bicycle for hers, and therefore she took it down to her house.

Tohtohpas: **Poron lamas inang ái tata a soi mák parai ngo na ur kángimhat kukun. A ngoro poron lamas erei a so kára gimhat mai pasi gimhatá otoi onin.** Father's coconut grove down coast he planted and said that it would be for we brothers and sisters. It is like that coconut grove he planted-dedicated with it resulting in we possess it now.

kárák

Kán him: intransitive verb

Sálán: **mákmák urami polgon rum ngo wák a kis; akiláng pasi wák ngo káláu suri longoi sápkín;** peek furtively; signaling for sex

Worwor talas: This refers to someone looking into another's house, or signaling to someone inside to come out, or even signalling to someone outside to join him. This always implies an invitation for a sexual encounter.

kárákáp

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: This type of greens is cultivated in gardens.

Mákái mul: roho

kári

Mákái: kalar/kári

kárik pas-i

Kán him: transitive serial verb

Sálán: **agur pasi táit ngo káián;** falsely claim as one's own

Tohtohpas: **Poron lamas kán misinare dikte agur pasi ái rung di kákán bim. A ngoro di kárik pasi risán poron lamas kán misinare.** *The coconut grove of the pastor's, the owners of the ground lied to get it (back). It was like they falsely claimed a piece of the pastor's coconut grove.*

Arwat mai: **kaiak pasi, kaiang pasi, kárit pasi**

Mákái mul: **pasi₁**

káris

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kubau minái a lu kokpom tangrai risán kon má kápte a tini pakta uri tilik aun kubau. Káris a rakrakai án kubau. Wán káris a aririu má a tu gengen ngoro mabel á wán. Má ngo a pim, ki páplun wán a lu maksin má a lain mákmák kuluk má a lu lain tomtom mul, mái sár ngo kápte di lu ani á wán. Kubau minái a mon i surwán mák lu tur i kálámul.** This tree grows along beside the beach and it doesn't grow into a large tree. The **káris** is a hardwood tree. The fruit of the **káris** is round and quite small like a marble. And when it is ripe, then its color is yellow and it looks nice and it has a lovely fragrance too, however they do not eat its fruit. This tree has thorns and they stick in people.

kárit pas-i

Kán him: transitive serial verb

Sálán: **agur pasi táit ngo káián;** claim falsely

Worwor talas: This is to claim as one's own something that actually belongs to another person.

Tohtohpas: **Kesi lamas ida i poron bu iau soi, mái sár ngo dik agur pasi ngo kándi. Dikte kárit pasi, má ngorer má iak tu bál tari ur si di.** *There is one coconut back in the betel nut grove I planted, however they lied-getting it for theirs. They falsely claimed it, and so I just willingly gave it to them.*

Arwat mai: **kárik pasi**

Mákái mul: **pasi₁**

kárkap

Kán him: intransitive verb

Sálán: **láklák mai limán má keken diar no;** crawl; slither; move along on one's bottom

Worwor talas: The distinguishing feature of this

word seems to be the consistency of moving along the ground as opposed to creatures who **káukáu**, having a similar motion but able to climb and crawl on things above the ground. Note the distinctive motions of a crocodile or turtle along the ground, dragging the ground as he moves. But note also the hopping of a frog, quite different but still appropriate for this term. It can also be applied to a child who cannot yet walk, but slides along the ground on his bottom. Creatures that **kárkap:** reptiles, turtles, crocodiles, frogs, lizards.

Arwat mai: **han, káukáu**

kárkár₁

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: **Kárkár kesi matngan kuk a lu kis i iátin hat má i pokon rongrong. Kuán kárkár kápte rakrakai ngorer sár i kuán kudel má wokum. Kuk minái a mákmák ngoro kudel má wokum. Di lu ani.** The **kárkár** is a kind of crab that lives on top of rocks and on driftwood. The shell of the **kárkár** is not strong just like the shell of the **kudel** and the **wokum** (is not strong). This crab looks like the **kudel** crab and the **wokum** crab. They eat it.

Mákái mul: **kuk₁**

kárkár₂

Kán him: intransitive verb

Sálán: **a mirik kabin a tuan málmálas;** fiery

Tohtohpas: **Ngo aen di sawi mák lala málmálas iamuni katbán kámnah mák mirik, ki di lu parai ngo a kárkár á aen imuni kámnah.**

When they heat iron and it is very hot there in the middle of the fire and it's red, then they say that the iron is fiery there in the fire.

Mákái mul: **akárkár, kár₂**

kárkár₃

Kán him: intransitive verb

Sálán: cloudy; unclear

Worwor talas: This term refers to the weather, so when the sky is **kárkár** at night, there are no stars visible.

kárkárngáh

Sálán: **kákir; nem;** desire strongly

Kárnatáu

Mákái: **Gárnateu**

kárngán

Kán him: inalienable noun

Sálán: scab

Kárpápus

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: This clan originally came from Patpatar, Matandeduk and Sohun area. Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

kártong

Kán him: alienable noun

Sálán: clam type

Worwor talas: This is a kind of clam. There are two types, one living in river water and one in salt water.

kás

Kán him: intransitive verb

Sálán: purple

kásar / kásri

Kán him: syncopated verb

Sálán 1) kabat; kápti; tie

Tohtohpas: *Kakaruk er gama tolai má gamáng kabat paksi ur aring. Gama kásar páptai anang i pal suri na káp ani á pap. That chicken you all should seize/catch it and tie it down for later. You should tie-fasten it (and put it) down in the cook house so the dog will not eat it.*

Tohtohpas: *Gama lain kápti suh erei a tu golgol. Gama lain kásri sang suri na káp musuh mam te kálámul er ngo da kis on. You all should well tie up that bench that is just loose. You should well tie it so it will not collapse with any people that sit on it.*

Sálán 2) kápti kálámul mai worwor kápate mánán on; talk to someone in a language he doesn't understand

Worwor talas: In Sursurunga thinking, speaking to someone in a language he does not understand is a way of tying him or hindering him.

Tohtohpas: *Kálámul erei iau worwor Pátpátár mai kápate kos iau. Má ngorer iau mák ilmi ngo iau kásri mai worwor Pátpátár er kápate mánán on. That man I spoke Patpatar with did not answer me. And so I recognized that I was tying him (speaking incomprehensibly to him) with the Patpatar language that he did not know.*

kásán

Kán him: inalienable noun

Sálán: handle type

Worwor talas: This is the type of handle that crosses over the object it is attached to, like a saucepan with a handle attached at opposite sides or the sling-like handle of a bilum or basket. On the **keke** basket, the **kásán** includes the sling underneath it as well (see also **biring**). The other type of handle is called **busán**.

káskam

Mákái: **keskam**

kásri

Mákái: **kásar/kásri**

kátál

Kán him: alienable noun

Sálán: fence post

Worwor talas: This is a post made of bamboo or wood which is stood up on both sides of the **kápsinlan** (fence foundation) at intervals to form a framework for stacking long bamboos to make a fence.

kátkát

Kán him: alienable noun

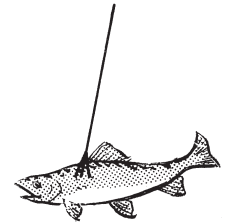
Sálán: **lamrut a marán i**

mátán; spear type with several points

Tok Pisin: supia planti ai

Worwor talas: This is primarily used for spearing fish.

Mákái mul: **lamrut**



soi isu mai kátkát

kátkátum

Kán him: transitive verb taking **on**

Sálán: **tangtangkabin longoi;** begin; start

Tok Pisin: sanapim haus

Worwor talas: This term is used of beginning work on a house, as in putting up posts and rafters and putting the framing of a house together but not putting the walls on and doing the finishing work. It can also be used of beginning to work on one's character or faith.

Tohtohpas: *Nengen i kábungbung iakte tangtangkabin longoi kak rum. Iau tu kátkátum on sár, má namur má tan kálámul da long arahi. Earlier this morning I began building my house. I just started it, and later the men will complete it.*

Arwat mai: **tangkabin**

kátlán

Kán him: verbal noun

Sálán: rule; control; own; boss; judge

Tok Pisin: bos

Worwor talas: This word operates as a transitive verb which takes **on**, but it is structured like an inalienable noun. **Kátlán** implies that a person has the right or authority to rule people while **táilnai** (lead) is what a leader does and people follow him, perhaps inspired by him. A **kabisit** (headman) is one who may both **kátlán** and **táilnai**.

Mákái mul: **kátlán i kán hol**

kátlán i kán hol

Kán him: phrase

Sálán: make up one's own mind; decide for oneself

Keskeskes: 'rule his (own) thinking'

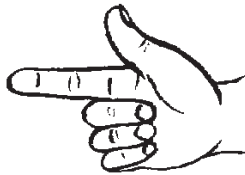
kátngán

Kán him: inalienable noun

Sálán: finger; toe

Worwor talas: This word must be combined with either **limán** (hand) or **keken** (leg) to specify whether a finger or toe is being referred to.

Mákái mul: **kátngán kiking, kátngán limang**



kátngán limán kálámul

kátngán keken

Mákái: **kátngán kiking**

kátngán kik

Mákái: **kátngán kiking**

kátngán kikim

Mákái: **kátngán kiking**

kátngán kiking

Kán him: inalienable noun

Kaiam: **kátngán kikim**

Káián: **kátngán keken**

Kángit: **kátngán kik git**

Sálán: my toe

Worwor talas: This term is also used for the legs of crustaceans such as crabs, lobster, prawns, and shrimp.

Mákái mul: **kátngán limang, seden kátngán keken**

kátngán lim

Mákái: **kátngán limang**

kátngán limam

Mákái: **kátngán limang**

kátngán limang

Kán him: inalienable noun

Kaiam: **kátngán limam**

Káián: **kátngán limán**

Kángit: **kátngán lim git**

Sálán: my finger

Mákái mul: **kátngán kiking, seden kátngán limán**

kátngán limán

Mákái: **kátngán limang**

kátsá pala-i

Kán him: transitive serial verb

Sálán: remove (clothing); undress

Arwat mai: **ákás, áksá palai, long palai, lusái**

Lite alari: **kátsá pasi**

Mákái mul: **kátsái**

kátsá pas-i

Kán him: transitive serial verb

Sálán: put on (clothing)

Arwat mai: **áksá pasi, áksái, kátsái**

Lite alari: **kátsá palai**

Mákái mul: **kátsái, pasi,**

kátsá-i

Kán him: transitive verb

Sálán: **sol i táit ngorer i lápláp ngo kolos;** put on (clothing)

Worwor talas: This verb is used of both putting on and taking off clothing, so its meaning is to handle clothing in some way. Often the distinction between putting on and taking off relies on the context. To avoid confusion, serial verbs are commonly used, so **kátsá pasi** (put clothing on) and **kátsá palai** (take clothing off). When used alone in a non-serial construction, it connotes putting clothing on.

Tohtohpas: **Di parai ngo i pákánbung án lotu matananu da lu sol i lain lusán i di. Mái sár ngo te á kálámul di lu kátsái sang i lusán i di er kápte a mákmák kuluk má dik lu han mai suri lotu.** They said that at the time for church people should enter/put on their nice shirts/clothes. However some people put on clothes of theirs that do not look good and they go with them for church.

Arwat mai: **áksá pasi, áksái, kátsá pasi**

Lite alari: **kátsá palai**

kátul

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: This song type is sung at death feasts.

Mákái mul: **gáran**

káu₁

Kán him: intransitive verb

Sálán: **sehel sara;** slide; crawl

Worwor talas: This verb is used of sea creatures when they move along the reef or beach, including snails, crabs and various shellfish.

Tohtohpas: **Tan wák ngo di lu nem i ruru boloi, ki di lu mákái ngo a tun. Má ngo ákte más kaleng, ki dik lu monai suri ák lu káu be á boloi. Má ngo dikte úsláwái má ngo ákte saliu sara tangrai lul hat, ki erár má dik lu han suri rui.** *The women when they want to collect snails, then they see when it is high tide. And when it is low tide again, then they wait so the snails will be crawling. And when they have sensed/realized that they've moved all along the tops of the coral/rocks, then at that time they go for collecting them.*

Mákái mul: **káu i bus kokok, káu sa, káukáu**

káu₂

Mákái: **kawang**

káu i bus kokok

Kán him: idiom

Sálán: **mur i sápkín tatalen kán lite;** following another's bad example or leading

Keskeskes: 'crawl along a (weak and easily broken) vine'

Worwor talas: This connotes following someone else's lead on doing something which one may or may not realize is a bad thing to do, or realizing it is bad but refusing to believe there will be consequences. The idiom expresses crawling along a weak vine and falling when the vine breaks.

Tohtohpas: **Kalilik, ngo gam mur i tatalen án mismuk i sápkín mismuk, ki a ngoro gam káu i bus kokok kabin ngo gama han banai sápkín wán namur.** *Guys, if you all follow the behaviour of smoking bad smoking (marijuana), then it is like you are following a bad example because you will meet up with a bad result/consequence later.*

Mákái mul: **bus kokok, káu₁**

káu sa

Utngi mul: **táu sa**

Kán him: intransitive serial verb

Sálán: **táu tapam;** climb to flee

Keskeskes: 'crawl climb'

Worwor talas: This is the action of a lizard crawling up a tree, or a person fleeing something by climbing a tree or something off the ground.

Tohtohpas: **Nengen i rahrah gim ái kalilik gim láklák iamunang i mátán rum si tám aratintin mák tipar gim i kán pap. Te á tur gim dik sari aun kubau. Má gim á te, gim káu sa i kesá roson káukáu bim inang i risán sál. Gim táu arsagil ngorer kabin gim matai pap ngo na arat gim.** *Earlier this afternoon we children walked down to the house of the teacher and his dog chased us. Some of us climbed a tree. And some of us, we fled climbing a rusty truck down beside the road. We fled separating like that because we did not want the dog to bite us.*

Mákái mul: **káu₁, sa₁**

káukáu

Kán him: intransitive verb

Sálán: **láklák i kesi pokion táit;** scurry; move; walk; crawl

Worwor talas: This is used of insects or lizards, and sometimes of people. The implication seems to be that of moving along a narrow path, road, or object, like a log.

Tohtohpas: **Dan sal ngo kápate arwat suri polsai, ki di lu oboi pokon kubau suri ák bop kusai dan má dik lu láklák on. Di lu káukáu i pokon kubau erei tili kesi balsán dan uri kesi balsán. Ngo da tu polsai á dan erei, ki na sanra di má däng kong.** *A flowing river when it is not possible to cross it (by walking through it), then they put a log so it lies crossing the river and they walk on it. They walk on that log from one side of the river to the other side. If they would cross that river (by walking through it), then it would carry them away and they would drown.*

Arwat mai: **han, kákap**

Mákái mul: **káu₁, káukáu bim, káukáu kán bas**

káukáu bim

Kán him: alienable noun

Sálán: vehicle; car; truck

Keskeskes: 'scurrying (along the) ground; ground crawler'

káukáu kán bas

Kán him: alienable noun

Sálán: beam type

Keskeskes: 'rats' scurrying place'

Worwor talas: This is the beam above the **kip** (horizontal beam) on which the **lalau** (rafters) rest.

Mákái mul: **kip**₁

káur-i

Mákái: **bálbál káuri**

káváliklik

Kán him: dyadic term

Sálán: **dihat buhán;** group of people from the same clan or moiety

Tohtohpas: **Tan arabuhán erei di kis talum anang i bang. Dihat káváliklik ngurkai kándihat ioh bor erei i kalang Diseba.** *Those relatives (in the same clan) are meeting down in the men's house. They who are in the same clan are discussing their pig mumu (planned for) the month of December.*

káván

Kán him: inalienable noun

Mákái: **kawang**

Kán him: dyadic term

Sálán: uncle; nephew; niece

Worwor talas: This term refers to a maternal uncle and his sisters' children.

Tohtohpas: **Kalik min giur káván kabin kukung lik a káhái.** *This child we two are uncle-nephew because my sister gave birth to him.*

Kávás

Kán him: alienable noun

Sálán: clan name (Malai moiety)

kebepta-i

Kán him: transitive verb

Sálán 1) **ololoh kuluknai na mák rong;** safeguard; watch out for very carefully; preserve

Tok Pisin: lukautim gut

Worwor talas: This implies long-term care, such as raising a child. It also applies to things more difficult to get or make, such as expensive things.

Arwat mai: **ololoh**

Sálán 2) **hol páptai má liu namurwai;** follow carefully; obey carefully

Tok Pisin: tingim oltaim

Worwor talas: This term is used when talking about following laws carefully or strictly. It includes the connotations of remembering, taking to oneself or taking to heart, receiving and following.

Mákái mul: **hol kebeptai**

kebesen (?)

Kán him: inalienable noun

Sálán: jaw (?)

Arwat mai: **kepsang**

keke

Kán him: alienable noun

Sálán: basket type

Worwor talas: A **keke** is carried by rope or a bark strip slung on the head.

Mákái mul: **rat**₁

Kán him: transitive verb taking **on**

Sálán: **akai i lul máng kipi;** carry on a rope slung from the head

Tohtohpas: **Ái lik a parai ngo a tuan taun á rat balbal er ngo na kipi. Ki iak parai singin ngo na putai suk on má nák akai i lul suri náng kipi ngorer di lu kipi keke. Ngo na keke on, ki kápnate lala taun.** *The girl said that that basket of root vegetables was very/too heavy for her to carry it. So I said to her that she should tie a rope on it and then hang it on her head so she could carry it like they carry a keke basket. If she would carry it on a rope slung from the head, then it would not be greatly/too heavy.*

keke put

Mákái: **kektai burkut**

kekeksa put

Kán him: idiom

Sálán: **ololoh bia on má kápte kokos;** give care that is not reciprocated; unreciprocated care
Keskeskes: 'feed well (another's) hips'

Tohtohpas: **Kalik ngo di lain ololoh on má namur ngo a pakta máng kip him, ki kápte má a mákmák suri kálámul er a ololoh on. Kálámul er a ololoh bia i kalik er. Kálámul er a ololoh i kalik a kekeksa put.** *A child when they take good care of him and later when he is big and gets work, then he does not then look toward the person who cared for him. That person took care nothing (cared for without any return) of that child. That person who cared for the child gave unreciprocated care.*

Arwat mai: **kereh**₁

Mákái mul: **keksai, putung**

keken

Mákái: **kiking**

keksa pas-i

Kán him: transitive serial verb

Sálán: **tabar pasi; timan pasi;** adopt

Keskeskes: ‘feed get’

Worwor talas: This includes the ideas of taking care of another, loving and helping him. This may refer to the parents of a child who has been taken in and cared for, a kind of adoption.

Tohtohpas: **Tungu kalik er a te tu bibialol sár tangrai malar má kápate lu kis tumran i tekesá kuir. Má onin má, a be tabar pasi ái kometi ki áng kis tumran má si kometi. Erár má ák lu longoi táit kabin a keksa pasi ái kometi má áng kis nársi di.** *Previously that child just only flitted around the village and did not stay settled in any one part. But now, the headman has fed-gotten him so he remains settled now with the headman. For the first time he is doing things (working, helping) because the headman adopted him and he is remaining with them (headman’s family).*

Mákái mul: **keksai, pasi₁**

keksa-i

Kán him: transitive verb

Sálán: **támri; ololoh on; tabar peksai; lala támri;** feed well

Tohtohpas: **U lu lala tabar peksai sang ái koner mák lala sut, má kápate lu long kam te táit. U lala keksai mai namnam má kápate lu taram singim, a lu taram sang singin lite.** *You really fed that one well he has become very fat, and/but he does not do anything of yours. You greatly fed him well with food but he does not obey/cooperate with you, he just obeys/cooperates with others.*

Mákái mul: **arakeksa, kekeksa put, keksa pasi**

keкта pala-i

Kán him: transitive serial verb

Sálán 1) **long palai mai surwán táit;** remove with a sharp instrument

Keskeskes: ‘poke/pry remove’

Worwor talas: This is the action of removing a splinter from one’s hand.

Mákái mul: **kektai₁**

Sálán 2) **up palai;** overcome; remove another by fighting him

Tohtohpas: **Kálámul er a lu lala butbut mai kán rakrakai, tungu sár ái Tomol a ubi mák puh i kesi limán. A ngoro ákte keкта palai kán rakrakai, ki onin má kápate a lu butbut ngoro tungu.** *That man who was greatly boasting*

with/about his strength, just previously Tomol beat him and one of his arms broke. It was like he (Tomol) had overcome his strength, then today now he does not boast like previously.

keкта pas-i

Kán him: transitive serial verb

Sálán: **tok pasi mai kuir táit;** use a stick to pull something out

Keskeskes: ‘poke/pry get’

Mákái mul: **kektai₁, pasi₁**

keкта-i₁

Kán him: transitive verb

Sálán 1) **siloki; tok pasi;** poke; pry

Worwor talas: This is the idea of poking something into a hole and prying or levering out what’s in the hole, as getting the meat out of a snail shell or a thorn out of one’s hand with a needle. This would also be the action of sliding a stick under a snake to pick the snake up. It also connotes punching someone in a fight.

Tohtohpas: **Kauh, boloi di lu siloki mai surwán táit. Una kip te surwán mulis má unák kektai am boloi mai suri unák ani.** *Son, boloi (snail type) they pry open with a thorn-like thing. You should get some citrus thorns and lever open your boloi with them so you can then eat it.*

Arwat mai: **siloki**

Mákái mul: **keкта palai, keкта pasi, kektai burkut**

Sálán 2) beat drum with a stick

Mákái mul: **ketket**

keкта-i₂

Kán him: transitive verb

Sálán: **longoi ák sengseng;** dry

Tohtohpas: **Kalilik, gama lu árai i nas á kim gam suri nák daki i nas pala te dur. Ngo gama lu balbal oboi kim gam iatung i malar suri náng kektai i nas, ki na lu lain tomtom.** *Children, you should dry in the sun your mats so the sun will dry them removing any dirt. If you will repeatedly put your mats there in the village so the sun will make them dry, then they will smell nice.*

Arwat mai: **daki, rangi**

kektai burkut

Kán him: idiom

Sálán 1) tease by poking at another’s rectum

Keskeskes: ‘poke his rectum’

Worwor talas: This should only be done between

people of the same sex.

Arwat mai: keke put

Sálán 2) **gol burkut**; sodomize; engage in anal sex

Mákái mul: **kektai**₁

keleh

Kán him: particle

Sálán: **na tapam hut ngo kápte**; perhaps; might; possibly; uncertain

Tok Pisin: nogut...; ating

Worwor talas: This word often seems to contain an element of warning or trying to prevent something, so it is often paired with **káp** (not), the combined meaning yielding the idea of 'lest'. When it occurs without **káp**, then it indicates 'perhaps, possibly, might'.

Tohtohpas: **Gama pán pagas kabin kápgamte mánán anges na hut á káukáu bim er gama kis on. Na hut i rahrah keleh, ngo na hut i katbán libung gut, ngo enges?** *You all should remain awake because you do not know when the vehicle will arrive that you will be sitting on. It might arrive in the afternoon, or perhaps it will arrive in the middle of the night, or when?*

Tohtohpas: **Kalilik, koion gama siusiu ami kon, kabin a lala gus á tas, gama káp kong keleh má kápte kes na mák pasi er na sanra pasi i pákán nah.** *Children, don't be swimming at the beach, because the salt water is much higher tide than normal, lest (one of) you will drown and no one will see him that a wave will carry him away.*

Arwat mai: **koran**

kelel

Kán him: alienable noun

Sálán: knife type; paring knife

Mákái mul: **is**₁

kelen

Kán him: inalienable noun

Sálán: **hutngin gorgor a kopkom**; stick

Worwor talas: This is used of the newly growing **gorgor** plant before it puts out leaves, and of individual sticks of matches.

keles kaleng

Kán him: intransitive serial verb

Sálán: **obop kaleng; na mon kaleng**; replace; substitute

Keskeskes: 'replace return'

Tohtohpas: **Kauh, ngo una tar palai kam laplap**

ináí, ki namur na mon kaleng kabin ngo ararsosah si Káláu, ki na keles kaleng ur singim. *Son, if you will give away your laplap now, then later it will exist again (you will have a laplap) because of the blessing of God, then he will replace (provide a replacement) to you.*

Mákái mul: **keles/kelsei, keles kalengnai**

keles kalengna-i

Kán him: transitive serial verb

Sálán: **obop kalengnai; kosoi**; repay; replace

Keskeskes: 'replace return it'

Tohtohpas: **Ái koko iau sungi suri te pirán tabal ngo na tari singing, má namur ngo ina kosoi. Máí sár ngo kápate taram iau, a hol on gut ngo káp ina te keles kalengnai kán pirán tabal.** *My uncle I asked him for some money that he would give to me, and later I would repay it. However he did not heed/cooperate with me, he probably thought I would not repay his money.*

Mákái mul: **keles/kelsei, keles kaleng**

keles / kelsei

Kán him: syncopated verb

Sálán: **kipi arlih káián kes; kos kaleng on**; change; replace; take another's place

Tok Pisin: senis

Tohtohpas: **Kalilik di wás pas iau mul ngo ina han tiklik mam di ur Kolonoboi suri pasbat i rumán lotu. Máí sár iak parai si di ngo ái kauh má na kipi kak arlih, má á iau káp má ina te han kabin a marán i kak him pasi ái náng keles iau.** *The guys counted me also that I would go together with them to Kolonoboi for the church opening. However I said to them that the boy/my son should take my space, and me I will not go because there is a lot of my work resulting in him he should take my place.*

Tohtohpas: **Kán tan táit no ái koner iakte kos kaleng on ur singin, má káp kán te táit mul min i iau. A ngoro iakte kelsei á kán tan táit no, má iakte sengsegeng má alari.** *All the things belonging to that one I have given back to him, and there is nothing else of his here with me. It is like I have replaced all his things, and I am now free of him.*

Tohtohpas: **Ái koner má na kipi arlih si kákán suri kipi him erei a longoi. Na kelsei kabin ái kákán ákte lala pupunkak má.** *That one will take the space/place of his father to take on that work he did. He will replace him because his*

father is now a very old man.

Mákái mul: **ararkeles, arkeles, keles kaleng, keles kalengnai, kelkeles, kelsen, turtur keles**

kelgen

Kán him: intransitive verb

Sálán: **kápate pakta; tu ánle;** little; small

Tok Pisin: liklik

Worwor talas: This word is used as both an intransitive verb and a modifier preceding nouns.

Tohtohpas: **Ngo iau toh tari aru táiit, kes a pakta má kes a gengen ngorer i tárgau mái manigulai, ki da parai ngo tárgau kelgen, ngo a gengen si diar ái manigulai.** When I compare two things, one is big and one is small like the **tárgau** (small eagle) and the **manigulai** (large eagle), then they will say that the **tárgau** is small, that it is smaller than the **manigulai**.

Arwat mai: **gengen**

Mákái mul: **akelgen**

kelkel

Kán him: intransitive verb

Sálán: **bokoh pas; ekési han pas;** leave permanently

Tohtohpas: **Kálámul erei iau lu balbal parai singin ngo na han pas má tili kuir bim er a long rum on má kápate alongra. Ina parai sang singin kometi suri nák parai singin suri náng kelkel.** That man I repeatedly say to him that he should leave from that piece of ground he built a house on and he did not listen/heed. I will say it to the headman so that he will then say it to him so he will leave permanently.

Mákái mul: **akelkelnai, kelkel alari**

kelkel alar-i

Kán him: transitive serial verb

Sálán: flee away from

Keskeskes: 'leave away from'

Arwat mai: **han alari, kaplah alari, táu alari**

kelkelam

Kán him: inalienable noun

Mákái: **kelkelang**

Kán him: intransitive verb

Sálán: standing with hands on hips

kelkelang

Kán him: inalienable noun

Kaiam: **kelkelam**

Káián: **kelkelen**

Kángit: **kelkelen i git**

Sálán: the sides of my waist

Worwor talas: This refers only to the two sides of the waist area, not the front or back.

Mákái mul: **nahlang**

kelkelen

Mákái: **kelkelang**

Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **kelkelen i diar** (the sides of their 2 waists, the sides of both their waists).

kelkelengna-i

Kán him: transitive verb

Sálán: **obop masiknai; obop palai;** put aside

Worwor talas: This is the idea of putting something aside for another or later use.

Tohtohpas: **Pákánbung ún long namnam gita obop palai ándi ái rung kápdite hut. Gita obop kelkelengnai sang suri gita káp tulsai mul namur.** At the time of making a meal let's put aside food of those who do not (yet) arrive. Let's surely put it aside so we won't have to serve it again later.

Mákái mul: **akelkelengnai**

kelkeles

Kán him: intransitive verb

Sálán: change one's clothing

Kán him: alienable noun

Sálán: change

Worwor talas: This is the change received after a purchase when you have given more than the cost of the item.

Mákái mul: **keles/kelsei**

kelsei

Mákái: **keles/kelsei**

kelsen

Kán him: verbal noun

Sálán: **obop kaleng on;** replace

Worwor talas: This word operates as a transitive verb, but it is structured like an inalienable noun.

Tohtohpas: **Ngo gita tár palai á lamas erei, ki gita obop kalengna tekesi aun táiit uri kelsen, kabin aun lamas erei wa torahin lamas kándi ái rung til hirá.** If we chop down that coconut, then we should put returning/another tree for replacing it, because that coconut why it's an old coconut belonging to those from long ago.

Mákái mul: **keles/kelsei, tur kelsen**

kem*Mákái:* kemang**kemam***Mákái:* kemang**kemang***Kán him:* inalienable noun*Kaiam:* kemam*Káián:* kemen*Kángit:* kem git*Sálán:* my footprint**kemen***Mákái:* kemang**kemlemen***Mákái:* kámlemen**ken***Kán him:* intransitive verb*Sálán:* hiccup**kenedok***Kán him:* alienable noun*Sálán:* ngisán suk; vine type

Worwor talas: **Kenedok ái á kesá matngan suk a sorakai i kápán ngorer i kápán bus ngo kápán walwal ngo kápán gáh. Má kenedok a lala gengen si di no á tan bus erei. A lu sa i aun kubau. Pákán a dol má a tu gengen. Suk minái di lu kipi uri longoi kas ngo rat mai. Di lu hiri kápán uri merei mátán sál mai. Má tan pupunkak til hirá di lu kápti mon mai.** **Kenedok** is a kind of vine whose skin is very strong like **bus** skin or **walwal** skin or **gáh** skin. But **kenedok** is much smaller than all of those. It climbs on tree trunks. Its leaves are long but just small. This vine people get to make carrying baskets or hand baskets with it. They weave its skin to decorate doorways with. And old men from long ago tied canoes with it.

Mákái mul: suk**keng***Kán him:* alienable noun*Sálán:* wild betel nut type*Tok Pisin:* wail buai*Mákái mul:* bu**kengen***Mákái:* gengen**kep***Kán him:* alienable noun*Sálán:* shell type*Mákái mul:* kep kalung**kep kalung***Kán him:* alienable noun*Sálán:* shell type*Keskeskes:* 'twisted shell'*Mákái mul:* kalung/kalngi**kepeu***Kán him:* intransitive verb*Sálán:* kápte be; bokoh be; kápte turán; incomplete; leftover; extra*Worwor talas:* This implies that one or some of a group is missing, or there are not enough to make up another complete group.

Tohtohpas: **Kongkong i munang i rumán huhul a nem i te na hat i sángul á wán marang, pasi gimá tahnai tan marang iatung ák arwat mai atul i sángul mai a lim á marang. Má kápte be á alim i wán. A ngoro alim be á marang a kepeu.** **The Chinese down at the store wanted 40 coconuts, so we lined up the dry coconuts there it was equal to 35 coconuts. But there were not yet 5 (coconut) fruits. It was like 5 coconuts were still missing/incomplete.**

Tohtohpas: **Pákánbung di tahngai kándi buntir á kalilik, ki dik ser pasi ngo atul á kalik di kepeu, kápte tur ditul. Kápte kes suri bonta ditul suri nák hat.** **When the guys lined up their line, then they found that three guys were leftover, there was no friend/companion/counterpart of them three. There was no one to make up the difference of them three so there would be four.**

kepkepto*Mákái:* kápkám**kepsam***Mákái:* kepsang**kepsang***Kán him:* inalienable noun*Kaiam:* kepsam*Káián:* kepsen*Kángit:* kepe git*Sálán:* my chin; my jaw*Tok Pisin:* wasket bilong mi*Arwat mai:* kebesen*Mákái mul:* nihun kepsen**kepe***Mákái:* kepsang**kepsen***Mákái:* kepsang

kepwen

Kán him: modifier

Sálán: **tukes sár; tukes masak;** single; one only; sole

Tohtohpas: **Tukes sár a natun á wák erei má kápate káh tekes mul. Tukesi kepwen kalik sang ngorer.** *There is only just one child of that woman and she did not birth any other. Only a single child like that.*

Mákái mul: **kepwen hol**

kepwen hol

Kán him: phrase

Sálán: single-minded; like-minded

Keskeskes: ‘only one mind’

kereh₁

Kán him: intransitive verb

Sálán: **rakai bia; tarngi ololoh on;** unreciprocated

Worwor talas: This refers to someone who has received care from another, as a child receiving care from a parent, but who then leaves without reciprocating that care.

Tohtohpas: **Iau tu tarngi ololoh on á kalik minái. E ngo na pakta máng kip te him, ki siari na lu mákmák iau sang ngo kápte gut. A ngoro iau tu kereh mai ololoh on.** *I am fruitlessly caring for this child. When he gets big/adult and gets work, then who knows that he will see (care for) me or probably not. It is like I just am unreciprocated with/in caring for him.*

Arwat mai: **kekeksa put, tarngi**

Mákái mul: **hulhul kereh**

kereh₂

Kán him: intransitive verb

Sálán: **pur dirtapul;** bow head in acknowledgement

Worwor talas: This is used of just acknowledging someone’s presence or arrival by inclining the head.

Tohtohpas: **Tan kuir sulu di lu pur dirtapul i mátán táil i kálámul ngo a ninir i ngisán. Di lu kereh ngorer suri inngasi kándi rumrum ur singin kálámul kuluk erei.** *The police bow their heads before a person whose name is loud/known. They acknowledge by bowing like that to express their respect to that good/important person.*

Arwat mai: **dirtapul, parau, rukruk**

kerem

Kán him: alienable noun

Sálán: tongue

Mákái mul: **kermang**

Kán him: intransitive verb

Sálán 1) soai kermen uri malar; stick out one’s tongue

Tohtohpas: **Nengen gim sorliu iatung, ki ák soai kermen uri gim á wák erei. Kápte te táit gim longoi mai er áng kerem uri gim.** *Earlier (when) we passed by there, that woman stuck out her tongue to us. There was nothing we did with her that she stuck out her tongue to us.*

Arwat mai: **kerem kerem, soso kerem**

Sálán 2) kurkurem; flame up; light up

Arwat mai: **soso kerem**

kerem kerem

Kán him: intransitive verb

Sálán: **tungai soai kermen uri malar;** sticking out one’s tongue

Worwor talas: This implies a repeated action.

Arwat mai: **kerem, soso kerem**

keremrem

Kán him: alienable noun

Sálán: poisonous land snail

Worwor talas: **Keremrem kesi matngan táit a mákmák arwat mai pasbang, mái sár ngo pasbang a lu kis ada i loltas i lulawar, má keremrem ái tili bos má a lu kis ngo sehel tangrai pákán kubau. Má ngo a lu sehel tangrai pákán kubau, ki a lu páksiai doron iatung i pákán kubau ngo i nahlán kubau er a káukáu on. Keremrem kápte ngo táit uri ani. Ngo tekes na ani, ki na mat on. Doron a bal er a kis i iátin, ái á táit di lu mat on ngo da ani á keremrem.** The **keremrem** is a kind of thing that looks the same as the **pasbang** (snail type), however the **pasbang** lives out in the ocean on the reef, and the **keremrem** it is from the jungle and lives or slithers along tree leaves. And when it slithers along tree leaves, then it leaves its slimy discharge there on the tree leaves or the tree trunk that it crawls on. The **keremrem** is not a thing for eating. If someone would eat it, then he would die from it. Its slimy discharge that is white that is on its top, it is the thing they/people die from if they would eat the **keremrem**.

kermam

Mákái: **kermang**

kermang

Kán him: inalienable noun

Kaiam: **kermam**

Káián: kermen

Kángit: kerme git

Sálán: my tongue

Mákái mul: aru i kermen, kerem, toltolom i kermen

kerme

Mákái: kermang

kermen

Mákái: kermang

kes

Kán him: alienable noun

Sálán: one; someone

Tohtohpas: *Ngo kes a mon i kán rápán sulu mák nem ngo na mapmap on, kápnate baut arsaktai mapmap a longoi mai hutngin sepen sulu kápte be di gorsai. (Mat 9.16) If one/ someone has a torn laplap and wants to patch it, he will not sew together/onto it a patch he made with/from a new laplap they have not yet washed.*

Mákái mul: káh kes (masik) (sár)

Kán him: modifier

Sálán: one; a; an

Tok Pisin: wanpela

Worwor talas: This is suffixed by **-i** or **-á** preceding nouns. This word is not used when actually counting things. For that, **tikái** is used.

Tohtohpas: *Ái koner a pua iau má kápte longra pasi kak pinpidan, a mon á kesá táit na nagogon on, wa kak pinpidan sang! Ái na nagogon i kálámul erei i áwáwat i bung. (Ioa 12.48) That one who denigrates/rejects me and does not heed my words, there is a thing that will judge him, why my words! It is they that will judge that person on the last day.*

Arwat mai: tikái

Mákái mul: ekesi, kes lim, keskeskes, tekes, tukes

kes lim

Kán him: idiom

Sálán: handspan

Keskeskes: ‘one hand’

Worwor talas: This is a measurement of width equivalent to a hand span.

Mákái mul: limang, tintoh

keskam

Utngi mul: káskam

Kán him: particle

Sálán: sorry; longing; expression of nostalgia

Tok Pisin: sori

Worwor talas: This term is the vocative form of saying you’re sorry in both an apologetic way for something you yourself did, or in an empathetic way to show sympathy for someone feeling bad. It is also used in a nostalgic way to think back about something one had or did previously but that is no longer available. It can be used when thinking about someone you are missing because they are no longer with you.

Arwat mai: kabul

Mákái mul: ot keskam

keskeskes

Sálán: each one; individually

Worwor talas: When used with **boh** (group), as in **keskeskesi boh** (individual groups), this term implies different groups working on the same problem or toward a common goal. This distinguishes it from **tohtolom boh** (various groups), which implies ‘factions’, i.e. groups which hold different opinions from each other or follow different and contrasting leaders.

Tohtohpas: *Mái rung di sasam mul, ái Iesu a aliu pas di no keskeskes má dik sengsegeng má. (Mat 8.16) And those who were sick also, Jesus healed them all each/every one, and they were free/healed.*

Mákái mul: kes

ket

Kán him: intransitive verb

Sálán: lala dak; hot

Arwat mai: málmálas

Mákái mul: arket

ketket

Kán him: intransitive verb

Sálán: drum; beat a drum

Worwor talas: This term implies using a stick to beat a drum, as opposed to hitting it with one’s hands where **posar** (slap) would be used.

Mákái mul: kektai₁

ketsikra pala-i

Kán him: transitive serial verb

Sálán 1) kick away; remove with a stick

Keskeskes: ‘kick remove’

Mákái mul: ketsikrai

Sálán 2) negotiate someone’s removal

ketsikra-i

Kán him: transitive verb

Sálán: long palai; tipar palai; tok palai; remove; kick away

Tok Pisin: kikim long lek

Worwor talas: This includes removing something by using one's foot or another object like a stick. It can also be done verbally.

Tohtohpas: **Kalik, una tok palai sangnán pap imuda i risán bos ur tepák má gamák osoi suri na káp sangin git. Koion una top on mai limam, una tu ketsikrai mam tekesi kuir kubau.** *Child, poke-away that stinking dog back on the edge of the bush to far away and you all burn it so it will not stink us. Do not grasp it with your hand, just poke/push it with some stick.*

Arwat mai: **ketuk palai, long palai, sikrai**

Mákái mul: **ketsikra palai**

ketuk

Kán him: intransitive verb

Sálán: **lain sengseng; lain más;** dry

Worwor talas: This is used of rice absorbing water or root vegetables being completely done and thus dry.

ketuk pala-i

Kán him: transitive serial verb

Sálán: **long palai;** force another's removal; push aside

Tohtohpas: **Tan komiti án aratintin dikte long palai má á tám aratintin er a ubi tan kalilik tungu. Di kis talum má dik wongai tatalen er a longoi ngo kápte a kuluk, pasi ding ketuk palai tilami Lipek.** *The school leaders have removed that teacher who beat the children previously. They met together and discussed that behaviour he did that it was not good, resulting in they removed him from Lipek.*

Arwat mai: **ketsikrai, long palai, sikrai, sisdoi**

keu

Kán him: alienable noun

Sálán: snail type

keuken

Kán him: inalienable noun

Sálán: tentacle of an octopus or squid or jellyfish

Worwor talas: **Tan limán kurit má waneng má tastas di utngi mai keuken. Keuken kurit má keuken waneng ngo na top i kálámul ngo táit mai, ki na rauta. Má na kálik rangrang kalar suri long palai.** *The hands of the kurit (octopus) and waneng (squid) and tastas (jellyfish) are called keuken. If the keuken of the octopus and the keuken of the squid grabs a person or a thing, then it will stick. And it*

will be a bit difficult to remove it. (Additional information: This is an edible part of both octopus and squid.)

Mákái mul: **kurit, tastas, waneng**

ki

Kán him: conjunction

Sálán: connective; therefore; then; result

Worwor talas: This produces a stronger result sentence than simple clauses with no conjunction present. This particle is frequently preceded by a clause beginning with **ngo** (if, when) or **pákánbung** (time, when).

Tohtohpas: **Ngo iáu Natun ái Káláu, ki una dos i bos hat minái suri dák arkeles uri balbal.** *(Mat 4.3) If you are God's Child, then you should command these stones so they will change into bread.*

Tohtohpas: **Ái Tito a ngoro tuang muswan sang, má ngo káp iau te ser pasi, ki iak aptur pas alar di urada i balis á Makedoniá.** *(2Ko 2.13) Titus is like my very own brother, and when I did not find him, then I got up away (left) them (and went to) the region of Macedonia.*

Tohtohpas: **Pákánbung git sol uri hutngin kápán páplun i git, ki erár má tanián i git a oboi lusán er na kis áklis.** *(2Ko 5.3) When we enter into our new bodies, then at that time our spirits will put on that garment that will sit/live forever.*

Tohtohpas: **Má kabin git rumrum i Káláu, ki gita rusan kunlai kángit liu uri narsán.** *(2Ko 7.1) And because we respect/reverence God, then we should (then the result should be that we) submit wholly our lives to him.*

kibam

Mákái: **kibang**

kibang

Kán him: inalienable noun

Kaiam: **kibam**

Káián: **kibán**

Kángit: **kim git**

Sálán: my bed

Tok Pisin: bet bilong mi

kibán

Mákái: **kibang**

kibán hiru

Kán him: alienable noun

Sálán: **ngisán ur;** weed type

Keskeskes: 'bed of injury'

Worwor talas: **Kibán hiru kesi matngan ur a**

lu kopkom tangrai malar má a lu kopkom mul i pokon. Pákán á ur minái a tu dol má a pakta. Kibán hiru is a kind of grass that grows in the village and it also grows in garden plots. The leaves of this grass are long and large. (Additional information: This type of weed has parts that come off and stick in one's clothing.)

Mákái mul: **kibang**

kidam pápta-i

Kán him: transitive serial verb

Sálán: **tauni; long páptai;** pin down; restrain; fasten

Arwat mai: **kidam/kinmi**

kidam / kinmi

Kán him: syncopated verb

Sálán: **tauni; long páptai;** pin down; restrain; fasten

Worwor talas: This connotes having something on top of a person which keeps him pinned down, such as being pinned down by a log which has rolled on to him and pinned him to the ground.

Arwat mai: **kidam páptai**

kidut

Kán him: intransitive verb

Sálán: narrow; close

Tohtohpas: **A kidut i rum, kápte te bát.** *It's close (hot, muggy) in this house, there is no wind.*

Mákái mul: **tintoh, tur kidut**

kih

Kán him: alienable noun

Sálán: harmonica; pan pipes

Worwor talas: This instrument is traditionally made from bamboo.

kihkih

Kán him: alienable noun

Sálán: wind (generic term); air

Tok Pisin: win

Arwat mai: **bát₂**

Mákái mul: **kihngai,** Names of wind: **lábur, matalames, pulus, tám hushus, taubar,** Types of wind: **dadaip, kaliwuwur, kilius, mansin kihkih, moroilu**

kihnga-i

Kán him: transitive verb

Sálán: blow around; blow away

Worwor talas: This is action of the wind, not a person blowing.

Arwat mai: **behei**

Mákái mul: **kihkih**

kik

Mákái: **kiking**

kikim

Mákái: **kiking**

kiking

Kán him: inalienable noun

Kaiam: **kikim**

Káián: **keken**

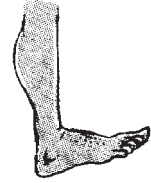
Kángit: **kik git**

Sálán: my leg

Tok Pisin: lek bilong mi

Mákái mul: **bákbákar kek,**

burkiking, gumgumán kaukau i keken, láprán keken, pukun keken, saskek, sasaskek, seden keken



keken kálámul

kikir

Kán him: intransitive verb

Sálán: **ili bim mai nisun;** root around; dig with the snout

Worwor talas: This is appropriate for what a pig does as he roots around in the ground looking for food, and also is used to describe the work of a road grader that digs up and moves dirt along the road.

Arwat mai: **suar**

Mákái mul: **kiri**

kila

Kán him: intransitive verb

Sálán: married

Lite alari: **tauror**

Mákái mul: **akila, arakila, pásang kila**

kiláng

Kán him: transitive verb taking **on**

Sálán: represent; act on behalf of

Tok Pisin: makim

Tohtohpas: **Mái rung no iatung di longrai worwor si Paulo dik para agas Káláu. Má namur kes tili di a sámтур mák tur kiláng i di mák parai si Paulo ngoromin,...** (Apo 21.20) *And all those there who heard Paul's talk they praised God. And then one from them stood up and he represented them and said to Paul like this,...*

Mákái mul: **akiláng, tur kiláng**

kiláu

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; surgeonfish

Worwor talas: **Páplun kiláu a bal mák palkus mai a niár. Isu minái a lu kis tangrai lulawar. A lain isu suri ani. A lu ani milut er a kopkom i lul hat. I nas di lu láklák i numán.** The color of the **kiláu** is white and striped

vertically with black. This fish lives along the reef. It is a good fish for eating. It eats moss that grows on the top of coral. During the day they travel in groups.

Mákái mul: **kiláu mamlo**

kiláu mamlo

Utngi mul: **kiláu mamlol**

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; batfish

Worwor talas: **Páplun kiláu mamlo a ngoro páplun kiláu mul, mái sár a lala pakta i lepren si diar ái kiláu. A lu kis tangrai mátan suan i lulawar. Má te di lu kis iamuda i lámán. Kiláu mamlo a lu ani milut tili hat.** The color of the **kiláu mamlo** is also like the color of the **kiláu**, however its flat side (body) is very much bigger than that of the **kiláu**. It lives along the opening to sandy areas in the reef. And some they live out in the deep. The **kiláu mamlo** eats moss from coral.

kiláu mamlol

Mákái: **kiláu mamlo**

kilbang₁

Kán him: intransitive verb

Sálán: **tangkabin pim;** beginning to ripen

Tohtohpas: **Kesi wán mimia imuda ák lu tangkabin pim má. Iau mákái ngo ákte kilbang.** *A pawpaw fruit is up there it has started ripening now. I saw it that it has begun to ripen.*

kilbang₂

Kán him: alienable noun

Sálán: **bunrán manu kápate kopkom kaleng i nihun on;** scar where no hair regrows

Arwat mai: **bampar**

kileli

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Pasi ngo a káhkáh má tan gengen di utngi mai kileli. Di lu láklák i numán má ngo tan kálámul di nem suri kipi suri ani, di lu sokoi ngorer i ulut di lu sokoi. Di lu kis i suan i risán lulawar.** The **pasi** when it gives birth the little ones they call **kileli**. They travel in groups and if people want to get them to eat, they net them like they net **ulut**. They live in the sandy areas close to the reef.

kilius

Kán him: alienable noun

Sálán: wind type

Worwor talas: This describes wind of a destructive nature, including a whirlwind

Mákái mul: **kikkih**

kilka-i

Kán him: transitive verb

Sálán: **kabat arsaktai aru marang mai kápán i diar;** tie together

Worwor talas: This is specifically to tie two coconuts together using a strip from the husk of each of them. By alternately crossing sets of coconuts over each other into a **burut** (group of four), the coconuts can be carried on the head, or by continuing to cross sets, can be stacked.

kilkil

Kán him: intransitive verb

Sálán: call out; shout

Tok Pisin: singaut

Arwat mai: **bin**

Mákái mul: **kilkilai**

kilkila pas-i

Kán him: transitive serial verb

Sálán: call someone to come; summon; motion to another that he should come

Keskeskes: ‘call get’

Worwor talas: This term is appropriate to speak of God’s calling us to Him, to enter His kingdom, to turn and believe in Christ.

Mákái mul: **kilkilai, pasi,**

kilkila talmi

Kán him: transitive serial verb

Sálán: call together a group

Keskeskes: ‘call gather’

Mákái mul: **kilkilai, talum/talmi**

kilkila-i

Kán him: transitive verb

Sálán: call; motion another to come

Tok Pisin: singautim man

Mákái mul: **kilkil, kilkila pasi, kilkila talmi**

kim

Kán him: alienable noun

Sálán: sitting down place; bench; mat; bed

Tok Pisin: bet

Mákái mul: **bop teken kim, mák páptai uri kim,**

Types of mats: **ber, kim, peleh, tabakau**

Kán him: inalienable noun

Mákái: **kibang**

Kimri

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration
resettlement mandate (ca. 1920), traditionally
lived along the coast.

kináh

Kán him: alienable noun

Sálán: **lápláp di lu biring kalik mai**; sling for
carrying a baby

Arwat mai: **biring**

Kán him: intransitive verb

Sálán: carry on the hip in a sling

kinber

Kán him: alienable noun

Sálán: footstrap

Worwor talas: This is a footstrap wrapped around
the ankles or feet when climbing trees.

Mákái mul: **mut i kán kinber**

kinít / kinti

Kán him: syncopated verb

Sálán: pinch

Tok Pisin: kinitim

Mákái mul: **arkinit**

kinitsuil

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This is a kind of **urtarang** (evil
spirit).

Mákái mul: **tesit**

kinkin

Kán him: alienable noun

Sálán: worm type

Worwor talas: This is a worm that infests **patate**
(sweet potato) as a consequence of too much
rain.

Mákái mul: **kanih**

kinleh

Kán him: alienable noun

Sálán: cup; leaf cup

kinmi

Mákái: **kidam/kinmi**

kinti

Mákái: **kinit/kinti**

kip₁

Kán him: alienable noun

Sálán: horizontal beams in a house

Mákái mul: **barat, bárut, dikolalau, káukáu kán
bas, kipun, lalau**

kip₂

Kán him: alienable noun

Sálán: sin; wrongdoing

Mákái mul: **kipi, kipkip**

kip arsiu

Kán him: intransitive serial verb

Sálán: baptized

Keskeskes: ‘get washing’

Mákái mul: **kipi**

kip arsobin

Kán him: transitive serial verb

Sálán: **arkipkip mai wor; wor arkuh; kápate kes
on**; debating back and forth; contradicting each
other

Keskeskes: ‘get disagreeing’

Tohtohpas: **Tan tátáil án lotu di lala arkipkip
mai wor i pákánbung di worngai sál suri da
kip te artangan si memba uri tangan di suri
pasbat i rumán sasam. Tan tátáil minái di
lala kip arsobin i worwor i dolon pákánbung,
pasi ái siaman ák tah kusi kándi worwor mai
parai ngo ák arwat má worngai á tátit er.** *The
church leaders were greatly arguing when they
discussed the way for getting help from the
member to help them for the clinic opening.
These leaders were really debating back and
forth for a long time, resulting in the chairman
cut off their talk with saying that discussing
that thing was enough/finished.*

Mákái mul: **kipi**

kip atri

Kán him: transitive serial verb

Sálán: **atiutiú bia on**; accuse falsely

Keskeskes: ‘bring establish’

Arwat mai: **kip tari**

Mákái mul: **atur/atri, kipi**

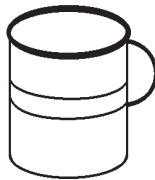
kip aut-i

Kán him: transitive serial verb

Sálán: **kipi má asohoi; longoi ák pos; para aposoi;
táit a punpunam má kes a aposoi mák so má
git mákái támin ur on; uláti má nák talas suri
gita mák timani**; reveal; express; demonstrate

Keskeskes: ‘bring public’

Worwor talas: This is the idea of revealing
something to someone who does not know it,
or to make something public (either known but
not said, or unknown). It refers to something
previously hidden, such as a **pidik** (secret) or
worwor kodong (private talk, gossip), thus
is applicable to passing revelation on. It may
also refer to producing fruit such as the fruits
of the Spirit mentioned in Ephesians . For



differentiation of terms meaning ‘reveal’, see **innngasi**.

Tohtohpas: Longra timani! Onin ina kip auti táit ái Káláu a punmai tungu. Te tili git á tan tám ruruna kápdate mat besang má dák mák Iesu na kaleng. (1Ko 15.51) Hear well! Today I will reveal a thing God has hidden previously. Some from us believers will not die yet and they will see Jesus returning.

Arwat mai: innngasi

Mákái mul: kipi

kip bia

Kán him: transitive serial verb taking on

Sálán: get for free; steal

Keskeskes: ‘get nothing’

Mákái mul: bia, kipi

kip kalis

Kán him: intransitive serial verb

Sálán: curving back toward itself

Keskeskes: ‘get crooked/curly’

Mákái mul: kalkalis, kipi

kip máhán

Kán him: phrase

Sálán: recruit (?)

Keskeskes: ‘get war/fighting group’

Mákái mul: kipi

kip pas-i

Kán him: transitive serial verb

Sálán: get; bring; receive; take to oneself

Keskeskes: ‘get get’

Worwor talas: This connotes taking or getting something which you then carry or bring. It includes the idea of going and getting something.

Arwat mai: long pasi

Mákái mul: kipi, pasi,

kip ráp-ái

Kán him: transitive serial verb

Sálán: tarápái táit a kai; tear

Keskeskes: ‘get tear’

Worwor talas: This is used of snagging one’s laplap or trousers on a nail or splinter, then ripping it when getting up or moving on.

Mákái mul: kipi

kip sáksákna-i

Kán him: transitive serial verb

Sálán 1) lala ubi; lala sák mai; affect harmfully

Keskeskes: ‘get badly’

Worwor talas: This may be used of a sickness that

is very severe.

Sálán 2) kápte longra pasi muswan án worwor; understand incorrectly

Tohtohpas: Tan tátáil erei kápte di longra pasi muswan án worwor má dák parai si git. Di kip sáksákna-i worwor, pasi á ngoromin git má eran osong sur memba. Those leaders they did not hear the true talk (hear correctly) so they could say it to us. They got it badly (understood it incorrectly), resulting in like this we prepared in vain for the member.

Mákái mul: kipi

kip talmi

Kán him: transitive serial verb

Sálán: bring together; gather together

Keskeskes: ‘get gather’

Mákái mul: kipi, talum/talmi

kip tar-i

Kán him: transitive serial verb

Sálán 1) get and give

Keskeskes: ‘bring give’

Sálán 2) talkai taun ur on; atiutiu bia on; bring trouble on to oneself; accuse another falsely

Worwor talas: When used to mean accuse, this implies no intention to harm, simply a mistake.

Tohtohpas: Tan lite di longoi á tatalen er a sák, mái sár ngo ái komiti a tu atiutiu bia i Dion ngo ái sár a longoi. A ngoro ái komiti a tu kip tari má uri Dion ngo a longoi á táit, má kápte ngo ái. Others did a behaviour that was bad, but the headman accused nothing (without good cause) John that it was him who did it. It is like the headman falsely accused John that he did the thing, but it was not him.

Arwat mai: kipi atri

Mákái mul: kipi

kip tul-i

Kán him: transitive serial verb

Sálán: pick up; stop off to get

Keskeskes: ‘get stop off’

Mákái mul: kipi

kip wor

Kán him: intransitive serial verb

Sálán: longra pasi worwor má tari singin lite; gossiping

Keskeskes: ‘bring/take talk’

Worwor talas: This often implies passing on gossip to the person being gossiped about or to another person, but it can also refer to ‘spoiling the surprise’, i.e. passing on something to another

that others were not ready to tell him. The thing passed on can be either a good thing or a bad one.

Tohtohpas: Ái Marlom a longrai tan kálámul di worwor kodong i Tábu ngo a siksikip. A be longra pasi ngorer ki ák han parai si Tábu á táit di parai, pasi ák lala mos ái Tábu. Ngo kápte na han kip wor ái Marlom, ki kápte na han lala mos ái Tábu. Marlom heard people talking privately about Tábu that he had stolen. She heard it like that then went saying to Tábu the thing they said, resulting in Tábu was greatly angry. If Marlom had not gone passing that gossip on, then Tábu would not have been greatly angry.

Mákái mul: kipi, worwor

kip-i

Kán him: transitive verb

Sálán: carry (generic term); get (generic term); bring (generic term); take (generic term); receive (generic term)

Tok Pisin: karim

Worwor talas: This is a generic verb, and typically a Beach dialect word, the Bush equivalent being **kasi**. It is frequently used idiomatically and in serial verb constructions. See the cross references and the preceding and following entries for some examples of these.

Arwat mai: kasi₁

Mákái mul: káláu kápte be a kip wák, kip₂, kipkip, wák kápte be a kip káláu

kipi uri bál

Kán him: idiom

Sálán: hol páptai má mur on; remember and follow; take to heart

Keskeskes: ‘take into one’s stomach’

Tohtohpas: Kauh, kak arabitbit uri narsam suri kam kuluk ur namur, iau nem i iáu suri una hol páptai. Una kipi uri balam suri namur una lain kis kuluk. Son, my sayings/instructions to you for your good for later, I want you to think-fasten it (not forget it). You should take it into your stomach (remember and follow it) so that later you will sit/live well.

Mákái mul: ur₁

kipkip

Kán him: transitive verb

Sálán: support; hold up

Worwor talas: This is used of **toros** (posts) which support a house.

Tohtohpas: Ái Karisito sang a kábutkis máng kipkip i rum ák rakai, má ái a atri iamuni ák aptur ák rum a pilpil ur káián ái Káláu. (Epe 2.21) Christ himself is the foundation and supports the house it is strong, and he establishes it going up it stands it becomes a clean/holy house belonging to God.

Kán him: alienable noun

Sálán: load; burden; cargo

Worwor talas: This literally refers to physical loads, but metaphorically is used to mean ‘sin’.

Mákái mul: kip₂, kipi

kipsit

Kán him: alienable noun

Sálán: harvest

Worwor talas: This refers to subsequent harvesting after the firstfruits are collected.

Arwat mai: ililur

kipun

Kán him: inalienable noun

Sálán: kubau una puski táit mai; kuir kubau uri kipi kipkip; pole used for suspending something on; crossbeam supporting surface of a table

Tohtohpas: Minái á kuir kubau uri kipun kam rat. A lala taun á rat erei, má ngorer una tarkipun mai kuir kubau min. Here is a length of wood for your basket’s carrying stick. That basket is very heavy, and therefore you should suspend/carry it with this length of wood.

Mákái mul: kipi₁, tarkipun

kir nián

Kán him: idiom

Sálán: tatalen ákte ekesi kis má; become a habit; entrenched; rooted

Keskeskes: ‘shovel its place’

Worwor talas: This connotes someone or something shoveling out a place for itself, and includes the meanings of become a fixture, become entrenched, make space in something, make a dwelling.

Tohtohpas: Tatalen án bau mai dan rakrakai ákte ekesi kis má i kán liu á kaukak erei. Káp sang má na long palai, ákte kir nián sang má. The behaviour of being drunk with strong water (liquor) is already permanently sitting in the life of that young man. He will definitely not get rid of it, it is already entrenched.

Mákái mul: kiri

kirau

Kán him: alienable noun

Sálán 1) stick

Tok Pisin: sitik bilong rausim sikin bilong kokonas

Worwor talas: This is a sharpened and pointed stick used for breaking open coconuts or digging in the garden.

Arwat mai: **sus**₂

Mákái mul: **kirkai**

Sálán 2) fin of a fish

kireng

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type;

Musschenbroek's Lorikeet

Worwor talas: **Kireng kesá man a ngoro kár má a gengen. Nihun a toltolom. Te a ngoro kár kilong, má te a ngoro kár mákdáu, má te a ardolat i páplun mai a mákdáu má a mirik má a maksin. A lu kis iamuni rákán kubau má lu ani tan sián kubau ngorer i sián rarah má tan wán kubau.** The **kireng** is a bird like a **kár** (parrot, lorikeet) but it is smaller. Its feather are various colours. Some are like the **kár kilong**, and some are like the **kár mákdáu**, and some are coloured with a mixture of green and red and yellow. It lives up in tree branches and eats tree blossoms like **rasah** blossoms and tree fruits.

kir-i

Kán him: transitive verb

Sálán: hoe; shovel; spade; root around

Worwor talas: This includes what a pig does as it digs with its snout, searching for food.

Mákái mul: **kir nián, kikir**

kirka-i

Kán him: transitive verb

Sálán: break open ground

Worwor talas: This is performed with a **kirau** (digging stick) or even a plough for the purpose of planting.

Mákái mul: **kirau**

kirpai

Kán him: alienable noun

Sálán: grille (skin disease)

kis

Kán him: intransitive verb

Sálán: sit; live; dwell; remain; stay; present

Tok Pisin: sindaun

Worwor talas: This is a very common verb with many figurative and idiomatic uses. See the

cross references and the following entries for some examples of these.

Mákái mul: **akisái, arkiswor, hat kis, kán liu a kis i..., kiskis₂, kisngai, liu muswan er a kis áklis, lukis, nián kis, roh kis, sukis, tigán er a lu kis**

kis arsagil

Kán him: intransitive serial verb

Sálán: separated; conflicting

Keskeskes: 'sit separate'

Worwor talas: This is similar to the English expression 'at odds with' another.

Lite alari: **ararguna**

kis dirtapul

Utngi mul: **kis tapul**

Kán him: intransitive serial verb

Sálán: bow the head

Keskeskes: 'sit/remain bowing the head'

Worwor talas: This does not involve kneeling or falling onto the ground, but simply sitting with the head bowed. One may do this in respect or in shame or to pray.

kis i bál

Kán him: idiom

Sálán 1) **hol páptai; kis pagas i hol;** remember; hold on to mentally

Keskeskes: 'sit in one's stomach'

Tohtohpas: **Nabung a togor mam iau ái tuang mák up iau, mái sár á iau káp iau te kosoí. Kán togor erei a bokoh til main i kak hol. Onin kápate kis i balang á táit a longoi mam iau.** Yesterday my brother was angry with me and struck me, however me I did not respond/payback (fight back). That anger of his is absent from here in my thinking. Today the thing he did with me is not sitting in my stomach (I am not remembering it, holding it against him).

Sálán 2) **matau i bál; kápate má konngek;**

unworried; settled; peaceful

Keskeskes: 'stomach is sitting'

Tohtohpas: **Tungu lala arup a hut ada Kainantu má matananu di lala mátut suri han ur Kainantu. Má onin áng kis má bál di má kápdite mátut má, kabin tan kuir sulu dikte tola rung di arup.** Previously a huge fight came to Kainantu and people were greatly afraid to go to Kainantu. But today their stomachs are sitting (they are not worried) and they are not afraid now, because the police have seized/

arrested those who were fighting.

Arwat mai: **kuluk i bál**

kis i iátin

Kán him: idiom

Sálán: mourning or honouring a person who has died

Keskeskes: ‘sit on top of’

Tohtohpas: **Tan wák kápte be di arsagil, kándi tu kis be i iátin i koko er a mat tungu. Koran má ngo da longoi namnam án arsagil, ki erár má dák han pas má.** *The women have not yet separated/left, they are still sitting on top of (mourning) my uncle that died previously. But perhaps when they make the food for leaving, then at that time they will leave.*

kis i lalin

Kán him: idiom

Sálán: **lite a kátlán;** under the authority of; submit to the authority of

Keskeskes: ‘sit underneath’

Tohtohpas: **Tungu be kápte git kipi tubán kátlán kalengna git, Australia a kátlán i git. Papua New Guinea a kis i lalin nagogon til Australia.** *Previously we did not ourselves rule-returning to (rule over) ourselves, Australia ruled us. Papua New Guinea was under the authority of the law from Australia.*

kis i risán tarang

Kán him: idiom

Sálán: **pátum na mat;** close to death; almost dead

Keskeskes: ‘sit beside the hole’

Arwat mai: **bop teken kim**

kis kalbán

Kán him: intransitive serial verb

Sálán: **kis sara; kápte kis turmis;** unsettled; wandering

Keskeskes: ‘sit/live wandering’

Worwor talas: **Kis kalbán** is the idea of wandering around from place to place without permanently settling anywhere. This implies that the person has no house of his own. **Lahau** does seem to mean that a person has his own house, but tends to move around a lot, every few months or years, moving his possessions with him. **Kis kalbán** would apply to Abraham in the Old Testament, who carried his house (in the form of a tent) with him.

Arwat mai: **bibialol, mermermer, subautoh, táptáptáp**

Lite alari: **kis turmis**

kis kang

Kán him: intransitive serial verb

Sálán: **kápte a kis tumran i kes sár á pokon;** restless

Keskeskes: ‘sit off the ground’

Worwor talas: This implies staying in one place for only a short period of time, being very restless, unable to sit still.

Tohtohpas: **Kálámul er kápte a kis tumran i tekesá kuir sár, a han kis ái a han kis ái. Siari á táit a longoi er ák tu lu kis kang ngorer.** *That man does not sit-settled in any one place, he goes sitting there he goes sitting there (he keeps moving all the time). Who knows the thing he is doing that he just is restless like that.*

Mákái mul: **kangkang**

kis kangkang

Kán him: intransitive serial verb

Sálán 1) **kápte táit a kis on; kis i táit iamuni bát;** squat; sit up off the ground

Keskeskes: ‘sit off the ground’

Worwor talas: This is squatting or sitting on something without one’s bottom touching the ground or floor.

Arwat mai: **kis karokrok**

Lite alari: **kis páltu**

Mákái mul: **kis kang**

Sálán 2) **a tuan muni bát;** proud

Tohtohpas: **Ngo kálámul a lala marán i kán táit, ki matananu on á malar er di mákái ngo konom erei a kis kangkang i iátin kán tan táit. Kálámul er a lala laes má ák pámpur i iátin kán tan minsik.** *If a person has a great many things, then people in that village see that that rich man is squatting on top of (proud of) his things. That man is very happy and he steps/depends on top of his wealth.*

Arwat mai: **butbut**

kis karokrok

Kán him: intransitive serial verb

Sálán: squat

Keskeskes: ‘sit frog’

Worwor talas: This is to sit on one’s haunches like a frog does.

Arwat mai: **kis kangkang**

kis kodong

Kán him: intransitive serial verb

Sálán: hide oneself carefully

Keskeskes: ‘sit secretly’

Mákái mul: **kodong₁**

kis kusa-i*Kán him:* transitive serial verb*Sálán:* block*Keskeskes:* 'sit/exist across'**kis mai***Kán him:* transitive serial verb*Sálán:* **long namnam kári; monmon kári;** send off*Keskeskes:* 'sit with'*Worwor talas:* This speaks of sitting with a visitor or someone getting ready to leave, eating with them as a farewell, perhaps giving gifts of food or money for the journey. It is also used of staying with a sick person, not necessarily to look after them, although that may also be involved.*Mákái mul:* **mam/mai****kis mokos***Kán him:* intransitive serial verb*Sálán:* **kápte so tili polgon rum kabin i minat;** mourn*Keskeskes:* 'sit widowed'*Worwor talas:* This term refers to participating in widowhood customs and ceremonies for a period immediately following the death of one's spouse or parent. Often only the firstborn child will **kis mokos** with the deceased's spouse, but sometimes all the children participate. Those who **kis mokos** wear black or dark clothing, dye their hair black, wear a **sawat** (mourning necklace), and refrain for a period from eating foods the deceased provided for them while still alive.*Mákái mul:* **mokmok****kis pagas***Kán him:* intransitive serial verb*Sálán:* **er besang; kápte a bokoh;** remain*Keskeskes:* 'sit remain'*Mákái mul:* **pagas/páksi****kis pagas i nitán***Kán him:* idiom*Sálán:* **kápate balantahni kálámul ngo táit ákte bokoh;** remembering with love*Keskeskes:* 'sit remaining in his liver'*Worwor talas:* This term is used of people or things no longer present, and represents the strong feeling that one has about them that keeps one remembering them even after they are gone.*Tohtohpas:* **Ngo wák kán pup ákte mat, mái sár ngo wák er kápate balantahun kán pup, ki***dik lu parai suri ngo a kis pagas sang ái kán pup erei i nitán.* When a woman her husband has died, however that woman does not forget her husband, then they say about her that her husband sits-remaining there in her liver (he continues to be treasured by her).*Mákái mul:* **nitang, pagas/páksi****kis pala***Kán him:* intransitive serial verb*Sálán:* **kulkulut suri kusak ngo tiklik mai;** refuse to participate*Keskeskes:* 'sit/be intensifier'*Tohtohpas:* **Pákánbung án him ami aratintin marán di han suri him, má te di kis pala i kándi malar kabin kápte di te gasgas suri him ami aratintin.** At the time for working up at the school many went to work, but some did not participate at their villages because they were not happy about working at the school.*Mákái mul:* **palai****kis pasam***Kán him:* intransitive serial verb*Sálán:* **kis bia, kápte long te táit;** wasting time; accomplishing nothing*Keskeskes:* 'sit/remain wasting'**kis páltu***Kán him:* intransitive serial verb*Sálán:* sit on floor or ground*Worwor talas:* This is to sit without anything between oneself and the floor or ground, so directly on the dirt or on the floor.*Lite alari:* **kis kangkang****kis sáksák***Kán him:* intransitive serial verb*Sálán:* discontented; upset*Keskeskes:* 'sit/remain bad'*Arwat mai:* **sák i bál****kis taladeng***Kán him:* idiom*Sálán 1)* **kis balantahun;** forget*Keskeskes:* 'sit very much'*Tohtohpas:* **Kápte a hol suri má talar er di tari singin á kálámul erei. Kán tu homhom tahun má. Marán him á imi aratintin, má ái er kán tu kis taladeng.** That man did not think about that responsibility they gave to him. He was just busy and forgot. There is much work up at the school, but him he's just forgetting.*Arwat mai:* **hom tahun**

Sálán 2) **kápate mánán**; unknowing

Tohtohpas: Pákámbung di nagogon i Kiapmorot suri ngo a sipki mani kán aratintin, nagogon a top pas tám aratintin ngo ái mul a sipki te til on á mani kán aratintin. Ái tám aratintin kán tu kis taladeng má kápate a mánán on ngo nagogon ákte kaul pasi má ái mul ákte tur i nagogon. When they courted Kiapmorot for stealing the school's money, the law grasped/reached out to (catch) the teacher that he also stole some from the school's money. The teacher was unknowing and he did not know that the law had included him and (that) he also was courted.

kis talum

Kán him: intransitive serial verb

Sálán: meet together; meeting

Keskeskes: 'sit/be together'

Arwat mai: **hau talum**

kis tapul

Mákái: **kis dirtapul**

kis tár mák

Kán him: intransitive serial verb

Sálán: **káp kán te hol**; staring vacantly

Keskeskes: 'sit staring'

Mákái mul: **mákái, tártár mák**

kis tirtir

Kán him: intransitive serial verb

Sálán: looking down

Keskeskes: 'sit look down'

kis tumtum

Kán him: intransitive serial verb

Sálán: **lain kis kuluk suri longoi táit**; sit appropriately for what one is doing

Worwor talas: This may be used of someone sitting appropriately while holding his plate.

kis turmis

Kán him: intransitive serial verb

Sálán: **ekesi kis i kesá pokon**; living a long time in the same place

Keskeskes: 'sitting settled'

Arwat mai: **bop turmis**

Lite alari: **kis kalbán, mermermer, táptáptáp**

kisak / kiski

Kán him: syncopated verb

Sálán: gather firewood

Mákái mul: **kisak**

kisau

Kán him: intransitive verb

Sálán: gather firewood

Tok Pisin: **kisim paia**

Mákái mul: **kisak/kiski**

kiski

Mákái: **kisak/kiski**

kiskis₁

Kán him: intransitive verb

Sálán: **lain aririu**; spherical; round

Arwat mai: **hau kunlán**

kiskis₂

Kán him: intransitive verb

Sálán: dwelling; inhabiting

Tohtohpas: Má namur ái Iesu a kaleng uri rum a lu kiskis ái... (Mar 3.20) And then Jesus returned to the house where he was living/dwelling...

Kán him: alienable noun

Sálán 1) **kesi boh matananu má kesi kálámul a kátlán i di**; group; position; situation

Worwor talas: See **huhu** for differentiation of the words meaning 'group'.

Tohtohpas: Má namur di dos pala te bos Parisaio má te bos kálámul tili kiskis si Eroles má dik han uri narsá Iesu má dik gátnai ngoromin,... (Mat 22.16) And later they sent some Pharisees and some people from Herod's group and they went to Jesus and asked him like this,...

Tohtohpas: Má i pákámbung matananu Israel di pur alari kándi lain kiskis i mátán ái Káláu, ngorer lain arasosah ák han duk i rung tili risán. (Rom 11.12) And when the Israel people fell away from their good position in God's eye, therefore the good blessings went to those from outside (the Gentiles).

Tohtohpas: Kiskis kán matananu kápate kuluk. The people's situation/living together is not good.

Arwat mai: **huhu**

Sálán 2) chair; sitting place

Arwat mai: **nián kis**

Mákái mul: **kis, kiskis án kabisit**

kiskis án kabisit

Kán him: phrase

Sálán: throne; kingship

Keskeskes: 'sitting place/position of fight leader'

Mákái mul: **kiskis₂**

kiskum

Kán him: alienable noun

Sálán: shell type

Worwor talas: This is a small clam-like shell. The meat inside is edible.

kisnga-i

Kán him: transitive verb

Sálán: sit waiting for

Tohtohpas: **Dánih u kisnga pasi á ngorer?** *What are you sitting there waiting for? Why are you sitting there waiting?*

Arwat mai: **nanai**

Mákái mul: **kis**

kisting

Kán him: alienable noun

Sálán: last place; final bit

Worwor talas: This would be applied to the last settlement or hamlet of a village, the last line of a story or verse, the last word in a line.

Arwat mai: **monting**

kit-i

Kán him: transitive verb

Sálán: **long palai kápán táit mai ngis ngo mai is;** husk with the teeth; husk with a knife

Worwor talas: This is removing the skin of some food item with the teeth or with a knife, as one removes the skin of betel nut. It is also used of an insect chewing on the new growth of a plant to get at the soft part inside to eat it.

Arwat mai: **ngiti**

kitkit

Kán him: alienable noun

Sálán: **ngisán hun;** banana type

Mákái mul: **hun**

kiu

Kán him: intransitive verb

Sálán: **kápate mánán i artabar má a lu ruti táit;** selfish; stingy; greedy

Arwat mai: **ikut**

Lite alari: **sororok₁**

Mákái mul: **kiu kári, ráin kán kiu**

kiu kári

Kán him: transitive serial verb

Sálán: **agur kári; top páptai;** hoard; refuse to share

Keskeskes: ‘greedy block’

Mákái mul: **kalar/kári**

kiukiu

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; kingfisher (generic term); Forest Kingfisher; Little Kingfisher; Hook-billed Kingfisher

Worwor talas: **Kiukiu a kálik gengen si diar ái**

kiukiu bailám. A lu mákráu i nihun mák bal i án pogong má bongbongon. Te a ardolat mai a mákdáu má a mákráu. A lu tokmi dawar má sikiu má gurum má din má gengen isu mul. A longoi kán rum i polgon kubau ngo bursen lamas. The **kiukiu** is a little smaller than the **kiukiu bailám**. Its feathers are green and its neck and chest are white. Some have a mixture of green and blue. It pecks for skinks and grasshoppers and caterpillars and **din** (insect type) and small fish also. It makes its house in the hole of a tree or rotting coconut palm.

Mákái mul: **kiukiu bailám**

kiukiu bailám

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Sacred Kingfisher; Rufous-bellied Kingfisher

Worwor talas: **Kiukiu bailám a pakta si diar ái kiukiu. A lala mákráu á nihun mák lala bal á bongbongon. Konomin a lu mánán i kis i lulawar mák lu tokmi tan gengen kuk, má a lu ani mul i bos táit ngorer kiukiu a lu ani. A lu longoi kán rum i polgon hat iatung i bail hat. Di lu utngi man minái mai kiukiu bailám kabin di hol on kán kabin malar á Bailám.** The **kiukiu bailám** is bigger than the **kiukiu**. Its feathers are very blue and its chest is very white. This one is comfortable living along the reef and pecks for small crabs, and it also eats things like the **kiukiu** eats. It makes its house in the hole of a rock there on a cliff. They call this bird **kiukiu bailám** because they think its original home is **Bailám** (headland near Himau village).

kobát

Kán him: alienable noun

Sálán: usher

Worwor talas: In the Sursurunga area, this person ensures good behaviour during church services by standing at the doors and windows to discipline the children and making sure people do not fall asleep.

kodas

Kán him: intransitive verb

Sálán: rise; get up

Worwor talas: This word applies to people, and the defining feature has to do with rising from a lying position to a sitting position, or standing up from a sitting position.

Arwat mai: aptur
Mákái mul: sokodas

kodil mátán

Kán him: inalienable noun
Sálán: cornea; eyeball (?)

kododong

Kán him: intransitive verb
Sálán: blessed
Mákái mul: kododong i bál, kodong₂

kododong i bál

Kán him: idiom
Sálán: blessed; joyful
Keskeskes: ‘his stomach is blessed’

kodol

Mákái: suk án kodol

kodong₁

Kán him: intransitive verb
Sálán: privately; secretly
Mákái mul: kis kodong, kodongnai, worwor kodong

kodong₂

Kán him: intransitive verb
Sálán: satisfied; comforted
Worwor talas: This includes the feelings of laes (being happy), mas (full after a meal), and kis kuluk (well-being). This term is often combined with ‘stomach’, as in kodong i bál, resulting in the same meaning.

Arwat mai: bálbál₁
Mákái mul: akodong, kododong

kodongna-i

Kán him: transitive verb
Sálán: secretly
Worwor talas: This verb typically occurs as the final member of a serial verb construction where the preceding verb or verbs indicate the action that is being done secretly.
Tohtohpas: *Te kálámul kándi sápkín tatalen a tur talas má git no git mákái, ngorer boh tám ruruna di mánán ngo kálámul er ákte longoi sápkín uri mátán ái Káláu. Máí sár te sang di long kodongnai sápkín má kápte git talas melek ur on, má namur gitá mák ílmi. (1Ti 5.24) Some people their sin stands clear (is out in the open) and all of us we see it, therefore believers know that that person has done evil in God’s eye. However some others do secretly evil/sin and we are not clear quickly about it, and/but later we recognize it.*

Mákái mul: kodong₁, dung kodongnai, mák kodongnai, put kodongnai

koh

Kán him: alienable noun
Sálán: bos wán bu di kaskas tahun on; betel nut buried for later use
Worwor talas: This is used of betel nut that is buried for later use, either to dig up and chew at some future time or to plant. Several nuts are buried together.
Mákái mul: bu

kohlobon₁

Mákái: kolobon

kohlobon₂

Kán him: inalienable noun
Sálán: katbán; middle
Worwor talas: This use of kohlobon seems to be prevalent in the villages from Samo to Pulpulu.
Tohtohpas: *Kohlobon taul mas á inái, má ngorer git kis i katbán pákánbung a mon i marán namnam on. We’re in the middle of the full season now, and therefore we are in the middle of the time there is lots of food.*
Arwat mai: katbán

kohlom

Kán him: alienable noun
Sálán: kesá matngan kuk; crab type
Worwor talas: *Kohlom kesi gengen kuk a lu kis i lulawar. Kuk minái a gengen sár má tan kátngán keken mul a tu gengen. Páplun a kálik niniár má bál a bal. I pákánbung a mákái kálámul, ki ák lu táu urada i loltas, máí sár kápte kis ák dol ada kabin a lu matai isu na káp ani. Kápte rakrakai á kápán, a lain gengen kuk uri ani. Kohlom is a small crab that lives on the reef. This crab is just small and its toes also are small. Its colour is a little blackish (brown) and its stomach is white. When it sees a person, then it flees out into the ocean, however it does not sit/stay long out there because it is afraid of fish lest they will eat it. Its shell is not strong, it is a good small crab for eating.*
Mákái mul: kuk₁

kohon

Kán him: verbal noun
Sálán: kápte a matuk; unripe; immature
Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb,

a modifier, and a noun.

Tohtohpas: Kauh, koion be á luslusi á mimia erei. A tu pailán be á tan wán. Gama lu monai suri nák lu lain matuk be, ki erár má gamák lu lusi. Má koion á lu lus kohon. Son, don't be picking that pawpaw. Its fruits are still just unripe. You all should wait for it so it will be nicely mature first, then at that time you can be picking it. And/but don't be unripe-picking (or, picking the unripe ones).

Arwat mai: pailán

koikoi

Kán him: alienable noun

Sálán 1) katlán loson ololas ngo rokoi; testicle(s)

Worwor talas: This is the usual word for animal testicles, and is not used of humans unless there is a sickness involved.

Arwat mai: sitán káláu

Sálán 2) katlán loson a pakta; sickness characterized by enlarged testicles

Worwor talas: This sickness can affect both men and animals.

Arwat mai: wán mimia

koion

Kán him: particle

Sálán: don't; negative imperative

Tok Pisin: maski

Worwor talas: This term contrasts with *kápte* (non-imperative negative).

Arwat mai: kái₂

kok

Mákái: kakaruk₁

Mákái mul: pasin kok

kok₂

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; lionfish

Worwor talas: Páplun kok a toltolom á girton páplun má tara dolon á sistrán. Isu minái ngo a rupi kálámul a tuan lu rangrang. Te kálámul di lu mat palpai mai kán rangrang. A lu kis i iátin batu iatung i suan. The body of the **kok** has many varied colours and its fins are very long. This fish, if it pierces a person it is very painful. Some people faint from its pain. It lives over the **batu** coral there in sandy areas.

kok₃

Kán him: intransitive verb

Sálán: rakrakai i támin; hard; tough

Worwor talas: This refers to root vegetables which still contain water, thus still hard or tough.

Lite alari: lis, ngastok

Mákái mul: kokdon

kok án gáh

Kán him: alienable noun

Sálán: kesá matngan man; bird type; Scrub Fowl

Worwor talas: Kok án gáh a lu kis i poron gáh má poron bus. Git lu ani á kok án gáh. Páplun a kálík mákráu má nihun a pilpil.

The **kok án gáh** lives in areas where the vines **gáh** and **bus** grow. We eat the **kok án gáh**. Its colour is bluish and its feathers are shiny.

kokah

Kán him: intransitive verb

Sálán: protect oneself from the weather

Worwor talas: This word connotes using something permanent such as a house, cave, garden table or tree to stay in or under to wait out a storm.

kokap

Kán him: alienable noun

Sálán: kesá matngan roho; greens type

Mákái mul: roho

kokdon

Kán him: verbal noun

Sálán: a mon i dan on; watery

Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb and a noun. It is used for things that are not supposed to be watery, like cooked root vegetables. It implies they are tough or difficult to eat.

Tohtohpas: Kaukau minái a tu mon i dan on.

Kono minái a ngeu, má ngorer kápate arwat suri na ani á kaukau a kokdon ngorer. Ngo ter a pekes, ki nák ani. This sweet potato has water in it. This one is toothless, and so he is not able to eat sweet potato that is watery like that. If there are any that are soft, then he can eat them.

Mákái mul: kok₃

koko

Kán him: alienable vocative noun

Sálán: uncle; nephew; niece

Worwor talas: This is the vocative term for one's mother's brother or, for a male, one's sister's child.

Mákái mul: kawang

kokok

Mákái: bus kokok

kokokok

Kán him: intransitive verb

Sálán: tickling

Arwat mai: gilik/gilki

kokon

Kán him: intransitive verb

Sálán: root around and eat

Worwor talas: This is used of pigs who break into a garden, root around and eat the produce.

Mákái mul: mátál án bor kokon

kokos

Kán him: intransitive verb

Sálán: answer (generic term); payback (generic term); get one's revenge

Kán him: alienable noun

Sálán: answer to a question; wages; revenge

Arwat mai: ardok, arsupan, arul

Mákái mul: koso

kokta-i

Kán him: transitive verb

Sálán: tár sarai rákán kábau ákte pur; chop off branches

Tok Pisin: katim han bilong diwai long gaden

Worwor talas: **Koktai** is the process of chopping off the branches of trees that have been cut down to get them out of the way. This is commonly done when clearing the jungle for developing a new garden.

kokup

Kán him: alienable noun

Sálán: cross-cousin

Worwor talas: This term, usually preceded by a possessive pronoun refers to the children of a person's mother's brother and a person's father's sister, that is one's same generation, opposite moiety relatives.

Arwat mai: sinat

Mákái mul: arakán kokup, kang kokup

kol

Kán him: particle

Sálán: áá; yes

Worwor talas: Currently, this term is less frequently used than its counterpart áá.

Tohtohpas: “*Be, gama han sang ur Kavieng?*” “*Kol, gima han erei i wik er.*” “*Hey, are you definitely going to Kavieng?*” “*Yes, we are going next week.*”

Arwat mai: áá

Mákái mul: mokol

Kán him: conjunction

Sálán: ngo; or; alternatively

Worwor talas: The implication of this conjunctive element leaves the impression of ‘or, did you mean...?’ When occurring utterance finally, the idea is ‘..., or not?’

Tohtohpas: *Be kalilik, gama han sang ngo kápte má gama han? Iau longrai singin te kálámul ngo kápte má gama han, kol gama han sang?* *Hey guys, you all are definitely going or you are not going? I heard from some people that you are not going, or you are going?*

Tohtohpas: *Dik lu hanhan dik parai si mámán ngo “Natum gim sar damau mákte mat.” Ki ák ngoi si di ái mámán ngo “Wáláu, má imi kon ái kán tu bás damau á kalik. Kol sinih a mat gam párai?”* *They went along (and) said to his mother that, “Your child we were nut-climbing and he died.” Then his mother said to them that, “Why you’re joking, the child is out on the beach now pounding nuts. Or who did you say died?”*

Arwat mai: ngo

kolapminong

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; shark type; Hammerhead Shark

Worwor talas: **Kolapminong kesá matngan beu a mon i bábán iatung i lul. Má i aru bábán erei a kis ái á mátán. Páplun a ngoro páplun beu má kán mákmák mul a ngoro beu. Mái sár a kálik lite suri aru bábán a kis erei i lul.** The



kolapminong is a kind of shark which has wings there on its head. And those two wings its eyes are on them. Its skin is like the skin of the shark and it also looks like a shark. However it is a bit different because of the two wings that are there on its head. (Additional information: **Kolapminong** eats squid.)

Mákái mul: beu

kolmair

Kán him: inalienable noun

Sálán: támin tilami katbán; insides; flesh; edible nut; substance; essence; core

Worwor talas: This refers to the flesh or edible part of the betel nut, **tawan** (fruit type), or other fruit. Like its synonym **támin** (insides, core), it can be used idiomatically to mean ‘true, faithful’.

Tohtohpas: **Di kut aririu palai kápán bu mák lu kis i kolmair.** *They cut around removing the betel nut skin and the insides/nut remains.*

Tohtohpas: **Tawan er a lala matuk. Má pákánbung di sari ki a tu pur pas á kápán mák tu lu kis i támin tilami katbán, pasi tan kalilik dik tu rui tan kolmair á tawan má dik ani.** *That tawan (fruit) is very ripe. And/but when they climbed for it then its skins just fell off and the flesh from inside just sat/remained, resulting in the children just collected the tawan flesh and they ate them.*

Arwat mai: **támin**

kolobon

Utngi mul: **kohlobon**

Kán him: modifier

Sálán: **lain kuluk;** special; wonderful; superior; exceptional; one-of-a-kind

Tohtohpas: **Takup inang iau mákái a lain takup sang. Pákánbung iau mákái má, iau kon suri kabín a kolobon takup sang.** *That canoe I saw down there is a very nice canoe. When I saw it, I craved it because it is a wonderful canoe.*

Arwat mai: **alal, lalain, malilis, songap**

kolol

Kán him: alienable noun

Sálán: worm type; earthworm

Worwor talas: **Kolol kesí gengen táit a ngoro gengen kanih má a lu kis i tanglon bim. Kápte te lul má kápate mon á tabun ngoro kanih. Kolol a lu sehel tangrai bim.** The **kolol** is a small thing like a small snake and it lives down in the ground. There isn’t any head and it doesn’t have a tail like the snake. The **kolol** slithers along the ground.

Mákái mul: **kanih**

kolor

Mákái: **bop kolor no**

kolos

Kán him: alienable noun

Sálán: **lusán;** blouse; shirt

kom₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kom a mákmák ngoro sisik, mái sár ngo a lu kopkom i pokon ngo a kálik mon on i dan. Pákán kom a dol ngorer i pákán gorgor má a pakta singin pákán gorgor. Pákán kom di lu dur táit mai ngorer i tapiok má kaskas má te tan táit ngorer má dik lu iohoi.** **Kom** looks like **sisik**, but it grows in a place that has some fresh water. The leaves of the **kom** are long like the leaves of the **gorgor** and they are bigger than the leaves of the **gorgor**. **Kom** leaves they wrap up things with them like cassava and **kaskas** (mumued shredded sweet potato with shredded coconut) and some things like that and then they mumu it.

kom₂

Kán him: alienable noun

Sálán: horn on the head of an animal

Mákái mul: **komon**

kometi

Mákái: **komiti**

komiti

Utngi mul: **kometi**

Kán him: alienable noun

Sálán: leader; headman

Worwor talas: This is the elected leader of a village or a member of a group or committee.

komkom

Kán him: alienable noun

Sálán: sorcery type

Worwor talas: This makes use of human exuvia such as hair or nail clippings. It is done often to find out who did sorcery on another.

Mákái mul: **wah₁**

komlok batin ngis

Kán him: alienable noun

Sálán: molar

Worwor talas: These are the large teeth toward the back of the mouth.

Mákái mul: **ngisang₁**

Komogos

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

komok

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Komok a lu lala pakta á aun mák lu hu. Wán a kálik ngoro wán mango má dik lu ani á kápán wán má kotlin mul. Onin**

kápte má di lu lala rui á wán komok uri ani kabin tan hutngin wák onin kápte di mánán má i longoi. The **komok** is a very large tree and it bears fruit. Its fruit is a bit like mango fruit and they eat its skin and its seed also. Today they don't collect very much **komok** fruit to eat because the young women today don't know how to process it.

Mákái mul: **pom**

komon

Kán him: inalienable noun

Sálán: its horn

Worwor talas: This is the horn of an animal.

Mákái mul: **kom₂**

komot

Mákái: **tingting gomot**

kon₁

Kán him: alienable noun

Sálán: sand; beach

Tok Pisin: wait san

Mákái mul: **ángán, konkon, man án kon**

kon₂

Kán him: intransitive verb

Sálán: covet; crave

Tok Pisin: mangal

Worwor talas: This verb is typically followed by **suri** (for). This is a weaker feeling than **kákir** (desire, covet), and seems to be used for things a person wants for himself, not for longing to see someone else.

Tohtohpas: **Iau kon suri táit erei má iau kákir suri ngo na mon i kaiak.** I am coveting that thing and I strongly desire that there will be one of mine (that I will get one).

Arwat mai: **kákir, pátur, ram₂**

Mákái mul: **konkon masmasik**

konam pas-i

Kán him: transitive serial verb

Sálán 1) **pángáng pasi táit má konmi;** swallow; grab hold with the mouth

Keskeskes: 'swallow get'

Tohtohpas: **Pákánbung ngo a lu ian i tas má dik lu wonwon, ki wonwon kápte a lu kis ák mongmong.** Ngo di lu lápkai wonwon, ki isu a te tu konam pasi á tolar iatung i katbán má kápte be a lu sosih á wonwon. When the ocean is full of fish and they (people) fish, then the fishing (line) does not sit/stay a long time. When they throw out the fishing (line), then

a fish just swallows-gets the bait there in the middle (right away before it goes deep) and the fishing (line) has not yet gone down (deep).

Mákái mul: **konam/konmi**

Sálán 2) **longra pasi má mur on;** take to heart; incorporate into your life

Tohtohpas: **Ái pasta a parai singin matananu i pákánbung a arbin ngo, "Pákánbung ngo gam longrai pinpidan, a kuluk ngo gama konam pasi má gamák liu namurwai!"** The pastor said to the people when he preached that, "When you hear the scripture, it is good that you will (you should) swallow-get it (take it to heart) and live following it."

konam / konmi

Kán him: syncopated verb

Sálán: swallow

Tok Pisin: daunim kaikai

Mákái mul: **bál konmi, konam pasi, konkonam**

konamut

Mákái: **langur konamut**

koner

Utngi mul: **konerei**

Kán him: pronoun

Sálán: that one; whoever

Tohtohpas: **Ái koner a nem ngo na talas má na mánán, ki na kis án alongra suri longrai táit Tanián a parai singin tan tám ruruna!** (Apa 3.6) That one who/whoever wants to be clear and to know, then he should sit listening (pay attention to, heed) to hear the things the Spirit is saying to believers!

Mákái mul: **erei, kono-, konomin**

konerei

Mákái: **koner**

konibát

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Keskeskes: 'swallowing the air/heaven'

Worwor talas: **Páplun konibát má kán mákmák a ngoro mot, mái sár ngo a tutbumtu á aur.** A lu kis iamuda i lámán. Ngo a ubi gengen isu ur áián, ki na roh mai iamuni bát suri konmi. Má kabin a lu konkonam iamuni bát, pasi dik utngi mai konibát. Kán pakta a ngoro pakta kán mot sár. The colour of the **konibát** and its appearance is like the **mot**, however its face is flat. It lives out in the deep. When it kills a small fish for its food,

then it jumps with it up into the sky in order to swallow it. And because it swallows up in the sky, therefore they call it **konibát**. Its size is also like the size of the **mot**.

konkon

Kán him: intransitive verb

Sálán: **pirán kon a pur uri táit**; covered with sand; polluted by sand

Worwor talas: This is to mess something up, just as sand or dirt fallen off a foot and into food would do.

Tohtohpas: **Kauh, mákái má kon erei i kibam a purpur tili kikim. Kápte u mákái ngo a konkon á kikim suri unák salus sarai be, ki erár má unák bopbop i kibam? Son, look at that sand on your bed that fell from your legs. Didn't you see that your legs were covered in sand so you could rub/brush it off first, then at that time you could lie on your bed?**

Kán him: transitive verb

Sálán: scrape with sand; rub with sand; sandpaper

Mákái mul: **kon₁, konkon ngis, kono₁**

konkon masmasik

Kán him: intransitive serial verb

Sálán: **hol on ngo na kipi má kápte; ruruna;** expect something that does not happen

Tohtohpas: **Pákánbung er di long namnam kalar gim, gim hol on ngo gim masik sang gimák ani á namnam di longoi ur ángim. Máí sár marán kálámul bul dik hut má dik an noi ángim. Má á gim gimá konkon masmasik ngo gimák an masiknai má á namnam erei, máí sár kápte. When they made a meal for us, we thought that we ourselves alone would eat the food they made for our food. However many people also came and they ate all our food. And us we expected that we would eat that food alone, but (we did) not.**

Mákái mul: **kon₂**

konkon ngis

Kán him: idiom

Sálán: brush one's teeth

Keskeskes: 'sand one's teeth'

Worwor talas: Traditionally people cleaned their teeth by rubbing sand on them with their fingers. Some still do this today, but this term now includes brushing with a toothbrush and toothpaste as well.

Mákái mul: **ngisang₁**

konkonam

Kán him: intransitive verb

Sálán: swallowing

Mákái mul: **konam/konmi**

Kán him: alienable noun

Sálán: Adam's apple; voicebox

konmi

Mákái: **konam/konmi**

konngkek

Kán him: intransitive verb

Sálán: **lala hol suri**; afraid; dreading; alarmed; worry; anxious

Tok Pisin: tingim peret

Worwor talas: **Konngkek** is worry about something one is in the middle of at the present time, while **hol konngkek** applies more to worrying about something in the future or coming up ahead. **Tabureng** is more being troubled or upset because of not being able to do what you want in the present. Both **konngkek** and **tinang** refer to emotional worries. See **mátut** for differentiation of the terms meaning 'afraid, fear'.

Arwat mai: **mátut, tabureng**

kono-

Kán him: pronoun

Sálán: one who is...; person

Worwor talas: This is a third person singular pronoun meaning the generic 'person'. It is widely used with directionals and other terms which describe or specify. When occurring with anything other than **er** (that), **erei** (that), or **min** (this), it is written as a separate word.

Tohtohpas: **Má ahit i aratuán, mulán i di a kila má namur ák mat má kápte te natun be. Kono áruán áng kila pasi mul i mokos, má káp melek mul ki ák mat má kápte besang te natun. Má ngorer mul ái kono átuil a mat má kápte natun. (Mar 12.20-21) There were seven brothers, the first of them married and later he died and there weren't any children of his yet. The second one then also married the widow, and immediately then he died and there were not yet any children of his. And so also the third one died and there were no children of his.**

Tohtohpas: **Ái koner a tángni kesá gengen kalik a ngoro kono minái kabin ngo a mámna iau, kápate tangan masiknai kalik erei, a tangan iau mul. (Luk 9.48) That one who helps a small child like this one because he loves me,**

he is not helping only that child, he is helping me also.

Arwat mai: **tah₁, tám₁**

Mákái mul: **koner, konomin**

kono minái

Mákái: **konomin**

kon-oi

Kán him: transitive verb

Sálán: scrape with sand; rub with sand

Tok Pisin: borosim long wait san

Worwor talas: This is the method used for cleaning saucepans and cooking utensils.

Mákái mul: **konkon**

konom

Kán him: alienable noun

Sálán 1) wealthy man; rich man

Tok Pisin: ris man

Arwat mai: **kálámul kuluk**

Mákái mul: **konom ráwái**

Sálán 2) Lord

Worwor talas: This term is used for God and Jesus when referring to them as 'Lord'. It can also be used as the equivalent of 'sir' or 'master'.

konom ráwái

Kán him: idiom

Sálán: **kálámul a marán i kán minsik mák nem i te mul urami iátin (?)**; person already rich but who wants more (?)

Keskeskes: 'rich person forgetting'

Worwor talas: The implication of this term may be that this rich person is forgetting he has enough wealth already.

Mákái mul: **ráu/ráwái**

konomin

Utngi mul: **kono minái**

Kán him: pronoun

Sálán: this one

Tohtohpas: **Má ngorer ák han alar di mák han kis i rum káián kesi kálámul tili risán ngisán ái Titius Iustus. Ái konomin a lu lotu uri narsá Káláu, má kán rum a pátmí sár i rumán lotu káián tan Iudáíá. (Apo 18.7) And so he left them and went to stay in the house of a Gentile whose name was Titius Justus. This one/person worshipped God, and his house was just near to the Jewish synogogue.**

Mákái mul: **koner, kono-, minái**

kong₁

Kán him: intransitive verb

Sálán 1) drown

Tok Pisin: go daun long solwara

Sálán 2) choke

Mákái mul: **akongoi**

kong₂

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; egret (generic term); Reef Egret

Worwor talas: **Kong tilik ngis; koner a niár i**

nihun di utngi mai kong a niár, má koner a bal di utngi mai kong sinel. Pasin a ngorer

i pasin kakaruk, mái sár a

mákráu á páplun pasin, má

git lu ani. Diar no diar lu ani

gengen isu ngorer i bikbik

má sangsang, má diar lu kis

tangrai lulawar ngo tangrai

kon suri batbatam gengen isu má diará lu

tokam pasi ur ándiar. Kong kápte te nihun

tabun. Kong is a generic name; the one whose

feathers are black they call kong a niár, and

the one who is white they call kong sinel. Its

eggs are like chicken eggs, but the colour of the

eggs is blue, and we eat them. Both (kinds of

kong) eat small fish like bikbik and sangsang,

and they live along the reef or along the beach

to ambush small fish and they then peck/

grab them for their food. The kong has no tail

feathers.

Mákái mul: **kong sinel**

kong sinel

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; Great Egret

Mákái mul: **kong₂**

Kongkong

Kán him: alienable noun

Sálán: moiety name

Worwor talas: This moiety is called the 'bik pisin' (large clan) because its totem, the **kosor** (large eagle), is a larger bird than the **tárgau** (small eagle), totem of the **malai** moiety.

kop

Kán him: intransitive verb

Sálán: hit one's head; bump one's head

Tok Pisin: bamim het

Mákái mul: **akopoi**

kopki

Kán him: transitive verb

Sálán: **polgon i támin long**; infested by a worm



which leaves holes

Worwor talas: This term is only used of taro.

Tohtohpas: **Tan long erei a tu marán i polgon on kabin kak numán long a tu kopki no.** Those taro have many holes in them because my taro garden is completely infested.

kopakobon

Kán him: inalienable noun

Sálán 1) **hutngin pákán a hutngin soai**; shoot; new growth

Worwor talas: This refers to the shoot of a plant, the visible growing part above ground.

Tohtohpas: **Kápte a marán á hutngin pákán á bilu erei. Di hutngin kotoi sár, má erár má áng kálík lu soai á tan hutngin kopkobon.** There are not many new leaves on that **bilu** (greens type). They just newly/recently cut it, and at/ from that time it slowly put out its new growth.

Arwat mai: **sumlahin**

Mákái mul: **kopakobon lobo, kopkom, worwor kopkobon**

Sálán 2) descendant(s)

Worwor talas: This connotes those who grow from you or are born because of you. Sursurungas consider these people to be the ones in their clan, related through their female relatives. Traditionally this did not include a man's children.

Arwat mai: **rang kopkom**

kopakobon lobo

Kán him: alienable noun

Sálán: **kesá matngan roho**; greens type

Mákái mul: **roho**

kopkom

Kán him: intransitive verb

Sálán: grow

Tok Pisin: gorou (?)

Worwor talas: This is used of both plants and people.

Arwat mai: **lur, maras**

Mákái mul: **akopkomoi, kopkobon, kopkopkom, rang kopkom**

Kán him: alienable noun

Sálán: garden sown and growing but not yet bearing

Mákái mul: **num**

kopkopkom

Kán him: intransitive verb

Sálán: growing

Worwor talas: This implies continuing to grow.

Mákái mul: **kopkom**

kopong

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type

Worwor talas: **Kopong kesi kuk a lu kis tangrai lulawar. Páplun a ngoro na niár má a pukpukpuk i kápán bahin mák tuan sorakai mul. A sorakai mul á tan kápán kátngán. Kuk minái di lu ani mul.** The **kopong** is a crab that lives along the reef. Its color is a blackish brown and the shell of its back is rough and very tough also. The skin of its legs is very tough too. This crab they also eat.

Mákái mul: **kuk₁**

kor₁

Kán him: alienable noun

Sálán: stone type

Tok Pisin: bilak siton

Worwor talas: This stone is black in colour and used for mumuing and boiling water.

Arwat mai: **kun**

Mákái mul: **akoroi, hat₂, korkor**

kor₂

Kán him: intransitive verb

Sálán: hoarse

kor₃

Kán him: alienable noun

Sálán: betel nut type

Worwor talas: This type of betel nut is quite strong.

Mákái mul: **bu**

koran

Kán him: particle

Sálán: **te ngoi gut; siari; na ngorer ngo kápte**; if; hypothetically; perhaps; chance; might; unless

Tohtohpas: **Koran má na mon á balus, ki gimtula han. Má ngo kápte te balus, ki kápte gima hut iatung i malar.** If there's a plane, then we three will go. But if there isn't any plane, then we will not arrive there in the village.

Tohtohpas: **Tungu iau longrai ngo da han á matananu án lotu suri saksak á Lihir i kalang minái. Má te ngoi gut da han ngo kápte. Má ngo kápte na ting i bát, ki kápte git mánán, koran má dák han.** Previously I heard that the church people would go to sing at Lihir this month. And perhaps they will go or not. But if the storm does not stop, then we do not know, perhaps then they will go (they might go or they might not go).

Tohtohpas: **Marán kálámul di nem ngo da mákái páplun urtarang, mái sár tan urtarang**

kápate arwat suri da mák di koran má dik arinngas. Many people want to see the body of an evil spirit, however evil spirits it is not possible to see them unless they evidence/reveal themselves.

Arwat mai: e ngo, gut, keleh, ngo, otna ngo, te ngoi gut

korantik

Kán him: intransitive verb

Sálán: surprised

Arwat mai: sodar

Mákái mul: akorantik

Koris

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

korkor

Kán him: intransitive verb

Sálán: boil; bubble

Worwor talas: This term comes from **kor** (stone used for boiling, mumuing). Traditionally people heated or boiled water by heating **kor** and dropping them into a container of water.

Mákái mul: akoroi, kor₁

KoroHi

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush as well as along the coast.

koron

Kán him: inalienable noun

Sálán: **sepen**; fragment; bit

Worwor talas: This refers to a small piece or fragment of something, often something shattered, especially glass, but it can also be used to refer to a bit or drip of body fluid, as in **koron bing** (drip/bit of mucus).

Arwat mai: kot₂

korong

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Bristle-toothed Surgeonfish; Red-spotted Surgeonfish

Worwor talas: **Korong kán pakta a ngorer sár i pakta kán ramit. Kesá korong a tu niár no á páplun, má i káplabin sistrán a maksin, mák mon mul i kán kot ngorer i mara ngo ramit.**

Láprán tabun a kálik mákmákráu mák maksin. Má kes a tu niár no. A lu kis ada i lámán i pokon a mon i gargar ái. The size of the **korong** is just like the size of the **ramit**. One **korong** is all black in color, and under its fin it is yellow, and it also has a barb like the **mara** or the **ramit**. Its tail is light blue and yellow. And one of them is completely black. It lives out in the deep at the place where the **gargar** coral is.

Koropo

Kán him: alienable noun

Sálán: tobuán name

Worwor talas: Some say this is the name of a Sahwon clan as well as the name of its **tobuán** (secret society).

koropos

Kán him: alienable noun

Sálán: insect type; termite; white ant

Worwor talas: **Koropos ái á kesi matngan táit a ngoro rumis, mái sár ngo táit minái a lu susi kubau er a marang mák lu kis on má ák lu káhkáh ái. Páplun koropos a bal. Koropos ngo a mon i rum, ki rum erei kápnate kis ák dol, wa na morot melek sang. Táit minái a lala sápkín táit arwat suri ngo na long bengtai kam te tan omobop iatung i rum ngorer i laplap má te táit mul. Koropos di lu kipi uri tabar kakaruk mai. A lain namnam kán tan kakaruk má te á man mul.** The **koropos** is a kind of thing that is like the **rumis**, however this thing burrows into a tree that is dried up and it lives in it and gives birth in it. The color of the **koropos** is white. The **koropos** if it is in a building, then that building will not exist for long, it will rot very quickly. This thing is a very bad thing able to destroy some of your possessions there in the house like laplaps and some other things also. They get **koropos** to feed chickens with. It is good food for the chickens and some birds also.

koros

Kán him: intransitive verb

Sálán: barren

Worwor talas: This term is used of a woman who is unable to bear children.

koroson lul

Kán him: inalienable noun

Sálán: skull

Tok Pisin: bun bilong het
Mákái mul: **lulung**

korpek

Kán him: intransitive verb

Sálán: **di tam lala wor mai mos;** talking disorganizedly in anger

Worwor talas: This is the idea of everyone talking at once with no decision emerging. It implies anger.

Tohtohpas: **Iau lu hanhan uri tan kálámul adi di kis talum má di no di tam lala wor, má kápte iau talas ngo dánih di korpek kunán.** *I went along to those people up there who were meeting and all were talking at once, but I was not clear about what they were talking so angrily about.*

korton

Kán him: inalienable noun

Sálán: **sasam kunán;** sickness resulting from

Worwor talas: This word typically occurs with a verb, phrase or clause naming the activity from which the sickness resulted.

Tohtohpas: **Ái wák erei a sasam má on á boros tilami aratintin.** *A ngoro ák sami má i korton boros tilami aratintin.* *That woman is sick because of chopping the bush up at the school. It's like she is sick now resulting from chopping up at the school.*

kos₁

Kán him: alienable noun

Sálán: skin disease

Worwor talas: This skin disease is characterized by an itchy white spot which appears on the skin, has no scab or covering, and does not hurt.

kos₂

Mákái: **oror kos**

kos kalengna-i

Kán him: transitive serial verb

Sálán: repay

Keskeskes: ‘answer/repay return’

Mákái mul: **kosoi**

kos wor

Kán him: phrase

Sálán: answer back

Keskeskes: ‘answer talk’

Arwat mai: **so bali**

Mákái mul: **kosoi**

kosar

Kán him: intransitive verb

Sálán: **kápte a arwat suri kipi;** stuck

Tok Pisin: pas tumas

Worwor talas: This verb may occur alone or in combination with **kalar/kári** (block). It does not seem to occur in any other combinations.

Tohtohpas: **Gengen is a kosar er i polgon got.**

Ngádáh gita kip kaleng on ngoi? *A small knife is stuck there inside the bamboo. How will we get it back?*

Mákái mul: **kosar kalar**

kosar kalar

Kán him: intransitive serial verb

Sálán: **kápte a arwat suri kip kaleng on;** caught; stuck; unable to squeeze back out

Keskeskes: ‘stuck blocked’

Worwor talas: This implies something that one is unable to touch or get at to free it or get it back.

Tohtohpas: **Gengen is iatung ákte pur má ur er i polgon got má kápte a arwat suri kip kaleng on.** **Iau tohoi suri kipi, mái sár ngo a kosar kalar má imuni polgon got.** *The small knife there has fallen into the inside of the bamboo and it is not possible to get it back. I tried to get it, however it is stuck now in there inside the bamboo.*

Mákái mul: **kalar/kári**

koskosoi

Kán him: transitive verb

Sálán 1) **kosoi;** answer continually or frequently

Tohtohpas: **Ái kauh a kis pagas sár ami polgon rum.** **A tu kis pau má kápte a bin i pákánbung iau bin suri.** **Kápte a káling koskosoi kak bin, siari á táit a talar mai.** *The boy is just sitting remaining inside the house. He is just sitting quietly/silently and is not shouting when I shout to him. He is not (even) a little answering my calling to him (even though there have been many calls on my part), who knows what he is working with/doing.*

Mákái mul: **kosoi**

Sálán 2) **kosoi mudán i marán pákán;** payback gradually or over time

Tohtohpas: **Kálámul a mon i kán tinákum singin kán konom má kápate arwat suri na kos kalengna noi pirán tabal er onin, ki ák sung kán konom ngo arwat suri na kosoi mudán i keskeskesá kalang.** **Na kálik lu koskosoi ngorer nák han pang i pákánbung na arahi kán tinákum.** *A person who has his debt to*

his employer and it is not possible that he will payback-return all that money now, then he requests his employer if it is OK that he will repay a little each month. He will slowly payback gradually like that it will go until the time he will finish his debt.

kos-oi

Kán him: transitive verb

Sálán: **bali kán worwor ngo kilkil**; answer (generic term); respond to; payback; exchange; revenging

Tok Pisin: bekim

Tohtohpas: **Kauh, til nengen sang má iau kilkil má kápte u kálik bali kang kilkil. Suri dáh kápte u kos iau i pákánbung iau kilkil. Son, since much earlier I called and you have not answered (even) a little my call. Why do you not answer me when I call?**

Arwat mai: **bánái**

Mákái mul: **kokos, kos kalengnai, kos wor, koskosoi, oror kos**

kosong

Kán him: intransitive verb

Sálán: cough

Tok Pisin: kus

kosor

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; eagle (generic term); Kapul Eagle

Worwor talas: **A tilik lala pakta sang á kosor si ditul áí tǎrgau má kalamlam. A kálik niár má te a bal i án pogong má bongbongon. A lu kis i bos rákán kubau mák lu páhiuh i rákán tara aun kubau. A lu surngi kapul ngo kanih má tan minatin táit mul ák lu ani. Manigulai ngisán kosor mai Tok Pisin ngo Kuanua. Di ruruna ngo kosor áí á man kán iniat kabin a lu him mai suri long bingi kálámul. Main Sursurunga aru á kabinhun, kongkong má malai. Kosor a man káián kongkong.** The **kosor** is much larger than both the **tǎrgau** (another eagle type) and the **kalamlam** (hawk). It is gray and some have white necks and chests. It lives in tree branches and nests in the branches of large trees. It snatches possums or snakes and dead things also and eats them. **Manigulai** is



the name of the **kosor** in Tok Pisin or Kuanua. It is believed that the **kosor** is a magic bird because it works with it (magic) to kill people. Here in Sursurunga there are two moieties, **kongkong** and **malai**. The **kosor** is the bird of the **kongkong**.

kostung

Kán him: alienable noun

Sálán: **gengen polgon i bim**; pothole; hole in the road

Tohtohpas: **Kauh, ngo una rut mai káukáu bim erei ur Namatanai, ki una lu lain elai á tan gengen polgon a kis i katbán sál na káp long bengtai káukáu bim. A marán á tan kostung on á sál uradi Namatanai. Son, when you run/go with that vehicle to Namatanai, then you should well/carefully avoid the small holes in the middle of the road lest it ruin the vehicle. There are many potholes on the road up to Namatanai.**

kot₁

Kán him: intransitive verb

Sálán: **mulán tah palai bos**; cut the jungle

Worwor talas: This is typically used of the initial cutting of jungle to make a new garden, but is also used of cutting a road or making a new village area.

Tohtohpas: **Kalilik, latiu gama han be gamák tah palai ludun i kak rákrák imi iakte tangtangkabin. Iau nem i gam suri gama sangar i kot noi suri inak lu tárái kak rákrák uri lain nas erei. Guys, tomorrow you should go and chop-remove the small bushy area in my new garden up there I have already begun. I want you to quickly cut all the jungle so I can chop down (the trees in) my new garden for that good sun (so they will dry).**

Mákái mul: **kotoi**

kot₂

Kán him: alienable noun

Sálán: barb; piece of glass; fragment

Worwor talas: This can refer to the sharp barbs on either side of the tail of a ray, or barbs on other fish.

Arwat mai: **koron**

kotam / kotmi

Kán him: syncopated verb

Sálán: **baur pasi kopkobon**; break off new growth

Tohtohpas: **Kalik, ngo una han urami bos ki ngo**

una mákái lengleng imi kábáir, ki una tu baur pasi tan kopkobon sár má unang kipi ur main i malar. Una tu kotmi sár suri nák bali lun kaleng namur. Child, when you go up to the bush and you see lengleng (greens type) along the fence, then you should break off just the new growth and bring them to here in the village. You should just break off the new growth so it will again grow returning later.

kotlin

Kán him: inalienable noun
Sálán: seed; pill
Tok Pisin: sit bilong ton
Arwat mai: **pasin**

kotmi

Mákái: **kotam/kotmi**

kot-oi

Kán him: transitive verb
Sálán: cut the jungle for making a new garden; clear out virgin jungle
Tok Pisin: katim bus bilong nupela gaden
Worwor talas: **Kotoi** refers to clearing out virgin jungle to make a garden or village. For differentiation of verbs describing the clearing of ground, see **pepel**.
Mákái mul: **kot₁, pepel**

kotsa-i

Kán him: transitive verb
Sálán: **long anokwai**; stretch out; straighten
Tok Pisin: siteretim
Tohtohpas: **Ngo a rangrang á limam, ki una lu anokwai iamunang táil ki uri risán i iáu má uramuni iát. Ngo una tungai kotsai limam ngorer i bosbos bung no sang, ki na rah sár á rangrang erei i limam. If/when your arm is hurting, then you should straighten it out in front then to your side and up to the top. If you will keep on stretching out your arm like that every day, then that pain in your arm will finish.**
Arwat mai: **takotsai**

ku

Kán him: alienable noun
Sálán: **suir lamas di isa talmi**; coconut cream

kuar

Kán him: alienable noun
Sálán: prayer type
Worwor talas: This is a prayer said by someone

who practices magic over a **suk** (vine, rope). The **suk** does the prayer's bidding, i.e. killing someone, breaking a tree in half, keeping a man silent.

kuán

Kán him: inalienable noun
Sálán: skin; cover; sheath; scabbard
Worwor talas: This term is used for the sheath of a knife as well as the shell of a crab.

kubak

Kán him: alienable noun
Sálán: **ngisán saksak**; song type
Worwor talas: **Kubak** is sung by both men and women with **taur** (triton shell) accompanying but no dancing. It is sung during a **kámgu's** (girl initiate's) confinement and at her coming out feast.
Mákái mul: **gárán**

kubau

Utngi mul: **kábau**
Kán him: alienable noun
Sálán: tree (generic term); wood (generic term)
Worwor talas: **Kubau** refers to plants that have a main trunk with branches growing out of it; plants like bougainvillea qualify as **kubau**, but most flowers do not. A **kubau** usually produces fruit or seeds of some sort. This term does not include trees that produce leaves only at the top, like coconut and betel nut.
Arwat mai: **sit₂**
Mákái mul: **kubau kus, murwán kubau, wán kubau**

kubau kus

Kán him: alienable noun
Sálán: cross
Keskeskes: 'wood crossbeam'
Worwor talas: This specifically refers to the cross of Christ.
Arwat mai: **páspáng**
Mákái mul: **kus₁**

Kubák

Kán him: alienable noun
Sálán: Monday
Tok Pisin: Mandeí

kudel

Kán him: alienable noun
Sálán: **kesá matngan kuk**; crab type
Worwor talas: **Kudel kesá kuk, páplun a bal má**

kán pakta a ngoro pakta kán kárkár. Má kuk minái a lu kis tangrai kon. A lu kakas tangrai kon suri ák lu bop ái. I te kuir on á páplun, a kálik mirmirik. The kuduh is a crab, its color is white and its size is like the size of the kárkár. And this crab lives along the beach. It digs along the sand so that it can sleep there.

On some parts of its skin it is brown.

Mákái mul: **kuk**₁

kuduh

Kán him: alienable noun

Sálán: drum type; tomtom

Worwor talas: This small drum is made by burning the centre out of a length of wood and covering one end or opening with lizard skin. The **kuduh** is beaten with one's hand to make the drumming sound.

Mákái mul: **garap**



kudut

Kán him: alienable noun

Sálán: basket type

Worwor talas: This basket type is commonly made today and is called a **kas**, however technically a **kudut** is more loosely woven with holes in it. Long ago, **kudut** were used as modern-day stretchers are today to transport a person.

Mákái mul: **kas, rat**₁

kuh-i

Mákái: **kui**

kuhlain

Mákái: **kulahin**

kuhli

Mákái: **kuli**

kui

Utngi mul: **kuhi**

Kán him: transitive verb

Sálán: **sárái mai lim**; pick up

Tohtohpas: **Tan wák, ngo gama sársár ami rákrák, ki tan purpur er gama sár talmi, gama sár palai uradi bos. Gama kui ngorer mai lim gam kabin taul ráin á minái má kamu purpur kápnate inan ngo gama osoi.** Women, when you are cleaning up in the garden, then that rubbish you are gathering, you should throw it out into the bush/jungle. You should pick it up with your hands like that because this is the rainy season and your rubbish will not flame/

light when you burn it.

Arwat mai: **rauti**

kuikui

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Worwor talas: **Kuikui kesi matngan suk a taba surwán. Pákán a tu ururán sár. Ngo táit na amalwai suk minái, ki da mákái pákán na tu pam dudus. Di lu parai ngo a lu boptin. Aru á matngan kuikui. Kes a ngoro na mirik má a kálik pakta á surwán. Má kes a bal má a tu gengen á surwán. Surwán i diar no a lu tur i páplun kálámul mák lu manu.** The **kuikui** is a kind of vine that has many thorns. Its leaves are very small. If something would shake this vine, then they will see its leaves will close up. They say it sleeps. There are two kinds of **kuikui**. One is reddish and its thorns are a bit big. And one/another is white and its thorns are small. The thorns of both pierce a person's body and it develops a sore.

Mákái mul: **suk**

kuil

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; ironwood

Worwor talas: **Kuil kesi tilik rakrakai án kubau sang má a tara aun mul. Kuil a tu dol iamuni bát má a lain kubau uri long rum. Kubau minái ngo di nem on suri long rum mai, ki di lu tárái mai sen so má somil. Kubau minái kápate lu bokbok kabin ngo a tuan taun sang. Ngo da oboi i loltas, ki na dom.** The **kuil** is a tree with very hard wood and it is a large tree too. The **kuil** is very tall up in the sky and it is a good tree for building a house. This tree when they want it for making buildings with, then they cut it down with a chain saw and sawmill it. This tree does not float because it is so heavy. If they would put it in the ocean, then it would sink.

kuip

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type

Worwor talas: This seems to be an old word.

kuir

Kán him: intransitive verb

Sálán: **kápate dol**; short

Tok Pisin: sotpela

Arwat mai: **kumtán, pátkuir,**



kuir got

pongpong

Mákái mul: **kuir i mansin, kuir sulu, kukuir**

Kán him: inalienable noun

Sálán: part; piece; place

Worwor talas: The typical use of this inalienable noun is to refer to land as in **kuir bim** (piece of ground, area).

Mákái mul: **kalkuir, kuir pokon masak**

kuir i mansin

Kán him: idiom

Sálán: out of breath; winded; breathing with difficulty

Keskeskes: ‘his breathing is short’

Arwat mai: **memeh, ngehnggeh**

Mákái mul: **mansing**

kuir pokon masak

Kán him: phrase

Sálán: private place; out of earshot

Keskeskes: ‘small area alone’

kuir sulu

Kán him: idiom

Sálán: police(man)

Keskeskes: ‘short laplap; piece of laplap’

Worwor talas: This is a nickname acquired when policemen wore shorter than normal laplaps.

kuk₁

Kán him: alienable noun

Sálán: crab (generic term)

Tok Pisin: kuka

Worwor talas: **Kuk a tilik ngis uri tan toltolom kuk no. Má di no awal á kátngán keken a lu láklák mai, má aru i kátngán a pakta. Aru kátngán minái a lu ararat mai ngo a lu top i táit mai.** **Kuk** is the big/generic name for all the kinds of crab.

And all of them have eight toes/legs they walk with, and two of its toes/legs are big. It bites with these two toes or it grabs things with them.



Mákái mul: Crab types: **gum, gum páláu, gumgum, gutgut, kárkár, kohlom, kopong, kudel, kuk alalus, kuk mátán pakat, kuk mimir, kuk tuntun, ngongor, sirám, wokum**

kuk₂

Mákái: **kukung**

kuk alalus

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: **Kuk alalus ái a lala pakta si di no á bos kuk. Kuk minái a lu lala kis i poron pospos i tan mutwán dan. Di utngi kuk minái mai kuk alalus kabin aru gengen keken a ngoro alus má a lu alus mai i pákánbung ngo a láklák i tun. Páplun a niár, má a lain namnam.** The **kuk alalus** is the biggest of all of the crabs. This crab often lives among mangroves at the mouths of rivers. They call this crab **kuk alalus** because two of its small toes/legs are like paddles and it paddles with them when it walks at high tide. Its color is black, and it is good food.

Mákái mul: **kuk₁**

kuk mátán pakat

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: **Kuk mátán pakat kápate lala kuk, a kálík gengen sár. Páplun a kálík ngoro na niár, má kodil mátán a mirik. Má ngo di sawi ki a lu mirik á páplun. A lu kis tangrai lulawar i lalin hat. Kuk minái a lain namnam má di lu rui tangrai lulawar ngo a más. Má di lu kipi mul i libung i pákánbung ngo di lu dákdák.** The **kuk mátán pakat** is not a large crab, it is just a bit small. Its color is charcoal, and its eyeball is red. And when they cook it then its color is red. It lives along the reef under coral. This crab is good food and they collect it along the reef when it is low tide. And they get it also at night when they hunt with torches.

Mákái mul: **kuk₁**

kuk mimir

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: **Kuk mimir a kálík pakta, diar arwat ái sirám. Páplun a mirik má a lu kis tangrai lulawar i polgon hat. A lain kuk án namnam. Di lu rui ngo kipi i libung ngo di dákdák. Má i nas kápte di lu lala mákái kabin a lu kis pagas i polgon hat.** The **kuk mimir** is a bit big, it is equal in size with the **sirám**. Its color is red and it lives along the reef inside coral. It is a good crab for eating. They collect it or get it at night when they hunt with torches. And in the daytime they do not see it very much because it remains inside the coral.

Mákái mul: **kuk₁**

kuk tuntun

Kán him: alienable noun

Sálán: **kesá matngan kuk;** crab type

Worwor talas: **Kuk tuntun a kálik pakta, má a mirik á páplun mák mon i atul á tip a niár iatung i kuán bahin. Kuk minái a ngorer mul i kuk mimir, kápte di lu lala mákái i nas kabin a lu punpunam i polgon hat. Di lu ani.** The **kuk tuntun** is a bit big, and its color is red and it has three black spots there on the skin/sheath of its back. This crab is also like the **mimir** crab, they don't see it a lot in the daytime because it hides inside the coral. They eat it.

Mákái mul: **kuk₁**

kuka pasi nas

Kán him: idiom

Sálán: **láklák i nas má kápte kukuh; sorai nas;** caught in the sun without a covering

Keskeskes: 'put sun on one's head; use the sun as one's hat'

Mákái mul: **kuka pasi ráin, kukai, pasi₁**

kuka pasi ráin

Kán him: idiom

Sálán: **láklák i ráin má kápte kukuh; sorai ráin;** caught in the rain without a covering

Keskeskes: 'put rain on one's head; use the rain as one's hat'

Tohtohpas: **Nengen i kábungbung iau tu lu monai ráin ngo na lu ias má kápte a ias, pasi iak aptur pas má iak tu láklák i katbán ráin. Iau tu kuka pasi sang á tilik ráin erei a hus kabin iau hol suri ngo ina káp hut namur suri longoi kis talum mai matananu.** Earlier this morning I was just waiting on the rain that it would clear up but it did not clear, resulting in I got up and left and just walked in the middle of (walked during) the rain. I just was out in that big rain that was falling without a covering because I thought about lest I (I did not want to) arrive later for doing the meeting with the people.

Mákái mul: **kuka pasi nas, kukai, pasi₁**

kuka-i

Kán him: transitive verb

Sálán 1) **oboi i lul;** put over head; put your head into

Mákái mul: **kuka pasi nas, kuka pasi ráin, kukuh**

Sálán 2) disguise; masquerade

kuksur

Kán him: intransitive verb

Sálán: coming

Worwor talas: This is old talk and applies to rain coming.

kukti

Mákái: **kukut/kukti**

kukuah

Kán him: alienable noun

Sálán: malaria

Worwor talas: Leaves of **buáh** and **dandan** are used for curing **kukuah**. Making a tea of **pákán mimia** (pawpaw/papaya leaf) is a good cure for this also.

kukuh

Kán him: alienable noun

Sálán: cover; umbrella

Worwor talas: This word connotes using something portable (as the leaf of a taro or banana) that you carry for protection from sun or rain while you keep moving. It is also the name for a small poncho-like covering made of pandanus leaves that mothers put over their babies to protect them from the sun.

Mákái mul: **kukai**

kukuir

Kán him: inalienable noun

Sálán: **tan táit kápate dol;** short pieces

Tohtohpas: **Gama tártár kus on á tan kubau erei suri nák tu kukuir. A tara dolon má á erei.**

You all should keep on chopping-cutting those (pieces of) wood there so they will be short pieces. Those are very long.

Mákái mul: **kuir**

kukum

Mákái: **kukung**

kukun

Kán him: inalienable noun

Mákái: **kukung**

Kán him: dyadic term

Sálán: siblings of opposite sex

kukung

Kán him: inalienable noun

Kaiam: **kukum**

Káián: **kukun**

Kángit: **kuk git (kuk₂)**

Sálán: my opposite sex sibling

Tok Pisin: **susa bilong mi; sisa bilong mi**

Worwor talas: This is the reference term for opposite sex siblings. When referring to a female, the term **lik** is added, i.e. **kukung lik**.

Lite alari: **tuang**

Mákái mul: **arakukun, oror mam kukun, wowo**

kukung lik

Mákái: **kukung**

kukur

Kán him: intransitive verb

Sálán: shave oneself

Mákái mul: **kuri**

kukut

Kán him: intransitive verb

Sálán: **kuti**; cutting; sawing

Tohtohpas: **Kolos erei di somap on, kápte di lain kuti suri nák mák kuluk. Tan kukut erei a tu ngeos ngeos.** *That blouse they sewed, they did not cut it well so it would look nice. That cutting is just uneven.*

Mákái mul: **kuti**

kukut / kukti

Kán him: syncopated verb

Sálán: **mos a kis pagas i bál mák ser sál suri kosoi**; revenge-seeking

Worwor talas: This refers to prolonged anger or bitterness that causes one to seek revenge. It can also connote rivalry and insurrection.

Tohtohpas: **Tám wah a kukti kálámul diar mos pasi ák ser sál suri ngádáh na long bingi ngoi.** *A sorcerer seeks revenge on a person (when) they two are angry (with each other) resulting in he looks for a way how he will kill him.*

Mákái mul: **arkukut**

kulahain

Mákái: **kulahin**

kulahi

Kán him: transitive verb

Sálán: author

Tohtohpas: **Ái Káláu a kulahi tan táit no.** *God is the creator/author of everything (this connotes the over-arching author, i.e. creator/author of all).*

Mákái mul: **lahi**

Kán him: alienable noun

Mákái: **kulahin**

Mákái mul: **tesit**

kulahin

Utngi mul: **kulahi, kulain, kuhlain, kulahain**

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This is the name of a spirit from ancient times said to be the equivalent of God.

He was worshipped and sacrificed to with the firstfruits of one's garden, with some people sacrificing at a place called **Tanun**. It is said that some still offer sacrifices to him today.

Mákái mul: **tesit**

kulai

Kán him: transitive verb

Sálán: **bin i iátin**; across; over

Worwor talas: This word occurs only in serial verb constructions as the final member where the first member indicates the primary action. It is used in combination with speaking verbs such as **bin** (shout, yell) and **wakwak** (cry out, shriek).

Tohtohpas: **Koion á bin kulai tan kálámul di kis i iátin minat. Ngo u nem suri worwor mam tekes, ki una kaluh pasi suri gaurák worwor.** *Don't yell over top of the people who are sitting on top of the death (sitting in mourning). If you want to speak with someone, then gesture with your hand getting them so you two can talk.*

Arwat mai: **kuli, kusai**

kulain

Mákái: **kulahin**

kuláp

Kán him: alienable noun

Sálán: male initiate

Lite alari: **kámgu**

kulbarat

Kán him: alienable noun

Sálán: rainbow

Keskeskes: 'over-arching post'

Tok Pisin: renbo

Mákái mul: **barat, kuli**

kulele

Kán him: alienable noun

Sálán: ukelele

kul-i

Utngi mul: **kuhli**

Kán him: transitive verb

Sálán: over; across

Worwor talas: This word occurs only in serial constructions as the final member where the first member indicates the primary action. It implies the action of stepping over, i.e. one would cross a path by stepping over it rather than walking across it. This is used with such verbs as **roh** (jump, fly) and **láklák** (walk).

Tohtohpas: **Ngo gama han urami bos, a mon i**

kesá pokon kubau imi a bop kári sál. Gama tu láklák kuli kabin káp iau te tár palai be. Iau te tu lákái sár á iau kabin pokon kubauer kápate lala pakta. When you go up to the jungle/bush, there's a length of wood/log up there lying across the path. You should just walk across/over it because I did not yet chop it to remove it. I just step over it because that log is not very big.

Arwat mai: kulai, kusai, lákái

Mákái mul: bás kuli, kulbarat

kulkul

Mákái: ngarngar kulkul

kulkulpap

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Kulkulpap matngan kubau

kápate lu pakta i aun, má a lu kopkom sár tangrai tingrán bos. Kulkulpap ngo a hu, ki a lu oboi teten má a tu gengen dolon á wán. Ngo di láklák pátmi mák dai i kálámul á wán, ki na patap i páplun ngo i kán laplap. The kulkulpap is a kind of tree that is not very big, and it grows only along the edge of the jungle. When the kulkulpap bears fruit, then it produces clusters and its fruit is just short in length. When they walk close to it and a person brushes against the fruit, then it will attach to his body or his laplap.

kulkulut

Kán him: intransitive verb

Sálán: refuse habitually; unwilling

Mákái mul: kulut

kulta-i

Kán him: transitive verb

Sálán: rub on (?)

kultán

Kán him: inalienable noun

Sálán: throat

Worwor talas: This includes both the windpipe and the esophagus. This typically occurs with 'neck', as in kultán am pogong (your neck's throat).

kuluk

Kán him: intransitive verb

Sálán 1) good; well; all right

Tok Pisin: gutpela

Worwor talas: This can refer to both character and actions. Being a person whose character is

kuluk includes such qualities as doing God's will, thinking sensibly, maintaining good behaviour and ways, and being loving and compassionate.

Arwat mai: lain

Mákái mul: akuluknai, bop kuluk, hom kuluk kaleng, kálámul kuluk, kuluk i bál, kuluk mai, kuluk pala, mák tan kuluk on, pánpán kuluk, táu kuluk

Sálán 2) thank you; you're welcome

Tok Pisin: tenkyu

Mákái mul: ot kuluk, utung kuluk

kuluk i bál

Kán him: idiom

Sálán: kápte konngek; relieved; unworried

Keskeskes: 'one's stomach is good'

Tohtohpas: *Ái kauh a han ur Lipek nabung i kábungbung má kápte a kaleng melek i nas ngorer a parai ngo na ngoi. Gim lala konngek kabin kápate kaleng ngorer ákte parai. Máí sár i ronron gim mákmák uramuda i lontas, ki gimá mák pasi kán takup ki áng kuluk má i bál gim. Our son went to Lipek (island) yesterday morning and he did not return quickly at noon like he said that he would do. We were very worried because he did not return like he had said. However at dusk we looked out over the ocean, then we spied his canoe then our stomachs were good (we were relieved).*

Arwat mai: kis i bál

kuluk mai

Kán him: transitive serial verb

Sálán: sosah mai; blessed; provided for

Keskeskes: 'good with'

Tohtohpas: *Ngo poron lamas a soi á kákán kalik ur káián kán kalik ur namur, ki kalik erei na kuluk mai poron lamas er i pákánbung na mat pas úi kákán. When the father of a child plants a coconut grove for his child's (coconut grove) for later (to become his child's later), then that child will be provided for with that coconut grove when his father dies.*

Mákái mul: mam/mai

kuluk pala

Kán him: intransitive serial verb

Sálán: gas i bál mai; blessed; pleased

Keskeskes: 'good intensifier'

Tohtohpas: *Ái Káláu a asosah i git mai liu, má úi sang a ololoh i kángit liu suri koion á tekesá*

táit na long bengtai, má ák gas i bál git suri. Git tuan kuluk pala mai liu minái git otoi. God supplies/blesses us with life, and he himself takes care of our life so that nothing will ruin it, and our stomachs are happy about that. We are very blessed with this life we possess.

Arwat mai: **sosah**₁

Mákái mul: **palai**

kulunpir

Kán him: alienable noun

Sálán: **wán lamas kápte a pakta be uri báubáú;**
immature coconut fruit

Mákái mul: **lamas**

kulut

Kán him: transitive verb taking **on**

Sálán: **kápte taram;** refuse; uncooperative

Tok Pisin: no laik

Worwor talas: This word does not necessarily imply one is refusing because one has an alternative choice, while **tánlak** does imply there is another alternative involved. This is typically done to one's face, i.e. one obviously refuses, while **tánlak** can imply leaving the impression one will obey, but then not obeying.

Tohtohpas: *Ái lik iau parai singin ngo na han suri ru lamas uri ololás i roho. Kápte taram i iau kabin a mákái rang turán pasi áng kulut suri ru lamas. The girl, I said to her that she should go to collect coconuts for cooking the greens with coconut milk. She did not obey me because she saw her friends so she refused to collect coconuts.*

Arwat mai: **abulbul, tánlak**

Mákái mul: **kulkulut, kulut palai**

kulut pala-i

Kán him: transitive serial verb

Sálán: **mata palai;** resist; refuse

Keskeskes: 'refuse remove'

Worwor talas: This includes the idea of refusing to have anything to do with what is being asked of you.

Tohtohpas: *Nengen iau parai si kauh ngo diara monmon ái kalik mák mata palai. Ák aptur bul uradi kem suri hom. A táu kabin a kulut palai kalik suri ngo diara monmon. Earlier I said to the boy that he should stay at home with the child and/but he did not want to. He got up then (and went) up to the camp (main part of the village) to play. He fled because he refused*

the child that they two should stay at home (together).

kum₁

Kán him: intransitive verb

Sálán 1) **bokoh i kes;** missing body part

Tohtohpas: *Kang kesi nana anang i malar di kut palai kesi keken ak bokoh. A lu láklák má mai kuir kubau kabin a kum i keken. One of my mothers down in the village they cut off one of her legs it is absent (no longer there). She walks now with a stick because her leg is missing.*

Sálán 2) unclear; not well explained; not presented well

Worwor talas: This is used of speaking where the speaker does not finish well or is not clear in his meaning, thus uncompleted or not whole.

Tohtohpas: *Táit u parai kápte talas kabin kam worwor a ngoro a kum. Kápte para noi táit suri gimák talas ur on. The thing you said is not clear because your talk is like it is not well presented/explained. You did not say everything so we could be clear about it.*

kum₂

Kán him: alienable noun

Sálán: stubbed toe; toe sore

Mákái mul: **tutkum**

kumalá

Kán him: alienable noun

Sálán: sweet potato type

Mákái mul: **patete**

kumer

Kán him: alienable noun

Sálán: maggot

Worwor talas: **Kumer tan gengen kanih a lu hut tili minatin táit er a sangin. Ngo bor a mat má ák sangin, ki a lu hut i kumer on. E ngo wán kubau ngorer i tawan ngo bihi a sangin, ki a lu hut i kumer til on. Páplun kumer a toltolom on. Te kumer a bal má te a niár má te a toltolom sang á páplun i di. The kumer are small snakes/worms that come from dead things that are rotten. When a pig dies and it rots, then a **kumer** arrives there. And if the fruit of trees like the **tawan** or **bihi** rot, then a **kumer** arrives from it. The color of the **kumer** is varied. Some **kumer** are white and some are black and some have various colors on them.**

Mákái mul: **kanih, kumren**

kumkumur

Kán him: intransitive verb
Sálán: cut hair on the head
Mákái mul: **kumur/kumri**

kumlán mehneh

Kán him: alienable noun
Sálán: cloud
Arwat mai: **bátbát**

kumláu

Kán him: alienable noun
Sálán: insect type; spider (generic term)
Tok Pisin: sipaida
Worwor talas: **Kumláu a lu kis i rákán kubau**

má a lu kis mul tangrai lalin rum má tangrai polgon rum. Táit minái a lu longoi kán rum mai táit er ái sang a lu oboi a mákmák ngoro teret má a kálik bulbulut. Teret minái a lu kis sang ami bál. Kán rum aru á talar káián. Kes uri kán bop, má kes a ngorer i kán pidir pasi táit ur áián. Má kán rum er a lu longoi a tuan lu lain girgirot sang má a mákmák ngoro uben. Te á kumláu a gengen má te a pakta. Tan kumláu di lu ani tan rohon bát ngorer i lang ngo tan gengen hem er a lu kai i kándi rum. Rum káián tara kumláu a lu kai i tan gengen bek ngo tan gengen man on. The **kumláu** lives on the branches of trees and it lives also under buildings and inside buildings. This thing makes its house with that thing it itself places that looks like thread and it is a bit sticky. This thread exists up inside its stomach. Its house has two purposes. One for its sleep/rest, and one it is like its trap to get things for its food. And that house it makes, it has nice patterns and it looks like a net. Some **kumláu** are small and some are big. **Kumláu** eat flying insects like flies or small butterflies that get caught in its house. The house of a big **kumláu**, small bats or small birds get caught in it. (Additional information: There do not seem to be names for specific kinds of spiders other than large spiders and small spiders or some other description like their color or habits.)



kumráu

Kán him: intransitive verb

Sálán: awe; fear

Worwor talas: This occurs when seeing something new and not understood. It causes one's hair to stand on end or goose bumps to appear. See **mátut** for differentiation of the terms meaning 'afraid, fear'.

Arwat mai: **mátut**

kumren

Utngi mul: **kurmen₂**
Kán him: inalienable noun
Sálán: worm type; Fruit Worm
Tok Pisin: liklik sinek
Worwor talas: **Bor ngo pap ngo te tan táit ngorer**

a mat máng kis pasi dolon bung mák sangin, ki a lu hut i kumer on. Ngo kumer a hut tili sangnán bor, ki di lu parai ngo kumren sangnán bor. Te kumer a lu hut tili tan wán kubau er a pakta i támin. A ngoromin. Ngo kumer a hut tili sangnán bihi, ki di lu parai ngo kumren bihi. Kumer a lu hut tili teken lang ngo tili tan sangnán táit no. Pigs or dogs or things like that that die and stay a long time and then they rot, then **kumer** (maggot) arrives there. When **kumer** come from a smelly/rotting pig, then they call it **kumren sangnán bor** (pig's rotting worm). Some **kumer** come from tree fruit whose flesh is big. It is like this. If **kumer** come from rotten **bihi** (breadfruit), then they call it **kumren bihi** (breadfruit worm). The **kumer** comes from the feces of flies or from all rotten things.

Mákái mul: **kanih, kumer**

kumri

Mákái: **kumur/kumri**

kumtáh

Kán him: alienable noun
Sálán: kunai grass type

Worwor talas: **Kumtáh kesi matngan pokori a lu kopkom i katbán pokori. Pákán á kumtáh a inan ngoro resa. Ngo kálámul na láklák i pokori máng kuti i kumtáh, kálámul er kápnate áslai ngo ákte kuti i kumtáh. Pákán a dolon ngorer sang i pokori, mái sár ngo a kálik rakai i pákán pokori. Kumtáh** is a kind of kunai (sword grass) that grows among the (other) kunai. The leaves of the **kumtáh** are sharp like razors. If a person walks in the kunai and the **kumtáh** cuts him, that person will not feel that the **kumtáh** has cut him. Its leaves are long just like the kunai, but the leaf of the kunai

is a bit stronger.

Mákái mul: kumtán₂, pokori

kumtán₁

Kán him: modifier

Sálán: **kuir**; short

Worwor talas: This term is appropriate for both people and things.

Arwat mai: **kuir**

kumtán₂

Kán him: inalienable noun

Sálán: **hiusán poknahlán má pákán kumtáh a inan; is káián kumtáh**; sharp edges

Worwor talas: This term is only used of **kumtáh** (kurai/sword grass type).

Mákái mul: **kumtáh**

kumti

Mákái: **kumut/kumti**

kumtín

Kán him: inalienable noun

Sálán: stripped branch (of flower or tree)

kumuk

Kán him: intransitive verb

Sálán: short-tailed

Worwor talas: This is used of dogs whose tails have been cut to be very short.

kumur / kumri

Kán him: syncopated verb

Sálán: cut (hair on the head); haircut

Tok Pisin: katim gras long het

Mákái mul: **kumkumur**

kumut / kumti

Kán him: syncopated verb

Sálán: **tamut palai**; tear off

Worwor talas: One does this with greens in preparing them for cooking, or a bit of tobacco to give to a friend. It can be broken off with one's hand or cut with a knife.

Arwat mai: **tah kusi**

kun

Kán him: alienable noun

Sálán: stone type

Worwor talas: This is a kind of **kor** (black stone) that does not break apart into powder or many fine pieces easily, but tends to split into larger chunks, making it suitable for use in mumuing. It is a small stone compared to a **tau** (large stone type).

Arwat mai: **kor**₁

Mákái mul: **hat**₂

kunán

Kán him: verbal noun

Sálán 1) suri; on; about; concerning; for

Worwor talas: This word operates as a transitive verb, but it is structured like an inalienable noun.

Tohtohpas: *Ái koner kápate lu saliu má, kábin di lala para sáksáknai. A ngoro a rumrum kunán tan worwor erei di parai ur on. That one does not go around now, because they greatly say bad things about him. It is like he is embarrassed/ashamed about that talk they say about him.*

Mákái mul: **sasam kunán**

Sálán 2) kápkabin; caused by

Tohtohpas: *Dáni a kunán á táit er? What caused that?*

kunkun

Kán him: alienable noun

Sálán: earthquake

Tok Pisin: guria

kunla-i

Kán him: transitive verb

Sálán: **di no**; wholly; entirely; completely

Tohtohpas: *Pákánbung ngo gama tari kamu pirán tabal uri tar mani, koion gama tari risán sár. A kuluk ngo gama tar noi ngorer dikte parai ngo gita tari ngoi. Ngo kápate gama tar kunlai, ki kángit mani na tu tigán perbeh. When you give your money for the offering, do not only give a part. It is good if you (you should) give it all as they have said that we should give it. If you do not give it completely/all, then our money will be just part incomplete (will not be the complete amount).*

Mákái mul: **kunlán**

kunlán

Kán him: verbal noun

Sálán: **kápate a tigán**; whole; entire; intact

Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb, a modifier, and a noun.

Tohtohpas: *Má lusán ái Iesu er kápate bauti, a tukes sár á sepen má a kunlán. (Ioa 19.23) And that garment of Jesus' there were no sewings (it was not sewn), it was only just one piece and it was whole.*

Tohtohpas: *Tan kalilik di lu matai á tigán kaukau. Di lu nem sang i kunlán kaukau. The guys don't want a part of a sweet potato. They really*

want a whole sweet potato.

Mákái mul: **hau kunlán, kunlai**

kunsi

Mákái: **kunus/kunsi**

kunsin

Kán him: intransitive verb

Sálán: **kápte a laplap**; naked

Tok Pisin: no gat laplap

Arwat mai: **tolonglong, towoturiá**

Mákái mul: **kunsin i mátán**

kunsin i mátán

Kán him: idiom

Sálán: **lala áslai rumrum**; extremely shamed;
extremely embarrassed

Keskeskes: ‘naked in his eye’

Worwor talas: This refers to the feeling one has when something he did comes to light and becomes known, thus exposing him and causing much shame and embarrassment.

Tohtohpas: **Ngo kálámul a longoi kesi sápkín ngorer i bop mai wák káián lite ngo siksikip, má namur ák tur i nagogon i mátán matananu suri táit a longoi má tám nagogon ák wor ur on i mátán matananu, ki da parai suri ngo kálámul er a tu lu tur i kunsin i mátán matananu.** When a man does an evil/sin like sleeping with the wife of another or stealing, and later he stands in the law (is brought to trial) in the eyes of people (in public) for the thing he did and the judge confronts him publicly, then they say about that man that he stands in nakedness in the eyes of people (he is very shamed and embarrassed).

Arwat mai: **rumrum**

kunas / kunsi

Kán him: syncopated verb

Sálán: **pákán kubau di giksai turán kabang; salsi mai kunus**; heal

Worwor talas: This is to perform a healing measure which involves putting leaves mixed with lime powder on a painful part of the body.

Tohtohpas: **Koner a rangrang i keken, gama kip te pákán kubau má gamák giksai turán kabang má gamák sásai i keken. Ngo gama kunsi mai pákán kubau ngorer, ki na rah á rangrang erei i keken.** That one whose leg is hurting, you should get some tree leaves and scrub them with lime powder and rub them on his leg. If you will perform the healing measure with tree

leaves like that, then that pain in his leg will be finished.

kungek

Kán him: intransitive verb

Sálán: sound type

Worwor talas: This is the cry made by a **bek** (fruit bat, flying fox).

kungkung

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type

Worwor talas: **Kungkung isu tili dan. A bal á páplun má a kálik ngo na mirmirik mul.** The **kungkung** is a fish from fresh water rivers. It is white its color and it is light brown also.

kupkum

Kán him: alienable noun

Sálán: dirty ground; dirt and rotten logs; feces

Worwor talas: **Kupkum** from rotten logs is eaten together with **milut** (moss) before participating in the custom of eating fire.

Kur

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

kurah

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; rock cod;

Spotted Sea Bass; Marbled Sea Bass; Coral Trout

Worwor talas: **Kurah a marán matngan on má a toltolom on á páplun. Te á kurah a gengen má te a pakta, má pakta kán te a lala pakta sang. Kono a pakta di utngi má mai táuh. Boh kurah no di lu kis i lalin hat. Te di lu kis i lámán má te di lu kis i más. Di lu up gengen isu ngo toltola gengen kuk má dik lu ani. Ngo a lala pakta má, ki di lu utngi mai táuh.** There are many kinds of **kurah** and their bodies/colors are varied. Some **kurah** are small and some are large, and the size of some is very large. The big one they call **táuh**. All **kurah** live under the coral. Some live in the deep and some live in the shallows. They kill small fish or catch small crabs and then they eat them. If it (**kurah**) is very big, then they call it **táuh**.

Mákái mul: **kurah kotokoto, kurah marit, kurah sumlán táuh, táuh**

kurah kotokoto

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; White-spotted Rock Cod

Worwor talas: **Kurah kotokoto, kurah sár má di tar ngisán mai ngorer kabin suri páplun a niár má a tiptiptip mai a bal. Di lu bop i lalin hat má di lu namnam ngorer sár i tan lite matngan kurah. Ngo a lala pakta má, ki dik lu utngi mai táuh.** The **kurah kotokoto** is just a **kurah** and they call it like that because of its black body/colour which is spotted with white. They live under coral and they eat just like the other kinds of **kurah**. If it is very big, they then call it **táuh**.

Mákái mul: **táuh**

kurah marit

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Coronation Trout; Blood Sea Bass; Lunar-tail Cod

Worwor talas: **Kurah marit páplun a mirik pasi dik utngi mai kurah marit. Tan kurah no a tukes sár i matngan isu. Má sár kurah minái a lu kis i lámán masik má dik lu wonoi iatung. Ngo a lala pakta má, ki dik lu utngi mai motor. A lain isu uri ani.** The **kurah marit** its color is red resulting in they call it **kurah marit**. All **kurah** is only one kind of fish. However this **kurah** only lives in the deep and they fish for it out there. If it is very big, then they call it **motor**. It is a good fish to eat.

Mákái mul: **motor**

kurah sumlán táuh

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Estuary Cod

Worwor talas: This term is used of a **kurah** that is larger than a typical **kurah** but not yet as big as a **táuh**, still growing but not fully grown yet.

kuranu

Kán him: alienable noun

Sálán: **kuir ngo arlih káián kesá kálámul;** hamlet

Worwor talas: This term is typically used of the portion of a village belonging to one clan or family and includes the parcel of land on which the buildings sit, the buildings themselves, and the members of the household who reside there.

Arwat mai: **malar**

kurap

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kurap kesi rakrakai án kubau a lu kopkom i bos. A lain kubau uri long rum. Kubau minái a mon i bultán a bal ngoro suir**

sus, má sár ngo a bulbulut. Er ngo kápate pakta be, ki di lu tárái uri soso i rákrák. The **kurap** is a hardwood tree that grows in the jungle. It is a good tree for building houses. This tree has sap that is white like milk, however it is sticky. When it is not big yet, then they cut it down to use it to dig holes in a new garden.

Kurásábáu

Kán him: alienable noun

Sálán: clan name

kurbin

Kán him: alienable noun

Sálán: **kesá kuir worwor ngo arabitbit di lu parai;** saying

Worwor talas: This is used of a common saying, something people grow up hearing, something one should keep in mind and not forget.

Arwat mai: **arabitbit**

kurem

Mákái: **kurkurem**

kur-i

Kán him: transitive verb

Sálán: shave

Mákái mul: **kukur**

kuriah

Kán him: alienable noun

Sálán: **kuir kubau a inan i kuir i kámnah;** coals; charcoal

Worwor talas: This refers to a piece of wood partially burned, often at just one end, in a fire. That part may still be alight or the fire may have died. This contrasts with **kahlár** which refers to a smaller piece that has fallen off to become a coal.

Arwat mai: **kahlár, kurnah**

Mákái mul: **sikip kuriah**

kurit

Kán him: alienable noun

Sálán: octopus

Worwor talas: **Kurit a lu kis i loltas má a lu kakas i lalin hat suri ák lu kis ái. Kurit awal á keuken, má i keskeskesá keuken a lu ru i sálán tan gengen táit a lu bulbulut. Má tan táit minái a lu tángni suri tolai tan gengen isu ngo tan táit ngorer uri**



kán namnam. Kápte te tuán on á kurit, má ngudun a ngoro ngudun kár. Di lu ani á kurit. The **kurit** lives in the ocean and it digs under coral to sit/live there. The **kurit** has eight tentacles, and on each tentacle there are two rows of small things that are sticky. And these things help it to catch small fish or things like that for its food. There are no bones in a **kurit**, and its mouth is like the mouth of the **kár** (parrot). They eat **kurit**.

Mákái mul: **keuken**

kurkip

Kán him: transitive verb taking **on**

Sálán: **kesá kálámul a kipi kesi táit ák tarkipun mai kuir kubau;** carry on a stick

Worwor talas: This is carrying something on one end of a stick with the other end of the stick on the shoulder. For differentiation of verbs meaning ‘carry on the shoulders’, see **pusak/puski**.

Tohtohpas: **Kauh, una kip tekesi kuir kubau suri unáng kipun kesi rat erei má unáng kipi uradi malar. Ngo una tu puski á rat balbal erei, ki na rusrus tangrai sál. Na kuluk sang suri una kurkip on suri náng kunlán pagas sang. Son, get a length of wood so you can insert a basket there and carry it down to the village. If you will just shoulder that basket of root vegetables, then it will be falling/spilling along the path. It would be good/better to carry it on a stick so it will remain whole/intact.**

Mákái mul: **pusak/puski**

kurkurem

Utngi mul: **kerem, kurem**

Kán him: intransitive verb

Sálán: **márám;** light up; flaming

Tok Pisin: paia i lait

Tohtohpas: **Lik, una husi kámnah erei a lala sauh suri nák márám. Er ák lala sauh kabin kápte a kurkurem.** Daughter, blow on that fire that is greatly smoking so it will light. That is greatly smoking because it is not flaming.

Mákái mul: **kurmen₁**

kurkuron

Kán him: intransitive verb

Sálán: darkening; become darker

Tok Pisin: i wok long tudak liklik

Mákái mul: **kuron**

kurkurwa

Kán him: intransitive verb

Sálán: **kamkamda;** necklace with; put around the neck

Worwor talas: This word is sometimes idiomatically used of one’s reward in heaven.

Arwat mai: **kamdai**

Mákái mul: **kurwai**

Kurleu

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

kurmen₁

Kán him: inalienable noun

Sálán: flame

Tok Pisin: lait bilong paia

Worwor talas: This word is almost always combined with **kámnah** (fire), as in **kurmen kámnah** (a flame of fire).

Mákái mul: **kurkurem**

kurmen₂

Mákái: **kumren**

kurmen₃

Kán him: intransitive verb

Sálán: **táit a sangin;** rotten

kurnah

Kán him: alienable noun

Sálán: **kuir kubau a inan i kuir i kámnah;** partially burned piece of wood

Tok Pisin: hap paia

Worwor talas: This describes a piece of wood with a coal on the end sufficient to start up a fire.

Arwat mai: **kahlár, kuriah**

kuro

Kán him: alienable noun

Sálán: saucepan (generic term)

Worwor talas: This is an old word, not widely used today. Some say it is a Japanese word and that this type of saucepan was introduced by the Japanese during World War 2. It is also used of a particular type of very large saucepan.

Arwat mai: **ango, lus**



kuron

Kán him: intransitive verb

Sálán: dark

Tok Pisin: tudak

Worwor talas: This includes both the physical darkness of night and spiritual darkness.

Mákái mul: akuron, kurkuron, kuron i hol, kuron singin

kuron i hol

Kán him: idiom

Sálán: kápate talas i kán hol; ngul ur on; confused; unclear

Keskeskes: ‘his thinking is dark’

Worwor talas: This can be the result of a person not explaining clearly enough.

Tohtohpas: **Pákánbung ái pasta a parai suri ngo ngádáh da longoi ngoi á rumán pasta, matananu kápate a talas i kándi hol suri kán worwor. A kuron á kándi hol ur on. When the pastor said about how they should make/build the pastor’s house, the people were not clear in their thinking about his talk. Their thinking was dark (they were confused) about it.**

kuron singin

Kán him: idiom

Sálán: kápate a talas ur on; unclear; unable to understand

Keskeskes: ‘dark to him’

Tohtohpas: **Kalik erei a aratintin suri ngo na lu tipri sip. Má tan táit er a aratintin suri, kápate a talas ur on. A tuan kuron singin pasi dik long palai, má erei má i malar ái. That young fellow was schooling so he could drive a ship (become a ship’s pilot). But those things he was schooling about, he was not clear about them. It was very dark to him (he was not able to understand) resulting in they removed him, and now he is there in the village (he has returned home).**

kurpel

Kán him: alienable noun

Sálán: defect

Worwor talas: This is a defect in a banana, black in colour.

kursál

Kán him: intransitive verb

Sálán: expectantly

Worwor talas: This word typically occurs as the final member of a serial verb construction where the preceding verb indicates what one is doing expectantly.

Mákái mul: batbatam kursál, mákmák kursál, pánpán kursál

kurtara

Kán him: alienable noun

Sálán 1) enemy

Tok Pisin: birua

Arwat mai: hiru₂

Sálán 2) táit a tarwai ái Satan suri bálmai him ngo lain arbin si Iesu; temptations (?)

kurtángsin

Kán him: verbal noun

Sálán: áwáwat on; arahrahi; end; edge; final

Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb, a modifier, and a noun. It can refer to the edge of a table or to the last days.

Tohtohpas: **Áá, kángit pákánbung suri liu main i naul bim ákte páput má suri kurtángsin ngorer i libung páput má na arasa, má erei má nas ák pos. (Rom 13.12) Yes, our time for living here on the earth is already close now to the end like the night is close to the next morning, and soon the sun will break/dawn.**

Tohtohpas: **Tan kálámul er di rut dikte hut má inang i arahrahi sál er di rut on. A ngoro dikte hut má i kurtángsin sál er di rut on. Those people who were running have now arrived down at the finish of the road they were running on. It is like they have arrived now at the end of the road they were running on.**

Arwat mai: áwáwat

Mákái mul: kurtángsin láklák

kurtángsin láklák

Kán him: idiom

Sálán: ararahi sál a mur on; final journey; end of life

Keskeskes: ‘final walking’

Worwor talas: This connotes the end of one’s life. Once a person has died, then his kurtángsin láklák is past.

Tohtohpas: **I kángit liu main i naul bim, git lu banai marán taun. Má ngo gita tur rakrakai i pákánbung git áslai tan taun erei nák han pang i pákánbung na rah i kángit liu, ki git má te hut i kurtángsin kángit láklák. In our life here on earth, we meet up with many heavies/problems. And/but if we will stand strong when we experience those problems going until the time our lives are finished, then we will have arrived at our final journey.**

kuru

Kán him: alienable noun

Sálán: wán lamas a kopkom; sprouting coconut

Worwor talas: This is a coconut which has begun to sprout signalling that its milk has solidified

into a spongy texture to become **loson lamas** (solidified coconut milk).

Mákái mul: **lamas**

kurung

Kán him: intransitive verb

Sálán: **kaungán a lala idi;** deep voice; singing low notes

Tohtohpas: **Kaungán tan káláu a lala kurung pasi kápate arwat á tan wák suri da saksak tiklik mam di.** *The men's voices were very deep so the women were not able to sing together with them.*

Lite alari: **deleng**

kurur

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; soldierfish; squirrelfish; Armoured Soldierfish

Worwor talas: **Kurur a tilik ngis má a marán on. Kes di utngi mai tárian, má kesá kurur di utngi mai tám gol bas, má kes mul á kurur mátálám. Bos kurur no a tuan rakai i ilkán i di. Má kepsen mul a lu arkut ngo kápdite lu top timani. Má ngo a lemlebar, ki ák lu arkut á kepsen mák lu arsusuk á sistrán. Páplun i di a mirik. Kurur** is the big/generic name and there are many of them. One they call **tárian**, and one **kurur** they call **tám gol bas**, and another is **kurur mátálám**. All **kurur** have very hard scales. And its jaw also cuts if they do not grasp it correctly. And if it thrashes around, then the **kepsen** cuts and the fin pierces. Their color is red.

Mákái mul: **kurur mátálám, tám gol bas, tárian**

kurur mátálám

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Kurur mátálám páplun kápate lala mirik. Nomnobot sistrán má nomnobot láprán tabun a niár. Kán pakta má kán mákmák má mátán a ngorer i isu di utngi mai mátálám, pasi dik utngi isu minai mai kurur mátálám.** The color of the **kurur mátálám** is not a deep red. The edges of its fin and the ends of its tail are black. Its size and how it looks and its eyes are like the fish they call **mátálám**, therefore they call this fish **kurur mátálám**.

kurwa-i

Kán him: transitive verb

Sálán: **oboi i án pogong;** necklace with; put around

the neck

Tohtohpas: **Kalik, imuni á kesi reu una kipi má unáng kamdai iatung i am pogong. Una oboi reu i am pogong kabin rang turam di mul di kurwai reu i ándi pogong.** *Child, up there is a length of shell money you should get and put it as a necklace there on your neck. You should put that shell money on your neck because your friends also are putting shell money around their necks.*

Arwat mai: **kamdai, kamkamda**

Mákái mul: **kurkurwa**

kurwalwal

Mákái: **langur kurwalwal**

kus₁

Kán him: alienable noun

Sálán: crossbeam; horizontal

Mákái mul: **kubau kus**

Kán him: intransitive verb

Sálán: horizontally

Worwor talas: This is often the final member of a serial verb construction, as in **bop kus** (lying or positioned horizontally).

Mákái mul: **kusai**

kus₂

Kán him: intransitive verb

Sálán: **kápate sangsagar i kán pakta;** ageless; developed slower than normal

Tohtohpas: **Kálámul erei a pat, marán kálámul di páng i mátán onin dikte pupunkak má. Má kálámul erei a tu mákmák án kaukak pagas be kabin a kus.** *That man who has developed slowly, many men/people who were born in his eye (born after he was born) today they are already old men. And that man just has the look of a youth remaining still because he is ageless.*

Arwat mai: **pat**

Lite alari: **kápil**

Mákái mul: **iaskus**

kusa-i

Kán him: transitive verb

Sálán: across

Worwor talas: This word occurs only in serial constructions as the final member where the first member indicates the primary action. It can imply actual contact with what one is crossing, i.e. crossing a road by stepping on it, but is also appropriate for use with verbs like **longrai** (hear) and **mákái** (see).

Arwat mai: kulai, kuli

Mákái mul: kis kusai, kus₁, longra kusai, mák kusai, som kusai

kusak

Kán him: intransitive verb

Sálán: enter

Tok Pisin: go insait

Arwat mai: sol₁

Mákái mul: akusaki

kusam / kusmi

Kán him: syncopated verb

Sálán: tari kán kunlán hol; determined; give oneself wholly to

Tok Pisin: strong long wokim bai i pinis

Tohtohpas: *Ái Pupun a tari sang i kán kunlán hol ngo na han besang ur Kokopo, má ngorer ák lala ser pirán tabal uri kán hul sál. A longoi ngorer kabin a kusmi sang pasi ák sukai Kokopo. Má ngo kápnate tari kán kunlán hol suri han, ki káp na han te sukai malar erei. Pupun gave his entire thinking/effort toward going to Kokopo, and so he greatly searched for money for his trip buying. He did like that because he was very determined resulting in he stepped on (visited) Kokopo. And/but if he had not given his entire thinking to going, then he would not have stepped on that village/place.*

kusáu

Kán him: alienable noun

Sálán: gray hair; gray-haired person; elder

Tok Pisin: wait gras

kusbin

Mákái: kusim

kus-i₁

Kán him: transitive verb

Sálán: sever

Worwor talas: This verb does not occur alone but as the final member of a serial verb construction where the initial member(s) speak of the manner of division or separation. It indicates separating into two (or more) pieces something which was previously one.

Mákái mul: baur kusi, bus kusi, dung kusi liu, kut kusi, pang kus, pokpok kus, sagul kusi, sá kusi, som kusi, somsom kus, tah kusi, tár kusi, tim kusi, ting kusi, tuhtuh kus

kus-i₂

Kán him: transitive verb

Sálán: dye one's hair

Mákái mul: kuskus₂

kusim

Utngi mul: kusbin

Kán him: alienable noun

Sálán: kotlin kubau; seed type; snack type

Worwor talas: Kusim, wa kotlin bihi ngo kotlin páipái er di lu utngi mul ngo kusbin. Kotlin kubau minái di lu ani. Ngo páipái ngo bihi a lu hu má i pákánbung ngo a matuk, ki di lu kipi wán má dik lu sawi uri ani. Bihi di lu ani wán di sawi má dik lu ani mul i kotlin. Má páipái di lu sawi wán, ki dikte tu kipi sár i kotlin suri ani, má wán kápte di lu ani. Kusim is the seed of the bihi (breadfruit) or the seed of the páipái that they also call kusbin. The seed of this tree they eat. When páipái or breadfruit bears fruit and when it is mature, then they get the fruit and cook it for eating. Breadfruit they eat the fruit they cook and they also eat the seeds. And páipái they cook the fruit, then they take just the seeds for eating, but the fruit they do not eat.

Mákái mul: bihi, páipái

kuskus₁

Kán him: alienable noun

Sálán: lizard type

Worwor talas: Kuskus a ngoro dawar, mái sár ngo a lu kis má káukáu tangrai bim. Má páplun a kálík mirmirik mák sirsirsir mai a mákráu ngo a maksin. A lu toltola táit mul ngorer i kaskaskáp ák lu ani. Kuskus a gengen si diar ái dawar. The kuskus is like the dawar (lizard), but it lives and crawls along the ground. And its color is brownish and it is striped horizontally with blue or yellow. It also catches things like the kaskaskáp does (and) it eats them. The kuskus is smaller than the dawar. (Additional information: This is a small skink or ground lizard, varied in colour, about the size of a human finger.)

Mákái mul: árám

kuskus₂

Kán him: alienable noun

Sálán: dye for the hair

Mákái mul: kusi₂, mulis án kuskus

kusmi

Mákái: kusam/kusmi

kusup

Kán him: alienable noun

Sálán: fontanel

kut

Kán him: intransitive verb

Sálán 1) kápte a talas i polgon; blocked

Tohtohpas: Polgon tulal erei kápate talas.

Pákánbung ngo di husi, ki kápate tang kuluk.

Ngo una mákmák uramuni polgon, ki una mákái ngo a kut. The inside of that flute is not clear. When they blow it, it does not cry/sound good. If you will look around inside, then you will see that it is blocked.

Mákái mul: dung kukut kári

Sálán 2) a batbat i peden mátán; shut one's eyes

Sálán 3) rau; blind

Arwat mai: rau

Mákái mul: beu kut

kut aririu

Kán him: intransitive serial verb; transitive serial verb taking **on**

Sálán: circumcise

Keskeskes: 'cut around'

Worwor talas: This term can be used as either an intransitive verb or as a transitive verb which takes **on**.

Mákái mul: kuti

kut kus-i

Kán him: transitive serial verb

Sálán: cut in two; sever

Keskeskes: 'cut sever'

Mákái mul: kusi, kuti

kut timan-i

Kán him: transitive serial verb

Sálán: cut straight

Keskeskes: 'cut straightly/correcting'

Mákái mul: kuti

kuta-i

Mákái: putai

kut-i

Kán him: transitive verb

Sálán: cut; slice

Tok Pisin: katim

Mákái mul: arkut, kukut, kut aririu, kut kusi, kut timani

kutun

Kán him: inalienable noun

Sálán: tigán ngo gengen; small bit or piece

Worwor talas: This describes a lump of clay, as in **kutun pen** (small bit of mud), or a small rock such as a pebble, as in **kutun hat** (small bit of rock).

Tohtohpas: Gama han má gamák ru te gengen hat tilami kon. Koion gama rui á tan pakta, gama tu ru pasi sár i tan gengen kutun hat. You all go and collect some small rocks/stones from the beach. Don't collect big ones, just only collect the small pebbles.

L — I

laen₁

Mákái: lain

laen₂

Kán him: intransitive verb

Sálán: have a meeting

laes₁

Kán him: intransitive verb

Sálán: happy; proud

Tok Pisin: amamas

Worwor talas: Laes indicates

prolonged happiness as opposed to **parmat** which refers more to one incident or time of being happy. Some distinguish **laes** as



being happy while **parmat** refers to happiness that shows, that is expressed in a visual way, thus the overt evidence of being proud. **Parmat** may be stronger than **laes**. **Mámás** is seen as synonymous to **laes** by many. **Gas** and **gasgas** are more the idea of joy, an internal emotion, as is **gáu**. Both **gáu** and **gasgas** can be combined with **pokon** (place, garden) in an idiomatic way to refer to a person.

Arwat mai: gas₁, gasgas, gáu, gáu i kán pokon, mámás, parmat

laes₂

Kán him: intransitive verb

Sálán: oboi mermer án mingal; decorate

Tok Pisin: bilasim

Tohtohpas: Kalilik dik lu bin pasi má i tan mingal á imi, “Pákánbung án laes má á inái. Gam lu kipi má i kamu mermer má gamák oboi i gam. Ngo gamáte eran, ki giták lu sosih má giták lu mil pala.” The guys are calling out to the dancers up there, “It is now the time for decorating. Get your costumes and put them on to yourselves. When you have prepared/readied, then we will go down and complete/do this dancing.”

lagar

Kán him: transitive verb taking **on**

Sálán: **kápate tus;** miss

Worwor talas: Although this verb can occur alone, it typically occurs as the final member of a serial verb construction where the preceding member denotes what kind of action is involved.

Tohtohpas: Kalilik di mákái kesi man iamuni aun kubau, ki ding kipi kándi katapel má dik panki. Mái sár di no kándi tu panuk ger on a man er. Kándi tu tohoi marán pákán, mái sár ngo kándi tu panuk lagar on má kápte kes a bás tusi. The kids saw a bird up in the tree, so they took their slingshots and slingshotted it. However they all slingshotted inaccurately toward that bird. They kept trying many times, but they kept missing in their slingshotting and not one actually hit it.

lagir

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Lagir a lu kopkom tangrai bos i risán kon. Pákán má wán a kálik mákmák ngoro mango. Kubau minái a lu pakta uri tara aun kubau. Bultán lagir a ngorer mul i bultán kurap. Lagir kápte ngo a rakrakai án kubau má kápte di lu long rum mai.** The **lagir** grows along the jungle beside the beach. Its leaves and its fruit look a bit like mango. This tree grows into a very big tree. The sap of the **lagir** is just like the sap of the **kurap**. The **lagir** is not a hardwood tree and they don't make buildings with it.

lagum lagum

Kán him: alienable noun

Sálán: **ngisán suk;** vine type

Worwor talas: **Lagum lagum ái á kesi matngan suk pákán má poknahlán a ngorer sár mul**

i suk án palngat. Wán a ngorer mul i wán palngat, mái sár ngo a kálik gengen singin wán palngat, má a lain mirik á páplun. A lu kis i polon dan. Sián a ngoro sián bur. Pukpuksa soi til Sursurunga di lu puksai ngo ái atal a lu merei páplun mai sián suk minái mák lu mil uri mátán tan kalilik. Lagum lagum is a kind of vine whose leaves and stalk are just exactly like **suk án palngat**. Its fruit/seed is also like **palngat** fruit, and its colour is a nice red. It lives in valleys/waterways. Its blossoms are like **bur** blossoms. The story from Sursurunga they tell is that the wallaby decorates himself with the blossoms of this vine and dances in front of the children.

Mákái mul: **suk**

lahau

Kán him: intransitive verb

Sálán: **eran má aptur pas;** moving one's belongings to another location; moving house permanently

Worwor talas: Someone who is **lahau** probably has a house of his own, but does move around frequently, every few years at least. This contrasts with **kalbán** which indicates a person who does not have his own house and sleeps around in other people's houses.

Tohtohpas: Ái nana a eran i kán tan táit mák aptur pas uri kán hutngin rum nabung i rahrah. A lahau pasi tili kán torahin rum suri gima taráp palai kabin ákte lala putun má. Mom got her things ready and left to/for her new house yesterday afternoon. She moved from her old house so we could tear it down because it was very dilapidated.

Arwat mai: **márian**

Mákái mul: **alahau pasi, tám lahau**

lah-i

Kán him: transitive verb

Sálán: **hol pasi hutngin táit;** compose; author; make up something new

Worwor talas: This is the idea of making a new road where no road existed before, or replacing an old road. It is also used of authoring songs and dances, and of creating new combinations of words or meanings.

Tohtohpas: Tan saksak di kis i lalin lahlah erei i Buk án Sak, kápdite pukdai tili kesá saksak sang. Auh, di lahi á tan saksak er. The songs that are under lahlah (heading for locally-authored songs) there in the hymnbook, they

did not translate from any song/hymn. No, they composed those songs.

Mákái mul: **kulahi, lahlah, poklahi, tám lah káhkáh, tám lah saksak**

lahlah

Kán him: alienable noun

Sálán: locally-authored song (generic term)

Worwor talas: This is in contrast to an introduced song or hymn.

Mákái mul: **lahi, saksak**

lain

Utngi mul: **laen₁**

Kán him: modifier

Sálán: good; nice

Tok Pisin: gutpela

Worwor talas: This word can be applied to a woman to mean ‘beautiful’, to a river or fresh water to mean ‘tasty, delicious’, or to a tree to mean ‘straight, good for building’. It may refer to character as well as appearance. Beach dialect and some Bush dialect people use **lain** as a modifier with another word, like **lain kuluk** (very good), **lain tas** (nice/calm sea), **lain wák** (beautiful/pleasant woman). But some Bush people use **lain** alone as a verb, as in **A lain á táit min** (This thing is good).

Arwat mai: **kuluk**

Mákái mul: **lain arbin, lain bál, lain maris, lain sápkín kálámul, lalain**

lain arbin

Kán him: alienable noun

Sálán: gospel

Keskeskes: ‘good news’

lain bál

Kán him: idiom

Sálán: **kápte bál mos;** lovingly; generously

Keskeskes: ‘good stomach’

Worwor talas: This implies doing something out of a good heart and without any particular desire for repayment.

Tohtohpas: **Tan kálámul di tari kándi artabar mai lain bál di má kápte te bál mos a kis i kándi liu.** *The people gave their offering with their good stomachs (lovingly) and there was no anger in their lives.*

lain maris

Kán him: alienable noun

Sálán: white ginger type

Mákái mul: **mánáp**

lain sápkín kálámul

Kán him: idiom

Sálán: **ret mai kálámul kápte a kuluk i kán tatalen;** bad person

Keskeskes: ‘good evil person’

Worwor talas: This is an expression one uses in teasing another to indicate he is doing something bad. It may be true or not of the person being talked about or teased.

Tohtohpas: **Ngo te kálámul di para tekes er kán tatalen kápte a kuluk, ki da ret mai ngo, “Wa kesi lain sápkín kálámul sang ái koner!”**

When some people say about someone that his ways are not good, then they tease with him that, “Why that one is a good bad person indeed!”

laklak

Kán him: intransitive verb

Sálán: **lala rakrakai;** hard; stubborn

Tok Pisin: sitorong

Mákái mul: **alalak, laklak i bál**

laklak i bál

Kán him: idiom

Sálán: **kápte nem suri longra pasi worwor ngo longoi táit;** determined not to obey or cooperate

Keskeskes: ‘strong/hard stomach’

Tohtohpas: **Kálámul ngo kápte lu longra pasi pinpidan, ki gita mák ilmi ngo kápte lu taram i tan him no án lotu. Kálámul er a laklak i bál kabin a lu lala ngáknágák.** *A person who does not heed scripture, then we recognize that he does not cooperate with all the church work. That person’s stomach is hard (he is not cooperative) because he greatly rebels.*

Arwat mai: **abulbul, tánlak**

lal₁

Kán him: intransitive verb

Sálán: bent

Worwor talas: The following example illustrates how an intransitive verb such as **lal** can also be used as a noun by preceding it with a possessive pronoun.

Tohtohpas: **Te á is a pakta i boson má te a tu gengen i boson. Is er a tu gengen i boson, a malmu i kán lal. Má koner a pakta i boson, kápte a lu lal.** *Some knives their thickness is big and some their thickness is just small. That knife whose thickness is just small, its bentness (bending it) is easy. And that one whose*

thickness is big, it does not bend.

Mákái mul: **alali**

lal₂

Kán him: alienable noun

Sálán: bottom

Mákái mul: **lalin**

lal₃

Kán him: alienable noun

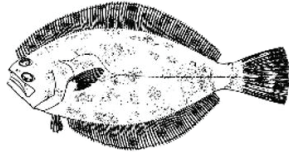
Sálán: **kesá matngan**

isu; fish type;
flounder (generic
term)

Worwor talas: **Lal**

isu a lelep, má

a lu kis i lol kon i suan. Páplun a bal má a mákmák ngoro kon, má a lu kaskas tahun i kon suri kápte di lu mákái. A lain namnam, mái sár ngo a taba tuán. The **lal** is a fish that is flat, and it lives on the sand in sandy areas. Its colour is white and it looks like sand, and it digs-plants itself in the sand so that it won't be seen. It is good food, however it has many bones.



lala

Utngi mul: **lalah**

Kán him: modifier

Sálán: very; intensifier; big; lots of

Worwor talas: This modifier can be combined with many types of words, as in **lala kaungán** (big/loud voice), **lala matananu** (large number of people), **lala pakta** (very big), **lala sodar** (greatly surprised), **lala marán** (very many).

Arwat mai: **pakta, tilik**

lalah

Mákái: **lala**

lalai

Kán him: alienable noun

Sálán: shell type

lalain

Kán him: modifier

Sálán: **tan a kuluk;** wonderful; exquisite; better than just good

Tohtohpas: **Tan laplap i rumán huhul imuda, wa tan laplap a kuluk no sang. Má tan páplun mul, wa tan lalain sang.** The **laplaps** in the store back there, why (they are) all **laplaps** that are very good. And their colours also, why (they are) really wonderful/exquisite.

Arwat mai: **alal, kolobon, malilis, songap**

Mákái mul: **lain**

lalau

Kán him: alienable noun

Sálán: rafters; supports for roof

Tok Pisin: **sopnil**

Mákái mul: **dikolalau, kip₁, lau/lawi₃, laukai**

lalin

Kán him: inalienable noun

Sálán: underneath; bottom

Tok Pisin: **aninit**

Worwor talas: This word is used primarily with the meaning of 'underneath', but can also be used to indicate 'at the bottom', as in **lalin pungpung** (at the bottom of the mountain, not underneath it).

Arwat mai: **kabin**

Mákái mul: **kis i lalin, lal₂, lalin bewang, lalin naul bát**

lalin beu

Mákái: **lalin bewang**

lalin bewam

Mákái: **lalin bewang**

lalin bewang

Kán him: inalienable noun

Kaiam: **lalin bewam**

Káián: **lalin bewen**

Kángit: **lalin beu git**

Sálán: my armpit

lalin bewen

Mákái: **lalin bewang**

lalin naul bát

Kán him: phrase

Sálán: earth and its atmosphere

Keskeskes: 'underneath the top of the sky'

Worwor talas: This term excludes the sun, moon, and stars.

Mákái mul: **naul bát**

lam

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Lam kesi matngan aun táit a pakta i pákán má a ararák. Tan wák di lu kipi pákán uri bahun kándi ioh mai. Má wán di lu sususuk on mai nok má oskoi uri talas i polgon rum. Poknahlán a mon i polgon má a ngoi mul á kalkoton pákán.** The **lam** is a kind of tree that has large leaves that have several

points. Women get its leaves to cover their mumu with. And they thread the fruits/seeds on a coconut leaf stalk and light it on fire for light inside the house. Its trunk is hollow and that is true also of the stalk of its leaves.

lam arong-oi

Kán him: transitive serial verb

Sálán: lead astray; lead to the wrong place

Keskeskes: ‘lead causing to be lost’

Worwor talas: This is used of leading a person, deliberately or inadvertently, along the wrong road, ending up at a different place than where one wants to go. It can also be used of leading another into wrongdoing, bad ways or habits.

Arwat mai: **lam bengtai**

Mákái mul: **lami**

lam bengta-i

Kán him: transitive serial verb

Sálán: mislead; lead astray

Keskeskes: ‘lead incorrectly’

Worwor talas: This can be used of leading a person through an area without following a true road or path.

Arwat mai: **lam arongoi**

Mákái mul: **lami**

lam talmi

Mákái: **lam talum/lam talmi**

lam talum / lam talmi

Kán him: intransitive serial verb

Sálán: gather into a group

Keskeskes: ‘lead gather’

Arwat mai: **iang talum/iang talmi**

Mákái mul: **lami, talum/talmi**

lam tar-i

Kán him: transitive serial verb

Sálán: **tus tari;** show another what he needs to know; present one person to another

Keskeskes: ‘lead give’

Tohtohpas: **Pákámbung iau hutngin hut main, káp iau te mánán ngo ai a kis ái á rumán huhul.**

Má ngorer ák lam tar iau ái Wili uri pokon a mon ái á rumán huhul mák tus tari singing.

When I newly/first came here, I did not know where the store was located. And so Wili led/ showed me to the place where the store was and pointed it out to me.

Mákái mul: **lami**

lamas

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; coconut (generic term)

Tok Pisin: kokonas

Worwor talas: **Lamas kesi lain aun táit sang.**

Bos kalkuir no sang a lu tángni kálámul.

Tangkabin tili nirwán ák han pasi kopkobon,

a lu tángni kálámul. Te á balis main i naul

bim di lu kipi nirwán má dik lu hiri uri suk.

Poknahlán di lu long rum mai, má wán di lu

ani má dik lu ngin on á suir. Pákán lamas di

lu hiri uri kim má dik lu

kis on ngo bopbop on. Má

ngo a marang á pákán,

ki dik lu kipi uri dákdák.

Má nok on di lu longoi

uri tahtah. The lamas is

a wonderful tree. Every

part of it helps people.

Beginning at the roots

going up to the new growth on top, it helps

people. (In) some places here on earth they get

the roots and they weave them into rope. Its

trunk they make buildings with, and its fruit

they eat and they drink its juice. The leaves of

the lamas they weave into mats and then they

sit on them or sleep on them. And when its

leaves are dry, then they take them to (use as)

hunting torches. And the ribs of the leaves they

make (into brooms) for sweeping.

Mákái mul: **pokon lamas, tonaen,** Stages/parts

of coconut: **báubáu, kámkámlán, kulunpir,**

kuru, les, loson lamas, marang, márup, pol,

sirángun, taián, tágár

lame...pate

Kán him: idiom

Sálán: story introduction; introduction

Worwor talas: This is used as an introduction for story telling, roughly equivalent to “I’ll tell a story...O.K. go ahead.” It is a way of announcing that one will tell a story now and getting agreement from the hearer. The person telling the story says “Lame.” The hearer responds with “Pate.”

lamgárái

Kán him: alienable noun

Sálán: fresh water snail

Worwor talas: This snail lives in fresh water and has thorns on its shell. Stepping on one may break off a thorn in one’s foot and cause pain and inflammation.



lam-i

Kán him: transitive verb

Sálán: lead; bring

Mákái mul: **arlam, lam arongoi, lam bengtai, lam talum/lam talmi, lam tari, lamlam pasi**

lamlam

Kán him: intransitive verb

Sálán: magic type

Worwor talas: This describes the action of drawing a dead person's spirit from the jungle by use of a piece of pork and a lock of hair placed in a length of bamboo. This may be done by the dead person's relatives, but can be done by anyone. Those who carry the bamboo are said to feel the dead person's spirit moving and revealing to them who killed him.

Mákái mul: **wah**₁

lamlam mátu

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; parrotfish

Worwor talas: **Lamlam mátu, isu a mákráu i páplun, má a pakta singin mákmákráwán. Mái sár a puk i lul ngoro mátu. Má a kálik gengen si diar ái mátu. Te di lu kis i lámán má te di lu kis i más. A lu ngarus hat uri ani. Ngo lomlom ki dik tapam uri lulawar suri namnam. Má di lu namnam sár i nas, má i libung di lu boptin i risán hat i pokon a mon on i kon.** The **lamlam mátu** is a fish that is blue in color, and it is bigger than the **mákmákráwán**. However its head bulges like the **mátu**. And it is a bit smaller than the **mátu**. Some live in the deep and some live in the shallows. It scrapes off coral and eats it. If it is high tide, then they go up on the reef to eat. And they only eat in the day time, and at night they sleep beside the coral in a place where there is sand.

lamlam pas-i

Kán him: transitive serial verb

Sálán: **alas pasi; taltalka pasi**; enticing; familiarizing

Keskeskes: 'lead lead get'

Worwor talas: This is the idea of bringing or inviting a person or animal over and over again, and can be used of tempting a pig with food to lead him off to another place, or familiarizing a person or animal with a strange place to make him comfortable or tame.

Tohtohpas: **Kálámul er kápate las i han ur main**

i kak malar, mái sár ngo iau lamlam pasi ma ngorer ák las i han ur main sur iau. Iau lu bal taltalka on pasi minái má ák lu kis minái si gim. That man was not familiar/comfortable coming to here at my village, however I brought/invited him and so he became used to come to here for (to see) me. I repeatedly pulled him resulting in now he lives here among us.

Arwat mai: **alasi**

Mákái mul: **lami, pasi**₁

lamrut

Kán him:

alienable

noun

Sálán: spear (generic term)

Mákái mul: **mátán lamrut**, Spear types: **básru, bátkes, kátkát, sosobor**₂, **unan**



lamu

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Lamu kesi matngan gorgor a lu kopkom i katbán bos. Matngan gorgor minái a lu oboi wán i káplabin. Rung di lu han mam pap má ngo di lu matpám iamuni katbán bos, ki di lu ani wán tilatung i káplabin lamu. Di lu parai mul ngo kanih ákte eran suri konmi tekesi táit er ákte ubi, ki a lu han suri ngin be i biroron lamu tili káplabin lamu, ki erár má náng konmi á dánih ákte ubi.** **Lamu** is a kind of **gorgor** that grows in the midst of the jungle. This kind of **gorgor** produces fruit around the base of the tree (i.e. the fruit does not grow along the trunk or on the branches, only at the base). Those people who go hunting and when they get hungry up in the middle of the jungle, then they eat its fruit from the base of the **lamu**. They say also that a snake that is preparing to swallow that thing it has killed, then it (first) goes to drink the thick **lamu** juice from the base of the **lamu**, then at that time it will swallow whatever it has killed.

Mákái mul: **gorgor**₁

lang

Kán him: intransitive verb

Sálán: **rokoi; kápate lu han pátum**; wild;

untamed; shy of contact; hermit-like; unsociable; ungregarious

Worwor talas: This is used of humans who people view as disobedient and follow their own

inclinations, and of domestic animals who are shy of humans.

Tohtohpas: Gengen bor di parai ngo gita tolai, wa kápate las. Kápate lu tur kuluk kabin a lang. Má siari, gita tolai gut ngo kápate? The small pig they say we are to seize/capture, why it's not tame. It does not stand well (stay around) because it is shy of contact. And who knows, perhaps we'll capture it or not?

Arwat mai: tánlak

Lite alari: las

Kán him: alienable noun

Sálán: insect type; fly

Tok Pisin: lang

Worwor talas: Lang a mon i bábán. Má di lu ausi táit a sangin má di lu lala nem i sangnán táit má káptak mul. Bos lang no, di lu lala nem i kis i manu má tan sangnán minatin táit ngorer i ololas má tan man má tan táit di lu káukáu i bim. Lang ái á kesi lala sápkín rohon bát, a taba kán tar sasam. Te á lang páplun i di a mákráu má te a niár. Koner a mákráu má a pakta, di utngi mai lang mákráu. Lang have wings. And they swarm/crawl on smelly/rotting things and they very much like a smelly/rotting thing and feces too. All lang, they very much like to sit on sores and smelly dead things like animals and birds and things that crawl on the ground. The lang is a very bad flying insect, it gives sickness a lot. The color of some lang is blue and some are black. That blue one that is large, they call it lang mákráu (blue fly).



Mákái mul: langbau, langwán, teken lang

langan

Kán him: intransitive verb

Sálán: longoi táit má kápate hol namurwai táit a longoi; acting without forethought; doing something without thinking of the consequences; restless

Tohtohpas: Polis adi Lae a langan mai ubi kán wák pasi kán wák onin ák ekesi rau má, kápate arwat suri na mákmák mul. A policeman down in Lae greatly beat (without considering the consequences) his wife resulting in his wife today is permanently blind, it is not possible for her to see anymore.

Arwat mai: toltol₁

Mákái mul: langan i kán pokon

langan i kán pokon

Kán him: idiom

Sálán 1) kápate lu haunges; lala mangan mai him; always doing something; moving from one job to another; workaholic

Keskeskes: 'his place is restless/always moving'

Worwor talas: This characteristic can be applied to both good and bad activities or habits.

Tohtohpas: Ái pasta kápate lu haunges i longoi kán him. A lala mangan sang mai kán him erei. Wa, a langan i kán pokon mai lain arbin. The pastor does not rest in doing his work. He is very busy indeed with that work of his. Why, his place is restless (he is always working) with the good news/gospel.

Sálán 2) laes uri mátán tan kálámul; show off

Arwat mai: long noi ngat

langbau

Kán him: alienable noun

Sálán: insect type; fly type

Keskeskes: 'stupid/crazy fly'

Worwor talas: Tan langbau di lu lala aus tangrai lol malar má di lu kakas i bim suri longoi kándi rum. Langbau, kápate a lu kes masik sár á langwán ngo na saliu. Di lu saliu talum i numán i di. Páplun langbau a kálík mákmák ngoro na mákráu. Kandi talar sár suri aus i lol malar má kakas tangrai lol malar. Pákámbung di lu aus talum tangrai lol malar, ki git lu longrai kaungán bábán i di. The langbau greatly swarm around in the village and dig in the ground to make their houses. Langbau, it is not just one alone when it travels. They travel together in their groups. The color of the langbau is bluish. Their work is only to swarm in the village and dig in the village. When they swarm together in the village, then we hear the sound of their wings.

Mákái mul: bau₂, lang

lang-i

Kán him: transitive verb

Sálán: sepei; split

Tohtohpas: Koko, kam palngat be, gimák langi tan pokon kubau muda uri ioh. Má ngo gima sep noi tan pokon kubau i muda mák rah, ki gimák tar kalengnai ur singim. Uncle, your ax now (give me your ax), we are going to split

those lengths of wood back there for mumuing. And if we split all those lengths of wood and it's finished, then we will give it (ax) back to you.

langlangur

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Langlangur, langur sár má tan gengen on.** The **langlangur** is just the young of the **langur**.

Mákái mul: **langur**

langra-i

Kán him: transitive verb

Sálán: **arahi; omlawai;** use up completely

Worwor talas: This can refer to using up all one's firewood or spending one's life on unprofitable activities.

Tohtohpas: **Kalik, kápate marán á kang kubau iau kiski uri tutun. Koion una langrai mai oboi marán i kamnah. Má ngo una arahi má, ki sinih na kisak kelsei?** *Child, there is not a lot of wood I gathered for cooking. Do not use it all up by putting a lot on the fire. If you finish it, then who will collect replace it?*

langur

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; jackfish (generic term); Horse-eye Jack; Speckled Jack; Black Jack

Tok Pisin: batbat

Worwor talas: **Langur a tilik ngis má a kálik toltolom on. Te á langur a bal á páplun i di, má te a kálik maksin i páplun, má te a ngoro na mákráu. Tan langur no di lu kis ada i lámán. Pákámbung ngo gita mák di tangrai más, ki di ser namnam. Má pákámbung ngo a mon i tala, ki dik lu han suri dumái.** **Langur** is the big/generic name, and there are quite a few varieties. Some **langur** are white in color, and some are light yellow in color, and some are close to blue. All **langur** live out in the deep. When we see them along the shallows, then they are hunting for food. And when there are **tala** (herring), then they go for the purpose of grabbing them with their mouths.

Mákái mul: **langlangur, langur bálngát, langur konamut, langur kurwalwal**

langur bálngát

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; jackfish; Blue Jack; Golden Trevally

Worwor talas: **Langur minái a kipkip ngis suri aun kubau di utngi mai bálngát. Páplun a bal ngoro bálngát má a lala langur sang. A ngorer sár mul i tan lite langur, a lu kis ada i lámán. Di lu mákái tangrai más i pákámbung ngo a han suri ser namnam má ngo a han suri dumái tala i más.** This **langur** gets its name from the trees they call **bálngát**. Its color is white like the **bálngát** tree and it is a very large **langur**. It is also just like the other **langur**, it lives out in the deep. They (people) see them along the shallows when they (**langur**) go to search for food and when they go for the purpose of grabbing **tala** (herring) with their mouths in the shallows.

langur konamut

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; jackfish; Big-headed Jack; Giant Trevally

Worwor talas: **Konamut a ngoro na mákráu i bahin mák bal i bál. Má aur a tutbumtu. Ái mul a lala langur ngorer i langur bálngát. Konamut,** it is like its back is blue and its stomach is white. And its face is flat. It also is a big **langur** like the **langur bálngát**.

langur kurwalwal

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; jackfish; Striped Jack; Black-spotted Jack; Bluefin Trevally

Worwor talas: **Langur minái a kálik maksin i páplun má kes mul i tilik langur. Bos táit no ur on á langur minái a ngorer sár mul i tan lite langur no.** This **langur** is light yellow in colour and is one more of the big **langur**. Everything about this **langur** is just like all other **langur**.

langwán

Kán him: inalienable noun

Sálán: **táit a lu roh, a mon i bábán;** insect type; flying insect (generic term); body of an insect

Worwor talas: This term is combined with the name of a specific flying insect, such as **langwán tomos** (wasp). It also seems to refer to the body of an insect as in the description of **midu** (bee).

Arwat mai: **langwán táit**

Mákái mul: **lang, langwán táit, langwán tomos**

langwán sáksák

Mákái: rohon sáksák

langwán táit

Kán him: alienable noun

Sálán: flying insect (generic term)

Worwor talas: This comprises a certain group of flying insects, all bothersome, including **lang** (fly), **langbau** (fly type), **suran** (fly type), **tomos** (hornet, wasp) and **midu** (bee).

Arwat mai: langwán, rohon bát

Lite alari: murwán bim

langwán tomos

Kán him: idiom

Sálán: kálámul a mosmosmos ngorer i tomos; angry person

Keskeskes: ‘flying insect wasp’

Worwor talas: This refers to a person who gets angry quickly and often, and who expresses that anger publicly.

lap

Mákái: lapung

lapis bat

Kán him: alienable noun

Sálán: strip of bamboo

Worwor talas: This is a strip of split bamboo holding a wall in place.

Mákái mul: laplapis

laplapis

Kán him: alienable noun

Sálán: strip of bamboo

Worwor talas: This refers to the strips of bamboo prepared for nailing over a wall to hold it in place on the frame.

Mákái mul: lapis bat

lapsái

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Lapsái kesi aun kubau a lu kis i bos. A lu kopkom i máksu. Kápán di lu suki mul uri ololás. The lapsái is a tree that lives in the jungle. It grows in old abandoned gardens. Its bark they also peel to mumu (root vegetables) with coconut milk.

lapu

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Lapu aun kubau a lu kopkom iamuni bos. Kubau minái ngo a hu, ki a lu oboi wán i rákán mák lu riuriu. Wán lapu a

pakta ngoro wán bihi má a maksin á támin. Lapu kesi lain namnam mul. Ngo di torong tangrai bos má dik banai lapu i pákánbung ngo di matpám, ki di lu ani lapu. The lapu is a tree that grows up in the jungle. When this tree bears fruit, then it puts out its fruit on the branches and it is round. The fruit of the lapu is large like bihi (breadfruit) fruit and its flesh is yellow. Lapu is a good food too. If they go off into the jungle and they come upon lapu when they are hungry, then they eat lapu.

lapum

Mákái: lapung

lapun

Kán him: inalienable noun

Mákái: lapung

Kán him: dyadic term

Sálán 1) namesakes

Worwor talas: This term is used of two people who have the same name, whether or not one was named after the other.

Sálán 2) opposite moiety members (?)

Sálán 3) paternal grandmother and grandchild

Worwor talas: This dyadic term refers to the paternal grandmother and grandchild relationship, that is a woman’s son’s children, but it is hardly used anymore in this context. The grandmother relationship on either side of the family is now most often referred to with wákán.

Mákái mul: aralapun

lapung

Kán him: inalienable vocative noun

Kaiam: lapum

Káián: lapun

Kángit: lap git

Sálán 1) my namesake

Worwor talas: This is used by those who have the same name.

Sálán 2) my opposite moiety member

Sálán 3) my paternal grandmother; my father’s mother

Worwor talas: This term is hardly used anymore to refer to one’s paternal grandmother. The grandmother relationship on either side of the family is now most often referred to using wakang.

Mákái mul: aralapun, lapun, wakang

larlar

Kán him: intransitive verb

Sálán: **arwat ur on; mákmák kuluk ur on;** fits; appropriate; nice-looking

Worwor talas: This verb is followed by **ur** (to, on). It is used of clothing one wears that fits and looks nice as well as a job or responsibility that is suited to one's abilities.

Tohtohpas: **Siot er iau huli ur kaiam a lain arwat sang mam iáu má a lain mákmák kuluk uri iáu. Má pákánbung ngo una lu oboi i tan Sade suri lotu, ki na tuan larlal sang uri iáu.** *That shirt I bought for you it is well enough/suitable/fits you and it looks nice on you. And when you will put it on on Sunday for church, then it will be very nice-looking on you.*

Arwat mai: **pánpán kuluk**

las

Kán him: intransitive verb

Sálán: **kápate lang; a mánán i han pátum;** tame; used to; familiar with

Tohtohpas: **Tan kakaruk erei di las, pasi dik lu namnam i limán kálámul. Má ngo da han lang, ki kápdate lu longoi ngorer.** *Those chickens are tame, resulting in they eat from a person's hand. But if they were wild/untamed, then they would not do like that.*

Lite alari: **lang**

Mákái mul: **alasi, olasi**

Kán him: transitive verb taking **on**

Sálán: **mánán;** knowledgeable

Worwor talas: For differentiation of the terms meaning 'know', see **mánán**.

Tohtohpas: **Suri kanbái takup kap iau te mánán on, kabín tili kalik i iau káp iau tini las i kadum takup. Mái sár suri long paprau, iau las i longoi. Iakte longoi marán má.** *About carving a canoe I do not know how to do it, because from my childhood I have not been used to canoe-carving. But concerning making a raft, I am familiar with doing it. I have made many.*

Arwat mai: **mánán**

laskau

Kán him: alienable noun

Sálán: ocean plant type or soft coral

Worwor talas: This type of coral is yellow with red tips. When brushed against, it causes pain and itching and swelling

Mákái mul: **aun táit án loltas, hat₂**

latar

Mákái: **tam latar**

lat-i

Kán him: transitive verb

Sálán: **áir; bat;** stack; fence; enclose

Worwor talas: This is the process of stacking lengths of bamboo on top of the **kápsinlan** (fence foundation) and between the **kátál** (fence posts).

Tohtohpas: **Latiu gita han lati be i kak aru áir imi kak rákrák. Inái a lala arket i nas, ki iak tu áir pasi aru sár á árán.** *Tomorrow let's go stack bamboo at my two fences/sides up at my new garden. Right now the sun is very hot, so I only fenced in two sides.*

latiu

Kán him: time

Sálán: **bung ngo wik ngo kalang ngo bet a murwa pasi onin;** tomorrow

Tok Pisin: tumora

Worwor talas: This word can occur on its own to mean 'tomorrow' or following another time word to indicate 'next' as in **bet latiu** (next year).

latlat

Kán him: intransitive verb

Sálán: **him mai táit suri akuluknai liu ngo táit;** white magic; good magic

Worwor talas: This refers to what is considered good or white magic, i.e. curing sickness, garden fertility, making pigs fat, causing a child to crawl or walk or stop crying, making fish bite. In ancestral times, this also included the practice of strengthening a man's hands for fighting.

Tohtohpas: **Tám latlat masik sár a mánán i latlat ur on á sasam erei. Má kápte kes a arwat mul suri long palai.** *Only a healer alone knows the magic for that sickness. But no one else is able to remove it.*

Arwat mai: **dahil, iniat**

Lite alari: **wah₁**

Mákái mul: **gomar/gomri, latwai, malera, obotoi, tám latlat, wul**

latwa-i

Kán him: transitive verb

Sálán: **him mai táit suri akuluknai liu ngo táit;** help through magic

Worwor talas: This is white magic applied to curing sickness or improving the fertility of one's garden through praying to spirits,

applying lime powder, or various other means known privately.

Tohtohpas: Ái tata a mánán i latwai kán pokon suri ák lu lain kopkom kuluk i kán balbal. Má táit a lu longoi mai kán pokon, ái sang a mánán on, má kápte kes mul a mánán. Daddy knew how to do magic for his garden so his root vegetables grew well. And/but the thing he did with his garden, he himself knew it, and no one else knew.

Mákái mul: latlat

lau sara-i

Kán him: transitive serial verb

Sálán: **ulát sarai duduk;** unwrap

Keskeskes: ‘open scatter’

Arwat mai: **pálás sarai**

Mákái mul: **lau/lawi₂**

lau / lawi₁

Kán him: transitive verb

Sálán: **gawi;** bend over

Tohtohpas: Latiu gitara han suri oboi pidir ami bos. Una han mam iau suri unák tangan iau i gawi busán pidir má á iau inak akai. Iau nem ngo una tangan iau kabin kápate artálár singing ngo iau masik ina lawi. Tomorrow let's us two go to place a trap up in the jungle. You can go with me so you can help me to bend over the arm/upright of the trap and me I will hook/fasten it. I want you to help me because it is not possible for me that I alone will bend it over.

lau / lawi₂

Kán him: transitive verb

Sálán: **pálásí tubán táit; uláti;** open

Worwor talas: This is used of opening wrapped things, primarily food packages.

Tohtohpas: Iau parai si di ngo, “Kalilik, erei á tubán olálás gama pálásí má gamák an te.” Máí sár ngo pákánbung di lawi, ki dik mákái ngo olálás erei ákte dor má, pasi kápte dik ani. I said to them, “Guys, there is a food package you should open it and eat some.” However when they opened it, then they saw that that food package was already stringy/spoiled, so they did not eat it.

Mákái mul: **lau sarai**

lau / lawi₃

Kán him: transitive verb

Sálán: **atri;** build; put up

Worwor talas: This is used of building or setting up a house.

Mákái mul: **lalau0.0312 in**

laubutur

Kán him: intransitive verb

Sálán: **aptur (i sauh);** rise

Worwor talas: This is used of smoke rising from a fire.

Tohtohpas: Gam mákái sauh imi pungpung a aptur. Te á imuni di bul á os kabin got pasi ák lala laubutur i sauh ngoro imuni. Look at the smoke up on the mountain rising up. Some others are up there burning off bamboo resulting in smoke is rising a lot like that up there.

lauka-i

Kán him: transitive verb

Sálán: **básái lalau i ungán rum;** install rafters

Tohtohpas: Kauh, imudi á tan lalau. Una kipi má gitarák básái iamuni ungán rum. Gita sangar i laukai suri giták iatih pala mai pokori erei na káp marang pasam. Son, over there are the rafters. Get them and let's pound/hammer them up on the house roof. Let's hurry to install the rafters so we can finishing off the roofing with that kunai grass lest it dry out and be wasted.

Mákái mul: **lalau**

laum

Kán him: intransitive verb

Sálán: check on another; visit

Mákái mul: **laumái**

laum-ái

Kán him: transitive verb

Sálán: visit; check on

Worwor talas: This is the idea of visiting a person who is sick, checking on a person's welfare, or checking on one's garden or crops to see if they are mature yet.

Arwat mai: **lárlárwai, tingtinglán**

Mákái mul: **laum**

lawa pas-i

Kán him: transitive serial verb

Sálán: **omlawai pákánbung káián lite;** waste another person's time

Keskeskes: ‘waste get’

Tohtohpas: Tiling kálámul er gam omlawai kán pákánbung mai long pasi ur main. Gam lawa pasi suri han ur main má kápte di han á tan kálámul suri kis talum. That big man you have

wasted his time with bringing him here. You wasted his time about coming here and/when the people did not come for the meeting.

Mákái mul: **lawai₁, pasi₁**

lawa-i₁

Kán him: transitive verb

Sálán: **arah bia i pákánbung; arah bia i rakrakai;** futile; waste time; exhaust

Tohtohpas: **A lu lawai sang i bal han suri mák memba ái kono imudi. Bos pákánbung no a lu han má kápate lu kis adi kán opis ái memba.** *That fellow up there he was just wasting his time keeping on going to see the member. Every time he went the member was not in his office.*

Tohtohpas: **Kámlang, a lawa iáu á tán putun rat erei. Oboi má iatung!** *Father, carrying that old basket is exhausting your strength. Put it down over there!*

Arwat mai: **pari**

Mákái mul: **arlawa, lawa pasi, omlawai**

lawa-i₂

Kán him: transitive verb

Sálán: teasing expression

Worwor talas: This has the connotation of ‘You can’t do it!’ or ‘Nanny nanny boo boo!’

lawa-i₃

Kán him: transitive verb

Sálán: mislead (?)

lawi

Mákái: **lau/lawi**

lábur

Kán him: alienable noun

Sálán: wind from the west

Worwor talas: This is the west wind, blowing toward the east, also called a westerly wind.

Mákái mul: **kihkih, mátán kihkih i lábur, mátán lábur**

láguris (?)

Sálán: bad weather (?)

Arwat mai: **tolor**

láh

Kán him: intransitive verb

Sálán: **utwa palai dan;** bail out water

Tohtohpas: **Gama eran i te kápán lamas uri lám iamuda i loltas kabin takup erei gita kis on a ráp mák lu lala mon i dan on.** *You all should prepare some coconut shells for bailing (while) out in the ocean because that canoe we will be*

in is torn/split and it has lots of water in it.

Mákái mul: **láhái**

láh-ái

Kán him: transitive verb

Sálán: **utwa palai; kanbá palai bál (takup); long palai; talka palai;** bail out; empty out; carve out; pull out

Worwor talas: This term is used for removing one thing from inside another as in bailing water out of a canoe, carving out the inside of a canoe, or removing organs from inside a pig.

Tohtohpas: **Imuni á takup gita han on ur Lipek, gam han má gamák durki. Mái sár gama mulán utwa palai be i dan til on má nák bábán suri durki. Má gama eran mul i te kápán lamas uri lám sarai dan iamuda i loltas kabin takup erei a taba dan.** *Out there is the canoe we will go in to Lipek, you all go and lift it up (to take it out to the water). However you should first bail out the water from it and it will then be light for lifting. And you should also prepare some coconuts shells to bail out the water out in the ocean because that canoe has (takes on) a lot of water.*

Tohtohpas: **Kalilik, er má dikte kuti má bál bor, gama lu long palai má bál bor. Gama lám palai má gamák toloi ada i loltas suri gamák lu duri kamu kalah má giták lu ioh.** *Guys, there they have cut the pig’s stomach, you guys remove now the pig’s stomach. Pull it out and turn it inside out in the ocean so you can wrap up your pig insides and we can mumu.*

Arwat mai: **paki**

Mákái mul: **láh**

lálháh

Kán him: intransitive verb

Sálán: gather fish (?)

lák-ái

Kán him: transitive verb

Sálán 1) **láklák kuli;** step over

Tok Pisin: kalapim

Tohtohpas: **Ngo gama han urami bos, a mon i kesá pokon kubau imi a bop kári sál. Gama tu láklák kuli kabin káp iau te tár palai be. Iau te tu lámái sár á iau kabin pokon kubau er kápate lala pakta.** *When you go up to the jungle/bush, there’s a length of wood/log up there lying across the path. You should just walk across/over it because I did not yet chop it to remove it. I just step over it because that log*

is not very big.

Mákái mul: **lálák, láklák**

Sálán 2) disregard; skip a step

Worwor talas: This may be used when speaking of breaking a promise, a contract, or some law, or of skipping a step in a procedure.

Tohtohpas: **Ái tuang a oboi tahtahna án worwor talas suri ngádáh ina him ngoi mai kompiuta suri hol páptai dánih iakte longoi. Má ngo tekesá gegen káp iau te mák pasi má iak lákái, ki him án hol páptai kápnate hut kuluk.** *My brother put a list of the clear talk (outlined the method) for how I would work with the computer to think-fasten (save, preserve) what I had done. But if one line I do not see it and I skip it, then the work of saving it will not happen well.*

Mákái mul: **hol lákái**

lákám

Utngi mul: **lám₂**

Kán him: intransitive verb

Sálán: come; invite

Tok Pisin: kam

Worwor talas: This is used as an imperative, with or without a second person pronoun.

Mákái mul: **hut₁**

láklák

Kán him: intransitive verb

Sálán: **han mai keken kálámul; saliu;** walk

Tok Pisin: wokabout

Tohtohpas: **Rang turang di lu lala nem i iau ngo gima lu saliu, mái sár iau lu kulkulut i di kabin iau lu merok i láklák. A lu rangrang i kiking ngo iau lu saliu.** *My friends really want me that I will walk around (with them), but I refuse them because I get tired when I walk. My feet/legs hurt if I walk around.*

Arwat mai: **rap, saliu**

Mákái mul: **aláklákái, lákái, lákláklák, lálák**

Kán him: alienable noun

Sálán: journey; trip

Arwat mai: **inan₃**

Mákái mul: **kurtángsin láklák**

lákláklák

Kán him: intransitive verb

Sálán: move along continuously

Keskeskes: ‘walk walk’

Worwor talas: This is a common characteristic of fish.

Arwat mai: **han**

Mákái mul: **láklák**

lálai

Arwat mai: **tápai**

lálák

Kán him: transitive verb taking **on**

Sálán: **láklák kuli;** stepping over

Tohtohpas: **Git lálák i táit a bop kusai mátán sál, mái sár ngo kápte te táit a bop kusai mátán sál, ki git tu láklák sol sár.** *We step over what is lying across the doorway, but if there isn't anything lying across the doorway, then we just walk entering.*

Mákái mul: **lákái, láklák**

lálám

Kán him: inalienable noun

Sálán: amount; number; price

Tohtohpas: **Lálám i kálámul ia munang, wa tikai taladeng!** *The number of people over there, why there are very very many!*

Arwat mai: **mámát, wáwás**

lám₁

Kán him: intransitive verb

Sálán: **kis ngo suka tápai táit a sangin;** touch accidentally

Worwor talas: This is used of touching something undesirable accidentally, as in stepping on a rotting animal or sitting on feces, not knowing it's there.

Tohtohpas: **Kauh, ngo una láklák iamuda, una mák tangrai kikim una káp sukai te káptak. Marán káptak a tu bop sara á imuda una káp lám on.** *Son, if you go walking back there, look around/watch your feet so you don't step into any feces. Lots of feces is laying around back there so don't step in it accidentally.*

lám₂

Mákái: **lákám**

Worwor talas: This is the shortened form of **lákám** (come).

lámán

Kán him: verbal noun

Sálán: deep

Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb and a noun. It seems to refer only to deep water, either salt water or fresh. This contrasts with **kahkahlagit**, which is used of deep water

as well as deep space or deep thinking.

Tohtohpas: I tan bung til tungu ák pang i bung a tibin mák lámán i naul matmatngan pokon, matananu di lu namnam sár má dik lu ngin má dik lu kila mul, mái sár kápdite mákái táit er na hut. (Mat 24.38-39) In the days from previously bordering/up to the day it flooded and it was deep on the entire earth, people just ate and they drank and married also, however they did not see that thing that was coming.

Tohtohpas: Di roh uri mon má dik turpasi alus polsai dan taliu kaleng uradi Kapernaum. Má di iatung besang i lámán i katbán dan má ák libung. (Ioa 6.17) They jumped/climbed into the boat and they began paddling-crossing the lake returning over to Capernaum. And they were still there in/over the deep in the middle of the water and it became night.

Arwat mai: **kahkahlagit**

Mákái mul: **alámán**

lángri

Kán him: transitive verb

Sálán: **song**; miss

Tohtohpas: Ngo di parai suri kalik ngo kápate lángri tatalen si kákán, a sálán ngo a kip noi tatalen si kákán. When they say about a child that he has not missed the customs/ways of his father, its meaning is that he has gotten/followed completely his father's behaviour/habits.

Lite alari: **sángái,**

lápár / lápri

Kán him: syncopated verb

Sálán: **málas; málsi; daki**; feverish; burn

Tohtohpas: Páplun kalik minái a kálik málas. Iau singli páplun a ngoro a lápár. Gama sangar i han mai urami rumán sasam náng kip te kotlín marasin suri tur kári málmálas. This child's body is a bit warm. I touched his body it is like it is feverish. You should hurry and go with him up to the clinic so he can get some medicine pills to stop the fever.

Tohtohpas: Nabung a sawi lamrut ngo uri bari kán palang á kálámul er. Má pákánbung ngo ákte him no mai, ki ák long pasi mák lápár kán wák mai. A longoi ngorer mam kán wák kabín kán bál mos uri kán wák a kis pagas i bál. Yesterday that man cooked/heated his spear to pierce a plank of his. And when he had finished working with it, then he took it and

burned his wife with it. He did like that with his wife because of the anger remaining in his stomach at his wife.

Tohtohpas: Kálámul er a lápár i on, a mákmák ngoro a sami kukuah. Pákán buah ái á marasin ur on á kukuah. Gama kipi pákán má daki i kámmah suri nák málmálas, ki gamák lápri mai suri nák rah i kán málmálas. That man whose body is feverish, it looks like he is sick with malaria. Buah leaves are the medicine for malaria. You should get some leaves and singe them in the fire so they will be hot, then burn/warm him with them so his fever will finish.

Mákái mul: **láplápar**

lápka-i

Kán him: transitive verb

Sálán: throw away

Worwor talas: This action must be done to something one holds, so one can **lápka-i** a cup, but not the liquid in it.

Arwat mai: **ilngoi, pukrai, sápkai**

láplápar

Kán him: intransitive verb

Sálán: **kálik málmálas; tangkabin sasam**; slightly feverish; beginning to feel sick

Tohtohpas: A kálik láplápar á páplun i iau, a mákmák ngoro ina sasam. Tuang, a mon te kotlín marasin án málmálas inak ngin on? My body is slightly feverish, it looks like I will be sick. My brother, are there any medicine pills for fever I can drink?

Mákái mul: **lápár/lápri**

láprán

Kán him: inalienable noun

Sálán 1) sole; palm (of hand)

Worwor talas: This word must be combined with either **limán** (hand) or **keken** (leg) to specify whether the palm of the hand or the sole of the foot is being referred to.

Mákái mul: **láprán keken, láprán limán**

Sálán 2) flesh along the sides of the body of a fish

Worwor talas: This refers to the part of a fish or eel where the meaty parts are, the body. The equivalent part of animals or humans is the **pokion** (torso).

Arwat mai: **pinsán, táprán**

Mákái mul: **láprán tabun**

láprán keken

Kán him: alienable noun

Sálán: sole of the foot

Mákái mul: **kiking**

láprán limán

Kán him: inalienable noun

Sálán: palm of the hand

Mákái mul: **limang**

láprán tabun

Kán him: inalienable noun

Sálán: caudal fin

Worwor talas: This is the flat part of a fish tail at the very end.

lápri

Mákái: **lápar/lápri**

lár

Kán him: alienable noun

Sálán: fence type

Tok Pisin: banis long matmat

Worwor talas: This is a stone fence or low wall often made of coral pieces and built around a cemetery, a men's house, or constructed for catching fish on the reef.

Arwat mai: **taunmin**

Mákái mul: **áir**

lárlárwa-i

Utngi mul: **lerlerwai**

Kán him: transitive verb

Sálán: **bal laumái; mákmák kári;** check on frequently

Worwor talas: This refers to checking on a person who might be sick or in need of help, or to caring for a sore that needs attention.

Tohtohpas: **Lik, ioh isu ida i pal una mákmák kári, má á iau inak han be urami bos. Una lárlárwai suri pap na káp kas ioh on má nák ani isu.** Daughter, there is a mumu of fish in the cook house you are to guard, and me I am going now to the bush. Check on it frequently so that the dogs will not uncover it and eat the fish.

Arwat mai: **laumái**

láuh

Kán him: intransitive verb

Sálán: dark blue

Arwat mai: **mákráu**

láuláuán

Utngi mul: **láuláuwán**

Kán him: intransitive verb

Sálán: **káp kán te kalik; sengsegeng;** free;

unmarried; childless; unoccupied

Tok Pisin: meri em i no karim pikinini

Worwor talas: This word operates as a verb, but is structured like an inalienable noun. The term includes a woman who hasn't given birth yet or any person who is free with no responsibilities for children either because they are childless or because their children are grown. It is also used to speak of an unoccupied chair or house.

Tohtohpas: **Ái pasta a parai singin matananu án wák ngo rung sár di láuláuán da han ur Konos suri saksak. Máí rung a mon i kándi kalik da lu kis kádate han.** The pastor said to the women that only those who had no children should go to Konos to sing. And those who have children they should stay and not go.

Arwat mai: **sengsegeng**

Mákái mul: **aláuáuán**

láuláuwán

Mákái: **láuláuán**

le

Kán him: transitive verb taking **on**

Sálán: write

Tok Pisin: rait

Arwat mai: **siri₁**

Mákái mul: **le ngis**

le ngis

Kán him: idiom

Sálán: **wás kálámul suri mánán pasi ngo di tara is;** census

Keskeskes: 'write names'

Mákái mul: **ngisang₂**

lebar

Mákái: **lemlebar**

leger

Kán him: transitive verb taking **on**

Sálán: **kápate tus on;** miss; inaccurately

Tohtohpas: **Tan numán isu iau so leger on. Káp iau te so tus tekes.** The schools of fish I speared inaccurately/missing. I did not spear one accurately.

Mákái mul: **ger**

leget

Kán him: transitive verb taking **on**

Sálán: make ready; get ready

Tok Pisin: redi

Arwat mai: **eran**

Mákái mul: **aleget**

leh

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Leh kesi kubau di lu long rum mai. Páplun leh a kálík ngoro na niár. Te á kálmul di lu tárái uri sámán kándi takup.** The **leh** is a tree they build houses with. The color of the **leh** is blackish. Some people cut it down to use for the outrigger of their canoe.

lek

Kán him: intransitive verb

Sálán: leaning; sticking up; sticking out

Tohtohpas: **Ái tau a láklák tangrai sál má kápate mákái kesi rákán kubau a lek uri sál, ki ák sinar pasi má rákán kubau er ák songri mátán, ki ák bor má á mátán má kápate lu mákmák kukuk má mai.** Auntie was walking along the road and did not see a tree branch leaning/sticking out on the road, then she bumped into it and that tree branch pierced her eye, so her eye is now visually impaired and she does not see well with it.

Mákái mul: **lekesra, tám lelek**

leke

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Unicornfish; Smooth-head Unicornfish

Worwor talas: **Páplun á leke a niár mák maksin a aririu kári mátán. Má sistrán idi lal a maksin mul. Má tan kot iatung i tabun a kálík mirik. A lu kis iamuda i lámán, má ngo a lu tun ki ák lu han suri namnam tangrai lulawar. A lu ani milut er a kopkom i iátin má ngarsi mul i hat uri ani. Isu minái di lu ani, mái sár kápán a rakai ngorer i kápán bobo án lámán. Ngorer ngo di lu sawi, ki di lu pal palai á kápán.** The color of the **leke** is black and it is yellow around its eyes. And the bottom fin is also yellow. And the barbs there on its tail are reddish orange. It lives out in the deep, and when it high tides then it goes to eat along the reef. It eats moss that grows on the top and it scrapes off bits of coral also to eat. This fish they eat, however its skin is tough like the skin of the **bobo án lámán**. Because of that, when they cook it, then they peel off its skin.

lekesra

Kán him: transitive verb taking **on**

Sálán: **tur patap**; lean against

Tohtohpas: **Nabung kápute mák iau anang**

i poron lamas i pákánbung u sorliu iau.

Pákánbung iau mák pas iáu tilamudi, ki iak tur patap i kesá lamas. Iau lekesra pagas i balsán lamas tilada má iak tur punpunam sár suri kápute mák iau. Yesterday you did not see me down coast at the coconut grove when you passed me by. When I saw you (coming) from upcoast, then I stood against a coconut palm. I leaned remaining against the side of the coconut from back towards the bush and I just stood hiding so you did not see me.

Mákái mul: **lek**

lelek

Mákái: **tám lelek**

Mákái mul: **lek**

leleng

Kán him: alienable noun

Sálán: shell type

leleponpon

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; batfish

Worwor talas: **Leleponpon a mákmák ngoro isu di utngni mai pákán bihi. Páplun a iahiah mák palkus mai a bal. Má iatung i bál a mon i kesi tip a niár. Má hiusán sistrán má i nomnobon tabun a niár. Isu minái a lu kis i lámán má a lu ani tan táit er a lu bokbok tangrai loltas.** The **leleponpon** looks like the fish they call **pákán bihi**. Its color is gray and it is striped vertically with white. And there on its stomach it has one black spot. The edge of the fin and the edge/fringe of its tail is black. This fish lives in the deep and it eats the things that float around in the ocean.

lem

Kán him: intransitive verb

Sálán: **angagur; bit**; lie

Tok Pisin: giaman

Worwor talas: **Lem** is more serious than **bit** (fibbing), but less serious than strong lying as in **angagur**.

Tohtohpas: **Ái koner a taba kán angagur sang. Tungu a parai ngo na tar kak te pirán tabal, má kápate long arwat i kán worwor. Wa taba kán lem sang!** That one he lies a great deal. Previously he said that he would give me some money, but he has not fulfilled his talk. Why great is his lying indeed!

Arwat mai: **angagur**

lemlebar

Kán him: intransitive verb

Sálán: **malmaliu suri paklai**; flop around; thrash around

Worwor talas: This could describe the action of a dying fish.

Tohtohpas: **Kalilik, ar erei kán tu lala malmaliu be, gama lain long bingi. Ngo na tungai lemlebar ngorer iatung i polgon takup, ki na kut gam á kán kot.** *Children, that ray that keeps moving around a lot still, you should kill it well. If it will continue to thrash around like that there inside the canoe, then its barb will cut you.*

Arwat mai: **liput liput, suder suder**

lemra-i

Kán him: transitive verb

Sálán: **matai suri táit a tur on má asengsegeng pasi alari**; resist; stave off; avert

Worwor talas: This is used of something caught in a trap or by a spear that escapes, and is used of a person who feels he is going to die but resists that by keeping moving, talking or crying out.

Tohtohpas: **Pákánbung ngo di soi isu mai lamrut, má ngo a áslai lamrut i páplun ngo ákte tur on, ki ák tohoi suri long palai tili páplun. Ngorer ák lemra palai lamrut mák táu.** *When they spear a fish with a spear, and when he feels the spear in his body that it is standing in him (it has speared him), then he tries to remove it from his body. So he resists-removes the spear and flees.*

Tohtohpas: **Ái Ioanes a lemrai minat i pákánbung iau han hut anang singin. Má ngo iau bin mai, káp má a te bin kos iau kabin ákte lala áslai sang ngo na mat.** *John was (busy trying to) stave off death when I went arriving at him. And when I called out to him, he did not call out in return to me because he was feeling strongly that he was going to die.*

Arwat mai: **paklai**

lengleng

Kán him: alienable noun

Sálán: **kesá matngan roho**; greens type

Tok Pisin: aibika

Mákái mul: **roho**

lengot₁

Kán him: intransitive verb

Sálán: **talar; tari kunlán hol ur on**; focused; concentrating

Tohtohpas: **Ái Ruti a lu hanhan uradi Pakat má ák mák Pirpir ki ák bin mai, mái sár ngo ái Pirpir kán tu talar sang mam tekesi táit, má ngorer ák tu sorliwi. Má pákánbung a han hut mai singing, ki ák parai singing ngo a mák Pirpir idi Pakat siari á táit kán tu lengot mai.** *Ruti was going along up to Pakat and she saw Pirpir so she called out to her; however Pirpir was very busy with something, and so she (Ruti) just passed on by. And when she came arriving to me, then she said to me that she saw Pirpir up at Pakat but she did not know what thing she was so focused on.*

lengot₂

Kán him: intransitive verb

Sálán: **biluk**; move

Worwor talas: This term is often used in an idiomatic way, as in the example.

Tohtohpas: **Iak sol i balam má iak lengot.** *I am entering into your stomach and I am moving/living there. (Greetings, my good friend!, often used as a prelude to a request).*

Arwat mai: **malmaliu**

lengwen

Kán him: inalienable noun

Sálán 1) **wán marang dikte sup palai kápán**; inner shell; nut; core

Worwor talas: This is used to refer to the entire nut of a coconut minus the husk, or to the skull, so the inner shell with the outer covering removed. **Kolmair**, used of betel nut, is somewhat equivalent.

Tohtohpas: **Gama kipi tan lengwen marang i munang má gamáng kasi uri ololás. Dikte sup páksi á tan kalilik.** *You all get those coconuts down there and scrape them for cooking with coconut milk. The children have husked and left them.*

Arwat mai: **kalolon₁, kalwoson, támin**

Mákái mul: **lengwen lul**

Sálán 2) **támin muswan**; truth; reality

Worwor talas: **Lengwen** seems to be used of things more significant than either **támin** or **muswan**.

Arwat mai: **muswan, támin, támin muswan**

lengwen lul

Kán him: idiom

Sálán: **pál**; bald

Keskeskes: 'head with no outer covering'

Mákái mul: **lulung**

leoron

Kán him: modifier

Sálán: **laklak**; extremely strong

Worwor talas: This is used only of wood/trees.

Tohtohpas: **Ngo gama han suri tár toros uri rum si nana, ki gama mák pasi sár i tan pokion kánáu er a laklak. Iau nem i leoron kánáu sár ur on á toros kabin a lu tur dol má kápte a lu morot melek.** *When you all go to chop posts for mother's house, then you should see-get only kánáu trunks that are strong. I want only extremely strong kánáu for the posts because it stands/lasts long and it does not rot quickly.*

lep

Kán him: intransitive verb

Sálán: **kápte rakrakai arwat suri sorliwi**; weak; unable

Worwor talas: This is used of people who lose a fight, or cannot lift something heavy, or who take on a job they are unable to accomplish.

Tohtohpas: **A lep i kálámul erei kápte arwat ngo na durki táit a taun.** *That man is weak, he is not able to lift anything heavy.*

Arwat mai: **piu**₂

leper

Kán him: modifier

Sálán: flat

Mákái mul: **leplep, lepren**

Kán him: alienable noun

Sálán: **táit uri borbor kári; táit uri turtur kalar**; shield

Arwat mai: **bahbahta, papam**

leplep

Kán him: intransitive verb

Sálán: flat

Arwat mai: **selsel**₂

Mákái mul: **leper, lepren**

lepren

Kán him: inalienable noun

Sálán: flat side of a fish

Mákái mul: **leper, leplep**

lerlerwai

Mákái: **lárlárwai**

leru leru

Kán him: intransitive verb

Sálán: **biluk biluk**; sloshing

Worwor talas: This would apply to a half-empty container of liquid.

Tohtohpas: **Koner a áslai ngoro a biluk biluk i**

tekesá táit imi bál. Marán pákán sang a lu áslai bál ngoro a lu leru leru á bál. *That one is feeling like something is moving around in his stomach. Many times he feels his stomach like his stomach is sloshing around.*

les₁

Kán him: alienable noun

Sálán: empty shell of coconut; bowl

Tok Pisin: sel kokonas

Worwor talas: This is also called **kápán les** (coconut shell skin). These have been used as bowls and dishes at times.

Mákái mul: **lamas**

les₂

Kán him: alienable noun

Sálán: **kesá matngan roho**; greens type

Mákái mul: **roho**

lesles

Kán him: intransitive verb

Sálán: **bobpop adi bim**; sleep directly on the floor or ground

Worwor talas: This includes both sleeping without any mat or having a mat to sleep on, but no raised platform as a bed.

Tohtohpas: **Gama tu pálsi kim iatung i bim má gamák bobpop on. A ngoro kápte te suh suri gamák bobpop on pasi gamák tu lesles iatung i bim.** *You all should spread the mat there on the ground and lie on it. It is like there is no bench so you can lie on it resulting in you will just sleep directly there on the ground.*

Arwat mai: **limlim**₂

leta

Kán him: alienable noun

Sálán: **nián sa; nián pagau**; steps; ladder

Arwat mai: **pangpagau**

leu

Kán him: intransitive verb

Sálán: spilled

Tok Pisin: kapsaitm

Mákái mul: **aleu/alewi, leu sara, ungleu**

leu sara

Kán him: intransitive serial verb

Sálán: overflow; spill

Keskeskes: 'spill all over'

Mákái mul: **sara**₂

libárai

Kán him: intransitive verb

libung₁

Sálán: amasar on á tun; wash ashore

Arwat mai: amasar

libung₁

Kán him: alienable noun

Sálán: night

Tok Pisin: nait

Mákái mul: angagur án libung, bung, limlibung, mis libung, rohon libung

libung₂

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: This is a type of strong palm used for flooring.

Arwat mai: minwah

libung₃

Kán him: alienable noun

Sálán: kesá matngan mingal ngo mil; dance type

Mákái mul: mingal

ligá

Kán him: intransitive verb

Sálán: coiled

Worwor talas: This is appropriate to describe the action of a snake curling up.

Arwat mai: taltalikus

lih-ái

Kán him: transitive verb

Sálán 1) sanrai; long pasi i tun; carry away; sweep away

Worwor talas: This describes the action of a wave or flood.

Tohtohpas: Tun a lihái tan kálámul ada West Sepik máng kip di urada i lámán, ki dik mat no. Waves swept away the people out in the West Sepik and took them out to the deep, so they all died.

Tohtohpas: Kamu takup erei gama durki sang ur main i malar, na káp tun aring i libung mák long pasi i tun. A lu lala tun i libung, má na káp lihái i tun mák sal. That canoe of yours you should lift it to here in the village, lest it high tide later in the night and a wave takes it off. It really high tides at night, and (you should move your canoe up) lest a wave carry it way and it flows (out to sea).

Arwat mai: sanrai

Mákái mul: alihái, lilih₁

Sálán 2) talkai ák dol; lengthen; hold a note in singing

lik₁

Kán him: alienable vocative noun

Sálán: girl child; daughter

Tok Pisin: pikinini meri

Worwor talas: This term is used generally by adults to refer to a female child whether she is one's own daughter or not. This term also follows certain other kinship terms to indicate that females are being referred to, as tuang lik (my sister).

Mákái mul: iang lik, tuang lik

lik₂

Kán him: modifier

Sálán: late

Worwor talas: This does not refer to a person being late, but rather to a time of day or night, as in rahrah lik (late afternoon).

Mákái mul: mátál án rahrah lik, rahrah lik

liki

Mákái: gárán liki

Likiliki

Kán him: alienable noun

Sálán: New Ireland

Worwor talas: This is the old local name for New Ireland, rarely used today.

likok

Kán him: alienable noun

Sálán: insect type; praying mantis

Worwor talas: Likok ái á kesi táit a ngoro kámái, mái sár ngo kámái a pakta si diar ái likok.

Táit min a tu gengen sár ngoro nok án lamas má páplun a mákdáu. A lu kis tangrai pákán kubau. Te di lu parai ngo a tang i libung, ki di utngi mai nukun hiru.

Má ruruna ur on di lu parai ngo a lu saliu tiklik

mai tanián tám wah ngo a lu saliu tiklik mai urtarang. The likok is a thing like the kámái, however the kámái is bigger than the likok.

This thing is only small like the spine of the coconut leaf and its color is green. It lives on the leaves of trees. Some say it cries at night, then they call it nukun hiru. And the belief about it, they say that it walks together with the spirit of the sorcerer or it walks with an evil spirit.

Arwat mai: nukun hiru



liksa-i

Kán him: transitive verb

Sálán: **ubi**; beat; bump

Tok Pisin: bamim

Tohtohpas: **Kesi tiling kanih a han tilanang i pal, ki iang kipi kesi tiling kuir kubau iak liksai i lul mák mat.** A big snake came from the cook house, so I got a large piece of wood and I beat it on the head and it died.

Arwat mai: **up/ubi**

lili₁

Kán him: alienable noun

Sálán: **ngisán saksak**; song type

Mákái mul: **gárán**

lili₂

Kán him: intransitive verb

Sálán: **bit ret**; joke

Worwor talas: This implies that what is said sounds like something bad or critical, but it's really just a joke or teasing.

Lilibut

Kán him: alienable noun

Sálán: hamlet name

Worwor talas: This hamlet is part of Pulpulu village. Its name means 'place where people are with **but** (swollen leg)'.

lilih₁

Kán him: intransitive verb

Sálán: **mátán pakat a sol i tas ur on mák amapak on**; spoil; make salty

Worwor talas: This is the action of a wave coming into a beach spring and thus spoiling the water for consumption.

Tohtohpas: **Wákán, unák sangar i han má suri ananut, a ngoro ák lomlom má mer na káp lilih i tas suri mátán dan.** Old woman, you should quickly go now to get water, it is like it is high tiding there (and you should go now) lest the salt water spoils the eye of the fresh water (spring).

Mákái mul: **lihái**

lilih₂

Kán him: intransitive verb

Sálán: **marán bung palai**; much time; long time

Worwor talas: This term can be used of most periods of time such as days, weeks, months or years.

Tohtohpas: **Hirá sang iau mák iáu, má ákte marán bet palai ki uk bali hut ár main i malar.**

Ákte lilih á bet sang má kápte u sukai malar min. Very long ago I saw you, and it has been many years removed/passing then you again arrived at long last here in the village. It has been a long many years indeed and you did not step on (visit) this village.

lim

Kán him: number verb

Utngi mul: **alim**

Sálán: five

Tok Pisin: paip

Mákái mul: **álimán**

Kán him: inalienable noun

Mákái: **limang**

limam

Mákái: **limang**

limang

Kán him: inalienable noun

Kaiam: **limam**

Káián: **limán**

Kángit: **lim git**

Sálán: my arm; my hand

Tok Pisin: han bilong mi

Mákái mul: **arlim, damdam lim, kes lim, ililim,**

láprán limán, pam lim, pokion limán,

poknahlán limán, pukun limán, seden limán,

soa lim, top i limán, top i limán wák



limán kálámul

limán

Mákái: **limang**

limlibung

Kán him: intransitive verb

Sálán: darkening

Mákái mul: **libung₁**

limlim₁

Kán him: intransitive verb

Sálán: roll over and over

Tok Pisin: rol

Mákái mul: **alimlimái**

limlim₂

Kán him: intransitive verb

Sálán: **bopbop adi bim**; sleep directly on the floor or ground

Arwat mai: **lesles**

liput liput

Kán him: intransitive verb

Sálán: **malmaliu suri paklai**; thrash around

Worwor talas: This might be the action of a crocodile trying to keep from being caught, or a chicken whose head has been cut off and it

continues to move or thrash around.

Arwat mai: **lemlebar, suder suder**

lir

Kán him: intransitive verb

Sálán: mimic

Worwor talas: This refers to mimicking serious crying, as at a death.

lis

Kán him: intransitive verb

Sálán: **kápate pekes má kápate kok, a kálik rakai;** chewable

Worwor talas: This typically refers to root vegetables that are not too soft and not too hard, but of a good consistency and nicely chewable.

Arwat mai: **ngastok**

Lite alari: **kok₃**

lis-i

Kán him: transitive verb

Sálán: **sáprai táit i iátin;** sprinkle; scatter

Worwor talas: This is used of sprinkling coconut on kaukau, or sand on another person.

Tohtohpas: **Ngo di lu kaskas i kaukau, ki di lu sáprai menmen lamas ami iátin, ki namur dik lu duri má iohoi. A ngoro di lu lisi mai menmen lamas er di kas talmi uri matngan him sang ngorer. When they scrape/shred sweet potato, then they scatter coconut shavings on top of it, then later they wrap it and mumu it. It is like they sprinkle it with coconut shavings that they have scraped-gathered for that very kind of work like that.**

lite

Kán him: intransitive verb and modifier

Sálán: **kes sang;** other; different

Tok Pisin: narapela

Worwor talas: This word is used as an intransitive verb, a modifier, and a noun, as the examples illustrate.

Tohtohpas: **Kes sang á pensil erei u huli, kápte a ngoro konomin, a lite sang. That's another pencil you bought, it is not like this one, it's different indeed (in appearance).**

Tohtohpas: **Ái rung di han suri arup mai kándi tan kurtara, dik rakrakai má, má dik sá sarai tan tám arup tili lite malar má dik táu kaleng. (Eba 11.34) Those who went to fight with their enemies, they were indeed strong, and they clubbed-scattered the soldiers from a different place and they (the soldiers) fled-returned.**

Tohtohpas: **Tatalen erei gam longoi a ngoro gam tam purwai bos kálámul ngo te di kuluk singin tan lite. Má ngo gam longoi ngorer, ki gam mur i kamu holhol erei a ger má a sápkín. (Iak 2.4) That custom/behaviour you're doing it is like you are dividing people that some are good of others (better than others). And if you do like that, then you are following your thinking that is crooked and bad.**

Mákái mul: **bop mai lite wák ngo káláu, bop mai wák ngo káláu kán lite, lite arsagil, mai lite bál, tuan lite**

lite arsagil

Kán him: intransitive serial verb

Sálán: extremely different; very different

Keskeskes: 'different separating/leaving'

lite bál

Mákái: **mai lite bál**

liu

Kán him: intransitive verb

Sálán: alive; healed

Tok Pisin: orait bek pinis

Worwor talas: This is to be living or alive, in contrast to being dead, or to be well or healed, in contrast to being sick. A person who **lain liu** (good living) or who **liu kuluk** (living good) is healthy, free from sickness, doing well, free from harm.

Mákái mul: **aliu/aliwi, araliu, liu kaleng, liu muswan, liu muswan er a kis áklis, liu suri, liuán**

Kán him: alienable noun

Sálán: life

Mákái mul: **dung kusi liu, kán liu a kis i..., tah kusi liu, top i liu**

liu kaleng

Kán him: intransitive serial verb

Sálán: resurrect

Keskeskes: 'live return'

liu muswan

Kán him: alienable noun

Sálán: abundant life; really living

Keskeskes: 'life true'

Mákái mul: **liu muswan er a kis áklis**

liu muswan er a kis áklis

Kán him: alienable noun

Sálán: eternal life

Keskeskes: 'life true that sits forever'

Mákái mul: **liu muswan**

liu sur-i

Kán him: transitive serial verb

Sálán: **táit ngo a bokoh tili liu, ki na mat;** find necessary for life

Keskeskes: ‘live for/about’

Tohtohpas: **Pato a liu suri dan kabin a lu ngin má siusiu on mák lu ser namnam mul on. Ngo di olasi i pokon kápte dan on, ki ák lu mat.** *A duck lives for (finds it necessary to have) water because he drinks (it) and bathes in it and searches for food also there. When they tame it in a place where there is no water, then it dies.*

Mákái mul: **suri**₁

liuán

Kán him: intransitive verb and modifier

Sálán: **táit a liu be;** alive; active

Tohtohpas: **Kalilik, kakaruk erei gam kipi a liu be ngo ákte mat? Ngo a liuán, ki gama kápti má sokoptai ur latiu.** *Children, that chicken you all brought is still living or has it died? If it is alive, then you should tie it and put it aside for tomorrow.*

Tohtohpas: **Ái rung er di lu lotu uri narsán ái Káláu, káksiai ngo kápán páplun i di ákte mat, wa di á tan liuán kálámul sang.** *(Mat 22.32) Those who worship God, even though their bodies have died, why they are indeed living people.*

Mákái mul: **liu**

liur

Kán him: intransitive verb

Sálán: **bokoh pas;** absent; disappear

Tohtohpas: **Gimáte bok pasi marán bung, má a kuron á pokon kápate talas...Má kápte lain hol kángim, má kángim ngangai suri gima liu ákte liur má alar gim.** *(Apo 27.20) We had been floating for many days, and the place/area was dark it was not light/clear...And there was none of our good thinking, and our hope that we would live had disappeared away from us.*

Arwat mai: **bokoh**

Mákái mul: **liur pas**

liur pas

Kán him: intransitive serial verb

Sálán: **bokoh;** absent; disappear

Tohtohpas: **Kak tilik is iau oboi ami rum a tu bokoh pas. Gimáte lala ser no on á tan kuir má kápte gim ser pasi. A liur pas sár nengen i libung.** *My large knife I put in the house has gone absent. We have already searched all the*

parts and we did not find it. It just disappeared last night.

Mákái mul: **pasi**₁

lobo

Kán him: alienable noun

Sálán: pepper type used for seasoning; capsicum type; paprika

Tok Pisin: lombo

Mákái mul: **kopkobon lobo**

lobot

Kán him: intransitive verb

Sálán: **lomlom; lámán;** rise

Worwor talas: This is what the river near the mouth does at high tide when it backs up. Although a kind of flooding, this word only applies at high tide time.

Tohtohpas: **Ngo pákánbung a lomlom i tas, ki di lu parai ngo ák lobot má tas ngo ák lámán má pokon.** *When the salt water high tides, then they say that the salt water has risen or the place is deep.*

lohloh

Kán him: alienable noun

Sálán: lizard type

Worwor talas: This is a large lizard like an **árám**, but smooth-skinned.

Mákái mul: **árám**

lohon

Kán him: alienable noun

Sálán: **katbán libung;** midnight

Arwat mai: **tihlo**

Mákái mul: **katbán lohon**

lok₁

Kán him: alienable noun

Sálán: **ngisán bor; bor a mon i lokon;** tusk; pig with large curved teeth

Worwor talas: **Bor ngo ákte tul má á kán bet, ki ák lu soura má i ngisán matung i karpala, ki bor erei di lu utngi má mai lok.** *A pig when it is 3 years old, then its teeth stick out there on the outside (of its mouth), then that pig they call lok.*

Mákái mul: **lokon**₁

lok₂

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Lok kesi gengen isu, kán pakta a ngoro kátngán limán kálámul ngorer sár mul i bikbik.** *A lu kis i mátán pakat má i*

polpol tangrai lulawar. Lok a mon i tan gengen ilkán. Di lu tolar mai uri wonwon. Kápte di lu ani. Lok is a small fish, its size is like the finger of a man just also like the **bikbik**. It lives in beach springs and in tide pools along the reef. The **lok** has small scales. They use it as bait for fishing. People don't eat them.

loklokra

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Loklokra kesá man a kálik pakta ngoro wokwok, mái sár kán tang a lite alari wokwok. A lu kis iamuni taman sang. Nihun a ngoro nihun gilás. Ruruna káián te ngo man minái a lu láklák tiklik mai tám wah.** The **loklokra** is a bird that is somewhat large like a **wokwok** (crow), but its cry is different than a crow. It lives up the wilderness. Its feathers are like the feathers of a **gilás**. The belief of some is that this bird walks together with sorcerers.

lokón₁

Kán him: inalienable noun

Sálán: tusk

Worwor talas: In addition to being used to refer to pig tusks, this word can also refer to the teeth of certain fish that have small tusk-like protrusions or teeth that stick out slightly (see **mangar** and **táuh**).

Mákái mul: **lok₁, Taba Lokon**

lokón₂

Kán him: inalienable noun

Sálán: drop of (blood)

lol

Kán him: inalienable noun

Sálán: inside; middle

Worwor talas: This is often used to represent the inner part of a village or hamlet, as in **lol malar** (middle of the village, within the village area).

Mákái mul: **lolom, lolon, lolsit**

lolát

Kán him: alienable noun

Sálán: shell money type

Worwor talas: This type of shell money is variegated in colour so that each piece is different.

Mákái mul: **reu**

lolo

Kán him: alienable noun

Sálán: **nukun kálámul;** male genitals

Worwor talas: This term includes both penis and scrotum.

Arwat mai: **sitán káláu**

lolom

Kán him: intransitive verb

Sálán: **lala sol;** deep; penetrating

Worwor talas: This is going into something without coming out the other side.

Tohtohpas: **Be, is er a rupi kalik erei, a lala sol uramuni ngo kápte? Má ngo a lala lolom sang, ki gama sangar i han mai urami rumán sasam suri dák obop marasin on.** True, that knife that pierced that child, it greatly entered into him or not? And if it greatly penetrated, then you all should quickly go with him up to the clinic so they can put medicine on him.

Arwat mai: **dorum**

Mákái mul: **lol**

lolon

Kán him: inalienable noun

Sálán: **katbán;** inside of; middle of; surrounded by; during

Tok Pisin: name/ insait

Tohtohpas: **Tan kálámul di hut má i katbán kángim kis talum má kápte di longrai má táit gim parai. A ngoro di hut i lolon kis talum.**

The people arrived in the middle of/during our meeting and they did not hear what we said. It is like they arrived in the middle of/during the meeting.

Mákái mul: **lol, lolon taltalpen**

lolon taltalpen

Kán him: idiom

Sálán: **katbán sápkín tatalen;** sinful nature

Keskeskes: 'in the middle of or surrounded by mud'

lolsit

Kán him: alienable noun

Sálán: dominion; kingdom; government; area of influence and rule; protection

Tohtohpas: **Main Papua Niu Gini git kis i lolon lolsit si Somare.** Here in Papua New Guinea we are living in/under the government/influence of Somare.

Tohtohpas: **Gama talas ngo tan kálámul di maris main i naul bim, ái Káláu ákte ilwa pas di**

suri da konom sang i kán lolsit kabin i kándi ruruna. (Iak 2.5) You should understand that those people who are poor here on earth, God has chosen them so they will be rich in his kingdom because of their faith.

Mákái mul: lol

loltas

Kán him: alienable noun

Sálán: ocean; sea

Worwor talas: The connotation of this word is ‘in the ocean, under the ocean’ as things that live in the ocean water rather than referring to the ocean or sea as a thing itself. Apparently this is a shortened form of **lolon tas** (inside the sea).

Mákái mul: lontas, rábái án loltas, tas

lom

Kán him: alienable noun

Sálán: **tan pákán kubau a lu tomtom di lu duti má is talmi**; fragrant leaf bundle

Worwor talas: **Lom kápte ngo ngisán kubau. Wa ngisán táit di lu longoi ák lu tomtom. Tan pákán kubau di lu kipi má dik lu isi uri lom. Te tan ngisán pákán kubau er di lu kipi uri lom a ngoromin: sigil, gas, pákán tam, má wán kalai. Wán kalai di lu iapsi lom mai suri nák lain tomtom. Lom** is not the name of a tree or plant. It is the name of something they make that has a good smell. They get tree leaves and they tie them together to become **lom**. Some of the names of the tree leaves that they get to make **lom** are like this: **sigil, gas, pákán tam**, and the fruit of the **kalai**. The fruit of the **kalai** they (chew and then) spit on the **lom** with it so it will have a nice smell. (Additional information: A person puts this into his personal basket to keep it smelling nice, and **lom** is also used as a decoration for dancing. This word can also refer to anything with a pleasant smell.)

Arwat mai: purpur₁

Mákái mul: gas₂, kalai₁, sigil, tam₂

lomlom

Kán him: intransitive verb

Sálán: **tapam á tun**; high tide

Arwat mai: tun

1. *Lite alari:* malanbet, más, másreng, reng

lontas

Kán him: alienable noun

Sálán: ocean; sea

Tok Pisin: solwara

Mákái mul: loltas, tas

long

Kán him: alienable noun

Sálán: taro (generic term)

Tok Pisin: taro

Mákái mul: balbal₁



long artálár pas-i

Kán him: transitive serial verb

Sálán: accomplish; fulfill

Keskeskes: ‘do enough get’

Tohtohpas: **Má ngorer mul ái koner na lu himhim suri lolsit si Káláu. Ngo na lu ilang kaleng ur namur, kán him kápnate kuluk, má ngorer kápnate long artálár pasi kán talar. (Luk 9.62) And like that also is that one who will be working for God’s kingdom. If he will be looking back behind him, his work will not be good, and therefore he will not accomplish his job/responsibilities.**

Arwat mai: long arwat pasi

Mákái mul: longoi, pasi₁

long arwat pas-i

Kán him: transitive serial verb

Sálán: accomplish; fulfill

Keskeskes: ‘do enough get’

Tohtohpas: **Bos táit minái gim parai sur gim má sur gam, gim parai mai mangan. Kabin gim kes mam Karisito, ái a atumran i kángim hol ngo ái Káláu na long arwat pasi dánih gim parai sur gam. (2Ko 3.4) These things we are saying about you and about us, we say with boldness/confidence. Because we are one with Christ, he has settled/assured our thinking that God will fulfil what we are saying to you.**

Arwat mai: long artálár pasi

Mákái mul: longoi, pasi₁

long bengta-i

Kán him: transitive serial verb

Sálán: **asáksáknai; kápte long timani**; harm; do incorrectly

Keskeskes: ‘do incorrectly’

Tohtohpas: **Kono imunang a long bengtai kán rum, kápte long timani, pasi ák tu mákmák sáksák. Kápte lain mákmák kuluk. That one over there built his house incorrectly, he did not build it right, resulting in it just looks bad. It does not look good.**

Arwat mai: pukus/puksi, tok berengnai, tok

sáksáknaí

Mákái mul: **longoi**

long káksiái sár

Kán him: phrase

Sálán: abandon; leave alone

Keskeskes: ‘do leave-it only’

Worwor talas: One would do this to an unproductive garden plot.

Mákái mul: **longoi**

long mansin

Kán him: transitive serial verb taking on

Sálán: **longoi namnam ur ándí áí rung di him;**

repay; appreciate

Keskeskes: ‘make repay’

Worwor talas: This refers to food prepared to show appreciation for work done, as when others help to roof your house.

Tohtohpas: *Káuh, latiu i kábungbung gama pán ki gamák tolai gengen bor imuda giták iohoi ur áían tan kálámul da tárái kak rákrák. Gita long mansin i di latiu sang i rahrah. Son, tomorrow morning you all should awaken then capture that small pig back there so we can mumu it for the food of those people who will chop/cut my garden. Let’s compensate them tomorrow afternoon.*

Mákái mul: **longoi, mansin,**

long namnam

Kán him: phrase

Sálán: meal (generic term); feast (generic term)

Keskeskes: ‘make food’

Worwor talas: This is the generic term for a large or special meal.

Arwat mai: **longsit**

Mákái mul: **longoi**

long noi ngat

Kán him: idiom

Sálán: **laes uri mátán tan kálámul;** show off

Keskeskes: ‘doing all things/behaviours’

Worwor talas: This implies doing things to get attention so people keep their eyes on a person, loving the limelight, showing off.

Tohtohpas: *Kálámul ngo a lu laes uri mátán tan kálámul, ki gita mák ilmi ur on ngo na tu long noi tan táít. Matngan tatalen er a longoi, di lu parai suri ngo kálámul erei a tu laes uri mát git pasi ák long noi ngat uri mát git. A person who is happy in the eyes of people (excited to be in the public eye), then we recognize about him that he will just do all things (do anything*

and everything, show off). That kind of behaviour he does, they say about that person that he is happy/proud in our eyes resulting in he shows off in our eyes (in public).

Arwat mai: **langan i kán pokon**

Mákái mul: **longoi**

long pala-i

Kán him: transitive serial verb

Sálán: remove

Keskeskes: ‘do remove’

Worwor talas: This is the generic term for removing almost anything. It connotes moving something away from oneself. To specify how the item is removed, the verb **long** (from **longoi**) is replaced with another verb indicating manner. There are numerous entries showing this.

Arwat mai: **ákás, áksá palai, kátsá palai, ketsikrai, lusái, lusi, minláí, paskai, párak/párki, párpárák, pásang/pásngi, pirkán, sikrai, unái, unti**

Lite alari: **long pasi**

Mákái mul: **longoi**

long pas-i

Kán him: transitive serial verb

Sálán: get; acquire; take

Keskeskes: ‘do get’

Worwor talas: This is the generic term for getting almost anything. It connotes moving something toward oneself. For being more specific as to how the item is acquired, the verb **long** (from **longoi**) is replaced with another verb indicating manner. See the synonyms and many other entries for examples of this.

Arwat mai: **ásra pasi, gátna pasi, kip pasi, tok pasi**

Lite alari: **long palai**

Mákái mul: **longoi, pasi,**

long sara-i

Kán him: transitive serial verb

Sálán: **tam oboi;** scatter; plunder

Keskeskes: ‘do scatter’

Tohtohpas: *Tan kubau erei gam kiski, gama tam oboi iatung i nas. Gama long sarai ngorer suri nák daki i nas má nák sengseng. That wood you gathered for firewood, you should divide-put it there in the sun. You should scatter it like that so the sun will burn it and it will be dry.*

Lite alari: **long timani**

Mákái mul: **longoi**

long sáksákna-i

Kán him: transitive serial verb
Sálán: ruin (generic term)
Keskeskes: ‘do ruin’
Arwat mai: **tumwai**
Mákái mul: **longlong sáksákna-i, longoi**

long siari

Kán him: transitive serial verb taking **on**
Sálán: **kápte timani**; do any old way; haphazardly do
Keskeskes: ‘do sloppy’
Tohtohpas: **Kán takup ái kauh kápte di kadum timani. A mákmák ngoro di tu long siari on pasi ák tu ger i aur á takup.** *The boy’s canoe they did not carve correctly. It looks like they just did it haphazardly resulting in the canoe’s face/bow is crooked.*
Arwat mai: **káp kán te hol, longoi mai taladeng**
Mákái mul: **longoi**

long taladeng

Kán him: transitive serial verb taking **on**
Sálán: **lain longoi mai rakrakai**; do exceedingly well
Keskeskes: ‘do extremely’
Tohtohpas: **Tám arbin er a arbin tungu i Sade, matananu di pángáng on sang á kán arbin. A long taladeng on sang, pasi tan kálámul kápdite kálik wor.** *That speaker who preached last Sunday, the people were gaping/amazed indeed at his preaching. He did it extremely (did it exceedingly well), resulting in people did not talk (even) a little.*
Mákái mul: **longoi**

long timan kalengna-i

Kán him: transitive serial verb
Sálán: **arkabat kaleng**; resolve; restitute
Keskeskes: ‘do straighten/correct return’
Arwat mai: **anokwai**
Mákái mul: **longoi, timani**

long timan-i

Kán him: transitive serial verb
Sálán: straighten; tidy
Keskeskes: ‘do straighten/correct’
Lite alari: **long sarai**
Mákái mul: **longoi**

long tus-i

Kán him: transitive serial verb
Sálán: **long muswan on sang**; do accurately; do for

real

Keskeskes: ‘do point’

Worwor talas: The implication of this term is to really do something, to fulfil one’s promise or do what one said.

Mákái mul: **longoi**

longlong sáksákna-i

Kán him: transitive serial verb
Sálán: ruin repeatedly
Keskeskes: ‘do do ruin’
Mákái mul: **long sáksákna-i, longlongoi**

longlong tomono

Kán him: idiom
Sálán: **kápte hol tangrai táit a longoi**; stupid; without forethought; carelessly
Keskeskes: ‘doing Tomono or what Tomono does’
Worwor talas: This is from the story about a stupid man named Tomono.
Tohtohpas: **Kesi kalik di dos on suri kipi rat namnam tilami bos uradi malar. Má kákán kalik er a oboi aru rat, kes a mon i táit i polgon, má kes, wáin rat. Ki kalik er a top pasi wáin rat áng kipi uradi malar. Má pákánbung a hut adi malar má dik mákái ngo a kipi wáin rat, ki dik parai singin, “Awái, uk longlong tomono mai kipi wáin rat tilami bos, má imi sang á rat ngo una kipi.”** *A child they commanded him to bring a basket of food from up in the jungle down to the village. And that child’s father put/placed two baskets, one had something inside, and one (was) an empty basket. Then that child grasped the empty basket and brought it down to the village. And when he arrived down at the village and they saw that he brought the empty basket, then they said to him, “Hey, you have done a tomono with bringing an empty basket from up in the jungle, and up there yet is the basket you were to bring.”*
Mákái mul: **longlongoi**

longlong wak

Kán him: idiom
Sálán: **a lu lala laes ngo a kuluk singin tan lite; agur pasi táit**; proud; boastful; tricky; deceitful
Keskeskes: ‘doing a wallaby or what a wallaby does’
Worwor talas: This includes being proud and boastful in public, and when the opposite sex is involved, of flirting with them. This meaning is based on the behaviour of the wallaby

in traditional Sursurunga stories where, in addition to the above characteristics, he tricks and deceives people and other animals.

Tohtohpas: Ngo tám him a lu lala laes suri kán him mák lu parai ngo ái sang a kuluk i kán him alari him kán tan lite, ki a longlong wak i mátán matananu. If a worker is very happy/proud about his work and says that he himself his work is good away from (compared with, i.e. better than) the work of others, then he is doing a wallaby (being proud/boastful) in the eyes of people (publicly).

Tohtohpas: Ngo kálámul a lu agur pasi pirán tabal kán tan lite má nák himnai pasi kopkobon, mái sár kápate longoi ngorer a parai, ki kálámul er a longlong wak mam rung er a agur pasi kándi pirán. When a person deceives-getting the money of others and will work/invest it getting growth/interest, however he does not do like he said, then that person is doing a wallaby with (deceiving) those whose money he lied to get.

Mákái mul: longlongoi

longlongoi

Kán him: transitive verb

Sálán 1) tungai himnai; keep on doing

Tohtohpas: Gama tungai him sang ngorer pang i pákánbung ngo kángit tátául na hut main suri mák gam. Má ngo na mák gam ngo kamu tu kálik lu longlongoi sang á him erei, ki na gasgas i bál suri him gam longoi. You all should continue to work like that until the time our leader will arrive here to see you. And if/when he sees you that you are indeed continuing to do a little of that work, then his stomach will be happy about the work you are doing.

Mákái mul: longlong tomono, longlong wak, longoi

Sálán 2) long sáksáknai táit ngo kálámul; bother

Worwor talas: This idiomatic usage of this term is typically used in the context of “Don’t be doing that.”

Tohtohpas: Kalik erei a boptin má kápte iau nem suri gama apádái. A lain boptin er, má koion gama longlongoi suri nák pán. That child is sleeping and I do not want you all to awaken him. He’s nicely sleeping there, and don’t bother him so he will awaken.

Arwat mai: alahi, alahlahi, arikrikái, asoksokoi,

ingai, orok/orkoi, sokoi bál, soksok alahi, tok alahi, tokoi, tokoi bál, toktok alahi, toktokoi

Mákái mul: longlong sáksáknai

long-oi

Kán him: transitive verb

Sálán: do; make; build; construct

Tok Pisin: wokim

Worwor talas: This is a generic term for doing, building, or making an item, like a house, or performing an action, like doing work. It is also used with the connotation of messing something up. The reduplicated form (longlongoi) is commonly said to children to tell them to stop doing what they’re doing lest they break something or mess things up in some way. See the cross references and the preceding and following entries for some examples of this word used in idioms and phrases.

Arwat mai: bilsai, ingai

Mákái mul: longlongoi, sak longoi, tu long taladeng

longoi holhol

Kán him: idiom

Sálán: parai sál suri da mur on; impose a plan; impose one’s will on another

Keskeskes: ‘make thinking’

Worwor talas: This includes the idea of a parent forcing his child to do something the child does not want to do. For differentiation of the ‘forcing’ verbs, see hustap.

Tohtohpas: Ái siaman kán STK a parai sál suri ngádáh da longoi ngoi á arasosah i Buk ún Sak on á pákánbung ún arasosah. Ái a longoi á holhol má matananu dik mur sár i kán holhol. The chairman of the STK said the road/way concerning how they were to do the blessing/dedication of the hymnbook at the time of the dedication. Her, she made the thinking (imposed the plan) and the people just followed her thinking.

Arwat mai: hustap

longoi mai taladeng

Kán him: idiom

Sálán: kápte hol tangrai táit a longoi; kápte hol namurwai ngádáh a longoi ngoi á him; haphazardly do

Keskeskes: ‘do with very much’

Arwat mai: long siari

longoi páráng*Kán him:* idiom*Sálán:* **balbal longoi; kápate arsok tili longoi;** keep on; refuse to give up*Keskeskes:* ‘make/do many’*Worwor talas:* This might be evidenced by a person keeping after another to do something, continuing to ‘bug’ the other person even after he has refused.*Tohtohpas:* **Kálámul minái ák lala tari duk bul i iau ngo ina han tiklik mai ur Namatanai. Iau han kulkulut, má ái ákte lu tari duk i iau suri giura tiklik. A longoi páráng mai hustap pas iau. This man greatly insisted to me that I should go together with him to Namatanai. I refused, but he had already insisted to me that we two would go together. He made many (refused to give up) with forcing me.****longoi sápkín***Kán him:* idiom*Sálán:* illicit sex*Keskeskes:* ‘do bad’*Worwor talas:* This is a euphemism for having illicit sexual relations including pre-marital sex and adultery.**longra ilmi***Kán him:* transitive serial verb*Sálán:* recognize voice or sound*Keskeskes:* ‘hear recognize’*Mákái mul:* **ilam/ilmi, longrai****longra kusa-i***Kán him:* transitive serial verb*Sálán:* **longra kodongnai worwor; longrai worwor singin lite;** overhear*Keskeskes:* ‘hear across’*Tohtohpas:* **Iau longra kodongnai worwor di parai uri pasta, má pákánbung iau longra kusai, iak para aposoi si pasta. I heard secretly (without the speakers knowing) the talk they said about the pastor, and when I overheard it, I revealed it to the pastor.***Tohtohpas:* **Pákánbung ái koner a longrai worwor er di parai, a lala mos i bál suri. Kápgite mánán ngo ai a longra kusai ái á worwor er di parai ur on má ngorer ák lala mos. When that one heard that talk they said, his stomach was very angry about it. We do not know where he overheard that talk they said about him and so was very angry.***Mákái mul:* **longrai****longra pala-i***Kán him:* transitive serial verb*Sálán:* **longrai má kápte longoi táit;** ignore; hear but not obey*Keskeskes:* ‘hear remove’*Arwat mai:* **tu longlongrai***Mákái mul:* **longrai****longra pas-i***Kán him:* transitive serial verb*Sálán:* heed; obey; take to heart*Keskeskes:* ‘hear get’*Arwat mai:* **taram***Mákái mul:* **longrai, pasi,****longra tangra-i***Kán him:* transitive serial verb*Sálán:* ponder*Keskeskes:* ‘hear following’*Arwat mai:* **hol tangrai, holhol namurwai***Mákái mul:* **longrai****longra-i***Kán him:* transitive verb*Sálán:* hear*Tok Pisin:* harim*Worwor talas:* See the preceding entries for some examples of this word used in serial verb constructions.*Mákái mul:* **alalongra, alongra, tu longlongrai****longsit***Kán him:* alienable noun*Sálán:* celebration; festival; feast*Tok Pisin:* wokim kaikai*Worwor talas:* A **longsit** is a feast or celebration which may or may not include singing and dancing, the main point being that a large meal is involved and people come from all over to participate. It is done in honour of someone or to mark an occasion to remember something.*Arwat mai:* **long namnam***Mákái mul:* Types of feasts: **awau, gomgom, ngin i pol, siusiu kán kalik, tabar bulunánát, tahtahun, táptápir****lor***Kán him:* alienable noun*Sálán:* insect type; ant type*Tok Pisin:* kurakum*Worwor talas:* **Lor kesi matngan táit a mákmák ngoro mur. A mirik á páplun má a lu ararat ngo di amalwai kán rum. A lu longoi páhiun mai pákán kubau. A lu dut talmi tan pákán**

kubau mák lu bulut páptai uri kán rum. Boh lor no di lu kis i polgon rum er, má a is má sár di lu saliu suri ser namnam má dik lu kipi uri kándi rum má di no dik lu ani. Lor taba kán mos. E ngo di kis i kesi teten bu ngo di kis i aun lamas má uk han suri sari bu ngo lamas er, ki da mos kalar má dák arat iáu ngo da misi matam má nák mápsan. The **lor** is a kind of thing that looks like a **mur** (ant type). Its color is red and it bites if they shake its house. It makes its nest with tree leaves. It gathers together tree leaves and then glues it together for its house. All the **lor** live inside that house, and only how many (a few, not many) go around looking for food and they bring it to their house and all of them eat it. The **lor** is often angry. If they live on a cluster of betel nut or they live in a coconut tree and you go to climb that betel nut or coconut, then they get angry and they bite you or they will urinate in your eyes and it will sting.

Mákái mul: **mur**₂

los

Mákái: **losang**

losam

Mákái: **losang**

losang

Kán him: inalienable noun

Kaiam: **losam**

Káián: **loson**

Kángit: **los git**

Sálán: my scrotum

Tok Pisin: bol bilong mi

Arwat mai: **sítán káláu**

Mákái mul: **loson lamas**

loson

Mákái: **losang**

loson lamas

Kán him: idiom

Sálán: solidified coconut milk

Keskeskes: ‘coconut scrotum’

Worwor talas: This is the part out of which new growth sprouts inside a coconut. It includes the milk that has solidified into a spongy texture.

Mákái mul: **lamas, losang**

lot

Kán him: alienable noun

Sálán: boil (generic term); sore type

Tok Pisin: buk

Mákái mul: **manu**, Types of boils: **lot, lot hat, sogar, teten hut**

lot hat

Kán him: alienable noun

Sálán: boil type

Worwor talas: This is a very hard boil that takes a long time to heal.

Mákái mul: **lot**

lotu

Kán him: intransitive verb

Sálán: worship; church

Mákái mul: **alotu, rumán lotu**

lowo

Kán him: alienable noun

Sálán: olive

lu

Kán him: particle

Sálán: customarily; usually; habitually; generally

Tohtohpas: **A lu han uri haus sik.** *He's familiar with going to the clinic; he goes when he needs to.*

Tohtohpas: **A lu ani hun.** *He includes bananas as part of his diet.*

Tohtohpas: **A lu siusiu. // A lu balbal siusiu.** *He always bathes, has a habit of bathing. // He bathes often.*

Tohtohpas: **Káp iau te lu kis i balus.** *I've never been on an airplane.*

Arwat mai: **mánán**

Mákái mul: **lukis, tu lu mák**

lua

Kán him: alienable noun

Sálán: leader

ludun

Kán him: alienable noun

Sálán: **gengen bos**; small bushy area

luháí

Kán him: transitive verb

Sálán: **tinra palai namnam tili polgon táit**; empty out; shake out

Worwor talas: This is used of shaking food out of a tin or saucepan or a length of bamboo. For differentiation of words meaning ‘shake’, see **gunrai**.

Arwat mai: **gunrai**

luhluh

Kán him: intransitive verb

Sálán: **oboi dan on suri nák malmu i gorsai; obop táilnai dan on**; softened by soaking; loosened by

soaking

Worwor talas: This is appropriate to describe soaking a saucepan to loosen burned or dried on food, thus making it easier to clean out. This is also done to something with a strong tree bark or animal skin by soaking it in the river so it becomes easier to cut.

Tohtohpas: **Sospen er gam sau bamán on mai rais, gama oboi dan on suri nák malmu i gorsai. Gama obop táilnai dan on suri nák luhluh be, ki erár má gamák gorsai.** *That saucepan you cooked to burning with rice, you should place water in it so it will be easy to wash. You should place first water in it so it will loosen, then at that time you can wash it.*

Mákái mul: **aluhluhái**

luhluhrai

Kán him: transitive verb

Sálán: shake; turn

Worwor talas: This carries the implication of back and forth shaking or moving.

Tohtohpas: **Má ngorer matananu di sorliu má dik mák Iesu iamuni naul kubau kus má di luhluhrai lul di sár ur on má di ret mai ngoromin, “Wái! Á iáu u parai ngo una tarápái rumán osmapak, má ngo una him pasi atul á bung sár suri long kalengnai! Erei má una aliu pas iáu sang má unák sosih tilatung i naul páspáng!”** *(Mar 15.29-30) And so people passed by and they saw Jesus up on the cross and they just shook their heads about him and they mocked him with it like this, “Hey! You said that you would tear down the temple, and that you would work for only three days to restore it! Right there now you should heal/rescue/restore yourself and come down from there on the cross!”*

Mákái mul: **luhrai**

luhra-i

Kán him: transitive verb

Sálán: swing around

Arwat mai: **lui**

Mákái mul: **luhluhrai**

lui

Kán him: transitive verb

Sálán: swing around (?)

Worwor talas: This has been described as the action of swinging a **kalat** (slingshot) around in a circle to shoot or hit something.

Arwat mai: **luhrai**

luir

Kán him: inalienable noun

Sálán: tear (in eye)

Worwor talas: This is typically combined with **mátán** (eye) as in **luir mátán**.

luk sara-i

Kán him: transitive serial verb

Sálán: **rabut palai;** pull out

Keskeskes: ‘pull scatter’

Mákái mul: **lukái**

luk-ái

Kán him: transitive verb

Sálán: **rapti; rabut palai;** pull out

Tohtohpas: **Tan nil erei i tan kubau gama rabut pala di no. Má ngo gama lukái á tan nil, ki gama obop talum di iamuda i polgon rat.**

Those nails in the wood you should pull them all out. And when you pull out the nails, then put them together back there inside the basket.

Mákái mul: **luk sarai, támluk**

lukis

Kán him: intransitive verb

Sálán: sit; remain

Tok Pisin: (yu) stap

Worwor talas: This appears to be the fusion of **lu** (habitually) with **kis** (sit).

Mákái mul: **kis, lu**

luklukus

Kán him: intransitive verb

Sálán: **oboi aru limán i arliwán aru keken;** put one’s arms between one’s legs

Worwor talas: This implies being bent over because one has put his arms between his legs, something a person might do because he is cold.

Mákái mul: **lukus/luksi**

luksi

Mákái: **lukus/luksi**

luksit

Kán him: intransitive verb

Sálán: sit cross-legged

lukus / luksi

Kán him: syncopated verb

Sálán: **palbái limán ngo keken; oboi aru limán i arliwán aru keken;** bend (limb or finger); put one’s arms between one’s legs

Worwor talas: This is used of the way a wallaby hold his arms most of the time, or how one holds his arm in a sling.

Tohtohpas: Nabung iau han laum Tomil anang i bang. Iau lu hanhan má a bop pagas i suh, a oboi aru limán i arliwán aru keken mák tu bop lukus pagas kári kámnah. A lala gisi sang i sasam. Yesterday I went to visit/check on Tomil down at the men's house. I went along and he was lying remaining on the bed, he put his two arms in between his two legs and just lay bending remaining blocking/near the fire. The sickness was really overwhelming him.

Mákái mul: luklukus

lul

Mákái: lulung

Worwor talas: This third person singular form of the word is also used as the non-singular stem, as in **lul diar** (their 2 heads, both their heads).

Arwat mai: patun lul

lul arbin

Kán him: alienable noun

Sálán: section heading in a book

Arwat mai: lul worwor

Mákái mul: lulung

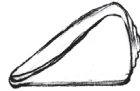
lul bor

Kán him: alienable noun

Sálán: shell type

Keskeskes: 'pig's head'

Mákái mul: bor₁, lulung



lul buir

Kán him: inalienable noun

Sálán 1) kopakobon kubau; branch tips; spindly branches

Worwor talas: This is the tips of branches or stalks where new growth and/or fruit appears.

Mákái mul: lulung

Sálán 2) áwáwatin on; end

Tohtohpas: Ái Káláu kápte te tangkabin má kápte te lul buir. God has no beginning and no end.

lul hám

Kán him: alienable noun

Sálán: top of a cliff

Keskeskes: 'cliff's head'

Mákái mul: lulung

lul hiru

Kán him: idiom

Sálán: ololás di duri mai pákán hun; package of food; vegetable package

Keskeskes: 'injured head'

Worwor talas: This is made by wrapping root vegetables in banana leaves, adding coconut

milk, and mumuing.

Arwat mai: kaskas₁, papal ololás, páhium, pákur

Mákái mul: lulung

lul kálámul

Mákái: lul matananu

lul king

Kán him: alienable noun

Sálán: crown

Worwor talas: Obviously composed of a

Sursurunga word plus an English word, this not only refers to what is worn by a king, but also to traffic circles in the city because they are shaped like a crown.

Mákái mul: lulung

lul matananu

Utngi mul: lul kálámul

Kán him: idiom

Sálán: matananu di lu pukpukda táit;

changeableness; fickleness

Keskeskes: 'people's head'

Worwor talas: This term speaks of the tendency of people to change what they are told to do. It implies such things as dissatisfaction, being opinionated, uncooperative, hard-hearted.

Tohtohpas: Kesi tátáil án lotu a parai ngo da soa lim suri tángni rumán sasam á Kimadan, má pirán tabal ngo da lu tari na lu lim á sángul á kina keskeskesá kálámul. Mái sár ái komiti ák parai singin tátáil erei ngo, "U mánán sár á lul matananu ngo da longrai, ki da pukdai sang á kam holhol erei." A church leader said that they/people should give an offering to help the clinic at Kimadan, and the money that they should give should be fifty kina each person. However the headman said to that leader that, "You just know people's heads (You know how fickle they are!) when they hear, then they will change that thinking/idea of yours."

Mákái mul: lulung

lul pos

Kán him: idiom

Sálán: headache; migraine

Keskeskes: 'head split'

Worwor talas: This sickness is characterized by a painful throbbing headache, i.e. a migraine or something similar, and its cure is effected with **taulul** and **gorgor** leaves.

Mákái mul: lulung

lul tengteng*Kán him:* alienable noun*Sálán:* headband*Worwor talas:* This term is used in the New Testament for ‘phylacteries’. Apparently, just **tengteng** alone can also be used with the same meaning.*Mákái mul:* **lulung****lul ukung***Kán him:* alienable noun*Sálán:* mountaintop; peak*Keskeskes:* ‘head of a high mountain’*Worwor talas:* Since **ukung** refers to the highest mountains, a **lul ukung** is a very high peak.*Arwat mai:* **lulnau***Mákái mul:* **lulung****lul worwor***Kán him:* alienable noun*Sálán:* section heading in a book; title*Arwat mai:* **lul arbin***Mákái mul:* **lulung****lulawar***Kán him:* alienable noun*Sálán:* reef*Tok Pisin:* rip**luliru***Mákái:* **lul hiru****lulnau***Kán him:* alienable noun*Sálán:* tops of mountains; outline from afar*Worwor talas:* This is what one sees from far out at sea when land is in sight but not very close, the mountain tops and just the outline of an island, but no details.*Arwat mai:* **lul ukung***Mákái mul:* **lulung****lulngán***Kán him:* inalienable noun*Sálán 1)* head of; boss over*Worwor talas:* This is used of someone who leads or rules another, like a husband over his wife, or Christ over the church.*Mákái mul:* **lulung***Sálán 2)* source of*Tok Pisin:* ai bilong wara*Worwor talas:* This is used of the source of a river, as in **lulngán dan** (where a river comes out of the ground).*Lite alari:* **mutwán****lulpin***Kán him:* alienable noun*Sálán:* trash; rubbish*Worwor talas:* This term is used for the trash one sweeps up around one’s house and area.*Arwat mai:* **purpur**₂**lulsit***Kán him:* alienable noun*Sálán:* payback money*Worwor talas:* This is money given by the wife and children of a dead man to his relatives as a token of his care for them. This money accompanies the pig when it comes to the site of the mortuary feast. The pig is actually paid for later.**lultur***Utngi mul:* **luntur***Kán him:* intransitive verb*Sálán:* overhead*Keskeskes:* ‘head standing’*Worwor talas:* This term typically occurs following **kis** (sit), as in **nas a kis lultur** (the sun is overhead, it’s noon).*Mákái mul:* **lulung, tur**₁**lulu**₁*Kán him:* dyadic term*Sálán:* twins*Worwor talas:* This term refers to both identical and fraternal twins.**lulu**₂*Kán him:* intransitive verb*Sálán:* shake hands*Tok Pisin:* sikan**lulum***Mákái:* **lulung****lulung***Kán him:* inalienable noun*Kaiam:* **lulum***Káián:* **lul***Kángit:* **lul git***Sálán:* my head*Tok Pisin:* het bilong mi*Mákái mul:* **aru i lul, koroson lul, lengwen lul, lul arbin, lul bor, lul buir, lul háam, lul hiru, lul king, lul matananu, lul pos, lul tengteng, lul ukung, lul worwor, lulnau, lulngán, lultur, matuk i lul, patun lul, rangrang i lul, sumnau lul, taba lul, tari lul suri**

luluran

Kán him: alienable noun
Sálán: pillow; headrest
Worwor talas: This includes lengths of bamboo or wood used as a pillow.
Mákái mul: **luran**

lum

Kán him: intransitive verb
Sálán: dive
Arwat mai: **sinum**
Mákái mul: **alumái, lumi, man lum**

lum-i

Kán him: transitive verb
Sálán: dive for
Mákái mul: **lum, lumlum, lumlum bát**

lumlum

Kán him: intransitive verb
Sálán: **galas isu;** snorkle; fishing using goggles
Mákái mul: **lumi, lumlum bát**

lumlum bát

Kán him: idiom
Sálán: rain imminent
Keskeskes: ‘diving storm’
Worwor talas: This refers to darkening and cloudy weather indicating that rain is imminent.
Arwat mai: **dadau**
Mákái mul: **bát, lumi**

lun

Kán him: intransitive verb
Sálán: grow wild; infested with weeds
Worwor talas: This typically refers to weeds growing back in a cultivated area.
Arwat mai: **sum₁**

lunlun

Kán him: intransitive verb
Sálán: hairy
Worwor talas: This term is used of people.
Arwat mai: **sausauwán**

luntur

Mákái: **lultur**

lur

Kán him: intransitive verb
Sálán: grow well
Arwat mai: **kopkom**
Mákái mul: **lur kaleng**

lur kaleng

Kán him: intransitive serial verb
Sálán: regrow
Keskeskes: ‘grow return’

Worwor talas: This refers to something growing again after being cut off or pruned.

luran

Kán him: intransitive verb
Sálán: pillow
Worwor talas: This verb is typically followed by **mai** (with). It can refer to pillowing one’s head with a purchased pillow or a length of bamboo.
Mákái mul: **luluran**

lus

Kán him: alienable noun
Sálán: kettle
Worwor talas: This traditional cooking instrument is made from wood and is larger than a **kuro** (saucepan). Hot stones are put inside with the food to cook it. A **lus** can be larger than a canoe.
Arwat mai: **kuro**

lusam

Mákái: **lusang**

lusang

Kán him: inalienable noun
Kaiam: **lusam**
Káián: **lusán**
Kángit: **lusán i git**
Sálán: my shirt; my clothes
Mákái mul: **lusái**

lus-ái

Kán him: transitive verb
Sálán: **long palai;** peel off; remove
Worwor talas: This can refer to what happens to a snake or shrimp skin being peeled off, or to removing clothing.
Arwat mai: **ákás, áksá palai, kátsá palai, long palai**
Mákái mul: **lusang, támlus**

lusán

Mákái: **lusang**
Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **lusán i diar** (their 2 shirts/clothing, the clothing of them both).

lus-i

Kán him: transitive verb
Sálán: pick off
Worwor talas: This is appropriate when referring to picking fruit from a tree, while **sapki** is used

when picking leaves. This includes picking something edible to determine if it's ripe.

Arwat mai: **long palai**

Mákái mul: **támlus**

luwa-i

Kán him: transitive verb

Sálán: swing

Worwor talas: This is appropriate for swinging a lamp one is holding as one walks along.

Tohtohpas: “*Nana, ina kipi be lam uradi bang.*” “*Má, kipi. Má koion á lala luwai na káp mat singim tangrai sál.*” “*Mom, I would like to take the lamp over to the men’s house.*” “*OK, take it. But don’t swing it a lot lest it dies on you along the road.*”

M — m

-m

Kán him: pronoun

Sálán: second person singular possessive (inalienable nouns)

Mákái mul: **kam**

ma-

Sálán: locative marker prefix

Worwor talas: This prefix indicates that both direction and place are known. It is often used of things close by, perhaps even within one’s sight or well known. It only precedes full forms of direction words.

Tohtohpas: *Rang kámpup gim á tan Samaria di lu lotu uri narsán ái Káláu mamuni pungpung muni. (Ioa 4.20) Our ancestors of (us) the Samaritans worship God up there on that mountain up there.*

Lite alari: **ia**

Mákái mul: **a-, ala-, i-, ia-, mainái, matung**

mabu

Kán him: alienable noun

Sálán: turtle type; Leatherback Sea Turtle

Worwor talas: **Mabu a ngoro unsis, mái sár ngo a lala pakta singin unsis. Mabu a niár á páplun má kápte te kuán ngorer i unsis. Bos kalkuir no á mabu di lu ani, te tuán sár di lu lápkai. Mabu a lu masar i pokon a mon i ángán on. Má ngo a lu masar, ki kes sár á kálámul kápate arwat suri ngo na pat ariwai á mabu. Pasin mul**

á mabu a pakta singin pasin unsis. The **mabu** is like the **unsis** (turtle), but it is much bigger than the **unsis**. The color of the **mabu** is black



and it does not have a shell like the **unsis**. They eat every part of the **mabu**, only some bones they throw away. The **mabu** comes ashore in black sand areas. And when it comes ashore, then (it is so big that) just one person is not able to overturn the **mabu**. The eggs of the **mabu** are bigger than the eggs of the **unsis**.

Mákái mul: **mabu lám, mabu tingting, unsis**

mabu lám

Kán him: alienable noun

Sálán: turtle type

Worwor talas: This refers to a sea turtle that is not particularly good for eating.

mabu tingting

Kán him: alienable noun

Sálán: turtle type

Worwor talas: This refers to a sea turtle with two lines of barbs along its back. It is good for eating.

madar

Kán him: alienable noun

Sálán: white skin

Worwor talas: This comes from the name **Tin Tara Madar**, a woman in a traditional story. **Madar** is usually combined with **tara** (people from) to mean ‘white people’, but can also occur as **kakun madar** (white person) and **midán madar** (language of white people).

madepdep

Kán him: intransitive verb

Sálán: **a tu leplep; kápte a mon boson;** thin

Worwor talas: This implies very thin and easily scraped or broken. It is used of edible things and paper.

Tohtohpas: *Tan sepen kubau di kuti ngo uri suh a tu madepdep má kápate mon boson. Ngo*

da long suh mai, ki na tu pingping kabin a tu lelep. The strips of wood they cut to become the table are just thin and have no thickness. If they make a table with them, then it will just be flexible (not firm) because it is so flat.

Lite alari: **boson**

magas

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Magas kesi kubau a lu kopkom i máksu má a lu kopkom mul tangrai tingrán bos i risán kon. Kubau minái kápte a rakrakai. Pákán a pakta má a aririu. A kálik ngoro na musmusung á pákán. Te di lu long rum mai, mái sár ngo a lu susi i tup mák lu morot melek mul. Magas di lu tárái mul uri sámán takup.** **Magas** is a tree that grows in old abandoned gardens, and it also grows along the edge of bushy areas beside the beach. This tree is not strong/hard. Its leaves are large and round. It is a bit like its leaves are (sandpaper) rough. Some build houses with it, but the **tup** (insect type) burrows into it and it rots quickly. They also cut the **magas** for canoe outriggers.

mah

Kán him: intransitive verb

Sálán 1) cool; cooled down

Worwor talas: In addition to the physical cooling of something previously hot, this is appropriate when speaking of cooling down from anger or changing one's mind from what one was planning to do, especially in light of new information.

Sálán 2) healed; dried up

Mákái mul: **amahi**

mahal

Kán him: alienable noun

Sálán: **minsik kálámul a mat alari**; possessions of a person who has died; estate

Worwor talas: This includes such items as pigs, clothing, money, shell money, and land. Except for the land, the possessions of the dead person are divided as described under **máhlun**.

Mákái mul: **máhlun**

mahin

Mákái: **mainái**

mahlár

Utngi mul: **malár**

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; trevally

Worwor talas: **Kes sár á isu má aru on á ututung.**

Tilanang i iát di utngi mai mahlár, má tili tas di utngi mai malár. Isu minái a mákmák ngoro gengen langlangur. Mái sár mahlár a lu láklák i numán. Kápate tu lu kes ngo a kis ngo láklák. A lu kis i suan ngo a más, má ngo a tun, ki ák lu han uri más kabin a lu matai langur ngo na dumái. Má a lain isu uri ani. This is one fish that has two ways of calling it (two pronunciations of its name). From down coast at the top (those originally from the bush/mountains) they call it **mahlár**, and from the sea (those who have always lived along the coast) they call it **malár**. This fish looks like a small **langlangur**. However, **mahlár** travel in groups. Not one lives or moves by itself. It lives in the sandy areas when it low tides, and when it high tides, then it goes to the shallows because it is afraid the **langur** will catch it. And it is a good fish for eating.

mai

Mákái: **mam/mai**

mai bál temes

Kán him: idiom

Sálán: **tari táit ngo taram, mái sár kápate gas i bál suri**; unwillingly; out of obligation rather than desire

Keskeskes: 'with the stomach of a foreigner'

Worwor talas: **Bál temes** refers to someone who is following the law or a directive, not because he himself has decided on it or wants to do it, but only because it is his obligation to do so. This would be appropriate to describe a person who is not giving in his church offering what he thinks he should, what he himself has decided to give, but according to what someone else says.

Tohtohpas: **Kabin giur mos ái tuang, má ngorer is a tari singing a tari mai bál temes. Kápate tari mai muswan án bál.** Because my brother and I are angry at each other, therefore the knife he gave to me he gave unwillingly. He did not give it with his true stomach (because he wanted to).

Tohtohpas: **Koion na artabar mai bál temes kabin lite kálámul a tari duk on. Ái Káláu na laes suri kálámul a artabar mai gasgas. (2Ko 9.7)** He should not give/donate with a foreigner's stomach (unwillingly, under compulsion)

because another person is forcing him. God will be happy about the person who gives with happiness/joy/cheer.

Arwat mai: **mai lite bál**

Mákái mul: **mam/mai**

mai lite bál

Kán him: idiom

Sálán: **kápte longoi mai lain bál; kápte lala nem suri longoi**; reluctantly

Keskeskes: ‘with a different stomach’

Tohtohpas: *Marán kálámul di lu tari kándi mani uri artabar, kápte di lu tari mai muswan. A ngoro di lu tari mai lite bál di kabin kápte gas i bál di suri tari. Many people who give their money to the offering, they do not give it with truth (do not really want to give it). It is like they give it with their different stomachs (give it reluctantly) because their stomachs are not happy about giving it.*

Arwat mai: **mai bál temes**

Mákái mul: **mam/mai**

main-ái

Utngi mul: **mahin**

Kán him: particle

Sálán: here

Tok Pisin: hia

Worwor talas: This may be the combination of **ma-** (locative prefix) plus **ináí** (now), with the short and more common form being **main**. **Main** is always used when there is additional material following which specifies what is being referred to. Either **main** or **mainái** can be used when it occurs without specification.

Tohtohpas: *Rang buhang er bos tám ruruna til Makedoniá di han ur main Korin ki dik tángni kak sáhár. (2Ko 11.9) My clansmen who are the believers from Macedonia they came to here in Corinth then they helped/provided for my needs.*

Tohtohpas: *Má namur, ngo ákte artálár i pákánbung, ái Káláu na arahi kán holhol taru má nák pam talum noi bos akaksim uri lalin i Karisito, bos táit tilami naul bát má til main i naul bim mul, má ái na lulngán i tan táit no. (Epe 1.10) And later, when the time has been fulfilled, God will complete his plan and he will then gather together completely the creation to under (the authority of) Christ, things from up in heaven and from here on the earth also, and*

he (Christ) will be the head of everything.

Mákái mul: **ináí, ma-**

mak

Kán him: transitive verb taking **on**

Sálán: mark or paint the body

Kán him: alienable noun

Sálán: mark; birthmark

Tok Pisin: mak

makmaksin

Kán him: intransitive verb

Sálán: yellowish

Worwor talas: This is used of pale yellow or of something becoming yellow in colour.

Mákái mul: **maksin**

makmakus

Kán him: intransitive verb

Sálán: **kálik sasam**; lousy feeling; feeling sick

Worwor talas: This is the feeling a person gets pre-sickness, including weakness.

Tohtohpas: *Kálámul ngo a kálik sasam ki di lu parai ngo kálámul erei a makmakus i on. A person who is a little sick they say that that person's body is feeling lousy.*

maksin

Kán him: intransitive verb

Sálán: yellow

Tok Pisin: yelo

Mákái mul: **makmaksin, ngis maksin**

malahin

Kán him: intransitive verb

Sálán: **sáhár; lala maris; káp kán te táit**; very poor

Tohtohpas: *Koion gama parai singin ái koner ngo na lápka te piran tabal uri artabar. Wa ai na kip kán te pirán tabal til ái á malahin án kálámul er? Kálámul sár ngorer káp kán te táit suri nák him mai suri apáng te pirán tabal. Don't you say to that one that he should throw/give any money toward the offering. Why from where will that very poor person get any money? A person like that has nothing he can work with to produce money.*

Arwat mai: **sáhár**

Malai

Kán him: alienable noun

Sálán: moiety name

Worwor talas: This moiety is called the ‘smol pisin’ (small clan) because its totem, the **tárgau** (small eagle), is a smaller bird than the **kosor** (large eagle) which is the totem of the

kongkong moiety.

Mákái mul: **tárgau**

malanbet

Kán him: alienable noun

Sálán: **taul más;** very low tide

Worwor talas: This marks **taul minas** (season of plenty) or **taul mas** (season of a full stomach) midyear. This word implies calm seas, still or calm season rather than windy season, so **taul siaroh** (season of peace). It refers to the time of very low tide when the reef is so dry that it may stink.

Tohtohpas: **A lu hut á malanbet namurwai ngo dikte siri bet. Pákánbung minái a lu lala másreng sang mák lu pánpán i tan hat imuda i loltas. Má lulawar a lu sangin mai más.**

Very low tide arrives following when they have gathered palolo worms. At this time it is very dry reef and the rocks/coral out in the ocean are visible. And the reef stinks with the dryness.

Arwat mai: **más**

Lite alari: **gus, gusgus, lomlom, tun**

malar

Kán him: alienable noun

Sálán: village; home area

Tok Pisin: peles

Worwor talas: One's **malar** is the hamlet or area where one lives. It is used as the generic term for groups of buildings ranging from small hamlets or one-family areas to groups of hamlets which form a villlage area to large cities. This term contrasts with **pokon** which refers to one's garden where he works and produces his food.

Arwat mai: **bimán rum, kuranu**

Mákái mul: **mermer malar, sasam uradi malar**

malas

Kán him: intransitive verb

Arwat mai: **goloh**

malases

Kán him: alienable noun

Sálán: plant type; chile pepper

Worwor talas: **Malases aun táit di lu soi uri tutun. Kápate lala aun kubau. Wán malases er kápte be a matuk, ki a mákdáu á páplun wán. Má ngo ákte matuk, ki a lu mirik á wán má a tuan lu lala sur ngo di oboi i sup.** **Malases** is a plant they plant for cooking. It is not a large tree. The fruit of **malases** that is not ripe, then/at that time its fruit is green in color.

But when it is ripe, then its fruit is red and it is very spicy when they put it in soup.

malawán

Kán him: intransitive verb

Sálán: **kápte a talkai hol má nemnem kán**

kálámul; boring

Tohtohpas: **Kándi mil á kalilik er di mil on kápate gasgas. Wa a tu malawán, pasi tan kálámul kápte dik han suri ialbái.** *Those guys' dance they were dancing was not happy/satisfactory (people don't particularly want to watch it). Why it's just boring, so people did not go to watch it.*

malár

Mákái: **mahlár**

maleban

Kán him: intransitive verb

Sálán: appreciative (?)

Arwat mai: **aliban**

malera

Kán him: alienable noun

Sálán: love magic

Arwat mai: **obotoi**

Mákái mul: **latlat**

malih

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; lory (generic term); Purple-bellied Lory; Black-capped Lory

Worwor talas: **Malih kesá man a ngoro kár má a gengen. Nihun a ardolat mai a mákdáu má a mirik má a maksin má a niár mul. Kán pakta a kálik gengen si diar ái kár, mái sár a kálik pakta singin kireng. A lu kis i rákán kubau, má te pákán a te tu riuriu tangrai tan pákán lamas. A lu ani sián rarah má sián lamas má tan wán kubau. A lu longoi páhiun i polgon kubau ngorer sár i kár. Nihun tili lalin bábán di lu un pasi uri kangal.** The **malih** is a bird that is like the **kár** (parrot, lorikeet) but it is smaller. Its feathers are mixed with green and red and yellow and black also. Its size is a little smaller than the **kár**, but it is a little bigger than the **kireng**. It lives on tree branches, and some times it just hangs on coconut leaves. It eats **rasah** blossoms and coconut blossoms and tree fruits. It makes its nest in the hole of a tree just like a **kár**. The feathers from under its wings are plucked to be put into headdresses.

Mákái mul: **rum kán malih**

malilis

Kán him: intransitive verb

Sálán: **siaroh mák tuan mákmák kuluk; tuan alal;** beautiful; pretty; lovely; wonderful; calm; unobstructed; clear

Worwor talas: This is used of things we look at, a calm and still ocean or a clear and unobstructed moon. It is not appropriate for people or anything other than vistas and scenery. An additional example is a clear, bright, and cloudless day.

Tohtohpas: **Nengen i libung a lain pos á kalang má kápte te kumlán mehmeh ngo na boh kári kalang. A siaroh á pokon mák tuan lain mákmák kuluk sang. Armongoh a tuan malilis mai tan mátmátiah di kis kauli kalang.** Last night the moon was nicely revealed and there were no clouds to cover or hide the moon. The place/area was peaceful and it looked very nice indeed. The sky was very beautiful with the stars surrounding the moon.

Arwat mai: **alal, kolobon, lalain, songap**

maliu

Kán him: transitive verb taking **on**

Sálán: move

Worwor talas: Since moving is usually a continuous or frequent motion, **malmaliu** is the more common form of this verb. For differentiation of terms meaning ‘move’ or ‘shake’ see **malmaliu**.

Tohtohpas: **Koion una maliu i lulum, ina káp kuti talngam mai sisis. Una kis pau. Don't move your head, lest I cut your ear with the scissors. Sit still.**

Arwat mai: **malmaliu**

Mákái mul: **malmaliu, malwai**

malkán urtarang

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Kubau minái kapate lu pakta, má pákán a kálik ngoro pákán magas má a pakta i páklábán. Sián malkán urtarang a lu mirik.** This tree is not large, and its leaves are a bit like **magas** leaves and their width is large. The flowers of the **malkán urtarang** are red.

malmal pákpák

Kán him: alienable noun

Sálán: shade suitable for people to gather under
Tohtohpas: **Tan kálámul di lu soi kubau iatung i**

risán kándi rum uri malmal pákpák i taul nas.
People plant trees there beside their house to provide suitable shade in sunny weather.

malmaliu

Kán him: intransitive verb

Sálán: **biluk biluk;** move (generic term); shake; wag

Worwor talas: **Malmaliu** is the generic term for describing almost any kind of movement where the subject of the verb is the thing or person that is moving, including something being moved or shaken by the wind, the wagging motion of a dog's tail, or a person moving himself in some way. **Malwai** and **maliu** both mean to move something else, causing it to **malmaliu**. **Biluk** is another term for moving oneself, and could be used when seeing someone or something move that you thought had already died. See the synonyms for other terms indicating movement of specific kinds.

Tohtohpas: **Tan wák ngo di ruru hut i kalik, ki kápdite lu nem i kalik er ngo na biluk biluk. Na tu kis pau sár. Má ngo ákte malmaliu á kalik er, ki di lu mos on suri na tu kis pau.** The women when looking for lice on a child, they do not like that child that he will move around. He should just sit still. And/but if that child moves around, then they are angry at him so he will just sit still.

Arwat mai: **biluk, biluk biluk, dangdangdang, lengot, maliu, pitin/piti, riut, tiul**

Mákái mul: **maliu, malwai**

malmalmu

Kán him: intransitive verb

Sálán: **kápte a rangrang suri longoi; lala malmu;** very easy

Tohtohpas: **Kápte a rangrang suri longoi á uben uri upmaiat. Ngo gama aratintin on má gamá mánán, ki na tu malmalmu si gam suri longoi.** It does not hurt (is not difficult) to make a net for catching fish. If you will learn it and you then know it, then it will just be very easy for you to make it.

Mákái mul: **malmu**

malmu

Kán him: intransitive verb

Sálán: easy; simple

Tok Pisin: isi

Mákái mul: **malmalmu**

malo

Kán him: alienable noun

Sálán: sulu til hirá; loincloth; apron

Tok Pisin: malo

Worwor talas: This is to cover oneself only in front and back, thighs showing.

Tohtohpas: **Malo, matngan laplap til hirá di lu longoi mai kápán kubau ngo pákán kubau. Onin kápte má di lu laplap mai. Malo** is a kind of laplap/sarong from ancient times they made with tree bark or tree leaves. Today they do not clothe with it.

malum

Kán him: alienable noun

Sálán: glass bottle or jar

malwah

Kán him: intransitive verb

Sálán: málsi kermen kálámul i kabang ák manu; blistering the mouth

Tohtohpas: **Pákánbung ngo una mama, koion una lala tok i kabang na káp málas iáu i kabang má nák manu i kermam. Kabang er ngo di lu lala ani marán, ki a lu malwah i ngudun kálámul on.** When you chew betel nut with betel pepper and powdered lime, you should not greatly dip into the powdered lime lest the lime burn you and cause a sore on your tongue. That lime if they greatly eat a lot, then a person's mouth blisters from it.

malwa-i

Kán him: transitive verb

Sálán: gunái; malmaliu on; move around

Worwor talas: **Malwai** is to move something, causing it to **malmaliu**. See the synonyms for terms describing movement of specific kinds.

Tohtohpas: **Suh iatung er kápate rakrakai, di tu gunái sár ái kalilik ki ák musuh. Pákánbung ngo di lu kis on má dik lu malwai, ki a lu lala gánuh sang. Má ngorer dik gun palai ái kalilik.** That bench is not strong, the kids just shook it and it collapsed. When they sat on it and moved it around, then it shook a lot. And so the kids removed it by shaking.

Arwat mai: agolgoloi, káktai, riwi

Mákái mul: amalwai, maliu, malmaliu

mam / mai

Kán him: irregular verb

Sálán: with; accompaniment; connective

Tok Pisin: wantaim

Tohtohpas: **Iau bálsák mam gam. // Iau bálsák uri gam.** Together with you I'm angry at someone else. // I'm angry at you.

Tohtohpas: **Ki á git git liu pagas besang, ái Káláu na pam talum git tiklik mam di, má git no gita hau talum mam Konom iamuni katbán bahang imuni armongoh. (1Te 4.17)** Then we who are still alive, God will gather together us together with them, and us all we will assemble together with the Lord up in the middle of the clouds up in the sky/air.

Mákái mul: arwat mai, awon mai, bin mai, boptin mai, elah mai, him benget mai, hom sáksák mai, ingasit mai, kis mai, kuluk mai, mai bál temes, mai lite bál, pán arsuar mai, ret mai, sak mai, saliu mai wák, sák mai, siusiu mai, sua mai, sulu mai, tur arwat mai

mama

Kán him: intransitive verb

Sálán: chew betel nut

Tok Pisin: kaikai buai

Worwor talas: This refers to chewing **bu** (betel nut), **pok** (betel pepper) and **kabang** (powdered lime) together.

Mákái mul: bu, kabang, pok₁

mamaiar

Kán him: intransitive verb

Sálán: kápte a pánpán kuluk i páplun;

Sálán 1) pale in colour; faded

Tohtohpas: **Takup er di pen on a tu mamaiar á páplun. Kápate parang á pen er di pen mai kabín ngo kápate sengseng besang á takup má dik pen on.** That canoe they painted its colour is just faded. That paint they painted with is not bright because the canoe was not yet dry and/when they painted it.

Arwat mai: balbal lolon

Lite alari: parang, popos

Sálán 2) blurry

Tohtohpas: **Tan kálámul di tur imunang tepák, kápte iau mák kulukna di. Iau tu mák mamaiar i di.** Those people standing down there far away, I do not see them well. I just see them blurry.

mamam

Mákái: mamang

mamang

Kán him: inalienable noun

Kaiam: mamam

Káián: mámán

Kángit: mám git

Sálán: my mother

Tok Pisin: mama bilong mi

Worwor talas: For Sursurungas, my mother is not only my biological mother, but includes all females my biological mother calls **tuang lik** (my sister). And since this reference term is reciprocal, it includes all females of the same moiety both one generation above and one generation below me. The most intimate, and vocative, forms of this meaning are **nana** and **mang**.

Mákái mul: **aratinán, mang, nana, tinán**

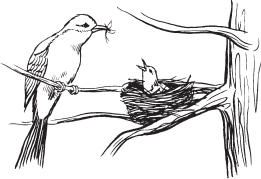
man

Kán him: alienable noun

Sálán: bird (generic term); flying thing

Tok Pisin: pisin

Mákái mul: **man án kon, man án tas, man bau, man lum, man pup, rohon bát**



man án kon

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Keskeskes: ‘bird of the sand/beach’

Worwor talas: **Man án kon a mák ngoro tutgum, mái sár a lala pakta singin tutgum má keken mul a lala dol si diar. Nihun a mamaiar mai a niár. E ngo a roh mák tang, ki kaungán a ngoro kaungán sokopana. Má kán tatalen no a tu arwat sár mai tatalen kán tutgum.** The **man án kon** looks like the **tutgum**, but it is much larger than the **tutgum** and its legs also are the much longer of the two. Its feathers are a light black colour. If it flies and then cries, then its voice is like the voice of **sokopana** (evil spirit type). And all its ways are exactly like the ways of the **tutgum**.

man án tas

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Keskeskes: ‘bird of the sea’

Worwor talas: This bird is of a similar size to the **kánái** (seagull).

man bau

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Little Whimbrel

Keskeskes: ‘stupid bird’

Worwor talas: **Man bau, wa tutgum sár, mák iahiah i nihun ngorer i páplun tutgum. Git lu mákái ngo i pákánbung án lábur, man minái kápte a lu lala táu i kálámul, má ngorer gitá**

ruruna ngo a lu bau i on, pasi git utngi ngo man bau. A lu kis tangrai kon má i pokon rongrong, má a lu toktokam táit tangrai kon má tangrai lulawar. The **man bau**, it’s just a **tutgum**, and its feathers are gray like the colour of a **tutgum**. We see it during the time of the west wind, this bird does not shy away from people, and so we believe that it is stupid, resulting in we call it **man bau** (stupid bird). It lives along the beach and on floating logs, and it pecks for things along the beach and along the reef.

Mákái mul: **bau₂, tutgum**

man lum

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; White-capped Noddy; Brown Booby

Keskeskes: ‘diving bird’

Worwor talas: **Man lum a lu manman isu ngorer i kánái má bos man án tas. Ngo a lu arup i isu, ki ák lu han suri surngi tan gengen isu di lu roh. Te pákán a lu han bokbok mul i lontas má ák lu lum suri tokmi tan gengen isu di lu rut. A lu kis mul i pokon rongrong. Kán pakta a artálár mai kánái, má nihun a kálik niár, má keken a ngorer i keken pato er ák lu sinum suri tolai isu. Di lu utngi mul mai pato án tas.** The **man lum** waits for fish like the seagull and all the ocean birds. When the fish fight (i.e. large fish going after smaller fish to eat them), then it goes to grab the small fish that are jumping. Sometimes it also goes and floats on the ocean and dives to grab with its mouth small fish that are running. It also sits on floating logs. Its size is like that of the seagull, and its feathers are a little black, and its legs are like the legs of a duck that dive deep to catch fish. They also call it the **pato án tas** (duck of the sea).

Arwat mai: **pato án tas**

man pup

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Man pup a kálik mirmirik; mai Inglis di utngi ngo ‘brown’. A pakta ngoro bun, mái sár a lu kis tangrai bim. A lu kis mul i aun kubau mák lu páhiuh mul i rákán kubau, má pahiu a ngorer sár mul i páhiuh bun. A lu toktokam táit tangrai bim mák lu ani mul i wán kubau. Ngo di mákái ngo a**

rut á man pup, ki dik lu parai ngo tám wah a láklák. The **man pup** is a little reddish; in English they call it brown. It is the size of a **bun** (dove), however it lives on the ground. It lives also in the trees and makes its nest in tree branches, and its nest is also just like that of the **bun**. It pecks for things along the ground and also eats tree fruits. When they see a **man pup** running, then they say that a sorcerer is walking around.

manan

Kán him: alienable noun
Sálán: **pokon bia**; desert
Arwat mai: **pokon bia**

mani

Kán him: alienable noun
Sálán: money
Worwor talas: This word is borrowed from English and Tok Pisin, but is in common and frequent use.
Mákái mul: **pirán tabal, pitkalang, reu**

manigulai

Mákái: **kosor**
Worwor talas: This is a 5-syllable word: ma-ni-gu-la-i.

manman

Kán him: intransitive verb
Sálán: waiting expectantly
Worwor talas: This term is used of expectant waiting. It can be waiting for the purpose of doing someone harm or good, or more neutrally waiting for someone to arrive. Years ago around Christmas time, children would be sent off to **manman** along the road to hear people coming from another village for the purpose of singing to their village. When they heard the singers coming, they would quickly run back home and let people know the singers were on their way. This allowed them to get ready to receive the singers and prepare some food. The singers arrived, and much time would then be spent in exchanging songs, talk, and eating.
Tohtohpas: **Kalilik, gam han urada i sál. Gamák manman suri matananu til Huris ngo da tilanang, ki gamáng kaleng gamák para talsai ngo di er má.** *Children, go out to the road. Wait and look for the people from Huris when they come from down there, then return and tell that they are coming.*
Arwat mai: **nanai**

manmanir

Kán him: intransitive verb
Sálán: warm oneself
Tok Pisin: boinim sikin
Mákái mul: **manrai, sagul manmanir**

manrai

Kán him: transitive verb
Sálán: **manmanir on; daki i kámnah**; warm oneself with
Tohtohpas: **Kalilik, koion gama arahi á kang kubau er uri kak manmanir. Ngo gama arahi, ki danih ina manrai? Iau lu gáwár i libung pasi iak lu nem i kámnah suri nák lu dak iau.** *Guys, don't finish that wood of mine for my warming/warmth. If you finish it, then what will I warm myself with? I am cold at night so I like a fire to warm me.*
Mákái mul: **manmanir**

mansim

Mákái: **mansing**

mansin₁

Kán him: transitive verb taking on
Sálán: **long namnam uri kosoi mingin kálámul**; repay; pay for; provide energy for; compensate for
Worwor talas: This has the idea of strengthening or replacing strength or energy expended.
Tohtohpas: **Tan wák di longoi namnam ur ándi á tan kalilik di him káián misinare. Bos namnam no minái uri mansin i tan kalilik di him.** *The women made food for the guys who worked for the pastor. All this food was for compensating/repaying the guys who worked.*
Tohtohpas: **Namnam min ur áián ái Kopo. Di mansin on suri a áir ami si nana.** *This food is for Kopo's food. They are repaying him for/ because he (built a) fence of Mother's.*
Mákái mul: **long mansin**

mansin₂

Mákái: **mansing**
Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **mansin i diar** (their 2 breathing, the breathing of them both).

mansin kihkih

Kán him: alienable noun
Sálán: **mudán bát a hut rakrakai**; wind type
Keskeskes: 'wind's breathing'

Worwor talas: This describes a wind that is strong but quickly blows itself out.

Mákái mul: **kikkih, mansing**

mansing

Kán him: inalienable noun

Kaiam: **mansim**

Káián: **mansin₂**

Kángit: **mansin i git**

Sálán: **hauhaunges;** my breathing

Tohtohpas: **A tu kuir á kán hauhaunges ái koner pasi kápate arwat suri na lum ada i lámán.**

Ái rung sár a dol i mansin i di, di da han suri lumi sus ida i lámán. *That one's breathing is just short resulting in it is not possible for him to dive out in the deep. Just those whose breathing is long (who can hold their breath a long time), they can go to dive for giant clams out in the deep.*

Mákái mul: **dol i mansin, dorah i mansin, kuir i mansin, mansin kikkih, mátán mansin, mut i mansin, pil i mansin, rah i mansin, tip i mansin**

manu

Kán him: alienable noun

Sálán: sore (generic term); broken place on the skin

Tok Pisin: sua

Mákái mul: Types of sores: **bonbon, buakau, bulpop, gorgor₃, kakas₂, lot, másik, mátáwas, mormor, puhpuh₂, sibal, támur**

Kán him: intransitive verb

Sálán: become a sore

mang

Kán him: inalienable vocative noun

Sálán: my mother

Worwor talas: This is the short and more familiar form of **mamang**, but not quite as familiar or intimate as **nana**.

Arwat mai: **mamang, nana**

mangah

Kán him: intransitive verb

Sálán: **sangin sáksák;** extremely smelly or stinky

Mákái mul: **sangin mangah**

mangailo

Kán him: alienable noun

Sálán: **kesá matngan isu;** ray type; Manta Ray

Worwor talas: **Mangailo ái á kesi matngan ar a ngoro aru i lul. Aru mul á mátán. Kesá mátán a kis i kesi balsán lul má kes tili kesi balsán lul. Ar minái a lala pakta taladeng sang si di no á tan ar. A niár i páplun. Tabun**

a kuir si diar ái ar man. A ngoro tan ar sár mul a lu kis ada i lámán. Mangailo is a kind of **ar** (ray) it is like it has two heads. It also has two eyes. One of its eyes sits on one side of its head and one on the other side of its head. This ray is the very biggest of all the rays. It is black in color. Its tail is shorter than the tail of the **ar man**. It is also like the **ar** (in that) it lives out in the deep.

Mákái mul: **ar₁**

mangan

Kán him: intransitive verb

Sálán: **sorai má kápte mátut;** brave; bold; courageous; nervy

Worwor talas: A person who is **mangan** is not embarrassed or afraid or frightened. There is a sense of strength and power, and the implication of not looking back. This can connote the idea of being single-minded. A person like this can be described in English as 'having a lot of nerve'. This term implies a knowledge of what one is facing or the harm that may come to one, but doing it anyway. See **sokoprongan** (unafraid) for a contrast.

Tohtohpas: **Kalik erei a sari tilik dolon lamas imunang er a lu lala lek. A sorai sang má kápte a matut i pákánbung a lek á lamas. A mangan sang er ak sari mák tár palai pol má tan pákán á lamas.** *That fellow climbs that very tall coconut tree down there that is leaning very much. He risks it and is not afraid when the coconut is leaning. He is brave indeed that he climbs it and chops off drinking coconuts and coconut leaves.*

Lite alari: **bunbun₁**

mangar

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; bass; snapper; Red Bass; Red Snapper

Worwor talas: **Mangar kesi isu pakta má a mirik á páplun. A lu kis ada i lámán i pokon a mon on á gargar. Di lu wonoi á isu minái má a lain isu uri namnam. Isu minái a lu ubi tan gengen isu ak lu ani. Má ngo a mákái gengen kuk ngo te táit a saliu i mátán, ki a lu tokam pasi mák lu konmi.** The **mangar** is a big fish and its color is red. It lives out in the deep at the place where there is **gargar** coral. They fish (with a line) for this fish and it is good fish for food. This fish kills small fish then eats them.

And if it sees a small crab or something that walks in front of its eyes, then it grabs it with its mouth and then swallows it.

mangau

Kán him: intransitive verb

Sálán: **kápte kaungán táit;** quiet; silent; empty

Tok Pisin: peles i no gat nois

Worwor talas: One possible context for this word is that there are only old people left in the village because everyone else is off at a feast or some other event elsewhere. It's the idea of peaceful, no noise, empty.

Tohtohpas: **Pákámbung iau sorliu anang Nokon, káp iau te mák te kálámul ngo te kalilik. A tu mangau á pokon, má káp iau te mánán ngo di han ur úi á matananu.** When I walked through Nokon, I did not see any adults or any children. The place was empty/silent, and I did not know where the people went.

Arwat mai: **mau, mángmángál**

mangeh

Kán him: intransitive verb

Sálán 1) rest

Tok Pisin: malolo

Mákái mul: **amangeh**

Sálán 2) breathe

Arwat mai: **haunges**

Mákái mul: **mangeh arkul**

mangeh arkul

Kán him: intransitive verb

Sálán: **sangsangar i haunges;** sigh; short-winded; breathing rapidly

Worwor talas: This could refer to a single sigh in weariness or frustration, or to a person who is close to dying and is short-winded.

Tohtohpas: **Kono inang i bang ák sangsangar má kán haunges. A mákmák ngoro pátum má na mat, pasi ák mangeh arkul má.** That one down there in the men's house his breathing is rapid. It looks like he will die soon, resulting in he is breathing rapidly.

Arwat mai: **haunges átur**

manglah

Kán him: intransitive verb

Sálán: **talas;** clear; open

Worwor talas: This term refers to having cleared or cleaned out an area around something so it's exposed to the sun or standing in the clear. It can also be used for the early dawn when the sky is lightening but the sun is not yet up and

visible.

Tohtohpas: **Tungu kápte talas á malar, a tuan kuron kabin i tan aun kubau a sámTUR iatung. Má onin ák manglah má pokon er di tár sarai bos kubau iatung.** Previously the village was not light, it was very dark because of the trees standing there. But now the place is clear where they have chopped away those trees there.

Arwat mai: **maraslahi, mármáras, talas**

Mákái mul: **tur manglah**

manglar

Kán him: intransitive verb

Sálán: cleared (after rain) (?)

Arwat mai: **talas**

mangmangwa

Kán him: intransitive verb

Sálán: **kis monai; mákmák kursál suri;** waiting expectantly

Tohtohpas: **Ái kauh a parai ngo na hut i kalang tungu ki gimá tu lu monai, mái sár i kunlán kalang tungu gimá tu lu mangmangwa suri, má kápte a hut.** My son said that he would arrive last month so we waited for him, however the entire month previous (to this) we just waited expectantly for him, but he did not arrive.

Arwat mai: **nanai**

Mákái mul: **mangwai**

mangwa-i

Kán him: transitive verb

Sálán: **tu mákái be; monai be;** wait expectantly; watch and listen

Worwor talas: This term connotes to watch and listen for what's next. It may sometimes include the idea of longing for a certain thing to happen.

Tohtohpas: **Patum má na mat ái koner, gita tu mákái be. Gita tu mangwai ngo anges sang na mat.** Soon now that one will die, let's just see now. Let's just wait and see exactly when he will die.

Arwat mai: **nanai**

Mákái mul: **mangmangwa**

map₁

Kán him: alienable noun

Sálán: leaf plate

Mákái mul: **mapmap**

map₂

Kán him: alienable noun

mapak₁

Sálán: afterbirth

Mákái mul: **mapán, maprun**

mapak₁

Kán him: intransitive verb

Sálán 1) a mon i tas on; salty

Mákái mul: **amapak**

Sálán 2) bitter

Worwor talas: This is bitter like pawpaw leaf tea or the taste of the medicine Chloroquine.

mapak₂

Kán him: modifier

Sálán: **muswan;** true

Worwor talas: This term is used of relatives to distinguish those who share a common and immediate ancestor. So **tuán mapak** would be brothers or sisters who were born from the same woman.

Mákái mul: **osmapak**

mapán

Kán him: inalienable noun

Sálán: afterbirth

Worwor talas: This is typically combined with the word for child, as in **mapán kalik** (the child's afterbirth).

Mákái mul: **map₂**

mapirpir

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Mapirpir kesi gengen man kán pakta a ngorer i hiuhiupap. Nihun a kálik niniár. A lu ani wán kubau. I taul matpam a lu bokoh pas tili malar mák lu kis ami bos. Má ngo git mákái matung i malar, ki a para aposoi ngo ákte matuk má tan namnam má ngo ákte taul mas má. Má pákánbung ngo dikte rápsa kaukau no, ki ák lu kip pasi surwán kaukau mák lu táu mai uramuni katbán taman. Sálán á erei ngo ákte taul itol kaleng má.** The **mapirpir** is a small bird its size like a **hiuhiupap**. Its feathers are a bit blackish. It eats tree fruits. In the hungry season it disappears from the inhabited areas and stays in the jungle. And when we see it there in the village, then it is indicating that the food is ripe and that it is now full-stomach season. But when they have pulled out the last of the sweet potato, then it takes the sweet potato thorns (from the roots) and flees with them up into the middle of the wilderness. The meaning of that

(the disappearance of the **mapirpir**) is that the hungry season has returned.

mapmap

Kán him: intransitive verb

Sálán: patch

Mákái mul: **map₁**

maprun

Kán him: alienable noun

Sálán: placenta or fetal sac (?)

Arwat mai: **nitán beu**

Mákái mul: **map₂**

mapsu

Kán him: intransitive verb

Sálán: sneeze

maptal

Kán him: intransitive verb

Sálán: bitter; tasting bad

Worwor talas: This would be like the taste of an unripe banana.

mar

Kán him: number verb

Sálán: hundred

Tok Pisin: handet

Mákái mul: **marán**

mara

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; surgeonfish;

Bleeker's Surgeonfish

Worwor talas: **Mara a niár á páplun, má te a kálik maksin i páplun, má te a kálik mákráu mák maksin iatung táil i sistrán. Bos mara no a mon i kán kot iatung i tabun. A ngorer sár mul i korong, mái sár a pakta i diar ái korong. A lu kis ada i lámán i pokon a mon ái á hat.** The **mara** its colour is black, and some are a light yellow in colour, and some are a light blue and yellow there in front of its fins. All **mara** have barbs there on the tail. It is also just like the **korong**, however it is bigger than the **korong**. It lives out in the deep in places where there is coral.

maran

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Pacific

Imperial Pigeon; White-throated Pigeon; Grey-headed Goshawk

Tok Pisin: balus

Worwor talas: **Botngin maran a ngorer i botngin man pup, má nihun te a bal no, má te a niár**

mák bal i án pogong. A lu ani wán damau má wán náu má te mul á wán kubau. A lu longoi páhiun i aun kubau. The shape of the **maran** is like the shape of the **man pup**, and its feathers some are completely white, and some are black and white on its neck. It eats **damau** fruits and **náu** fruits and some other tree fruits. It makes its nest in trees.

marang

Kán him: alienable noun

Sálán: dry coconut

Tok Pisin: drai

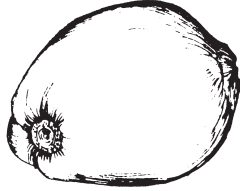
Worwor talas: This is a coconut with lots of meat and little milk that has dried up and fallen off the tree. This kind is used for making copra, for scraping and making coconut milk or cream for cooking, and for feeding animals, especially pigs and chickens.

Mákái mul: **lamas**

Kán him: intransitive verb

Sálán: **kápte liu on;** old; dry

Mákái mul: **marngán, márngin, pil marang**



maras₁

Kán him: intransitive verb

Sálán: grow; increase

Worwor talas: This is appropriate for children growing.

Arwat mai: **kopkom**

Mákái mul: **amaras, marmaras**

maras₂

Kán him: alienable noun

Sálán: cancer of the mouth

maraslahi

Kán him: alienable noun

Sálán: **pokon a talas;** open area; uncovered; exposed place; public; inappropriate place

Tohtohpas: **Ái Káláu a mák noi tan táit no a aksimi. Má uri mátán ái Káláu, tan táit no a kis i maraslahi má a tur talas. (Eba 4.13)** God sees everything he created. And to God's eye, all things sit/remain in an exposed place and stand in the light/clear.

Arwat mai: **manglah, mármaras, talas**

maráhráh

Utngi mul: **marárah**

Kán him: intransitive verb

Sálán: **kápate taun;** lightweight

Tok Pisin: i no hevi

Arwat mai: **bánbán**

Mákái mul: **hol maráhráh**

marán

Kán him: intransitive verb and modifier

Sálán: many; lots of

Keskeskes: 'its hundreds; hundreds of'

Worwor talas: This word is the combination of **mar** (hundred) plus **án** (adjectivizer) and can be used as an intransitive verb, a modifier, and a noun. **Marán** is appropriate for people, pigs, food, money, possessions. It is generic and can be applied to any group of things or people. **Tikai** is also fairly generic, and can be used with the same types of categories as **marán**, but **tikai** connotes a great number, many more than **marán**. **Boh** acts as both a pluralizer synonymous with **bos** and **tan**, and to indicate a distinct pile of things or group of people. **Páráng** is said to only be appropriate for food, but it has been applied to other things, including people. **Puhpuh** refers to a large group, similar to **boh**, and is appropriate for people, pigs, and food, but not money.

Tohtohpas: **Má inái iau parai si gam ngo ákte hut mái tan artabar gam tarwai má ák lala marán má! (Pil 4.18)** And now I say to you that the gifts you sent have arrived and it is very much!

Tohtohpas: **Te tili gam di lu butbut mai parai ngo, "Onin ngo latiu gima aptur má han urada i tilik malar imuda. Gima kis pas tekesá bet má gimák longoi himhimna suri gimák apángái te marán minsik." (Jak 4.13)** Some from among you are boasting with saying that, "Today or tomorrow we will get up and go over to the big village/town over there. We will remain a year and we will be doing work so that we can earn some many possessions (lots of wealth)."

Tohtohpas: **Ái rung di lu oror, di longoi kabin koner si Tám Sápkin ákte atintini marán suri da angagur, má ngorer dik lu oror suri adikái kándi worwor ngo di parai támin. (Mat 5.37)** Those who promise/swear, they do it because that one The Evil One has taught many so they would lie, and therefore they promise to strengthen/confirm their talk that they are saying truth.

Arwat mai: **boh₁, bos₂, páráng, puhpuh₃, tan, tikai**

Lite alari: **te₁**

Mákái mul: **mar, marán te, marmarán**

marán te

Kán him: phrase

Sálán: some; several; majority

Keskeskes: ‘many some’

Worwor talas: This phrase’s meaning is between the meanings of its parts, i.e. a larger number than just ‘some’, but not as great as ‘many’.

Tohtohpas: *Má marán te mul tili gim di hustap sang ngo gima han, kabin suan minái kápate kuluk ngo mon na kis ái kabin ngo tas a lala gus. (Apo 27.12) And many some also (the majority) of us were very forceful that we should go, because this harbour is not good that a ship will remain there because the sea greatly tides (during high water season).*

Mákái mul: **te**₁

mararáh

Mákái: **maráhráh**

maris₁

Kán him: intransitive verb

Sálán: clear; sunny

maris₂

Kán him: intransitive verb

Sálán: lacking; poor; missing; homesick; grieving

Tok Pisin: luk sore

Worwor talas: This refers to someone who is poor, of low status, possessing very little. This term also implies that one is without relatives or clansmen to help.

Arwat mai: **sáhár**

Mákái mul: **ámáris, maris/marsi, maris muswan, sal maris**

maris muswan

Kán him: intransitive serial verb

Sálán: alone in the world; destitute

Keskeskes: ‘poor true’

Worwor talas: This refers to a person who is alone in the world, without children or other relatives or clansmen to provide help, food and shelter when one becomes old or sick or in need.

Tohtohpas: *Mokos a maris muswan má áng kis masik, a atri kán ngangai i Káláu, má i bohboh bung no a tungai sung Káláu suri kán artangan. (1Ti 5.5) A widow who is alone in the world and she sits/lives alone, she puts her hope in God, and every day she continuously prays to God for his help.*

Mákái mul: **maris**₂

maris / marsi

Kán him: syncopated verb

Sálán: **hol pasi;** grieve; miss

Worwor talas: This might be done in thinking about a relative or loved one who has died, or in remembering something especially nice that one no longer has.

Mákái mul: **maris**₂, **marmaris**₂

marit

Kán him: alienable noun

Sálán: **ngisán kubau;** tree

type; pandanus type

Tok Pisin: marita

Worwor talas: **Marit a**

lu kopkom tangrai

pokori má tangrai

kon mul. Pákán marit a ngoro pákán

woiwoi. Má wán marit ngo a pim, ki dik lu

sari suri dik lu ngas pasi suir. Poknahlán a

mákmák ngoro poknahlán naum má a mon i

surwán. A ngoi mul á pákán, a mon i surwán

mul on. The **marit** grows among the kunai/

sword grass and along the beach too. **Marit**

leaves are like the leaves of **woiwoi**. And the

fruit of the **marit** when it is ripe, then they

climb for it to chew it getting its juice. Its trunk

looks like the trunk of the **naum** and it has

thorns. That’s also true of its leaves, they also

have thorns on them.

Mákái mul: **gos marit, kurah marit,** Types of

pandanus: **aum, bal**₂, **deng**₂, **marit, mo,**

woiwoi

marmar₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Marmar a toltolom on. Te á**

marmar a tu ururán á pákán má wán a dol

mák tu lelep. Má te sang a káliik pakta á

pákán má wán a dol má a hau kunlán. Má

kesi matngan marmar di lu soi uri pákpák

kán kakau. There are different kinds of

marmar. Some **marmar** its leaves are just

small and its fruit is long and flat. And some its

leaves are a bit bigger and its fruit is long and

it is round/cylindrical. And one/another kind of

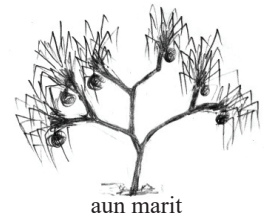
marmar they plant for shade for their cacao.

Marmar₂

Kán him: alienable noun

Sálán: **tobuán** name

Worwor talas: It is said that this **tobuán** formerly



aun marit

belonged to the Sahwon clan, but now belongs to the Piknat clan.

marmaras

Kán him: intransitive verb
Sálán: growing; increasing
Mákái mul: maras₁

marmarán

Kán him: intransitive verb and modifier
Sálán: **pakpakta i lálám;** increasing in number
Tohtohpas: *Te mul á kálámul á minái dik lu huthut, a ngoro ák lu pakpakta i lálám má á inái. Nengen be a tu mudán á kálámul, má inái ák lu marmarán má á kálámul. Here are some other people arriving, it is like the number is growing bigger now. Earlier there were only a few people, and/but now the people are increasing in number.*
Tohtohpas: *...má artangan káián ái Káláu a lu kipi marmarán kálámul, pasi dák lala ot kuluk ur si Káláu má dák lu parpara agas uri narsán. (2Ko 4.15) ...and God's help/grace is getting/affecting an increasing number of people, resulting in they will greatly say thanks to God and they will be praising to him.*
Mákái mul: marán

marmaris₁

Kán him: intransitive verb
Sálán: **a tang kuluk;** sounding nice
Worwor talas: This is used of a song or a choir.

marmaris₂

Sálán: **hol kaleng suri táit ákte longoi; ot keskam suri lain táit;** grieving; missing
Arwat mai: **bálbálsa**
Mákái mul: maris/marsi

marngán

Kán him: modifier
Sálán: **kápte liuán; mararáh;** dry
Tohtohpas: *Tan wák di han suri kiski rákán tawan a marang mák puh uradi bim. Da kisak talmi á tan marngán rákán tawan idi uri iohoi ololás uri pasbat i rumán lotu. The women went to gather for firewood tawan branches that are dry and have broken (and fallen) down to the ground. They gathered together the dry tawan branches down there for mumuing food cooked in coconut milk for opening the church.*
Mákái mul: marang

marngis

Kán him: alienable noun
Sálán: earring

marsí

Mákái: maris/marsi

marum

Kán him: alienable noun
Sálán: **kesá matngan isu;** fish type
Worwor talas: **Marum a arwat mai idal sár. Páplun má kán mákmák a ngorer sár i idal má matemam.** The marum is just the same as the idal. Its colour and its appearance are just like the idal and the matemam.
Arwat mai: idal

mas

Kán him: intransitive verb
Sálán: **bál kálámul ákte káng mai namnam;** full; not hungry
Tok Pisin: (kaikai) pulap
Arwat mai: minas
Lite alari: itol, matpám, ramram
Mákái mul: amasi, mas tigán, taul mas

mas tigán

Kán him: idiom
Sálán: too full to eat
Keskeskes: 'full part'
Worwor talas: This describes being full of food and unable to eat any more, so leaving food uneaten.
Tohtohpas: *"I bung iau tabar amasi alim i arip á kálámul mai alim i balbal má aru i isu, gam kipi a is á kudut a káng i tigán namnam di mas tigán?" Má ding kosoí ngo, "Gim oboi sángul mai aru." (Mar 8.19) "When I fed filling up 5000 people with five starchy foods and two fish, you got/collected how many baskets that were full of bits of food they were too full to eat?" And they answered that, "We got twelve."*
Mákái mul: tigán₂

masa₁

Kán him: intransitive verb
Sálán: guilty; shamed; ashamed; embarrassed
Worwor talas: This term connotes both hidden embarrassment or shame as well as embarrassment because of being caught in the act of doing something bad or improper. It seems to have more of a 'now, this moment' connotation than rumrum does. Masa may

come about because of guilt or not wanting to be told what you're hearing. It may have to do with losing face. One can be **masa** or **ámáris** in God's eye alone without any person seeing or knowing. The result is often that a person has nothing to say, so no defense. See **rumrum** for differentiation of the 'shame' verbs.

Tohtohpas: Kálámul a siksikip má kes ák han hut sarwai, ki kálámul a siksikip a masa i mátán kálámul er a hut sarwai mák lala rumrum.

A person who is stealing and someone comes arriving while he is doing that, then the person who is stealing is embarrassed in the eye of that person who found him doing that and he is very shamed.

Arwat mai: rumrum

Mákái mul: amasa

masa₂

Kán him: intransitive verb

Sálán: **a sák i kolmair**; ill-formed; defective

Tohtohpas: Wán bu ngo di kiti mák tu dan má kápte te támin, ki di lu parai ngo bu a masa.
A betel nut when they cut it open and it is just water and there is no substance, then they say that the betel nut is defective.

masar

Kán him: intransitive verb

Sálán: ashore

Mákái mul: amasar, sehel masar, talka masar

maselsel

Kán him: intransitive verb

Sálán: straight and smooth

Worwor talas: This is applied to trees and may imply a tree trunk with no lower branches to interrupt the straightness of it.

masik

Kán him: intransitive verb

Sálán: alone; only

Tok Pisin: wanpela tasol

Arwat mai: kauna

Mákái mul: káh kes (masik) (sár), kuir pokon masik, masiknai

masikna-i

Kán him: transitive verb

Sálán: alone; only

Worwor talas: This occurs as the final member in a serial verb construction where the preceding verb or verbs indicate what action is occurring

alone.

Tohtohpas: Konom, ngádáh a ngoi á ngán máng kopkom turán padi kabin u so masiknai padi sár i kam pokon? (Mat 13.27) Master, how is it that weeds have grown with the corn because you planted only corn alone in your garden?

Tohtohpas: Worwor minái a támin, má ngorer iak nem i iáu suri una worwor rakrakai uri rung di mur i angagur án aratintin suri dák ruruna masak i bos aratintin er a muswan. (Tit 1.13)

This talk is true, and therefore I want you to speak strongly to those who follow the false teaching so they will then believe only in the teaching that is true.

Mákái mul: masik

masmasik

Kán him: particle

Sálán: i pákánbung kán tu; while; chance; opportunity

Tohtohpas: Lik, una sangar i han suri ananut na káp lomlom mák lilih uri matan pakat i tas ki nák mapak i dan. Una sangar i han suri ananut masmasik a más besang. Daughter, you should hurry to get water lest it high tide and the salt water spoil the beach spring then the water will be salty. You should quickly go to draw water while it is still low tide.

mastalua

Kán him: alienable noun

Sálán: retired important man

masuah

Kán him: intransitive verb

Sálán: mákmák ngoro a sasam; sick looking

Worwor talas: This connotes not acting or looking like one's normal self, but looking sick and/or tired.

Tohtohpas: Ái koner kápte a lu ngorer, a mákmák ngoro a sasam. Til nengen sang má, kak tu mákái má a tu masuah pagas á aur. That one is not usually like that, he looks like he is sick. Since much earlier today, I was looking at him and his face just remains sick looking.

masukan

Kán him: inalienable noun

Sálán: támin worwor; main points; programme

Worwor talas: This refers to the main points of a discussion or plan, and may include some of the details as well.

Tohtohpas: Tan tátáil tili malar on á balis á Sursurunga di kis talum suri ngurkai te sál

suri da mur on i pákánbung da kápti kándi aratintin á tan kalilik. Di ngurkai masukan i táit da longoi on á pákánbung erei suri namur dák atalsai singin matananu. The leaders from the villages in the Sursurunga area met together to discuss some ways they could follow (possibilities) when the children tie/finish their schooling. They discussed the programme of things they would do at that time so that later they could explain it to the people.

Arwat mai: **kalwoson**

mat

Kán him: intransitive verb

Sálán: die (generic term)

Tok Pisin: dai

Worwor talas: Sursurungas attribute death to the following causes: sickness, injury, old age, sorcery, and unexplained or unrecognized causes. This word is used in idioms to indicate doing something excessively. See the cross references and the following entries for some examples of this word used in idioms and phrases.

Arwat mai: **mut i mansin, rah i mansin, sagul manmanir, sotip, tip i mansin**

Mákái mul: **bumbum mat, minat, tám bumbum mat, tám minminok mat, tám namnam mat, tám wángwáng mat, tám worwor mat**

mat bia

Kán him: intransitive serial verb

Sálán: **kálámul a mat má kápte te táit git mák ilmi ngo a tah kusi kán liu; pupunkak a mat kabin kán pákánbung sang;** die from unexplained or unrecognized causes; die as a result of old age

Keskeskes: ‘die nothing’

Arwat mai: **mat káián**

Lite alari: **sagul manmanir**

Mákái mul: **bia₁**

mat i bál

Kán him: idiom

Sálán: **kis matau;** quiet in manner

Keskeskes: ‘his stomach is dead’

Worwor talas: This describes a person who has a quiet personality and is not easily angered.

Arwat mai: **muk₁**

mat káián

Kán him: idiom

Sálán: **kálámul a mat má kápte te táit git mák ilmi ngo a tah kusi kán liu; pupunkak a mat kabin kán pákánbung sang;** die unexplained;

die from old age

Keskeskes: ‘die his’

Worwor talas: This refers to dying from unexplained or unrecognized causes, or as an old person who dies because it is his time to die from old age.

Arwat mai: **mat bia**

Lite alari: **sagul manmanir**

mat kári

Kán him: transitive serial verb

Sálán 1) áir palai togor kán lite; die to remove the anger of another

Keskeskes: ‘die block’

Tohtoipas: **Mái Kaiapas...tungu ákte parai singin tan tátáil káián matananu Iudáiiá ngo a kuluk ngo tukes sár á kálámul na mat kári matananu da mák hiru no. (Ioa 18.13-14) And Caiaphas...previously had said to the leaders of the Israel people that it's good/better/expedient that just one man will die for the people lest they all will be injured/die.**

Sálán 2) pagas páksi; oboi ur namur; save for another time

Worwor talas: This includes putting something aside or saving something because one knows there will be no more for a while.

Tohtoipas: **Ak tan bu minái i rat iau pagas páksi má kak tu mama besang mai tan bu di tari singing. Má aiak sang iau tu mat kári kabin iau oboi ur namur. My betel nut here in my basket I placed leaving it (there) and I am chewing first with the betel nut they gave to me. And my own I am saving for another time because I put it for later.**

Mákái mul: **kalar/kári**

mat palpal

Kán him: intransitive serial verb

Sálán: faint

Arwat mai: **mat pilar**

mat pas

Kán him: intransitive serial verb

Sálán: **ák rah má kán liu má kápdate mákái mul;** die

Keskeskes: ‘die get’

Worwor talas: The implication of this serial verb is that a person has died and left, i.e. will not be seen again. This is similar to the English expression ‘dead and gone’.

Mákái mul: **pasi₁**

mat pilar

Kán him: intransitive serial verb

Sálán: **mat ki ák liu kaleng;** faint

Keskeskes: ‘die abandon’

Worwor talas: This term implies being close to dying, but then recovering.

Arwat mai: **mat palpal, tigán án minat**

mata pala-i

Kán him: transitive serial verb

Sálán: **batbat i talngá di suri koion da longrai;** refuse; reject

Keskeskes: ‘dislike remove’

Arwat mai: **pukpukwai**

Mákái mul: **matái**

mata-i

Kán him: transitive verb

Sálán: dislike; afraid of

Tok Pisin: peretim

Worwor talas: This is the generic term for disliking. **Matái** is an internal feeling that is weaker than both **tustuswai** and **mikmikwai**. **Matái** may also connote some fear, as when a child fears an adult he is not familiar with.

Mákái mul: **amatmatai, armata, mata palai**

matalames

Kán him: alienable noun

Sálán: wind from the north

Worwor talas: This is the north wind, blowing from off the ocean, often as a gentle cool breeze, but sometimes strong and destructive.

Mákái mul: **kihkih, mátán kihkih matalames, mátán matalames**

matam

Mákái: **matang**

matamata

Sálán: public

Worwor talas: Typically this word occurs following **mátán** (its eye), resulting in the idea of being in front of many people, with many watching, in the public eye.

Tohtohpas: **Gamate talas ngo kápte kesá táit iau punmai i gam i pákánbung iau arbin. Tan táit no iau hol on ngo na tangan gam, iau lu arbin mai i mátán matamata má tangrai kamu boh rum mul. (Apo 20.20) You all are clear that there was nothing I hid from you when I preached. Everything I thought would help you, I preached with it in the eyes of the public and**

around in your houses also.

Arwat mai: **penmat**

matananu

Kán him: alienable noun

Sálán: people; nation

Tok Pisin: ol pipal

Mákái mul: **lul matananu**

matang

Kán him: inalienable noun

Kaiam: **matam**

Káián: **mátán**

Kángit: **mát git (mát,)**

Sálán: my eye

Tok Pisin: ai bilong mi

Worwor talas: This is also used idiomatically to refer to one’s eyeglasses.



mátán kálámul

matau

Kán him: intransitive verb

Sálán: quiet; peaceful

Worwor talas: When referring to an internal feeling, this word connotes ‘not given to anger or shouting’, being at peace or having peace. It is also appropriate to use for a storm that has quieted, or for a place that is peaceful and quiet, or the peace and quiet after an upset has been resolved. Its synonym **moloh** is more the idea of living in peace, peace in the world, outside the body.

Arwat mai: **moloh**

Mákái mul: **amatau**

matáu

Kán him: alienable noun

Sálán: axe

Tok Pisin: tamiok

Arwat mai: **palngat**

matemam

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Matemam, wa idal sár ngo marum má a kálik pakta singin marum. A lu kis mul má namnam ngorer i idal. A lain isu uri namnam. Páplun a sirsirsir mai a maksin. Matemam, why it is just an idal or marum and it is a bit bigger than the marum. It lives also and eats like the idal. It is a good fish for eating. Its body is striped horizontally with yellow.**

matkán

Kán him: intransitive verb and modifier

Sálán: arwat suri ani; ákte arwat i kán pakta;
middle-aged; unripe

Tohtohpas: *Kauh, ngo una han suri lus pok, ki una lusi sár i erei kápte a lala matuk má koion á lusi er a matkán.* Son, when you go to pick betel pepper, then you should only pick that that is not greatly/too ripe and don't pick that that is not quite ripe.

Mákái mul: matuk

matmat

Kán him: alienable noun

Sálán: cemetery

Worwor talas: A cemetery area is typically surrounded by a **lár** (stone fence).

matmatngan

Kán him: inalienable noun

Sálán: all kinds of; every kind of

Worwor talas: This word is most often used in the phrase **naul matmatngan pokon** (world, earth), but can also be used to mean a wide range of things or 'everything'.

Tohtohpas: *Ngádáh, a kuluk ngo kálámul na kátlán bos matmatngan táit main i naul bim, má nák omlawa palai kán liu suri? (Mat 16.26)* What, is it good that a person should rule/control/possess everything here on earth, and then waste/throw away his life for it?

Mákái mul: matngan, naul matmatngan pokon (no)

matngan

Kán him: inalienable noun

Sálán 1) kind of; type of

Tok Pisin: kain

Mákái mul: matmatngan

Sálán 2) way of life; habits

Worwor talas: This refers to the way a particular person is or behaves, his ways and habits.

matpám

Kán him: intransitive verb

Sálán: kápte namnam i bál kálámul; hungry

Tok Pisin: hangere

Arwat mai: itol, ramram

Lite alari: mas, minas

Mákái mul: taul matpám

matuk

Kán him: intransitive verb

Sálán: arwat suri ani; ákte arwat i kán pakta;
ripe; mature; developed; ready to harvest

Worwor talas: This is used of foods eaten raw or

to be cooked. It is appropriate for such things as coconut, bananas, root vegetables and fruits. It is also used of people, and can refer to one's thinking, one's ways, or, in certain contexts, to one's body.

Arwat mai: bir, pim

Mákái mul: matkán, matuk i lul

matuk i lul

Utngi mul: matuk táil i lul

Kán him: idiom

Sálán: hol kán kalik a arwat mai hol kán pakta;
mature thinking

Keskeskes: 'his head is mature'

Worwor talas: This is applied to a child who is thinking more maturely than one would expect. It is also used of a child who talks earlier than expected.

Mákái mul: lulung

matuk táil i lul

Mákái: matuk i lul

Keskeskes: 'his head is mature preceding'

matung

Kán him: pronoun

Sálán: there

Worwor talas: This is the combination of **ma-** (locative prefix) plus **atung** (there).

Mákái mul: atung, ma-

matwan

Mákái: bot matwan

mau

Kán him: intransitive verb

Sálán: empty; people-less

Tok Pisin: no gat man

Arwat mai: mangau, mángmángál

Mákái mul: pokon mau

maukut

Kán him: intransitive verb

Sálán: shriveled; dried up

Worwor talas: This refers to food where some outer parts are bad and rotting but where the inside is still OK, mostly dry with little juice or moisture inside, near to **sangin** (stinking, rotten). It is also used to refer to a woman's womb that is no longer able to bear children.

Arwat mai: maulur, maus, mokdamin

maul

Kán him: alienable noun

Sálán: torahin malar kándi ái rung til hirá; land parcel

Worwor talas: This refers to a parcel of land owned by an ancestor and passed on to someone living today.

Tohtohpas: **Á gim gim kis i torahin malar si tata di. Kuir gim kis on a ngoro maul sang si tata di.** *Us we live in the old village of father and them (i.e. used to belong to father and his relatives). The piece (of ground) we live on is like the parcel of land belonging to father and them.*

maulur

Kán him: intransitive verb

Sálán: **turpasi marang;** withered

Worwor talas: This term is used of plants close to drying up, especially indicated by the leaves, and occasionally in a joking way toward a person.

Tohtohpas: **Aun kubau erei a mákmák ngoro na marang, pasi ák tu maulur i pákán. Pátum sár na gáráh no á pákán.** *That tree looks like it's going to dry up, resulting in its leaves are just withered. Soon now its leaves will all drop off.*

Arwat mai: **maukut, maus, mokdamin**

maumau

Kán him: alienable noun

Sálán: snake type; sea snake

Tok Pisin: sinek makmak bilong solwara

Worwor talas: **Maumau kanih tili loltas, má di lu lala banai i bail hat tangrai kon. Páplun a niár mák palkus mai a bal, má lul a tu gengen. Kápte di lu ani. Di lu parai ngo bos tám wah di lu artabar mai kapsun suri long bingi kálámul.** **Maumau** is a snake from the ocean, and they run into them a lot on the cliffs along the beach. Its color is black and striped vertically with white, and its head is small. They do not eat it. They say that sorcerers gift with its gall bladder to kill people (this is done by putting the gall bladder in their lime powder so that when a person asks to dip their betel pepper in that lime powder and then chews it, that person will die).

Mákái mul: **kanih**

maus

Kán him: intransitive verb

Sálán: **ngoro a marang;** withered

Worwor talas: This is used of the leaves of trees or greens.

Tohtohpas: **A ngoro na marang á tan pákán kubau, kabin ák arwat má mai atul i bung on**

má nas merei, pasi ák maus i pákán i di á tan kubau. *It is like the tree leaves will become dry, because it's enough now with (already been) three days and the sun is there (hot sun, no rain), resulting in the leaves of the trees are withered.*

Arwat mai: **maukut, maulur, mokdamin**

mawam

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; sea perch

Worwor talas: **Mawam, isu a ngoro banat.**

Páplun a kálik maksin mák palkus mai a niár. Má iatung suri láprán tabun a mon i kesá lala tip mai a niár. Isu minái a lu namnam mul ngoro banat. A lu kis tangrai mátán suan er tangrai lulawar. The **mawam** is a fish like the **banat**. Its color is light yellow and it is striped vertically with black. And there close to the end of its tail there is one big spot that is black. This fish eats also like the **banat**. It lives along the opening to a sandy area there along the reef.

má

Kán him: conjunction

Sálán: connective; and; then; but

Tohtohpas: **Kaukau minái gam sawi ngo na ani á pupunkak munang, a atu. Má káp sang na te ani kabin a ngeu, má kaukau a rat kápate arwat suri ngo na ani.** *This sweet potato you all cooked for that old man down there to eat, it is tough. And he will definitely not eat it because he is toothless, and sweet potato that is hard he is not able to eat.*

Tohtohpas: **Aru á talar a kis suri ngo gita longoi. A kuluk ngo gita akelkelengnai be i mulán nák rah, má namur giták longoi áruán.** *There are two jobs that we should do. We should complete the first one so it is finished, and afterwards/then later let's do the second.*

Tohtohpas: **Kak aun tawan inang a tu gengen á poknahlán mák tu doldolon sár má kápate lala dol.** *My tawan tree down there its trunk is just small around and it's tall and/but is not extremely tall.*

Mákái mul: **mái, mák,**

Kán him: particle

Sálán 1) now; punctiliar; definite; necessary

Worwor talas: **Má** has more of a realis sense, while **be** seems more irrealis in nature, and there are other nuances of meaning between the two,

some of which are illustrated in the examples. This particle is also used following a pronoun to produce an idiomatic expression meaning ‘Let’s go’ or ‘Goodbye’.

Tohtohpas: Inak siusiu má/be. Both = I’m going to take a bath now.

Tohtohpas: A hit sár má á buturkus. // *A hit be á buturkus.* There are seven more verses to go which we’ll do now. // There are seven more verses to go which we’ll do later or tomorrow.

Tohtohpas: Tatalen án bau mai dan rakrakai ákte ekesi kis má i kán liu á kaukak erei. Káp sang má na long palai, ákte kir nián sang má. The behaviour of being drunk with strong water (liquor) is already permanently sitting in the life of that young man. He will definitely not get rid of it, it is already entrenched.

Tohtohpas: Gitar má! Let’s go! (literally, you and I now)

Tohtohpas: Iáu má! Goodbye (literally, you now)

Mákái mul: be₁

Sálán 2) agreement; OK

Utngi mul: máh₂

Worwor talas: This is used when going along with what’s mentioned. It covers the range of being happy and willing to do something all the way to merely expressing assent, but not necessarily approval.

Arwat mai: árik₂

mádák

Kán him: intransitive verb

Sálán: a mon be i dan on; wet

Arwat mai: báták

máduť

Kán him: alienable noun

Sálán: pimun namnam ákte kis ák dol; food cooked but not eaten right away

Worwor talas: This refers to food put aside or leftover to eat the next day.

máh₁

Kán him: intransitive verb

Sálán: overripe

Worwor talas: This happens after too much rain or when the sun comes out after a big rain, causing vegetables to be too soft inside for eating. This is applied only to taro, some say, or only used of root vegetables.

máh₂

Mákái: má

máhán

Kán him: alienable noun

Sálán: war; fighting group

Mákái mul: kip máhán

máhlun

Kán him: inalienable noun

Sálán: minsik kálámul a mat alari; possessions of a person who has died; estate

Worwor talas: This includes such items as pigs, clothing, money and shell money. The custom from Sursurunga is that the children of a person who has died take his possessions and give them to their father’s clan relatives. Those possessions are then divided according to the wishes of the relatives when the appropriate feast occurs. This is done publicly so that everyone can witness it.

Tohtohpas: Tan putun táit si koko kápte be gim mákái kabin kápte be gim ioh bor on. Pákámbung ngo gima ioh bor on má, ki erár má gimák mákái má timlai á máhlun ái koko. The old things of uncle’s we have not yet seen/acquired because we have not yet mumed pig for him (performed the mortuary feast). When we mumu pig for him, then at that time we will see and divide uncle’s possessions.

Mákái mul: mahal

máhngun

Utngi mul: mángun

Kán him: inalienable noun

Sálán: smell

Tok Pisin: simel bilong samting

Worwor talas: This is a neutral term for ‘smell’. It can be a fragrance or an odor, good or bad.

Tohtohpas: A mon á máhngun á purpur min a tomtom. This flower has a smell that is fragrant.

Tohtohpas: A mon á máhngun á biláng erei a sangin sáksák. That cowrie shell has a smell that stinks badly.

Tohtohpas: Ur si rung er di tánlak i lain arbin, kángim him mai lain arbin di usmai ngoro máhngun buli ákte beseng má dik matai. Má ur si rung er di ruruna i lain arbin, á di di usmai ngoro lain tomtomon lom má dik nem on. (2Ko 2.16) To those who turn away from the gospel/good news, our work with the gospel they smell it like (as though it were) the smell of a corpse that has decomposed and they dislike

it. But to those who believe the good news, them they smell it like the nice fragrance of flowers and they like it.

Arwat mai: sangnán, tomtomon

mái

Kán him: conjunction

Sálán: and

Worwor talas: This is the combination of **má** (connective) and **ái** (proper name marker) or **i** (topic/subject marker).

Tohtohpas: Máí Maria Magdalene máí Maria mámán ái Iosep diar mák páksi pokon di tahun Iesu ái. (Mar 15.47) And Mary Magdalene and Mary the mother of Joseph they observed/ made note of the place where they buried Jesus.

Mákái mul: ái, i, má, mái sár

mái sár

Kán him: conjunction

Sálán: but; however

Keskeskes: ‘and it only’

Worwor talas: Often **mái sár** and **ái sár** occur in free variation. However, **ái sár** seems to provide the stronger contrast of the two.

Tohtohpas: Ái tám aratintin a parai singin kalilik án aratintin ngo, “A kuluk gamá han suri hom, mái sár kápgamte sung pas gam singin kamu tám aratintin.” The teacher said to the students that, “It is good that you went to play, however you did not request-get yourselves (obtain permission) of your teacher.”

Arwat mai: ái sár

máimái

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; pufferfish

Worwor talas: Máimái kesi isu ngoro tarut.

Tarut a mon i surwán a lu artur, má máimái kápte te surwán. Máimái a lu kis i lámán má i más mul tangrai polpol i lulawar. Isu minái ngo di lu tokoí, ki a lu sut ngoro balun mák lu sursuru i on. Máimái a toltolom on á páplun. Te a bal mák tiptip mai niár, má te a maksin mák tiptip mai a niár mul á páplun. Má te a toltolom sang á páplun. The máimái is a fish like the tarut. The tarut has a thorn that stands up, and/but the máimái does not have any thorns. The máimái lives in the deep and in the shallows too along the tide pools on the reef. This fish if they poke it, then it swells

up like a balloon and its skin becomes bumpy (like goose bumps). The **máimái** is varied in its colors. Some are white and spotted with black, and some are yellow and spotted also with black in its color. And others have varied colors.

mák₁

Kán him: particle

Sálán: negative; lest

Worwor talas: When used in a certain irrealis construction, the idea is that of ‘lest, so that it won’t’.

Tohtohpas: Lain mákmák i kalik erei na mák bam i kámnah. Ngo kápte u ololah kuluknai, ki na pur uri kámnah má nák bam. Look after that child well lest he get burned in the fire. If you do not care well for him, then he will fall into the fire and will be burned.

Arwat mai: káp

mák₂

Kán him: pronoun

Sálán: and (plus) third person singular (realis sequential)

Worwor talas: This is the combination of **má** (and) plus **ák** (third person singular sequential).

Mákái mul: ák, má

mák arkip

Kán him: intransitive serial verb

Sálán: arwat mai; look the same; equal

Keskeskes: ‘look equal’

Tohtohpas: Toros erei i katbán a arwat mai toros inang i gu. Aru toros no diar mák arkip. That post in the middle is the same with/as the post down at the corner. Both posts look equal.

Mákái mul: mákái

mák ilmi

Kán him: transitive serial verb

Sálán: recognize visually

Keskeskes: ‘see recognize’

Mákái mul: ilam/ilmi, mákái

mák kalengna-i

Kán him: transitive serial verb

Sálán: pámpur i kán minsik má kán rakrakai sang; depend on one’s wealth and power

Keskeskes: ‘see return’

Worwor talas: This includes the idea of thinking highly of oneself.

Arwat mai: hol apakta pasi

Mákái mul: mákái

mák kodongna-i

Kán him: transitive serial verb

Sálán: spy on

Keskeskes: ‘see/watch secretly’

Tohtohpas: **I pákánbung ái Iosua a dos palai aru kálámul suri diara mák kodongnai malar á Ieriko, ái Rahap a árár pas diar mák tangan diar.** *When Joshua sent off the two people to spy on the village of Jericho, Rahab greeted them and helped them.*

Arwat mai: **mák kusai**

Mákái mul: **mákái**

mák kusa-i

Kán him: transitive serial verb

Sálán: **mák ilam kodongnai;** see; catch sight of
Keskeskes: ‘see across’

Worwor talas: This has the idea of recognizing someone, particularly someone who prefers to remain hidden or unknown. It is also used of seeing or discovering something hidden or lost. This implies such events as recognizing someone who has committed a crime or recognizing something stolen. It also implies reporting that information to another, like the police.

Tohtohpas: **Tám siksikip er a táu, iau mákái anang i rumán huhul. Pákánbung iau mák kusai, ki iak atatir ur on singin tan kuir sulu.** *That thief that fled, I saw him down at the store. When I caught sight of him, then I reported on him to the police.*

Arwat mai: **mák kodongnai**

Mákái mul: **mákái**

mák namurwa-i

Kán him: transitive serial verb

Sálán: look out for; babysit

Keskeskes: ‘see following’

Mákái mul: **mákái**

mák ngoro

Kán him: transitive serial verb

Sálán: looks like

Keskeskes: ‘see/look like’

Worwor talas: The implication of this term is that one thing looks like another but is actually different, so that **mák ngoro lain kálámul** (looks like a good person) implies doubt that he is really a **lain kálámul** (good person).

Mákái mul: **mákái**

mák pala-i

Kán him: transitive serial verb

Sálán 1) mákái ngo ákte han; see that another has gone

Keskeskes: ‘see remove’

Sálán 2) mák pasi til tepák; mákái ur tepák; see from afar; catch sight of

Tohtohpas: **Nabung gim han banbanah i pasta, ki gimá tu mák palai sang tilamunang tepák a sosih tili bas, má ngorer gimá han arsuar mai.** *Yesterday we went to meet the pastor, then we caught sight of him from down there far away he was coming down off the bus, and so we went face-to-face (meeting up) with him.*

Mákái mul: **mákái**

mák páksi

Kán him: transitive serial verb

Sálán: observe; see and make note of

Keskeskes: ‘see remain’

Tohtohpas: **Mái Maria Magdalene mái Maria mámán ái Iosep diar mák páksi pokon di tahun Iesu ái. (Mar 15.47)** *And Mary Magdalene and Mary the mother of Joseph they observed/ made note of the place where they buried Jesus.*

Arwat mai: **ialbái**

Mákái mul: **mákái, pagas/páksi**

mák páptai uri kim

Kán him: idiom

Sálán: **bop mai sasam i dolon pákánbung mák tuan lala rus;** thin; wasted; skin and bones

Keskeskes: ‘see attach on to the mat’

Worwor talas: This implies a person has become so thin one can hardly see him, one sees only the mat he is lying on.

Tohtohpas: **Kálámul ngo a bop mai sasam i dolon pákánbung má kápte a lu aptur ngo sukis má kápte mul a lu namnam, pasi ák tuan lala rus i páplun, má ngorer dik lu parai ngo di tu mák páptai má uri kim.** *A person who lies down with sickness a long time and does not get up or sit and does not also eat, (the) result is his body becomes very thin, and so they say that they just see-fasten him on his mat (he is wasted away, extremely thin, skin and bones).*

Mákái mul: **mákái, ur₁**

mák pukda-i

Kán him: transitive serial verb

Sálán: misunderstand (?) / perceive as bad (?)

Keskeskes: ‘see turn’

Mákái mul: **mákái**

mák pulsi

Kán him: transitive serial verb

Sálán: look down on; disparage

Keskeskes: ‘see despise’

Arwat mai: **puai**

Mákái mul: **mákái, pulus/pulsi**

mák sarurup

Kán him: intransitive serial verb

Sálán: see through; unhidden; look into; look inside

Keskeskes: ‘see inside’

Worwor talas: This term seems to have the connotation of examining, determining motive, whether something is right or wrong.

Tohtohpas: **Má i pákánbung gim arbin, kápate bop i bál gim suri gima agasgas pasi bál kálámul. Táit a bop i bál gim a ngoromin, ngo gima agasgas pasi bál ái Káláu, koner a lu mák sarurup urami bál gim. (1Te 2.4)**

And when we preach, it does not lay on our stomachs (it is not important to us) that we will please people’s stomachs. What is important to us is like this, that we will please God’s stomach, that one who looks inside to our stomachs.

Mákái mul: **mákái**

mák silar

Kán him: intransitive serial verb

Sálán: ugly

Keskeskes: ‘see/look ugly’

Mákái mul: **mákái**

mák tan kuluk on

Utngi mul: **mák tan on**

Kán him: phrase

Sálán: **lain mákmák namurwai, kápnate bokoh alari mátán; oboi mátán on;** follow with one’s eyes

Keskeskes: ‘see many good it’

Worwor talas: This is equivalent to the English expression ‘keep an eye on’.

Arwat mai: **pán tus**

Mákái mul: **mákái, on₁**

mák tan on

Mákái: **mák tan kuluk on**

mák tangra-i

Kán him: transitive serial verb

Sálán: explore; search to help in a decision

Keskeskes: ‘see follow’

Tohtohpas: **Koion á rárup suri ilwa pasi kálámul ur on á him án artangan i lotu. Gama mulán**

mák tangrai besang. Má ngo gam mákái ninsin má kán tatalen a kuluk, ki erár gamák sormángát pasi suri nák puski á him erei.

(1Ti 3.10) Do not be impetuous/quick to choose a person/man for the work of helping the church. You should first look-along yet (look him over; examine him). And if you see his character and his ways are good, then at that time you can then accept him so he will shoulder that work.

Mákái mul: **mákái**

mák timan-i

Kán him: transitive serial verb

Sálán: look closely

Keskeskes: ‘see well’

Worwor talas: The implication is to observe carefully so you will know it well.

Mákái mul: **mákái**

mák tus-i

Kán him: transitive serial verb

Sálán: realize; perceive; recognize

Keskeskes: ‘see point’

Mákái mul: **mákái**

mák-ái

Kán him: transitive verb

Sálán: see; look at

Tok Pisin: lukim

Worwor talas: This is a common verb occurring frequently in serial verb constructions and with many figurative and idiomatic uses. See the cross references and the preceding and following entries for some examples of these.

Mákái mul: **amákmákái, armák, kis tár mák, mákmák, mákmákái, mákmákmák, tártár mák, tu lu mák, tu mák atri**

mákái kalang

Kán him: idiom

Sálán: menstrual period

Keskeskes: ‘see the moon’

mákái páráng

Kán him: idiom

Sálán: **lala ngesmat;** extremely exhausted

Keskeskes: ‘see many’

Worwor talas: This implies a great weariness with one’s situation (from hunger, sickness, being in jail), and possibly looking for relief.

Tohtohpas: **Ái Aupa a ngesmat mai sasam, má kápte kes a mákmákái. A mákái páráng i ngángángar mai lul er a rangrang. Aupa was**

weary with sickness, and no one was caring for him. He was extremely exhausted with his head that was hurting.

mákál

Kán him: alienable noun

Sálán: scorpion

Worwor talas: **Mákál a mákmák ngoro gengen kuk. Má ngo a lu árti kálámul, ki a tuan lu rangrang sang á nián ngisán. Worwor Inglis a utngi mai ‘scorpion’. The mákál looks like a little crab. But when it bites a person, then the site of its teeth/bite hurts a lot. The English language calls it ‘scorpion’.**



mákdáu

Kán him: intransitive verb

Sálán: green

Worwor talas: This is a forest green color. Although Sursurungas do not generally distinguish between blue and green, using **mákráu** for both, some say that **mákráu** is blue and **mákdáu** is green. The reasoning behind this is that the **kár mákdáu** is a green parrot.

Arwat mai: **mákráu**

Mákái mul: **kár mákdáu**

mákmák

Kán him: intransitive verb

Sálán 1) looks; looking

Worwor talas: This is a common verb occurring frequently in serial verb constructions and with many figurative and idiomatic uses. See the cross references and the following entries for some examples of these.

Sálán 2) look around; search

Tok Pisin: lukluk

Arwat mai: **ser**

Mákái mul: **mákái, mákmákmák**

Kán him: alienable noun

Sálán: vision

Worwor talas: This is a supernatural vision, typically when one is awake, rather than just a dream.

mákmák kalar / mákmák kári

Kán him: transitive serial verb

Sálán: guard

Keskeskes: ‘watching block’

Kán him: alienable noun

Sálán: guard; protector

mákmák kán merok

Kán him: idiom

Sálán: **a tuan toktok i on;** being tired; looking tired

Keskeskes: ‘looking his tiredness’

Tohtohpas: **Nengen i nas ái kauh di lala hom ami aratintin mák tuan toktok i on. Gim mák ilmi ur on ngo a lala mákmák kán merok, pasi gimá parai singin ngo nák boptin pas be suri nák rakrakai kaleng i páplun.** Earlier at midday my son (and) them greatly played up at the school and his body was very weary. We recognized it that he was really looking tired, resulting in we said to him that he should go sleep then so his body would return to being strong.

mákmák kári

Mákái: **mákmák kalar/mákmák kári**

mákmák kursál

Utngi mul: **pánpán kursál**

Kán him: intransitive serial verb

Sálán: **monai kálámul u mánán on ngo na hut;**

watching for someone; waiting expectantly

Keskeskes: ‘looking expectantly’

Arwat mai: **nanai, sálsál**

mákmák nas

Kán him: alienable noun

Sálán: clock; watch

Tok Pisin: hanwas

Keskeskes: ‘watching the sun’

mákmák ngorer

Kán him: idiom

Sálán: **sodar má mák pasi;** looking for no particular reason

Keskeskes: ‘looking like that’

Worwor talas: This implies just looking around with no particular thing or person in mind, but then unexpectedly spying someone or something, like noticing a person arriving ahead of time.

Tohtohpas: **Ái kauh a han ur Lipek nabung i kábungbung má kápte a kaleng melek i rahrah. Kápte má gim hol on ngo na hut kaleng. Mái sár gim mákmák ngorer uramuda i ronron, ki gimá mák pasi kán takup ki áng kuluk má i bál gim.** The boy went to Lipek yesterday in the morning and he did not return quickly in the afternoon. We were not thinking that he would return (then). However we were just looking like that (looking around for no particular reason) out there in the late

afternoon, then we spied his canoe then our stomachs were good (we were relieved).

mákmák pas

Kán him: intransitive serial verb

Sálán: **mákái táit má tohoi suri longoi mul; long namurwai táit di mák pasi;** emulate; copy

Keskeskes: ‘looking get’

Tohtohpas: **Marán tan hutngin tur onin di lu mák pasi tatalen kán tan rung di liu i taun, ki dik lu tohoi suri longoi, ngorer i tan tahlik di lu obop marngis ngo pen i kátngán lim di. A ngoro di mákmák pas mai longoi tan tatalen ngorer.** Many new standings (young people) today see a behaviour of those who live in town, then they try to do it, as in the young women put earrings (on) or paint their fingers (fingernails). It is like they emulate/follow an example with doing behaviours like that.

Mákái mul: **pasi₁**

mákmák sur-i

Kán him: transitive serial verb

Sálán 1) search for

Keskeskes: ‘looking for’

Worwor talas: **Mákmák suri** is looking for something when you supposedly know where it is, while **ser suri** is used of looking for something whose location you do not know.

Arwat mai: **seukai, ser suri**

Sálán 2) **etwani; ololoh on;** take care of; look after one’s needs

Keskeskes: ‘look concerning’

Tohtohpas: **Rang natun wákánkak erei dikte kis tepák má alari, má kápte kes a kis pátmi suri na ololoh on. Di kis tepák ngorer má kápte di lu mákmák suri má.** The children of that old woman they live far away from her, and there is no one who lives nearby to take care of her. They live far away like that and they do not look concerning her (look after her needs) now.

Arwat mai: **ololoh**

Mákái mul: **suri₁**

mákmák uramunang táil

Kán him: phrase

Sálán: **holhol suri táit na tapam hut namur;** look to the future

Keskeskes: ‘look down coast in front’

Tohtohpas: **Tilik lala holhol si Topirburus suri kán kalik ngo na kis kuluk namur. Má ngorer ák soi kesi poron lamas ur káián ái natun, kabín a mákmák uramunang táil suri kiskis**

káián natun na kuluk namur. Topirburus’ very big thinking about his child is that he will sit well later (his future will be good, provided for). And so he planted a coconut grove for his child’s (to belong to his child), because he looked down coast in front (looked to the future) so that the sitting/living/position of his child would be good later.

Mákái mul: **munang**

mákmákái

Kán him: transitive verb

Sálán: **ololoh on; kis tiklik mai;** take care of

Arwat mai: **ololoh**

Mákái mul: **mákái, tu mákmákái**

mákmákmák

Kán him: intransitive verb

Sálán: **kis án mangmangwa; mákmák kursál suri;** expecting; looking for

Mákái mul: **mákái, mákmák**

mákmákráu

Kán him: alienable noun

Sálán: cover for mumu

Worwor talas: This is the generic term for leaves used to cover a mumu, typically leaves from **lam, moh** and **málmál**.

mákmákráwán

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; parrotfish

Worwor talas: **Mákmákráwán páplun a mákráu.**

Te a lala mákráu á páplun má te a tu mákráu no á páplun i di. Má te a mákráu ami bahin má i nomnobon sistrán má i láprán tabun. Má iatung i nahlán a maksin má i sistrán imi iát má i sistrán idi lal mul. Má a marán mul á te a toltolom i páplun i di. Isu minái a kálik pakta má a lu namnam ada i lámán, má a lu namnam mul i lulawar ngo a tun. A lain namnam á isu minái. Pinsán a tu pekes ngo di lala sawi. The color of the **mákmákráwán** is blue. Some are very blue in color and some are completely blue in their color. And some are blue up on its back and on the fringe of its fin and the end of its tail. And there on the meaty part it is yellow and the fin up on top and the fin underneath also. And there are also many that have various colors. This fish it is medium size and it eats out in the deep, and it also eats on the reef when it high tides. It is good food this fish. Its meat is soft when they cook it a lot.

mákráu

Kán him: intransitive verb
Sálán: blue; green
Tok Pisin: bulu; girin
Arwat mai: láuh, mákdáu

mákrin

Kán him: intransitive verb
Sálán: cold
Tok Pisin: kol
Arwat mai: gáwár, niptár
Lite alari: málmálas

máksu

Mákái: moksu

málas / málsi

Kán him: syncopated verb
Sálán: hot; burn; feverish
Tok Pisin: (i) hat
Mákái mul: amálas/amálsi, málmálas

málálár

Kán him: alienable noun
Sálán: picture; photo; fake; unreal
Arwat mai: tantanián

málbang

Kán him: intransitive verb
Sálán: blistered; sunburned
Arwat mai: bulpop

málgir

Kán him: intransitive verb
Sálán: dor; slippery
Tohtohpas: *Apong, taul nas á mer má a tuan sengseng á poknahlán lamas má a ngoro a dor. Kápte ngo a dor kabin i rain, kápte. Wa nas a kektai ák sengseng pasi ák málgir i poknahlán lamas. Listen, sunny/dry season is here and the coconut tree trunks are very dry and it is like they are slippery. They are not slippery because of rain, no. The sun has dried them they are dry resulting in the coconut tree trunks are slippery.*
Arwat mai: dor₁

málisbau

Kán him: alienable noun
Sálán: voice
Arwat mai: kaungán

málmál

Kán him: alienable noun
Sálán: ngisán kubau; tree type
Worwor talas: Málmál, pákán a ngoro pákán

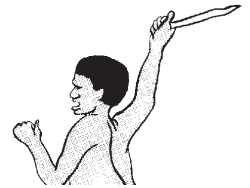
lam ngo pákán mimia. Poknahlán á kubau minái a bal má di lu suki uri papal. Málmál a te tu dol iamuni bát má a lu tara aun kubau mul. Wán á málmál a tu gengen má di lu nem on á tan man suri ani. Kubau minái kápate kuluk suri long rum mai. Málmál, its leaves are like the leaves of the lam or the leaves of the pawpaw/papaya. The trunk of this tree is white and they peel it (bark) for food packages (for mumuing). The málmál is very tall up toward the sky and it is also a very large tree. The fruit of the málmál is small and birds like to eat it. This tree is not good for building houses with.

málmálas

Kán him: intransitive verb
Sálán: hot; feverish
Arwat mai: ardak, arket, ket, songet, talumbat
Lite alari: gáwár, mákrin
Mákái mul: málas/málsi, málmálas i bál

málmálas i bál

Kán him: idiom
Sálán 1) aptur i bál mos; lala togor; angry
Keskeskes: ‘his stomach is hot’



Tohtohpas: *Kalik erei di bilwak palai mátán a han mák atatir singin matananu. Má pákánbung matananu di mákái má dik longrai, ák aptur i lala togor i bál di. Má kabin a málmálas i bál di, ngorer dik han arup mam rung di bilwak palai mátán kalik. That fellow whose eye they gouged out, he went and reported to the people. And when people saw him and heard him, a great anger rose up in their stomachs. And because their stomachs were hot (they were angry), therefore they went (and) fought with those who gouged out that fellow's eye.*

Arwat mai: mos₁
Sálán 2) gasgas suri; aptur i bál suri longoi; pleased; inspired

Tohtohpas: *Ái dikán a lain taswai kán holhol suri ngádáh da típri ngoi á máskun tar mani singin matananu, má pákánbung di longrai kán worwor talas, ki di no di gasgas suri. A be para noi kán holhol, ki matananu ák málmálas i bál di má dik parai ngo da longoi sang ngorer ákte parai. The deacon explained well his thinking to the people about how they*

should chase/accomplish the thanksgiving offering feast, and when they heard his clear talk, then they all were happy about it. He said all his thinking, then people's stomachs were hot (they were pleased/inspired) and they said that they would indeed do like he had said.

málmáláng

Kán him: alienable noun

Sálán: resting place

málsi

Mákái: málas/málsi

mám

Mákái: mamang

mámáhat

Kán him: inalienable noun; alienable noun

Sálán: likeness; form; picture; photo

Worwor talas: In addition to being used to mean 'photo, picture', this term also refers to the form, likeness, or face of someone still alive which appears on a different being, like a spirit, thus the illusion that the person is in a different place than he really is. This occurrence is believed to indicate that the person will die shortly. This word can also be used as an alienable noun, as in the second example.

Tohtohpas: *I pákán libung erei, ái Paulo a mákái kesi mákmák, má mákmák erei a mákái a ngoromin. A mákái mámáhat kálámul til Makedoniá a sántur i mátán táil mák lala sungi... (Apo 16.9) That night, Paul saw a vision, and that vision he saw was like this. He saw the likeness/form of a person from Macedonia standing before him and he greatly begged him...*

Tohtohpas: *Buk minái a káng mai marán mámáhat, má marán tili di a arwat mai bos mámáhat i buk si Daniel. (Apapos, Worwor Táil) This book is filled with many pictures/images, and many from them are equal with (the same as) images in the book of Daniel.*

Arwat mai: tantanián

mámámá

Kán him: intransitive verb

Sálán: kápte a lu worwor kuluk; kuir i kermen; stutter; stammer; speak with an impediment

Worwor talas: This term may be the attempt of someone trying to say **má** (and, now, OK), but stuttering or stammering as he does.

Tohtohpas: *Kálámul ngo a su i kermen, ki kápate lu worwor kuluk. Ngo a worwor, ki na ris pasi*

worwor má na tu mámámá mai utngi á túit a nem i parai. A person if his tongue is curled up, then he does not speak well. When he talks, then he will be unable to speak and he will just stutter/stammer with saying what he wants to say.

Arwat mai: bit kamáh

mámán

Mákái: mamang

mámás

Kán him: intransitive verb

Sálán: happy

Tok Pisin: amamas

Worwor talas: See **laes**₁ for differentiation of terms meaning 'happy'.

Arwat mai: laes₁

mámát

Kán him: inalienable noun

Sálán: number; amount

Tok Pisin: namba long samting

Arwat mai: lálám, wáwás

mámin

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; wrasse

Worwor talas: **Mámin ái á kesi isu pakta. Páplun a mákráu mák puk i lul a kálik ngorer i mátu. Kono gengen on a ngoro na kálik mirik á páplun mák palkus mai a bal. A lu kis i lámán i pokon a mon i gargar on. A lu ubi tan gengen isu ur áián mák lu ngarsi mul i hat suri ani. Pinsán a tu pekes, má lain isu uri ani.** The **mámin** is a big fish. Its color is blue and its head bulges like the **mátu**. That one that is small is reddish orange in color and it is striped vertically with white. It lives in the deep in places where there is **gargar** coral. It kills small fish for its food and it also scrapes the coral to eat it. Its meat is soft, and it is a good fish for eating.

mámka-i

Mákái: mumkai

mámlih

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: **Mámlih kesi aun kubau tilami bos.** The **mámlih** is a tree from up in the jungle.

mámna-i

Kán him: transitive verb

Sálán: compassion; mercy; pity; love

Tok Pisin: sori long en

Arwat mai: bop i bál

Mákái mul: armámna

mámngai

Mákái: márngai

mámsa-i

Kán him: transitive verb

Sálán: a rangrang má kápate ngángrai; endure quietly

Worwor talas: This expresses the idea of bearing the pain of something without crying out.

Tohtohpas: *Kalik er di suski ami rumán sasam, kápate ngángrai á nil er di suski mai. A ngoro a tu mámsai sár.* That child they injected at the clinic, he did not cry out from that needle they injected him with. It is like he just endured it quietly.

Mákái mul: bál mámsai

mánán

Kán him: transitive verb taking on

Sálán: know; understand; able

Tok Pisin: save

Worwor talas: **Mánán** means to have personal acquaintance with someone or something, while **talas** means to understand or comprehend or know about something. **Mánán** carries the idea of cleverness, knowledge, knowing how to do things, having a familiarity as in something one does habitually. The idea of 'habitually' is a meaning it shares with **lu**. **Mánán** also implies having the ability, power, or strength to do what is being said. In this way it is synonymous with **las** and **tini**. While the above words imply knowing by being taught or learning something, **nuhi** is to know intuitively, perceive, and realize. The word **ásnai** carries more the meaning of figuring out what to do by reasoning or thinking through something.

Tohtohpas: *A mánán i ani hun.* He knows eating bananas, or he includes bananas as part of his diet.

Tohtohpas: *Káp iau te mánán i kis i balus.* I do not know sitting on an airplane, or I've never been on an airplane. (*mánán* and *lu* can be used interchangeably in this sentence)

Arwat mai: ásnai, las, lu, nuhi, talas, tini

Mákái mul: amánán, mánán ilmi, mánán pasi, mánán taru, mánán tumran, mánán tusi, tám mánán

mánán ilmi

Kán him: transitive serial verb

Sálán: realize

Keskeskes: 'know recognize'

Mákái mul: ilam/ilmi

mánán pas-i

Kán him: transitive serial verb

Sálán: talas ur on ár; learn; understand; receive into one's knowledge

Keskeskes: 'know get'

Tohtohpas: *Tungu kápte git mánán on á tatalen káián kálámul erei. A ngoro git ngul ur on. Mái sár onin gitá talas ur on ár má táit a lu longoi. A ngoro onin má gitá mánán pasi á kán tatalen.* Previously we did not know the ways of that person. It is was like we were ignorant about him. But now we are clear about him for the first time and what he does. It is like now we have learned his ways.

Mákái mul: pasi,

mánán taru

Kán him: transitive serial verb taking on

Sálán: talas pagas ur on; mánán táil on; know with certainty

Keskeskes: 'know ahead'

Worwor talas: There is the implication in this term of knowing ahead of time what will happen in the future.

Tohtohpas: *Táit er di parai si gam ngo na hut, gam ngul ur on má kápte gam talas ngo ngádáh na hut ngoi. Mái sár á iau, iau talas pagas ur on. A ngoro iakte mánán taru on ngo ngádáh na hut ngoi.* That thing they said to you that it would come, you are ignorant about it and you are not clear how it will arrive. However me, I am clear-remaining (already know) about it. It is like I have already known with certainty how it will come.

Arwat mai: mánán tumran, mánán tusi

mánán tumran

Kán him: transitive serial verb taking on

Sálán: mánán muswan; convinced; certain; confident; unshakeable

Keskeskes: 'know settled'

Worwor talas: This implies being unshakeable in the knowledge of something or a settledness in one's thinking, having made a decision. The result is feeling confident and sure.

Tohtohpas: *Long namnam er di parai ngo gita longoi, gita mánán muswan i pákánbung*

besang. Má ngo gitáte mánán tumran i pákánbung, ki erár má giták longoi á long namnam erei. That feast they say that we should make, let's truly know the time first. And when we are certain of the time, then at that time we can make that feast.

Arwat mai: mánán taru, mánán tusi

mánán tus-i

Kán him: transitive serial verb

Sálán: ser pasi muswan on; perceive; know accurately

Keskeskes: 'know point'

Tohtohpas: Tan kálámul di nem i ser pasi muswan on á worwor er di parai ngo na hut i tilik bát. Di nem i mánán tusi ngo bung dáh sang di parai ngo na hut on. People want to find out the truth about that talk they are saying that a huge storm is coming. They want to know accurately which exact day they are saying that it will come.

Arwat mai: mánán taru, mánán tumran

mánáp

Kán him: alienable noun

Sálán: ginger (generic term)

Tok Pisin: kawawar

Mákái mul: nobon, Types of ginger: lain maris, mánáp hiru, mánáp ur



mánáp hiru

Kán him: alienable noun

Sálán: red ginger

Keskeskes: 'injured ginger'

Mákái mul: mánáp

mánáp ur

Kán him: alienable noun

Sálán: white ginger type

Keskeskes: 'grass ginger'

Mákái mul: mánáp, ur₂

mánáu / mánwái

Kán him: syncopated verb

Sálán: oboi be má haunges; put down

Tohtohpas: Kalilik, git má te kikip i dolon pokon á inái. Gam oboi be i kikip iamudi. Gama mánáu iamudi pákpák má giták haunges. Guys, we have carried for a long way today. You all put down now the burdens/cargo over there. You should lay it down over there in the shade and let's rest.

Tohtohpas: Ái rung er di tu oboi á kándi rat lamas

di sisi erei. Di mánwái erei, má di imuda dik sar bu pas be. Those ones are just putting down their basket of coconut they extracted. They are laying it down and resting, and/but those back there are beginning to clumb for betel nut.

mánwái

Mákái: mánáu/mánwái

mángát

Kán him: intransitive verb; transitive verb taking on

Sálán: agree; assent; permit; approve

Worwor talas: Agreement or permission may be indicated verbally or by a gesture alone, i.e. raising the eyebrows to acknowledge or agree with what someone is saying. Some say mángát is not quite as strong as sormángát. This verb can be intransitive on its own or transitive using on as its direct object. In such a context, on can be translated as 'to it, about it, concerning it'.

Arwat mai: kadah, sormángát

Mákái mul: mángát palai, mángát pasi, mángtai

mángát pala-i

Kán him: transitive serial verb

Sálán: ból palai; mángtai; allow; approve

Keskeskes: 'agree remove'

Worwor talas: This implies that a person has the authority to approve something, as in giving official approval.

Tohtohpas: Kalik er kápate lu ból palai ái kákán suri ngo na lu mur i git. Má siari sang a ngoi er ák mángát palai, pasi minái ák mur i git. That child, his father did not willingly send him off so that he could follow us. And I don't know what he did that he allowed him, resulting in here he is following us.

Arwat mai: sormángát palai

mángát pas-i

Kán him: transitive serial verb

Sálán: sormángát suri; mángtai; agree; accept; allow; approve

Keskeskes: 'agree get'

Tohtohpas: Tungu be di tur palai á kálámul erei ngo na han ur main má nák worwor talas suri ngádáh a lu tapam hut ngoi á sápkín sasam di hutngi mai AIDS. Má siari sang a ngoi á inái er dik mángát pasi má, ki minái má ák hut. Previously to now they refused that man that he could come to here and announce/instruct about how that incurable disease they call AIDS has come. And I don't know what

happened now that they agreed to him, so that he is here now having come.

Arwat mai: **sormángát pasi**

Mákái mul: **pasi,**

mángmángas

Kán him: intransitive verb

Sálán: **togor di mákái uri aur kálámul;** anger visible on one's face

Tohtohpas: *Tungu di parai be ngo gim no gima han, má pákánbung a lu pápáput suri han, ki dik parai bul singing ngo ina lu kis. Má ngo iau longrai ngorer, ki ák lala mos i balang uri di má káp iau te wor. Mái sár dik mák ilmi uri arung ngo iau mángmángas uri di. Previously they said that all of us would go, but when the time was drawing near to go, then they said instead to me that I should remain. And when I heard like that, then my stomach was very angry at them and/but I did not speak. However they saw-recognized on my face that I was visibly angry at them.*

Arwat mai: **mos,**

mángmángál

Kán him: intransitive verb

Sálán: empty; uninhabited

Tohtohpas: *Pákánbung iau han ur Kábám suri mákmák sur Natanael ngo giura worwor, mái sár kápte te kálámul. A tu mángmángál á malar. When I went to Kábám to see Natanael so we could talk, however there were no people. The village was empty.*

Arwat mai: **mangau, mau**

Kán him: inalienable noun

Sálán: emptiness; absence

Tohtohpas: *Kálámul er a hut i mángmángál i kán nana. Ái kán nana di dikte han ur Kokopo mák hut ái i kápkápán i di. That man arrived in the emptiness/absence of his mother. His mother and them had already gone to Kokopo and he arrived in their absence.*

Arwat mai: **kápkápán,**

mángta-i

Kán him: transitive verb

Sálán: **sormángát palai; bál palai;** agree

Mákái mul: **mángát**

mángun

Mákái: **máhngun**

mápmápi

Kán him: intransitive verb

Sálán: pastel-like; faded; light-coloured

mápsan

Kán him: intransitive verb

Sálán: sting

Worwor talas: This is the sting of medicine on a sore.

márám

Kán him: intransitive verb

Sálán: glow; light up

Arwat mai: **kurkurem**

Mákái mul: **pil márám**

márásin

Kán him: alienable noun

Sálán: **táit a ngin on á kálámul suri aliwi tili sasam ngo a oboi i kán manu suri nák mah;** medicine

márásngin

Utngi mul: **rámásngin**

Kán him: intransitive verb

Sálán: **mák pagas; pán pagas;** observing; watching; staring

Worwor talas: This word may imply keeping watch on something or someone. It connotes observing a person or activity without getting involved in it.

Tohtohpas: *Pákánbung ái Pirtas a hut tili dákdák, iau tu mák pagas sár má ái ák hol on ngo iakte lala boptin, pasi ák sas pasi kang kurnah er iau bop kári má iak manrai. A sodar suri iau bin ur on má iak parai singin ngo, “U hol on ngo iau lala boptin? Wa iau tu márásngin sár.” When Pirtas arrived from torching (for fish, shellfish), I just only looked remaining and him he thought that I was already very much asleep, resulting in he slid out that partially burned piece of wood of mine I was sleeping near and keeping warm with. He was surprised about me calling to him and I said to him, “You think that I am fast asleep? Why I am just watching.”*

Arwat mai: **ialbái**

Mákái mul: **márásngin pagas**

márásngin pagas

Kán him: intransitive serial verb

Sálán: **kápte a boptin;** alert; watchful

Keskeskes: ‘watch remain’

Tohtohpas: *Káp iau te boptin, iau tu márásngin pagas mona rung er ngo da hut inái i libung. I am not sleeping, I'm just remaining awake waiting on those who are to arrive this evening.*

Arwat mai: **bátma páksi, pánpán suri**

Mákái mul: **pagas/páksi**

márdang

Kán him: intransitive verb

Sálán: **pakta i solon aur;** high-foreheaded

Worwor talas: This describes people who have large or high foreheads, irrespective of being bald.

Tohtohpas: **Tilik solon aur sang á kálámul erei.**

Pákámbung iau mák pasi tilamudi, ki iak tu mák palai sang i aur a márdang. *That man has a very large/high forehead. When I saw him from up there, then I saw from afar his face is high-foreheaded.*

márian

Kán him: transitive verb taking on

Sálán: **eran má aptur pas;** prepare and move one's belongings

Worwor talas: This is described as getting one's things ready to leave soon, or gathering things needed for an event (course, feast, meeting, changing house) and putting them in readiness. It also includes the idea of the actual moving.

Tohtohpas: **Di parai singing ngo ina lu lahou má til main i torahin malar, pasi er i Tagur ina márian má til main uranang i kak hutngin malar.** *They said to me that I should move house from here in the old village, resulting in on Saturday I will prepare/move from here down to my new village.*

Arwat mai: **lahau**

Mákái mul: **amárian, mármárian**

mármár

Kán him: intransitive verb

Sálán: **matngán manu kán balbal;** discoloured and rotting due to being left too long

Worwor talas: This term describes a root vegetable that has sat too long and is starting to rot. The vegetable might still be edible if the rotted parts are cut out, but at this stage it is no longer suitable for planting. This is used of sweet potato and yams only.

Tohtohpas: **Kak tan taial imi suh ákte mon i te manu on má ákte maksin má. Iau lala oboi pasi ák tu mármár no má kápate arwat má suri ngo da soi.** *My root vegetable plantings up on the table have sores on them and they are yellowed. I greatly put them (left them a long time) resulting in they are all rotting and not enough (unsuitable) for planting.*

mármáras

Kán him: alienable noun

Sálán: **talas;** cleared; open space; transparent

Tohtohpas: **Nabung iau tur pagas ami kábáir i kak pokon i kuir a tu talas, má uk sorliu iau. Iau tur sár i mármáras má kápate u mák iau er iau tur pagas.** *Yesterday I was standing up at the fence at my garden in an area that was clear (i.e. I was not hidden or concealed), and you passed me. I was just standing in the clear and/but you did not see me that I was standing there.*

Arwat mai: **manglah, maraslahi, talas**

Mákái mul: **mármársai**

Kán him: intransitive verb

Sálán: **a mon i polgon on; a tu rápráp;** full of holes; holey

Tohtohpas: **Kak putun rum inang a tu mármáras má á pokori on. A lala tur ák dol má pasi ák tu karásrás. Ngo a lu hus á ráin, ki ákte tu mádáak no á polgon kak rum.** *My dilapidated house down coast, the kunai grass on it is just full of holes. It has stood a long time resulting in it's just holey. When the rain falls, then the entire inside of my house is wet.*

Arwat mai: **karásrás**

mármárian

Kán him: intransitive verb

Sálán: **ereran;** preparing

Tohtohpas: **Kángit liu main i bim, git liu án mármárian sár. Git lu ereran suri liu er a kis áklis namur.** *Our life here on earth, we are just living in preparation. We are preparing for that life that exists forever later.*

Mákái mul: **márian**

mármársai

Utngi mul: **mársai**

Kán him: transitive verb

Sálán: **kip auti uri mátán matamata;** publicly

Tohtohpas: **Til hirá tan kálámul di lu long punmai á kangal uri mil. Mái sár onin marán kálámul di lu longoi má kangal i mátán tan wák. A ngoro di tu long mármársai má táit di lu long punmai til hirá.** *From/since long ago the men made-hiding/secretly the headdresses for dancing. However now many men are making the headdresses in the eyes of women (publicly, allowing women to see it). It is like they are just doing publicly the thing they did secretly since*

long ago.

Mákái mul: mármáras

márnat

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Márnat kesi aun kubau tili katbán bos. Kubau minái a mákmák ngoro nat er di lu soi i malar. Poknahlán má pákán a ngorer sang i nat di lu ani. Márnat di lu kuti mai sen so má somil uri long rum. Te kálámul di lu kanbái márnat uri takup. The márnat is a tree from the midst of the jungle. This tree looks like the **nat** that they plant in the village. Its trunk and leaves are just like the **nat** they eat. They cut down the **márnat** with a chain saw and sawmill for house building. Some people carve the **márnat** into outrigger canoes.

márnál

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Márnál a lu kopkom imi katbán bos. Kubau minái a mákmák ngoro aun nál er di lu ani wán. The márnál grows up in the midst of the jungle. This tree looks like the **nál** tree whose fruit they eat.

márnga-i

Utngi mul: mámngai

Kán him: transitive verb

Sálán: sow nondeliberately

Worwor talas: This is accomplished by something which eats the edible part of a fruit or seed and then throws the rest away, thus sowing it (like a fruit bat does with a **tawan** fruit). This is done as part of its nature rather than deliberately. Birds known for doing this are the **bek** (fruit bat) who carries betel nut in his mouth but drops part of it, and the **kár** (parrot) and **unsir** who eat pawpaw seeds which pass through their systems.

márngin

Kán him: intransitive verb

Sálán: dry

Tok Pisin: drai

Mákái mul: marang

mársai

Mákái: mármársai

mársohsoh

Mákái: morsohsoh

máruk

Mákái: márup

márup

Utngi mul: máruk

Kán him: alienable noun

Sálán: teken lamas tili kaskas; coconut scrapings

Worwor talas: These are the coconut scrapings left after squeezing out the milk, thrown away or fed to the chickens.

Mákái mul: lamas

más

Kán him: intransitive verb

Sálán: su kaleng i tas; low tide; dried up

Worwor talas: This is used of the sea when it is in low tide or of a river or spring when it has dried up and is no longer giving water.

Arwat mai: malanbet, másreng, reng, ruhruh₂

Lite alari: gus, gusgus, lomlom, tun

Kán him: alienable noun

Sálán: shallows; dry area

Tok Pisin: drai rip

másángán

Kán him: dyadic term

Sálán: aru kalik kándiar aru tata diar tuán;

children whose fathers are brothers

Tohtohpas: Aru kalik erei kándiar aru tata diar tuán mapak sár. A ngoro diar másángán á aru kalik er kabin ngo kándiar aru tata a tukesá kándiar nana. Those two guys their two fathers were blood brothers (i.e. the same woman gave birth to them both). It is like those two guys are cousins because their two fathers have just one mother.

másik

Kán him: alienable noun

Sálán: sore type

Worwor talas: This is having sores in the mouth or on the tip of the tongue, especially prevalent in small children, but usually healing quickly.

Mákái mul: manu

máskun

Kán him: verbal noun

Sálán: long namnam uri akiláng i kálámul ngo

táit; make a feast to honour a person or event

Worwor talas: This word operates as a transitive verb which takes **on**, but it is structured like an inalienable noun. This term refers to resources expended, such as cash or shell money or food from one's garden, in order to put on a feast.

The occasion can be such events as the annual thanksgiving offering or the dedication and opening of a new church, but traditionally and still today also refers to the process of giving mortuary feasts in order to inherit or acquire **mahal**, the possessions of the deceased. To use this term, there must be pig involved.

Tohtohpas: Kalik er a ioh bor i kákán, a ngoro ákte long arwat pasi máskun i kákán, má ngorer a artálár suri na otoi mahal si kákán. That child who mumued pig for his father, it is like he has fulfilled/accomplished honouring/memorializing his father, and therefore he is able to take possession of his father's estate.

másreng

Kán him: intransitive verb

Sálán: **sengseng i lulawar; kápte te suir á tas i lulawar**; dry reef

Worwor talas: This is used to refer to the reef being uncovered by very low tide and dried out. Times like that are called **malanbet**. The reef might be so dry that it stinks.

Tohtohpas: Pákánbung án malanbet a lu lala más má kápte te suir á lulawar. Di lu parai suri matngan más ngorer ngo másreng. At the time of very low tide the reef is very shallow/dry and there is none of its juice. They say about that kind of shallowness/dryness that it is másreng.

Arwat mai: **más, reng**

Lite alari: **gus, gusgus, lomlom, tun**

mát₁

Kán him: alienable noun

Sálán: lineage; clan; moiety

Tok Pisin: **bisnis**

Worwor talas: Sursurungas generally do not make a definite distinction between the use of terms like **gegen**, **kabinhun**, and **mát**. All are used interchangeably for any kinship group from lineage to moiety.

Arwat mai: **gegen, kabinhun**

mát₂

Mákái: **matang**

mátágirit

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; sea perch

Worwor talas: Mátágirit, isu a kálik pakta ngoro sukbám. Máí sár ngo páplun a sirsirsir mai a maksin. A lu kis ada i lámán i risán gargar. A lu ani tan gengen isu má gengen kuk. Lain isu uri ani. The mátágirit fish is a bit big like

the **sukbám**. However its body is vertically stripped with yellow. It lives out in the deep near **gargar** coral. It eats small fish and small crabs. It is good fish to eat.

mátál

Kán him: alienable noun

Sálán: star type

Tok Pisin: **nem bilong bikpela sta**

Worwor talas: This term, often combined with more description, is used of special or significant stars. See the following entries for examples.

Mákái mul: **mátmátiah**

mátál án arasa

Kán him: alienable noun

Sálán: morning star

Worwor talas: This is the morning star (or planet), and signals the time for beginning things, as beginning to kill the pigs on the day of a big feast, or starting off on a long canoe trip (as the ocean is usually calm at this time of day).

Mákái mul: **mátmátiah**

mátál án bor kokon

Kán him: alienable noun

Sálán: star name

Keskeskes: ‘star of rooting pigs’

Worwor talas: This is the name of the star that appears before the morning star at the time it is believed pigs go rooting around in the gardens.

Mákái mul: **bor₁, mátmátiah**

mátál án rahrah lik

Kán him: alienable noun

Sálán: evening star

Keskeskes: ‘star of early dusk’

Mákái mul: **mátmátiah, rahrah lik**

mátálám

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; bream

Worwor talas: Mátálám kesi isu a kálik pakta má páplun a ngoro páplun idal. A lu kis i lámán. Mátán a pakta má a kálik tutbumtu á aur. Ngisán er a lu namnam mai a ngoro ngisán kálámul. A mon á te gengen mátálám, máí sár a kálik lite alari mátálám koner a pakta. The mátálám is a medium sized fish and its color is like the color of the idal. It lives in the deep. Its eyes are big and its face it is a bit flat. Its teeth that it eats with are like a person's teeth. There are some small mátálám, however they are a bit different from the

mátálám that is big.

Mákái mul: **kurur mátálám**

mátán

Kán him: inalienable noun

Sálán 1) Mákái: **matang**

Mákái mul: **kodil mátán, kunsin i mátán, mátán táil, nihun mátán, para puri mátán, parai uri mátán, peden mátán, rau ránsi mátán, soksoq mátán, taltaliu i mátán, tusi mátán**

Sálán 2) opening; source

Mákái mul: **kuk mátán pakat, mátán buat, mátán hat, mátán kas, mátán kihkih i lábur, mátán kihkih matalames, mátán kihkih tám hushus, mátán lábur, mátán mansin, mátán matalames, mátán nas, mátán pál, mátán pán, mátán sál, mátán taubar, mátán tám hushus**

Sálán 3) point

Mákái mul: **mátán buk, mátán lamrut, mátán piká**

Sálán 4) lid; cover

Mákái mul: **mátán sosopan, mátán tábur**

Sálán 5) price

Tohtohpas: **A is á mátán? How much does it cost?**

Mákái mul: **top mátán**

mátán buat

Kán him: alienable noun

Sálán: window

Worwor talas: This refers to any opening in a house that is used as a window

mátán buk

Kán him: alienable noun

Sálán: letter of the alphabet

Mákái mul: **buk₂**

mátán hat

Kán him: alienable noun

Sálán: cave

Keskeskes: ‘eye of the rock’

Mákái mul: **hat₂**



mátán kas

Kán him: alienable noun

Sálán: gate; entrance of a fence or enclosure

Keskeskes: ‘eye/hole in a basket’

Worwor talas: This is used for the opening of a **bang** (men’s area), marked by a **páspáng** (forked branch). Some may use this term for ‘doorway’ as well, but it does not imply an opening that can be fully closed, as a door closes a doorway.

Arwat mai: **mátsálán**

mátán kihkih i lábur

Kán him: alienable noun

Sálán: west

Keskeskes: ‘eye of the wind from the west’

Arwat mai: **mátán lábur**

mátán kihkih matalames

Kán him: alienable noun

Sálán: north

Keskeskes: ‘eye of the wind from the north’

Arwat mai: **mátán matalames**

mátán kihkih tám hushus

Kán him: alienable noun

Sálán: south

Keskeskes: ‘eye of the wind from the south’

Arwat mai: **mátán tám hushus**

Mákái mul: **tám hushus**

mátán lamrut

Kán him: alienable noun

Sálán: spearpoint

mátán lábur

Kán him: alienable noun

Sálán: west

Keskeskes: ‘eye of the west wind’

Arwat mai: **mátán kihkih i lábur**

mátán mansin

Kán him: alienable noun

Sálán: breathing source; core of a person

Worwor talas: This is the chest or breast bone area where it is obvious one is breathing from, and it is what determines whether a person is dead or still alive. While there is still pulsing or movement in this area, one is considered still alive even if unconscious or unresponsive. It has also been described as the core of a person. The feelings that arise from this area, as opposed to the **bál** (stomach), seem to fall in the category of surprise and amazement.

Mákái mul: **mansing**

mátán matalames

Kán him: alienable noun

Sálán: north

Keskeskes: ‘eye of the north wind’

Arwat mai: **mátán kihkih matalames**

mátán nas

Kán him: alienable noun

Sálán: east

Keskeskes: ‘source of the sun’

Arwat mai: **mátán taubar**

mátán pál*Kán him:* alienable noun*Sálán:* loop; noose**mátán pán***Kán him:* alienable noun*Sálán:* swamp; muddy area*Keskeskes:* ‘eye of the puddle’*Worwor talas:* This term refers to a permanently wet area.*Arwat mai:* pesa*Mákái mul:* pán₂**mátán pika***Mákái:* mátán piká**mátán piká***Utngi mul:* mátán pika, piká*Kán him:* alienable noun*Sálán:* number; written symbol; letter of the alphabet**mátán sál***Kán him:* alienable noun*Sálán:* doorway*Keskeskes:* ‘eye of the road’*Worwor talas:* **Mátán sál** and **mátsálán** (entrance) seem to be synonymous in meaning ‘doorway’, that is the actual opening that one walks through, the **nián láklák** (walking place).**Mátán sálán** can mean both ‘doorway’ and ‘road’. **Batbat** refers to the door itself that closes to cover the doorway.*Arwat mai:* mátsálán*Mákái mul:* sál₁**mátán sosopen***Kán him:* alienable noun*Sálán:* lid of saucepan or cooking pot**mátán taubar***Kán him:* alienable noun*Sálán:* east*Keskeskes:* ‘eye of the east wind’*Arwat mai:* mátán nas**mátán tábur***Kán him:* alienable noun*Sálán:* **táit a sosopas tili támin tábur ngo kalil****mák lu batbat kári támin;** operculum; covering*Worwor talas:* This is what covers the hole in the shell of a **tábur** (large sea snail) and protects the animal.*Arwat mai:* guil**mátán táil***Kán him:* inalienable noun*Sálán:* before; front*Keskeskes:* ‘his eye preceding’*Worwor talas:* This term is used to refer to being or standing in front of another, i.e. standing before a judge or standing in front of a group.**mátán tám hushus***Kán him:* alienable noun*Sálán:* south*Keskeskes:* ‘eye of the south wind’*Arwat mai:* **mátán kihkih tám hushus***Mákái mul:* tám hushus**mátánbek***Kán him:* intransitive verb*Sálán:* **holhol a nem masak i matngan erei;** choosy; selective*Tohtohpas:* **A mátánbek pasi tan tara lain padi a lala kuluk.** He is choosy taking (only) the corns that are very nice.**mátawas***Kán him:* alienable noun*Sálán:* **kesá matngan manu;** sore type*Worwor talas:* This type of sore appears on one’s limbs, often with pus, and is very painful so that one might be unable to sleep because of the pain associated with it before it breaks and drains.*Mákái mul:* manu**mátkas***Utngi mul:* bátkas*Kán him:* intransitive verb*Sálán:* **inan;** sharply pointed*Worwor talas:* This is used to describe fingernails and toenails as well as things like spears.*Arwat mai:* nok₂**mátkin***Kán him:* verbal noun*Sálán:* **a matuk má kápte be a pim;** almost ripe; mature but not ripe*Worwor talas:* This word, structured like an inalienable noun, is used as an intransitive verb, a modifier, and a noun. It implies being mature in size but not yet ripe enough to eat, as a pawpaw that one gets off the tree, then scores to ripen it, or as fruit that is OK to take off the tree but must be left a while to ripen before it is ready to eat.*Tohtohpas:* **Tan mulis erei gam lusi kápte a pim.****Kápte gamák mák pas te er a pim suri gamák lusi má gama han páksiai á tan mátkin.** Those

citrus you all picked are not ripe. Can't you see some that are ripe so you can pick them and go leaving the close to ripe ones?

mátmátán

Kán him: inalienable noun

Sálán: **hut ár;** first or only time

Worwor talas: This is used of a person or animal that has been away and just now/then is returning for the first time in a long time.

Tohtohpas: **Kálámul er a be han hirá sang má kápte a lu han ur main i malar. I bet inái sang má ák hut ár. Mátmátán ár má erei. Marán kalilik kápte di lu mákái til tungu, erár sang má dik mákái.** *That person went/left a long time ago and he did not come (again) to here in the village. This very year now he arrived the first time (since he left long ago). That is his first time. Many children have not seen him from previously, at that very time was the first they saw him.*

Arwat mai: **ár**

mátmátiah

Kán him: alienable noun

Sálán 1) star (generic term)

Tok Pisin: sta

Mákái mul: Names of stars: **mátál án arasa, mátál án bor kokon, mátál án rahrah lik, tám sopas,** Types of stars: **gogontuh, mátál, tanián sit, unun**

Sálán 2) insect type; firefly

Tok Pisin: sta bilong bus

Worwor talas: **Mátmátiah a lu saliu i libung, má i nas a lu boptin. Táit min a lu kis i pákán kubau má ák lu ani pákán kubau i nas. A tu gengen táit sár ngoro lang má a mon i bábán. Mátmátiah ngo a saliu i libung, ki a lu márám má a lu pilkut pilkut. Talsán mátmátiah a lu kis i lalin bábán, má ngo a sakrai bábán ki a lu márám á talas ngo a lu pilkut pilkut. I ruruna til Sursurunga, di lu parai ngo a marán di lu kis i kesá aun kubau, ki a mon i urtarang on á pokon erei.** The **mátmátiah** moves around at night, and in the day it sleeps. This thing lives on tree leaves and it eats tree leaves in the day. It is just a small thing like the **lang** (fly) and it has wings. The **mátmátiah** when it goes around at night, then it glows and it flashes. The light of the **mátmátiah** is located under its wings, and if it stretches out its wings, then the light glows or it

flashes. In the belief from Sursurunga, they say that if many are in one tree, then that place has an **urtarang** (evil spirit).

Mákái mul: **rohon bát**

Sálán 3) starfish

Worwor talas: **Mátmátiah táit a lu kis ada i loltas má alim á pásgun. Di lu utngi ngo mátmátiah kabin a mákmák ngoro mátmátiah er alim i pásgun. Má páplun a mákráu ngoro páplun karkeken bát, pasi dik lu utngi mul ngo karkeken bát. Táit min kápte di lu ani.** The **mátmátiah** is a thing that lives out on the ocean and it has five branches. They call it **mátmátiah** because it looks like that **mátmátiah** (star) that has five branches. Its color is blue like the color of the **karkeken bát** (horizon), and because of that they also call it the **karkeken bát**. This thing they do not eat.

Arwat mai: **karkeken bát**

mátsáksák

Kán him: alienable noun

Sálán: sorcerer

Arwat mai: **kám sáksák, tám wah**

Lite alari: **tám dahil, tám latlat**

Mákái mul: **sáksák**

mátsálán

Kán him: inalienable noun

Sálán: **er i malar i mátán sál án rum;** entrance; opening

Worwor talas: This is used of the doorway to a building as well as the entrance to a piece of property like a driveway or gateway.

Tohtohpas: **Kamu kesi tubán táit er iau kipi til Namatanai iau tu oboi inang i malar i mátán sál i kamu rum. Iau han suri tari má gam bokoh, pasi iak tu oboi inang i mátsálán rum.** *Your parcel thing (package, box) I brought from Namatanai I just put it down in the village in the doorway of your house. I went to give it and you were absent, resulting in I just placed it in the entrance of your house.*

Arwat mai: **mátán kas, mátán sál**

Mákái mul: **sál₁**

mátsim

Kán him: alienable noun

Sálán: conjunctivitis

mátu

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; parrotfish

Worwor talas: Mátu isu pakta má a mákráu á páplun mák puk á lul. A lu ani gargar má a lu kis i lámán. Má a pakta á ilkán. Te á pákán ngo a tun, ki ák lu han namnam i lulawar. Di lu ani á isu minái, a lain namnam. The **mátu** fish is large and it is blue in color and its head bulges. It eats **gargar** coral and it lives in the deep. And its scales are big. Some times when it high tides, then it goes eating on the reef. They eat this fish, it is good food.

Mákái mul: lamlam mátu

mátut

Kán him: intransitive verb

Sálán: afraid

Tok Pisin: peret

Worwor talas: All the terms expressing fear traditionally originated in one's stomach, but today people may say fear originates in one's mind or thinking. **Mátut** is more strongly felt than **bulat** though both come from a person's feelings. **Bunbun** is experienced more by the body, as in afraid or scared of being bitten by a dog. **Bulat** is the feeling of being threatened, afraid of injury or for one's life or well-being. Some say that **bulat** and **bunbun** are synonymous and both are stronger than **mátut**. **Ráuráuwás** refers to trembling in fear. **Konngék** is more the idea of being worried about something or dreading something.

Arwat mai: bulat, bunbun₁, konngék, kumráu, rámrámin, ráuráuwás

Mákái mul: amátut, holhol án mátut

máup

Kán him: alienable noun

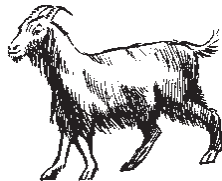
Sálán: space; opportunity

me

Kán him: alienable noun

Sálán: goat

Worwor talas: Me a kápte main Sursurunga. Má kápte mul te rokoí án me main si git. Máí sár ngo a kálík mákmák ngoro bulumákau má a lala gengen sang singin bulumákau. Me a mon i nihun kepsen. A lu ani ur, má rung di bal di lu olasi ngorer sár mul i bulumákau. The **me** does not exist here in Sursurunga. There are not any wild **me**



here among us either. However it looks a bit like the **bulumakau** (cow) and/but it is very much smaller than the **bulumakau**. The **me** has hair on its jaw. It eats grass, and white people domesticate it just like the **bulumakau**.

medarin

Kán him: alienable noun

Sálán: ngisán kubau; tree type; mandarin; tangerine

Worwor talas: Medarin kes til on á ahat á matngan mulis di lu ani, má a tuan lu rihrih á mulis minái. Mulis minái aru on mul má di lu so diar no mul. Kes, wán a tuan lain namnamin má ák lain rihrih mul. Wán kápate pakta ngoro wán swit mulis, máí sár ngo a kálík pakta singin wán mulis án kuskus. Má kes a lala gengen i wán má a lu nginngin ngo di lu ani. Ngis minái di kipi til tepák kabin káp kángit te matngan mulis ngoromin main Sursurunga. The **medarin** is one of four different citrus fruits which they eat, and this citrus is very sweet. This citrus (there are) two (kinds) also and they plant them both. One, its fruit is very delicious and it is also nicely sweet. Its fruit is not large like the fruit of the **swit _mulis** (orange), but it is a bit bigger than the **mulis án kuskus** (lemon) fruit. And one its fruit is very small and it is sour when they eat it. This name they brought from far away because there are no kinds of citrus like this here in Sursurunga.

Mákái mul: mulis

mehmeh

Kán him: alienable noun

Sálán: necklace

meket

Kán him: intransitive verb

Sálán: black

Tok Pisin: bilak

Arwat mai: niár

Mákái mul: gismeket

mel₁

Kán him: alienable noun

Sálán: ngisán suk; vine type; poisonous vine type

Worwor talas: Mel áí á kesá suk di lu soi má ololoh on. Di lu ololoh on kabin tan kálámul di lu kipi nirwán uri munái isu mai ngo di nem i up isu tangrai lulawar. Di lu kipi nirwán má dik lu básbásái ki dik gorsai i pokon er di nem i up isu áí, má suir mel er ák lu mat i isu on má dik lu kip talmi uri

ani. Ngo kálámul na ngin on á suir mel, ki na mat. Marán kálámul ngo di nem i bibing, ki di lu ngin i suir mel má dik lu mat. Te kálámul di lu isai kopkobon mel uri manu ngo sibal mák lu mah i manu on. Mel is a vine people plant and take care of. They care for it because people get its root for stunning fish with it when they want to catch fish along the reef. They get the root and pound on it then they submerge it in that place where they want to catch fish, and that mel sap the fish die from it and they gather them for eating. If a person drinks mel sap, then he will die. Many people when they want to commit suicide, then they drink mel sap and they die. Some people squeeze mel sap on to sores or boils and the sores heal from it.

Mákái mul: suk

mel₂

Kán him: intransitive verb

Sálán 1) a mon i tigán; rich (food); greasy tasting

Tok Pisin: giris

Sálán 2) merok má i bal ani; tired of eating the same thing

Tohtohpas: *I bosbos bung gim lu balbal ani isu turán tulip má gimá merok on má i ani aru namnam min. A ngoro ák mel i gim má i ani isu má tulip. Every day we keep on eating fish together with tulip (greens type) and we are tired of eating these two foods. It is like eating fish and greens have greased us (tired us out).*

Mákái mul: melmel

melbut

Mákái: pelbut

melek

Kán him: intransitive verb

Sálán: quickly

Tok Pisin: kwik

Mákái mul: káp melek (sár) (mul), meleknai, melmelek

melekna-i

Kán him: transitive verb

Sálán: quickly

Mákái mul: melek

meleu

Kán him: alienable noun



Sálán: eel type; fresh water eel

Worwor talas: Meleu a tilik ngis má ái tili dan sal. A mákmák ngoro iás tili loltas, mái sár

meleu a lelep i lul, má a tu dalian á páplun mák dordor mul. A lu lala punpunam tangrai polgon hat iatung i dan. A toltolom on á meleu, má a lain namnam no. Meleu is the big/generic name and it is from flowing fresh water rivers. It looks like the iás from the ocean, however the meleu's head is flat, and its body is smooth and slippery also. It hides a lot among the holes in rocks there in the river. There are different kinds of meleu, and all are good food.

Mákái mul: Types of eels: get₂, iás, iásái, meleu, meleu dár, pákpákluber, tahrán, tám soso poron buah, tumlul

meleu dár

Kán him: alienable noun

Sálán: eel type; fresh water eel

Keskeskes: 'blood eel'

Worwor talas: Meleu dár a kipkip ngis suri

páplun er a kálik mirmirik, má a meleu sár.

The meleu dár (blood eel) gets its name from its colour which is brown/reddish, but it is just a meleu.

Mákái mul: dárang, meleu

melmel

Kán him: intransitive verb

Sálán: merok; weary of doing the same thing over and over

Tohtohpas: *A merok i kak hol suri bal han uri rumán sasam. Iau balbal han sang, má onin ák melmel balang suri bali kaleng. My mind is tired of repeatedly going to the clinic. I keep on going, and now my stomach is weary for/of returning again.*

Mákái mul: mel₂

melmelek

Kán him: intransitive verb

Sálán: advanced; developed quickly

Tohtohpas: *Mái rung erei di longrai pinpidan si Iesu, di korantik má di pánsálgát suri a melmelek i kán mánán má suri kán kokos uri narsá di. (Luk 2.47) And those people who heard the words/pronouncements of Jesus, they were surprised and amazed that his knowledge was so advanced and about his answers to them.*

Mákái mul: melek

melmelos

Kán him: intransitive verb

Sálán: welwel; soft; pliable

Worwor talas: This term is used of things like vines and coconut leaves.

Tohtohpas: **Pákán lamas ngo dikte daki uri rat má dik obop páksi áng kis ák dol, ki a lu sorakai má kápate arwat suri da hiri. Pasi dik lu kas tahni i kon suri ák melmelos, má ngorer ák arwat suri da hiri uri rat.** *A coconut leaf when they have singed it for a basket and left it it has sat a long time, then it is tough and it is not possible that they can weave it. So they bury it in sand so it becomes pliable, and then it is possible for them to weave it into a basket.*

Arwat mai: **welwel**

mem

Kán him: intransitive verb

Sálán: soft

Worwor talas: This term is used of betel nut that is soft and easy to chew.

Tohtohpas: **A mem i bu er a tu wekwek i támin.** *That betel nut is soft its insides/flesh is just soft.*

Arwat mai: **pekes**

meme

Kán him: alienable noun

Sálán: **teken mama;** waste from betel nut chewing

memeh

Kán him: intransitive verb

Sálán: breathless; winded; breathing with difficulty

Arwat mai: **kuir i mansin, ngehnggeh**

meneng

Kán him: intransitive verb

Sálán: **marán dan má ák tu kanak; a tu lala pekes;** sticky; gooey

Worwor talas: This can be used of food or of a wet road.

Tohtohpas: **Rais erei di lala toroi marán dan ur on pasi ák tu kanak. Pákánbung di sokoi uri tan pelet, ki a tu meneng.** *That rice they really poured lots of water into it resulting in it was just soft and wet. When they scooped it into the plates, then it was just sticky/gooey.*

Arwat mai: **kanak, mengwan**

menmen

Kán him: inalienable noun

Sálán: shavings; leftover bits

Worwor talas: This includes the bits of scraped coconut left after squeezing out the milk. It also includes such things as sawdust.

mengwan

Kán him: intransitive verb

Sálán: **pekes kabin a mon i dan on;** soft because it's wet

Arwat mai: **kanak, meneng**

mer-ei₁

Kán him: transitive verb

Sálán: decorate

Mákái mul: **amerei, mermer**

mer-ei₂

Kán him: particle

Sálán: that; there

Worwor talas: This seems to be the combination of **ma** (locative relater) and **erei** (that).

Tohtohpas: **Wa iau merei sár Tesolonika má iak sáhár sang, má gamá tarwai te pirán tabal ur singing, má namur gam lu balbal tangan iau marán sang á pákán. (Píl 4.16)** *Why I was just/still there in Thessalonica and I was indeed lacking/in need, and you sent some money to me, and later you kept on helping me many times indeed.*

Tohtohpas: **Kápate ting bul á bát merei. A tu sopasun i kán hut, má ngorer kápate má dik han ur Lihir á tan kálámul kabin a tu soduk i kán hut á bát.** *That storm did not stop in turn (i.e. once it had arrived). It just joined/continued its arriving/coming, and therefore the people did not go to Lihir because the storm's coming just kept on coming.*

Mákái mul: **erei**

mereng

Mákái: **ngis mereng**

mereu

Kán him: intransitive verb

Sálán: uninitiated; inferior

Worwor talas: This connotes that a person has not yet looked upon taboo things. He must buy the entry fee with a pig or money. This may also be said to disparage a person, i.e. you're like a woman because you are not part of the secret society of men.

mermer

Kán him: intransitive verb

Sálán: decorating; dressing

Mákái mul: **amerei, mermer malar**

Kán him: alienable noun

Sálán: clothing; uniform; decoration; appearance; glory

Worwor talas: While this word can refer simply to one's clothing, it may also be used of those

things that make one's appearance distinctive, such as things which show power and authority, or clothing that is used for special occasions.

Arwat mai: **minmáir**

Mákái mul: **merci₁**

mermer malar

Kán him: alienable noun

Sálán: trappings of the village; village decorations

Worwor talas: This includes domesticated animals, plants, trees and flowers in a village that make it attractive.

mermermer

Kán him: intransitive verb

Sálán: wandering around without one's own place

Tohtohpas: *Mái rung er di ngorer i pákán nah i taul gusgus mai sápkín ninsi di, a inngasi busbus a dur. Má di ngoro mátmátiah ákte han alari sálán sang mák tu lu mermermer. (Iut 1.13) And those are like the waves during the high tide with their evil ways, it reveals bubbles/foam that is dirty. And they are like a star that has gone away from its path and just wanders around.*

Arwat mai: **kis kalbán**

Lite alari: **kis turmis**

merok

Kán him: intransitive verb

Sálán: tired; weary

Tok Pisin: les

Arwat mai: **toktok₁**

Mákái mul: **amerok, mákmák kán merok**

met

Kán him: intransitive verb

Sálán: drunk; hungover

Tok Pisin: sipak

Arwat mai: **bau₂**

mi

Kán him: location

Sálán 1) edge of land or sea

Worwor talas: This is the short form of **muni**.

Tohtohpas: *Má ngo di masar ami kon, di mákái kámnah ákte oloi ái Iesu má isu a sawi iatung i kámnah má te balbal mul iatung i risán. (Ioa 21.9) And when they came ashore at the beach, they saw the fire Jesus had lit and the fish he was cooking there on the fire and some starchy food also there beside/on the side.*

Sálán 2) up; inside

Tohtohpas: *Mái Karisito er Mesaia, kápán páplun a páng tili kamu kabinhun, má ái ái*

Káláu sang imi iát i tan táit no, wa koner gita parpara agas áklis uri narsán! (Rom 9.5) And Christ that (who is the) Messiah, his body was born from your clan, and him he is truly God up at the top of all things, why that one we will praise forever to him!

Tohtohpas: *Kak hol imi nárúm i iau a lala gasgas suri nagogon si Káláu. (Rom 7.22) My mind inside my insides is greatly delighted about/ with God's law.*

Mákái mul: **alami, muni**

mian

Utngi mul: **mián**

Kán him: transitive verb taking on

Sálán: **eran taru**; prepare

Worwor talas: This verb is used when preparing for something important or out of the ordinary, like a feast or important event.

Arwat mai: **eran**

mián

Mákái: **mian**

midal

Kán him: alienable noun

Sálán: decoration

Worwor talas: This is a decoration made of an accordianed leaf attached to a stick. The leaf blows in the wind.

midam

Mákái: **midang**

midang

Kán him: inalienable noun

Kaiam: **midam**

Káián: **midán**

Kángit: **midán i git**

Sálán: **worwor iau tarwai**; my talk; my message

Tohtohpas: *Gama kipi má á kak worwor uranang i malar má gamák parai singin matananu ngo midang á minái iau tarwai til main Kavieng a ngoromin ngo tan káláu má tan wák da mil uri pasbat i nián pur kán balus. You all are to take my talk down to the village and say to the people that this message of mine I am sending from here in Kavieng is like this and the men and the women are to dance for opening the place of the airplane falling (airstrip).*

midán

Mákái: **midang**

Worwor talas: This third person singular form of this word is also used as the non-singular stem

followed by **i** plus the appropriate pronoun, as in **midán i diar** (their 2 message, the message of them both).

midu

Kán him: alienable noun

Sálán: insect type; bee

Worwor talas: **Midu ái á kesi rohon bát. A mon i bábán má a ngoro langwán tomos á langwán. Aru on á matngan midu. Kes a gengen á langwán má kes a pakta á langwán. Koner a pakta á langwán, páplun a palkus mai a niár má a maksin. A lu ararat mul ngoro tomos, má a tuan lu rangrang á nián ngisán. Kán rum á midu di lu ani má a lain namnam sang. A tuan lu lain rihrih ngo di ani.** The **midu** is a flying insect. It has wings and its body is like the **tomos** (wasp's) body. There are two kinds of **midu**. One has a small body and one has a big body. That one that has a big body, its color is striped vertically with black and yellow. It bites also like the **tomos** and the place where it bites hurts a lot. The house of the **midu** they eat and it is good food. It is very nicely sweet when they eat it.

Mákái mul: **suir midu**

mih-i

Kán him: transitive verb

Sálán: dream

Tok Pisin: driman

Worwor talas: Many Sursurungas believe that when a person is dreaming, his spirit has left his body and is participating in the things he is dreaming about.

Mákái mul: **mihmih**

mihmih

Kán him: intransitive verb

Sálán: dream

Mákái mul: **mihi, mihmih sáksák**

mihmih sáksák

Kán him: alienable noun

Sálán: nightmare; frightening dream

Keskeskes: 'bad dream'

mikmik

Kán him: intransitive verb

Sálán: **matai**; disgusted

Tohtohpas: **Git mikmik kabin kán manu a sangin.**

We are disgusted because his sore stinks.

Mákái mul: **aramikmik, mikmikwai**

mikmikwa-i

Kán him: transitive verb

Sálán: **mata palai**; hate; reject; despise; shun; persecute

Tok Pisin: givim baksait long

Worwor talas: This is the strongest internal feeling compared to **matai** and **tustuswai**, and is stronger and more permanent than **togor**. It can be dislike about another person's behaviour or about bad food. It can even lead to causing another to suffer. It includes the idea of turning away from someone because you dislike him, refusing to see him or hear him.

Tohtohpas: **Tám wah a mikmikwa palai kálámul til main i naul bim kabin a mos mai.** *The sorcerer persecutes a man (causes a man to suffer until he dies) because he is angry with him.*

Arwat mai: **kansai, mos kalar, ngángangas kalar, tustuswai**

Lite alari: **akuluknai**

Mákái mul: **aramikmik, mikmik**

mil

Kán him: intransitive verb

Sálán: dance (generic term)

Tok Pisin: samsam

Worwor talas: This is the generic term for the action of dancing while **mingal** is the generic term for dances as a category.

Arwat mai: **mingal**

Mákái mul: **milmil**

milmil

Kán him: intransitive verb

Sálán: dance continuously

Mákái mul: **mil**

miltun

Kán him: inalienable noun

Sálán 1) moss

Mákái mul: **milut**

Sálán 2) fibre

Worwor talas: This is used of coconut fibre from inside the husk, also of the fibre of the **puluk** vine.

Tohtohpas: **Miltun a ngoromin. Ngo di lu supi marang má sitán er a ngoro nihun di utngi ngo miltun lamas. Miltun is like this. When they husk a dry coconut and that part of it that is like hair they call it coconut fibre.**

milut

Kán him: alienable noun

Sálán: moss

Worwor talas: This is used of both moss that grows on rocks and trees and moss that grows on the reef. **Milut** and **kupkum** from rotten logs is eaten together before participating in the custom of eating fire.

Mákái mul: **miltun**

mimia

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; pawpaw; papaya

Tok Pisin: popo

Worwor talas: **Mimia di lu soi má pasi wán uri ani. Wán mimia a lain namnam má a tuan lu lain namnamin. Pákán á mimia a neorer sár i pákán lam.**

Mimia a marán i kán talar. Bos cuir no á mimia di lu him mai suri araliu. A mon á kesi buk er a worwor talas suri matngan talar ngádáh

á keskeskesá sitán mimia a lu longoi. Mimia they plant to get the fruit to eat. The fruit of the **mimia** is good food and it has very good flavor. The leaves of the **mimia** are just like the leaves of the **lam**. The **mimia** has many uses. Every part of the **mimia** they use for healing. There is a book that explains about what kind of work/ use each part of the **mimia** does.

Arwat mai: **tapeka₂**

Mákái mul: **wán mimia**



aun mimia

min á ru

Mákái: **mináru**

minas

Kán him: intransitive verb

Sálán: **a mon á namnam**; full; plentiful

Worwor talas: This refers to food production, as in the growing and harvesting season.

Arwat mai: **mas**

Lite alari: **itol, matpám**

Mákái mul: **taul minas**

minat

Kán him: alienable noun

Sálán: death

Mákái mul: **mat, minatin, nagogon uri minat, oboi uri minat, tarang án minat, tárgun minat, tigán án minat**

minatin

Kán him: modifier

Sálán: dead

Tohtohpas: **Má namur tan kálámul dikte mat má ding kis be i tarang án minat, di no di aptur. Lontas a káika palai tan minatin kálámul di kis ái. Mái rung dikte mat di bobop i bim, di mul di aptur. (Apa 20.13)** And then the people who had died and were still in the grave, they all got up. The ocean vomited out the dead people who were there. And those who had died who were lying in the ground, they also rose.

Mákái mul: **minat, minatin kálámul**

minatin kálámul

Kán him: idiom

Sálán: **kálámul kápate lu hol pas te táit suri longoi**; person who has not displayed any leadership qualities

Keskeskes: 'dead man/person'

Worwor talas: This describes a person who does not participate in activities that display his ability, as in speaking to local issues or giving feasts. So, should he declare himself for a leadership position in the community, people would say this about him because he has not shown any qualities of leadership previously.

Tohtohpas: **Kálámul ngo kápate a lu hol pas te táit suri longoi suri matananu dák mákái, ái á matngan kálámul di lu parai suri ngo a minatin kálámul.** A person who does think of anything to do so that people will see it, he is the kind of person they say about him that he is a dead person (he is not a leader).

Arwat mai: **tu kálámul kálámul (sár)**

mináhat

Kán him: intransitive verb

Sálán: **ahat á pákán**; four times; fourth time

Worwor talas: See **minátul** for a suggestion of how this word is built.

Arwat mai: **ánáhat**

Mákái mul: **hat₁, minái, mináru, minátul**

min-ái

Kán him: particle

Sálán: this; here

Tok Pisin: em ia

Worwor talas: This seems to be the combination of **ma** (locative marker) plus **in** (here, this) plus **ái** (third person singular free pronoun).

Tohtohpas: **Pol minái u tari singing a báng i putun, pasi kán tu sal i suir tili poson má kápate má a marán á suir.** This drinking coconut you gave to me its bottom is cracked,

resulting in its milk/juice is flowing/running out from its crack and there is not now a lot of milk.

Tohtohpas: **Minái á kuir kubau uri kipun kam rat. A lala taun á rat erei, má ngorer una tarkipun mai kuir kubau min.** Here/this is a length of wood for your basket's carrying stick. That basket is very heavy, and therefore you should suspend/carry it with this length of wood.

Tohtohpas: **Kam tu talar iatung i taon, má kam tan him minái i malar ák tu sák pasam. Kápte kálámul suri longoi.** You're working (spending a lot of time) in town, and your work here in the village has just remained uncompleted. There is no person to do it.

Lite alari: **erei**

Mákái mul: **in, inái, konomin, mináhat, mináru, minátul, ngoromin**

mináru

Utngi mul: **min á ru**

Kán him: intransitive verb

Sálán: **aru á pákán;** two times; second time

Worwor talas: See **minátul** for a suggestion of how this word is built.

Tohtohpas: **Iau ngoi ngo gamáte mánán i iau má gamá ruruna i iau, pasi iak hol on ngo ina laum gam na min á ru á pákán, má tili kak aru pákán laum no gama kipi arasosah. (2Ko 1.15)** I think that you already know me and you believe in me, resulting in I think that I will visit you two times, and from both my visiting times you will receive blessing.

Arwat mai: **ánáru**

Mákái mul: **mináhat, minái, minátul, ru**

minátul

Kán him: intransitive verb

Sálán: **atul á pákán;** three times; third time

Worwor talas: This seems to be the combination of **min** (this) plus **á** (relater) plus the number. Although it is possible to make this combination with numbers higher than four, it is rare.

Tohtohpas: **Kak hinar ur Kainantu, wa a tu minátul á pákán sár. Kápte iau lu balbal han.** My trips to Kainantu, why there have only been three times (or, this is only the third time). I do not go frequently.

Arwat mai: **ánátul**

Mákái mul: **mináhat, minái, mináru, tul,**

minlái

Kán him: transitive verb

Sálán: remove the rib of a leaf

Worwor talas: This is often done to coconut leaves to make them more pliable for weaving into baskets.

Arwat mai: **long palai**

minlel

Kán him: alienable noun

Sálán: **nián kálámul ngo rokoi ngo kar a láklák;** track; path

Tohtohpas: **Gim sodar suri mákái minlel i kar gim banai ami bos, má kápte gim mánán ngo kar dáh a láklák ami.** We were surprised to see the track made by a truck up in the bush, and we did not know which truck traveled up there.

Arwat mai: **sál,**

minmáir

Kán him: inalienable noun

Sálán: **táit di merei kálámul mai suri para atalsai ngo ái á matngan kálámul ngádáh;** uniform; symbols; trappings; glory

Worwor talas: This refers to special occasion clothing and decorations, a uniform denoting one's job, a symbol of one's position, a distinctive place, or of a house, a symbol of lifestyle or habits. As the Sursurunga definition says, something a person is decorated, or even covered, with to proclaim what kind of person he is. Traditionally, one's **minmáir** was composed of things like the spear one carried or the shell money one wore. In the Scriptures, **minmáir i Káláu** is God's glory or splendor.

Tohtohpas: **Kálámul er a mákmák ngoro tekesi tiling kálámul a ninir i ngisán. Lusán er a sol on a lite alari minmáir kán tan kálámul er di tiklik no.** That man looks like some big man whose name is noised (i.e. a well-known and/or important person). That shirt he entered into (he put on) is different from the uniforms/garb of those men they are all together (those men who are with him).

Tohtohpas: **Má rumán osmapak a káng mai lala sauh a so tili talsán minmáir i Káláu má tili kán rakrakai,... (Apa 15.8)** And the temple was filled with much smoke that came out from the light of God's glory and from his power,...

Arwat mai: **mermer**

minmin

Kán him: intransitive verb

Sálán: **ákte pim má dik sawi;** ripe enough for cooking

Worwor talas: This is used only of bananas and pawpaw/papaya, typically not quite ripe enough to eat raw, so they are cooked.

Mákái mul: **aminmin**

minminlau

Kán him: alienable noun

Sálán: **ngisán kubau; matngan gorgor a lu siusiu mai ái kámgu;** plant type

Worwor talas: **Minminlau kesi matngan gorgor a lu kopkom er i bos. Matngan gorgor minái di lu kipi uri siusiu káián kámgu. Pákán má suir á minminlau a kálik lu tomtom.** The **minminlau** is a kind of **gorgor** that grows there in the jungle. This kind of **gorgor** they get for the bathing of the **kámgu** (girl initiate). The leaves and juice of the **minminlau** are a bit fragrant.

Mákái mul: **gorgor**₁

minminok

Mákái: **minok**

minok

Utngi mul: **minminok**

Kán him: intransitive verb

Sálán: **worwor mat;** talk incessantly; spin a yarn
Tohtohpas: **Kálámul imunang a taba kán wor amat git. A lu lala minok sang.** That man down there his talk was big causing us to die (he did not take a breath to stop talking). He talked incessantly indeed.

Arwat mai: **tabun bor, wor amati**

Mákái mul: **tám minminok, tám minminok mat**

minsik

Kán him: alienable noun

Sálán: possessions; wealth

Worwor talas: While **omobop** refers primarily to money, **minsik** includes money, food, pigs, shell money, and other material possessions.

Arwat mai: **omobop**

minwah

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Minwah kesi ngisán aun táit di utngi ngo libung. Táit minái a ngoro aun bu má a pakta si diar i bu. Pákán má nahlán a ngorer sang i bu. Kápán minwah di lu kipi uri pálkibán rum. A tuan lu rakrakai á kápán minwah má káp a tini morot melek.** **Minwah** is the name of a tree they call **libung**. This tree is like the betel nut tree and/but it is bigger than the betel nut. Its leaves and trunk

are just like the betel nut. The bark of the **minwah** they get for house floors. The bark of the **minwah** is very strong and it does not rot quickly.

Arwat mai: **libung**₂

ming

Kán him: intransitive verb

Sálán: right-handed

Lite alari: **káis**

Kán him: inalienable noun

Mákái: **minging**

mingal

Kán him: alienable noun

Sálán: dance (generic term); dance type

Worwor talas: This word is pronounced **min-gal**.

This is the generic term for all dances while **mil** refers to the action of dancing. Each different type of dance is distinguished by the accompanying song, the beat of the drums, the actions of the dancers and the costumes.

Arwat mai: **mil**

Mákái mul: Dance types: **bulolo, gar, gár, káhkáh**₄, **libung**₃, **patpatep, párpárik, pinpidik, rengen, sasale, sikwáu, tabaran, tagara, tobuán, tomalagen, tukul**₂, **utun**₁, **wágin**

mingim

Mákái: **minging**

mingin

Mákái: **minging**

minging

Kán him: inalienable noun

Kaiam: **mingim**

Káián: **mingin**

Kángit: **ming git**

Sálán 1) my right

Worwor talas: In

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thinking, sitting on a person's right does not necessarily equal the place of honor or preparation to replace a leader.

Lite alari: **káisang**

Mákái mul: **ming**

Sálán 2) **rakrakai;** power; strength; might

Tohtohpas: **A tuan tikai sang á kán rakrakai á kálámul erei er ák duruk masiknai pokon lamas imudi. A ngoro a tuan sorliu sang á mingin, kabin tan kalilik di tohoi suri ngo da durki má kápdite long artálár on.** That man's strength is very much indeed that he lifted



alone that coconut trunk back there. It is like his power/might is very surpassing, because the guys tried to lift it and they were not able.

Mákái mul: Te mingim sang er?, tikai mingin

Mioko

Kán him: alienable noun

Sálán: Duke of York Islands

mirik

Kán him: intransitive verb

Sálán: red

Tok Pisin: retpela

Mákái mul: mirmirik

mirmirik

Kán him: intransitive verb

Sálán: kápte a lala mirik, a mamiar mai mirik; reddish; faded red; light red

Mákái mul: mirik

mis

Kán him: intransitive verb

Sálán: urinate

Tok Pisin: pispis

Arwat mai: torong

Mákái mul: mis libung, misi,, mismis, mismisin

mis libung

Kán him: phrase

Sálán: bedwetting

Keskeskes: 'urinating at night'

Mákái mul: libung₁

Misi-₁

Sálán: male name designator

Worwor talas: This designator is for males, like saying 'Mister' or 'Mr' in English. The female equivalent is Tin-.

Arwat mai: To-, Tua-

misi₂

Kán him: transitive verb

Sálán: mis uri mátán; urinate into the eye

Worwor talas: Certain ants do this as a way of fighting.

Mákái mul: mis

mismis

Kán him: alienable noun

Sálán: urine

Mákái mul: mis, mismisin

mismisin

Kán him: inalienable noun

Sálán: urine

Mákái mul: mis, mismis

mismuk

Kán him: intransitive verb

Sálán: smoke

Tok Pisin: simuk

mistek

Kán him: intransitive verb

Sálán: smack the lips

Worwor talas: This is used to indicate a refusal in answer to a request.

mit

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Mit aun kubau a tuan rakrakai, mái sár kápte di lu long rum mai kabin a tu kalkalis. Pákán a tu gengen ngoro pákán marmar. Má ngo a marang, ki lain kubau tan wák di lu kiski uri tutun ngo ioh. The mit tree has very hard wood, but they don't build houses with it because it is crooked. Its leaves are just small like marmar leaves. And when it dries, then it is good wood the women gather for firewood to use for cooking or mumuing.

mo

Kán him: alienable noun

Sálán 1) ngisán marit; tree type; pandanus type

Worwor talas: Mo a ngoro aun naum. Pákán a ngoro pákán naum, mái sár ngo a kálik gengen á pákán, má pákán naum a pakta. Pákán mo di lu bauti mul uri kukuh ngo uri bati kámgu, ngorer sár mul i pákán bal. Teten á mo a tu dol má kápate aririu ngoro teten marit, má a mirik, má di lu ani. Te main Sursurunga di lu akoroi wán mo pasi suir má dik lu argemwai tapiok mai suri ák lu mirik. Kápte a ngoro wán marit. The mo is like the naum tree. Its leaves are like the leaves of the naum, but its leaves are a bit small, and the leaves of the naum are large. They sew up the mo leaves also for (rain) coverings or for walling up a girl intitiate (i.e. make her hut with mo leaves), just like also the leaves of the bal. The (fruit) clusters of the mo are long and/but not round like the marit clusters, and it is red, and they eat it. Some here in Sursurunga boil the mo fruit to get its juice and then they mix cassava with it so it becomes red. It is not like the fruit of the marit.

Mákái mul: marit

Sálán 2) bebeh káián kámgu; enclosure for a girl initiate

Worwor talas: The leaves of the **mo** are used for making the shelter inside the cook house for a girl initiate, and the shelter is called by this name. The corresponding term for male initiates is **papau**.

Arwat mai: **bebeh**

moa

Kán him: alienable noun

Sálán: seaweed type

Worwor talas: This seaweed type grows on the reef.

Mákái mul: **aun táit án loltas**

moh

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Moh kesi gengen kubau a lu kopkom tangrai poron lamas. Kubau minái di lu kanbái uri kirau má dik lu sup lamas mai.** The **moh** is a small tree that grows among the coconut groves. This wood they carve into a pointed stick and they husk coconut with it.

mohok

Kán him: alienable noun

Sálán: dust; powder

Worwor talas: This includes the powder-like substance that falls from wood and bamboo being eaten by termites or other insects.

Kán him: intransitive verb

Sálán: dusty

mokdamin

Kán him: intransitive verb

Sálán: **ákte rah má kán rakrakai; maukut**; old; withered

Worwor talas: This is said of a root vegetable like sweet potato. However, when planted, it sprouts, producing new food. This word can also be used figuratively to refer to people. In this sense it would mean someone who has died, and from his body 'sprouts' a new person or clan.

Arwat mai: **maukut, maulur, maus**

mokdon

Kán him: inalienable noun

Sálán: **taial ákte oboi wán mákte sangin má;**

rotten root vegetable planting that has sprouted

Tohtohpas: **Taial di soi i pokon má ákte kopkom má ákte oboi támin. Má torahin er a lu kis i tarang di utngi má ngo mokdon taial.** The planting they planted in the garden and it has already grown and already put out a tuber/fruit.

And/but the old (ones) that stay in the hole they call rotted plantings.

Mákái mul: **rang mokdon**

mokmok

Kán him: intransitive verb

Sálán: **kápate namnam**; fasting in mourning

Worwor talas: This is done by widows and orphans when they **kis mokos** (mourn).

Arwat mai: **ahal**

Mákái mul: **kis mokos, mokoi, mokos**

mok-oi

Kán him: transitive verb

Sálán: taboo during mourning

Worwor talas: This is usually done with food and smoking items because of the death of a person who used to provide those things.

Mákái mul: **mokmok, mokos**

mokol

Kán him: particle

Sálán: **sorsormángát; kol**; Yes!; Of course!

Tohtohpas: **Ái titi a gátna ngo da han sang á tan kalilik ur Lipek, ki iak sormángát ngo, “Mokol, da han sang kabin dikte eran páksi sang á tan táit uri tangan di ada i sim, tan táit ngoro namnam má talas uri dákdák má ándi dan má kámmah.”** Grandfather asked if the guys were really going to Lipek, so I agreed that, “Of course, they are going indeed because they already prepared and put (prepared ahead of time) the things to help them out on the island, things like food and light for torching fish and their water and fire.”

Mákái mul: **kol**

mokos

Kán him: intransitive verb

Sálán: widowed

Kán him: alienable noun

Sálán: widow; widower

Mákái mul: **kánái mokos, kis mokos, mokoi, mokmok, mokson**

mokson

Kán him: dyadic term

Sálán: married couple

Tok Pisin: tupela marit

Mákái mul: **aramokson, mokos**

moksu

Utngi mul: **máksu**

Kán him: alienable noun

Sálán: **pokon dikte il pasi balbal til on máng**

kopkom kaleng i bos on; abandoned garden

Worwor talas: This refers to an old garden which has been harvested and is no longer producing anything, typically abandoned for the jungle to grow back over it.

Mákái mul: **num**

mol

Kán him: intransitive verb

Sálán: greasy feeling

Tok Pisin: (i) giris

moloh

Kán him: alienable noun

Sálán: peace

Worwor talas: **Moloh** is the idea of living in peace, peace in the world, outside the body. **Matau** is more internal, being at peace or having peace.

Arwat mai: **matau, siaroh**

Mákái mul: **amoloh**

molot

Kán him: alienable noun

Sálán: clam type

Worwor talas: **Molot a ngorer sár mul i sus, kán pakta diar tu arwat ái sus. Páplun molot a kálik mirmirik, má kápán a ngoro kápán kábir. Molot má sus má kábir di lu ani má a lain namnam.** The **molot** is also just like the **sus** (giant clam), its size is the same as the **sus**. The color of the **molot** is brown, and its shell is like the shell of the **kábir** (oyster). The **molot** and **sus** and **kábir** they eat and they are good food.

mon₁

Kán him: alienable noun

Sálán: canoe type

Worwor talas: This is a large canoe with no outrigger, wide and long, and often with a rudder.

Arwat mai: **takup**

Mákái mul: **hiru mai mon**

mon₂

Kán him: intransitive verb

Sálán: exist; possess; producing

Worwor talas: This word not only connotes the existence of something, but implies the ideas of possession, inclusion, and production (as in a tree bearing fruit). The possession of tangible things is indicated by the use of **mon** plus a possessive pronoun. This is appropriate for possessing such things as a house, wife or land.

Tohtohpas: **Kak bu inang tungu sang iau soi mákte tilik dolon bung má, má kápte a lu obop te wán. Inang ár má ák mon i wán, ki onin iak lu mama má mai.** My betel nut down there quite a while ago I planted it and it has now been a very long/many days, and it did not put out any fruit. Down there right now it has produced fruit, and today I am chewing now with it.

Arwat mai: **atur páptai**

Mákái mul: **mon solang, monai, monmon, monmon rákán, omonoi**

mon solang

Kán him: intransitive serial verb

Sálán: **kis i malar kápte ngo káián;** immigrate

Keskeskes: 'exist alongside'

Tohtohpas: **Káp kak te kuir bim suri ngo ina long rum on. Iau longoi kak rum i kuir bim si rung er. A ngoro iau mon solang i katbán i di.** There is not my piece of ground so I could build a house on it. I built my house on the ground of those ones. It is like I have immigrated into their midst.

Mákái mul: **mon₂, solang/solngi**

mona-i

Kán him: transitive verb

Sálán: wait for

Tok Pisin: wetim

Worwor talas: **Monai** seems to carry the nuance of waiting on something or someone while one goes about other activities. **Nanai** seems to carry more the nuance of doing nothing but waiting, waiting as the only thing one is doing at the moment.

Arwat mai: **nanai**

Mákái mul: **armona, mon₂**

monak

Kán him: intransitive verb

Sálán: **lain namnamin;** flavourful

Worwor talas: This term is used of fish that is tender, easy to eat, and tastes good. This is common during the dry season. It is also used of drinking coconut that is greasy and sweet-tasting.

Lite alari: **dosdos, papngas, tápsin**

monmon

Kán him: intransitive verb

Sálán: remain; stay

Tok Pisin: stap

Worwor talas: This often has the connotation of

‘remaining behind’ while others go somewhere else, particularly remaining at home. This is used euphemistically to refer to a woman’s menstrual period (**mákái kalang**) and remaining at home rather than going to the garden or being out and about.

Mákái mul: **mon**₂

monmon rákán

Kán him: idiom

Sálán: **parai sár i kesi táit má namur ák sásáir uri marán rákán;** leading to other suggestions

Keskeskes: ‘having branches’

Worwor talas: This is used of conversation that begins in one place, moves on to another topic, and so forth. It is appropriate to describe a group discussing the planning of an event, with many ideas coming out as they talk. One can also use this of a person who has many ideas, perhaps even a wise or knowledgeable person.

Tohtohpas: **Ngo di ngurkai kesi táit i pákánbung ngo di kis talum, má namur dik para te táit mul uri turán, ki di lu parai ngo táit di ngurkai ák lu monmon má i rákán.** *When they discuss a thing when they are meeting, then later they say some other thing to (go/add) with it, then they say that what they are discussing has branches (leads to other suggestions).*

Mákái mul: **mon**₂

monting

Kán him: alienable noun

Sálán: **arahrahi; áwáwatin malar;** end of place; last place

Worwor talas: This is used of places like the last hamlet of a village and the last bit of land on an island.

Arwat mai: **kisting**

mong

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Arwat mai: **walau**

Mákái mul: **gárán**

mongmong

Kán him: intransitive verb

Sálán: long time; late

Worwor talas: This may be as little as a few hours, or several days or weeks or even longer. Combining this word with **kálik** (slightly, little bit) yields **kálik mongmong** (a little while).

Tohtohpas: **Dáni u longoi uk lalah mongmong á iáu?** *Why have you taken so long?*

Tohtohpas: **Má namurwai dikte ani Namnam kán Konom, ái Paulo a lala talka dolon wor ák lala mongmong on pasi ák tu arasa má, ki ák han pas alar di iatung.** *(Apo 20.11) And after they had eaten the Lord’s Food/Supper, Paul greatly pulled long talk (spoke for a long time) it was very long resulting in it became the next day then, then he left them there.*

mopup

Kán him: alienable noun

Sálán: dwarf; elf

Worwor talas: These are dwarf- or elf-like people who live in the wilderness and figure in Sursurunga myths.

mormor

Kán him: alienable noun

Sálán: sore type; ulcer

Worwor talas: This type of sore is similar to boils in that the sites are raised up, however boils erupt and drain, while **mormor** sites turn into sores with little or no drainage. Also, boils are generally in just one or two sites at a time, while **mormor** is more widespread, possibly covering the entire body. People feel pain with this kind of sore, as opposed to leprosy where feeling eventually goes away. Sursurungas believe this is the type of skin sickness described in the book of Job in the Old Testament. **Mormor** is curable with certain leaves, and/or washing with hot water.

Mákái mul: **manu**

mormorot

Kán him: intransitive verb

Sálán: **tangkabin morot;** beginning to decay

Mákái mul: **morot**

moroilu

Kán him: alienable noun

Sálán: **kihkih a pakta i kán rakrakai mák lu taltaliu i tilik lala kuir pokon;** wind type; cyclone; typhoon

Worwor talas: This refers to a wind that is very powerful and develops into a storm covering a large area.

Arwat mai: **bát**₂

Mákái mul: **kihkih**

morongnau

Utngi mul: **borongnau**

Kán him: alienable noun

Sálán: crowd; lots of people; multitude

Worwor talas: This is appropriate only for referring to people. See **huhu** for differentiation of the words meaning 'group'.

Arwat mai: **huhu**

morot

Kán him: intransitive verb

Sálán: decayed; filthy; obsolete

Worwor talas: **Bures** is used only of vegetation that is not food (wood, bamboo, banana stalks, coconut shells). **Beseng** is appropriate for trees, stalks of plants, garbage or trash, meaty things like pig or fish and even human bodies that have decayed and rotted. **Morot**, the closest to a generic term of this meaning, is used of houses and parts of houses, clothing, even human bodies that have already been buried. **Sangin** implies a bad smell, so is used of things that stink when they have decayed, like food and dead bodies of humans or animals.

Tohtohpas: **Be, wa ai u kipi ur ái á got er a morot? Kápute mákái ngo ákte sangin imi katbán? Hey, where are you taking that rotten bamboo to? Did you not see that it's already stinking inside?**

Tohtohpas: **Kálámul imudí a lala him ami kán rákrák pasi ák tuan morot i páplun, mák han má suri siu palai anang i pakat. That man really worked hard up in his new garden resulting in his body was filthy, so he went to bathe it (filth) off down at the beach spring.**

Arwat mai: **beseng, bures₁, sangin**

Mákái mul: **mormorot, morton, pagas morot**

morsohsoh

Utngi mul: **mársohsoh**

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This word may refer to a place where spirits live as well as the spirits associated with a particular clan or place. The kind of spirits involved include **tánráu, urtarang, soi**. This type of spirit may take the form of a snake, a dog, or even a **palngat** (vine).

Mákái mul: **tesit**

morton

Kán him: modifier

Sálán: decayed; filthy; obsolete

Mákái mul: **morot**

mos₁

Kán him: intransitive verb

Sálán: angry (generic term); jealous

Tok Pisin: koros

Worwor talas: Use of this term by itself implies outwardly expressed anger, anger not suppressed.

Arwat mai: **arlahlah, bál mos, bál sák, málmálas i bál, mángmángas, ngarngar kulkul, ngángángas, rongrongas, tius, togor, tustus**
Mákái mul: **bál mos, bál mos pagas, mos kalar, mosmos, mosmosmos, tartar mos**

mos₂

Kán him: alienable noun

Sálán: burned food in a saucepan

mos kalar

Kán him: intransitive serial verb

Sálán: angry about something

Keskeskes: 'angry blocking'

Worwor talas: Among other things, this term is used of jealousy between spouses.

Arwat mai: **kansai, mikmikwai, ngángángas kalar, tustuswai**

Mákái mul: **kalar/kári, mos₁**

mosmos

Sálán: **kán tu kopkom á mos imi bál;** growing anger

Worwor talas: This is indicative of a build up of anger in one's stomach.

Mákái mul: **mos₁, mosmosmos**

mosmosmos

Kán him: intransitive verb

Sálán: anger prolonged; angry about everything

Worwor talas: This may refer to outwardly expressed anger through scolding or other outward signs, or anger that one mulls over for days.

Mákái mul: **mos₁, mosmos**

mosrah

Kán him: intransitive verb

Sálán: destroyed; ruined

Worwor talas: This word may be the combination of **mos** (angry) plus **rah** (finished) as it is not uncommon for a person who is very angry to finish his anger by the destruction of his own property or another's.

Mákái mul: **amosrahi**

mot₁

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; barracuda

Tok Pisin: malisa

Worwor talas: **Mot**, isu tili lámán má a dol. A mon á ilkán. A lu ubi tan gengen isu uri ani. Má ngo a mon i tala, ki ák lu han suri dumái tala i suan. A mákráu ami iátin mák bal i bál. The **mot** is a fish from the deep and it is long. It has scales. It kills small fish to eat them. And if there are **tala** (herring), then it goes to sandy areas to grab with its mouth the **tala**. It is blue on top and white on its stomach.

mot₂

Kán him: intransitive verb

Sálán: **kolobon; tuan musmus; tuan namnamin uri kak liu;** favourite; exceptional

Worwor talas: This word can be used as a verb to describe a person who is well-liked or well-loved, or as a noun, as in **ak mot** (my favourite food).

motmot₁

Kán him: intransitive verb

Sálán: **polgon a kis i ngisán kálámul;** cavity-filled; decayed

Worwor talas: This word refers to a person's tooth that has a cavity in it or is decayed.

Tohtohpas: **Tan ngisán kalik erei a motmot a kabin ngo a lu lala ani táit a marán tuh on, má ái á káplabin er ák mon i polgon i ngisán.** *The teeth of that child are decayed/cavity-filled because he frequently eats things with lots of sugar in them, and it/that is the reason there are holes in his teeth.*

motmot₂

Kán him: intransitive verb

Sálán: discoloured

Worwor talas: This term applies to the discoloration peeled sweet potato develops after being washed, or to a blemish due to too much rain. This is used only of **patete**.

motor

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; rock cod

Worwor talas: **Motor a mirik á páplun má a lu kis ada i lámán. Motor ái á kesi matngan kurah má ái tili lámán sang. A lu ubi tan gengen isu ák lu ani. Isu minái a lain isu uri ani. Di lu wonoi mai wonwon.** The colour of the **motor** is red and it lives out in the deep. **Motor** is a kind of **kurah** and it is from the deep. It kills small fish and eats them. This fish it is good fish to eat. They fish for it with

fishing line.

Mákái mul: **kurah marit**

muát

Kán him: alienable noun

Sálán: snake type

Worwor talas: **Muát kesi kanih a mákmák ngoro maumau. A niár mák palkus mai a bal. Má a lu longoi kán rum i bim, a lu kakas ur on. Te di lu bop i lalin hat.** The **muát** is a snake that looks like the **maumau**. It is black and striped vertically with white. And it makes its house in the ground, it digs into it. Some sleep under rocks.

Mákái mul: **kanih**

muda

Kán him: location

Sálán 1) interior of land or sea

Worwor talas: This long form direction word indicates movement toward or location at a place away from the line where land and sea meet, so at or toward the interior, and is used of both land and sea. This term tends to be used when more, rather than less, distance is involved, so things nearby are not usually said to be **muda**, although this is relative. Any location off the island where one is located is **muda**.

Tohtohpas: **Te kálámul dikte tari bah di uri ruruna má lain tatalen erei, ngorer kándi ruruna a sák ngoro takup a pos sara iamuda i lulawar i tilik bát. (ITi 1.19)** *Some people have given their backs to (rejected) the faith and those good ways, therefore their faith is ruined like a canoe that breaks apart out on the reef in a big storm.*

Sálán 2) outside

Worwor talas: This term is used to indicate the notion of 'outside' the house or village or current location.

Mákái mul: **da₂, mudi, munang, muni**

mudán

Kán him: inalienable noun

Sálán: little bit; small amount

Tok Pisin: liklik hap

Arwat mai: **tigán₂, tingnán**

mudek

Sálán: **mudán mudán;** small pieces

Tohtohpas: **Di kutkut mudek i páplun i di má dik tulsai si rung er di artangan i arup.** *They cut*

their bodies into small pieces and divided them among those who helped in the fight.

mudi

Kán him: location

Sálán 1) to the left when facing the sea

Worwor talas: This long form direction word indicates movement toward or location at a place to one's left when facing toward the sea. On the east coast of New Ireland, **mudi** is up coast (more north and west), while on the west coast it is down coast (more south and east).

Sálán 2) down

Tohtohpas: Gama ekési atri kamu nemnem má holhol nák tántán urami bát suri tan táit imi, má koion na tirtir uramudi bim, kabin gamáte arsok tili ninas gam lu longoi á tungu ngorer i kálámul ákte mat. (Kol 3.2-3) You should permanently/always set your desires and thinking so it will look up to heaven concerning things up there, and it should not look down to the ground, because you have already left from the behaviours you did previously like a person who has died.

Mákái mul: **di**₂, **muda**, **munang**, **muni**

mui

Kán him: alienable noun

Sálán: shell type



muir

Kán him: inalienable noun

Sálán: back of (canoe or boat); stern

Tok Pisin: as bilong sip

Lite alari: **aur**

muk₁

Kán him: intransitive verb

Sálán: shy; quiet in manner; soft-spoken; agreeable

Tok Pisin: (man i) no save toktok tumas

Arwat mai: **mat i bál**

muk₂

Kán him: alienable noun

Sálán: taboo place

Arwat mai: **kamnar**

mukmuk

Mákái: **kamkam**

mul

Kán him: particle

Sálán: again; too; also; additionally

Worwor talas: This particle contrasts with **bul** which indicates 'replacing' rather than

'additional'.

Mákái mul: **káp melek (sár) (mul)**, **kápte be mul**

mulán

Kán him: modifier

Sálán: first

Tok Pisin: namba wan

Mákái mul: **Ordinal numbers: mulán, áruán, átuil, atatin, álimán, áwonon, hithitun**

mulen

Kán him: inalienable noun

Sálán: **tigán namnam a purpur**; crumbs

mulis

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; citrus (generic term)

Worwor talas: **Mulis a tilik ngis má ahát**

á matngan mulis er di lu soi. Ngis di a

ngoromin: pamalo má swit mulis má mulis

án kuskus má medarin. Mulis is the generic name for four kinds of citrus that they plant.

Their names are like this: **pamalo** and **swit mulis** (orange) and **mulis án kuskus** (citrus for dyeing, lemon) and **medarin** (tangerine).

Mákái mul: **Types of citrus: mulis án kuskus, medarin, pamalo, swit mulis**

mulis án kuskus

Kán him: alienable noun

Sálán: **ngisán kubau**;

tree type; lemon

Keskeskes: 'citrus for dyeing'

Worwor talas: **Mulis án kuskus di lu**

soi mul, má sár ngo a lu ngingin ngo di lu

ani. Main si git di lu soi á matngan mulis

minái uri kuskus sár. Te kálámul di kuskus

mai suri ák bal i nih di, má te ngo a mon i

bonbon i lul di, ki ding kuskus mai mulis

minái suri ák mah i kándi bonbon. Má te

mul di lu kipi suir uri sawi roho ngo isu

mai. Má onin di lu kipi mul uri sau palai ros

tili pael án ángas is. Wán a kálik gengen si

diar ái swit mulis. Wán á mulis min ngo a

mátkin, ki páplun a mákdáu. Má ngo a pim,

ki páplun a maksin. The mulis án kuskus

they also plant, but it is sour when they eat it.

Here among us they plant this kind of citrus

only for dyeing (hair). Some people dye with

it so their hair becomes white, and some when

there are lice sores on their heads, then they dye

with this citrus so their sores become healed/



dried up. And some others get its juice to cook greens or fish with it. And today they also get it for cooking off rust from a file for sharpening knives. Its fruit is a bit smaller than the orange. The fruit of this citrus when it is close to ripe, then its colour is green. And when it's ripe, then its colour is yellow.

Mákái mul: **kuskus₂, mulis**

mum

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Mum a gengen man a lu kis**

i pokori mák lu páhiuh tangrai pokori.

Kápate mon te nihun tabun, má a mákmák ngoro gengen kok ngo kakaruk. A tu niár no i nihun. The **mum** is a small bird that lives in the kunai grass and nests among the kunai. It does not have tail feathers, and it looks like a small **kok** or **kakaruk** (chicken). Its feathers are completely black.

mumi

Kán him: transitive verb

Sálán: **sosap pasi dan;** suck up liquid and swallow it

Worwor talas: This is used when sucking or slurping up soup from a plate to swallow it.

Mákái mul: **mumuk pasi**

mumka-i

Utngi mul: **mámkai**

Kán him: transitive verb

Sálán: **long palai táit tili ngudun;** spit out

Tohtohpas: **Ngo a mon be bu er i ngudum, ki una káika palai ngo una long palai tili ngudum, ki erár má unák namnam. Ngo kápte una mumkai bu er i ngudum, ki namnam er una ani kápnate namnamin. If there is still betel nut there in your mouth, then you should vomit/spit it out from your mouth, then at that time you can then eat. If you do not spit out that betel nut in your mouth, then that food you will eat will not be tasty/appealing.**

Arwat mai: **káikai**

Lite alari: **mumuk pasi**

mumuih

Kán him: intransitive verb

Sálán: yawn

mumuk pas-i

Kán him: transitive serial verb

Sálán: **sosap pasi dan;** suck up liquid but not swallow it

Keskeskes: 'take liquid get'

Lite alari: **mumkai**

Mákái mul: **mumi, pasi,**

mun

Kán him: intransitive verb

Sálán: lie

Worwor talas: This is a big lie, a 'whopper'.

Arwat mai: **angagur**

Mákái mul: **mun palai, mun ur on**

mun pala-i

Kán him: transitive serial verb

Sálán: **agur palai;** fend off with a lie

Keskeskes: 'lie remove'

mun ur on

Kán him: phrase

Sálán: blame

Keskeskes: 'lie about him/her'

Mákái mul: **on₁, ur₁**

munang

Kán him: location

Sálán 1) to the right when facing the sea

Worwor talas: This long form direction word indicates movement toward or location at a place to one's right when facing toward the sea. On the east coast of New Ireland, **munang** is down coast (more south and east), while on the west coast it is up coast (more north and west).

Tohtohpas: **Má a kos kaleng on ngoro mindái, "Á iau sár ái Iesu, koner u abilbilignai. Mái sár, erei má una salaptur pas tilatung má unáng kusak i malar imunang, má tekes tilamunang na bit iáu on á táit una longoi namur."**

(Apo 9.5-6) And he answered back to him like this, "I am Jesus, that one you are persecuting. However, that now (at this time) you will get up from there and you will then enter that village/town over there, and one from there will tell you the thing you should do after that."

Sálán 2) future

Worwor talas: When speaking of looking into the future as in planning, making goals, or an event happening, this direction word is used.

Tohtohpas: **Má iau mul, káp iau te lu mákmák kaleng suri tan táit iakte long artálár pasi tungu. Mái sár iau lu atri kak hol uri tan táit imunang táilna iau suri ina long artálár pasi sang. (Pil 3.13)** And me also, I am not looking back toward the things I have accomplished previously. Instead I am placing my mind to the things out there (in the future) in front of me so

that I can definitely accomplish them.

Mákái mul: nang, muda, mudi, muni, mákmák uramunang táil

muni

Kán him: location

Sálán 1) edge of land or sea

Worwor talas: This long form direction word indicates movement toward or location at a place closer to the line where land and sea meet, so at or toward the edge. A person pointing toward the beach while standing on land is pointing the opposite direction from a person pointing toward the beach from out on the sea, but both use **muni**.

Tohtohpas: **Mái Iesu a kaleng uramuni kon i risán dan taliu, má lala matanau di hut narsán mái Iesu ák abitbit di.** (Mar 2.13) *And Jesus returned out to the beach beside the lake, and a large crowd of people came to him and Jesus taught them.*

Sálán 2) up; inside

Tohtohpas: **Kesá kamkabat ái Káláu a tari iamuni pungung á Sinai i balis á Arabia. I pákánbung er ái Káláu a tari nagogon si Moses.** (Gal 4.24) *One covenant God gave up on the mountain of Sinai in the area of Arabia. At that time God gave the law to Moses.*

Mákái mul: mi, muda, mudi, munang

munmun

Kán him: intransitive verb

Sálán: stun; stupify

Tohtohpas: **Di lu munmun mai mel, a lu angulái isu.** *They stun with the mel vine, it makes the fish stuporous.*

mur₁

Kán him: intransitive verb

Sálán: follow

Tohtohpas: **Má ngo tan tátáil di longrai ngorer, di so keskeskes, turpasi mai tan pupunkak di so táil má tan matkán kálámul di mur.** (Ioa 8.9) *And when the leaders heard that, they each one left, beginning with the old men they left first and the younger/middle-aged men they followed.*

Arwat mai: báiruruh₂

Kán him: transitive verb taking on

Sálán: follow; obey

Tohtohpas: **Ái Káláu a mákái ngorer má a gas i bál suri osmapak er a kipi, mák parai si Abel ngo a tám nokwan i mátán kabin ákte**

ruruna on mákte mur on ngorer ái Káláu a parai, má ngorer ái Káláu a sormángát pasi kán osmapak ngo a kuluk. (Eba 11.4) *God saw that and he was happy/pleased about that sacrifice he brought, and he said to Abel that he was a righteous person in his eye because he had believed him and he had followed like/what God said, and therefore God agreed/accepted his sacrifice that it was good.*

Tok Pisin: bihainim

Mákái mul: armuri, kalik mur, mur arwat pasi, mur pagas, murmur, murwai, murwán bim, murwán kubau, ruruna mur, turmur

mur₂

Kán him: alienable noun

Sálán 1) insect type; ant (generic term)

Worwor talas: **Mur tilik ngis a boroi aru i matngan táit a lu káukáu. Kesá matngan a lu ararat, má kes a lu misi mátán táit a lu ausi. Te á ngis di di lu ararat a ngoromin: murmis, lor, taba lul, kan, pidiklos. Mái rung er di lu misi mátán táit a lu ausi a ngoromin: mur, pátluek, lor, murmis. Tatalen kán tan mur no erei a ngoromin. E ngo ái rung erei u sámatur ái ngo i rákán kubau er u top on, ngo di han suri arat iáu má uk salus pala di, ki rang turán no er di pátum mái rung di kis tepák mul, di no da han suri arat iáu ngo misi matam. Mur** is the big/generic name that covers two kinds of things that crawl. One kind bites, and one urinates in the eyes of the thing it crawls on. Some of the names of those that bite are like this: **murmis, lor, taba lul, kan, pidiklos.** And those who urinate in the eye of the thing they crawl on are like this: **mur, pátluek, lor, murmis.** The behavior of all those **mur** is like this. If those creatures are there where you are standing or on the tree branch that you are holding on to, or they come to bite you and you brush them off, then all their friends nearby and those that are far away also, they all will come to bite you or urinate in your eye.



Mákái mul: Ant types: kan, lor, mur, murmis, pátluek, pidiklos, taba lul

Sálán 2) ant type

Worwor talas: Mur kesi murwán bim a ngorer

sár i pátluek, má sár ngo a niár á páplun. Kán pakta a ngoro pátluek sang. A lu long rum i bim má tangrai kabin kubau. Kán him á mur minái a lu kip talmi tan mudán namnam er a lu pur uri bim má ák lu kipi uri kán rum. The **mur** is a ground crawler just like the **pátluek**, however it is black in color. Its size is just like the **pátluek**. It house-builds in the ground and along the base of trees. The work of this **mur** is to bring-gather those bits of food that fall to the ground and take them to its house.

mur arwat pas-i

Kán him: transitive serial verb

Sálán 1) long arahi; accomplish; complete

Keskeskes: ‘follow enough get’

Sálán 2) longoi i bosbos bung; pursue; do every day

Arwat mai: **tiptipar namurwai**

Mákái mul: **mur₁, pasi₁**

mur pagas

Kán him: intransitive serial verb

Sálán: follow all the time

Keskeskes: ‘follow remain’

Mákái mul: **mur₁, pagas/páksi**

murmis

Utngi mul: **rumis**

Kán him: alienable noun

Sálán: insect type; ant type

Worwor talas: **Murmis a mirik i páplun, má a lala gengen sang singin lor. A lu long rum i kápán kubau ngo i nahlán kubau. Ngo di lu kis pagas i kándi rum, káp una te mák di. Má ngo u sari aun lamas ngo aun kubau er, ki erár unák mák di da marán da so suri arat iáu ngo suri misi matam. Rung tili tas di utngi ngo rumis, má rung tili iát di utngi mai murmis.** The color of the **murmis** is red, and it is very small compared to the **lor**. It house-builds on the bark of trees or on the trunk of trees. When they stay there in their house, you will not see them. But if you climb that coconut tree or (that other) tree, then at that time you will see them (for) there will be many of them who will come out to bite you or to urinate in your eyes. Those from the ocean (beach dialect) they call it **rumis**, and those from the top (bush dialect) they call it **murmis**.

Mákái mul: **mur₂**

murmur

Kán him: transitive verb taking on

Sálán: **lákláklák namurwai;** following

Tok Pisin: **bihainim**

Worwor talas: This can be used of a group of people following along behind someone, or even accompanying him, often spread out and walking casually.

Tohtohpas: **Kápte káplabin á kángim láklák, gim tu lu murmur sár i gam.** *There is no reason for our walking/journey, we just only followed you all (we just saw you and decided to go along with you).*

Mákái mul: **mur₁, murmur su, murmurwasu**

murmur su

Kán him: intransitive serial verb

Sálán: follow at a distance

Keskeskes: ‘following back/behind’

Worwor talas: This might be done because one is afraid and/or doesn’t want to be recognized.

murmurwasu

Kán him: transitive verb

Sálán: mimic; imitate; follow along behind

Worwor talas: In addition to imitating another, this can refer to following the teaching about some new thing, or to following someone with the purpose of ambushing or sneaking up on him. It also may imply walking behind someone who, out of respect, you do not want to pass.

Arwat mai: **arpukpuksa, toh namurwai**

Mákái mul: **murmur**



murwa-i

Mákái: **tin murwai**

Mákái mul: **mur₁**

murwán bim

Kán him: alienable noun

Sálán: **tan táit di kis má láklák tangrai bim;**

creature that lives on the ground; ground crawler; insect

Keskeskes: ‘ground follower’

Worwor talas: **Murwán bim a tilik ngis suri tan gengen táit a lu káukáu tangrai bim. Minái á te tan ngisán murwán bim: pátluek, mur, taba lul, kan. Git mul á tan kálámul di lu parai ngo git tan murwán bim. Murwán bim (ground follower) is the big/generic name for the small things that crawl along the**

ground. Here are some of the names of the **murwán bim**: **pátluék, mur, taba lul, kan.**

We people also, they say that we are **murwán bim**. (Additional information: This comprises creatures having legs, thus walking on the ground in some way. It includes animals, many reptiles, and man.)

Tohtohpas: Tan táit er di lu láklák tangrai bim di lu parai ngo tan murwán bim. Git á tan kálámul di lu parai mul sur git ngo git á tan murwán bim. The things that walk along the ground they say that (they are) the ground followers. We people they say also about us that we are ground followers.

Lite alari: langwán táit, rohon bát

Mákái mul: mur₁, murwán kubau

murwán kubau

Kán him: alienable noun

Sálán: creature that lives in trees

Keskeskes: ‘tree follower’

Worwor talas: This would include creatures like lizards and insects, but probably not birds.

Mákái mul: mur₁, murwán bim

mus

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Mus kesi aun kubau tili taman.**

Pákán á mus a kálik mákmák ngoro pákán ram, mái sár mus kápate rakrakai án kubau. Kopkobon mus rung di lu han mam pap má dik lu bop iamuni bos, ki di lu kipi á kopkobon mus má dik lu ani. A lu tara aun á kubau minái. Mus is a tree from the wilderness. The leaves of the **mus** look a bit like the leaves of the **ram**, however the **mus** does not have hard wood. Those who go hunting and sleep up in the jungle, they get the new shoots of the **mus** and they eat it. This tree is large.

musau

Kán him: alienable noun

Sálán: ocean plant type

Worwor talas: **Musau ái á kesi táit a lu kis i lulawar má a lu kis mul ada i lámán. Táit minái a mákmák ngoro taling taling, mái sár te kálámul di lu ani á musau. Koner a lu kis ada i lámán a mon i tan gengen isu, má tan gengen isu min a ngoro sangsang má a toltolom on á girton. Ngo kálámul na sukai ngo top on, ki tan gengen táit er a bonta noi**

páplun musau na rauta i keken kálámul ngo limán kálámul. Má koner a lu kis i lulawar a ngorer sár mul, ái sár kápate a lu mon i te gengen isu on. The **musau** is a thing that lives on the reef and it also lives out in the deep.

This thing looks like a **taling taling** (ocean plant type), but some people eat the **musau**. That one that lives out in the deep has small fish, and these small fish are like **sangsang** and their colours are varied. If a person steps on it or takes hold of it, then those small things that cover all the body of the **musau** will stick on the person’s foot or the person’s hand. And that one that lives on the reef is exactly like that also, except it does not have any small fish.

Mákái mul: aun táit án loltas

musiah

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Garfish

Worwor talas: **Musiah a mákmák ngoro sa. A dol mái sár ngo a kálik kuir i diar ái sa. Má ngudun tilami iát a ngorer i ngudun isu má a kuir, má ngudun tiladi lal a dol ngoro lamrut má a rakrakai. Páplun ami iátin a mákráu mák bal á bál, má a tul á tip a niár a kis i aru balsán páplun. A lu kis i suan má a lu ani tan táit ngo a bokbok tangrai loltas. Kesi isu mul di lu ani. Musiah** looks like **sa** (swordfish). It is long, however it is shorter than **sa**. And its mouth on top is like the mouth of a fish but it is short, and its mouth below it is long like a spear and it is hard. Its color on top is blue and its belly is white, and it has three black spots on the two sides of its body. It lives in sandy areas and it eats things floating along in the ocean. This is one more fish they eat.

musing₁

Kán him: intransitive verb

Sálán: sound

Worwor talas: This is a sound made by pursed lips, a sucking in or kissing sound.

Mákái mul: bek musmusing

musing₂

Kán him: intransitive verb

Sálán: **sangar i rah sang**; finished quickly; completely gone quickly

Arwat mai: musráh, sáraráp

muslam pas-i

Kán him: transitive serial verb

Sálán: woo; entice; draw to oneself

Keskeskes: ‘woo get’

Worwor talas: This serial verb connotes the idea of wooing, drawing to oneself, like using bits of food to draw an animal to trust you, so it will become your own. It is also used of wooing people.

Tohtohpas: *Wa te sár tili katbán i gam da aptur má dák pukdai támin uri angagur suri da muslim pas te tám ruruna suri dák mur i di sang. (Apo 20.30) Why, some from among you will get up and turn the truth into a lie so they can woo some believers away so they will follow them (instead).*

Arwat mai: **alasi**

Mákái mul: **pasi**

musmus

Kán him: intransitive verb

Sálán 1) **namnamin**; sweet; tasty

Tok Pisin: swit

Worwor talas: This meaning is used primarily by Bush dialect speakers.

Arwat mai: **nimnim, rihrih**

Mákái mul: **amusmus**

Sálán 2) **kálik mon i tas on**; salty

Worwor talas: This meaning is used primarily by Beach dialect speakers.

musmusán

Kán him: inalienable noun

Sálán: penis

Worwor talas: This is a euphemism or polite way of referring to the penis and/or scrotum.

Arwat mai: **sítán káláu**

musmusung

Kán him: intransitive verb

Sálán: rough; sandpaper-like; coarse-feeling

Mákái mul: **musung**

musngán

Kán him: inalienable noun

Sálán: droppings; plant hairs

Worwor talas: This term is used for anything that drops off something else on to another thing or a person. This can be dust, the fine bits of bamboo or grass that cling to people working with it, or the fine hairs of a caterpillar. It does not refer to feces.

Mákái mul: **musung, musung/musngi**

musngi

Mákái: **musung/musngi**

musráh

Kán him: intransitive verb

Sálán: **sangar i rah; kápate tur dol**; finished quickly; fade quickly; die quickly

Worwor talas: This is used of food that people finish off quickly, or of something that grows in the shade but dies quickly because the sun cannot feed it.

Arwat mai: **musing**, **sáraráp**

musuh

Kán him: intransitive verb

Sálán: fall; collapse

Tok Pisin: buruk

Worwor talas: This word is appropriate for both buildings and trees.

Arwat mai: **bámrus, pur**

Mákái mul: **suhi**

musung

Kán him: alienable noun

Sálán: droppings; hairs

Tok Pisin: mosong

Worwor talas: This is used of the dust or droppings from plant material, often the fine hairs on a leaf or stem, and particularly those that cause skin irritation resulting in discomfort, itching, even a rash.

Mákái mul: **musmusung, musngán**

Kán him: intransitive verb

Sálán: irritating to the skin

Mákái mul: **musung/musngi**

musung / musngi

Kán him: syncopated verb

Sálán: **pur ur on i musngán táit**; irritated by plant debris or animal hairs

Tohtohpas: *A tu ranran i on ái kalik kabin a pur ur on i musngán pokori. Gim káhái suri raksa, pasi ák musngi i musngán pokori. The child has a rash because kunai grass debris fell on him. We carried him to pull out kunai, resulting in the kunai debris caused him irritation.*

Mákái mul: **musngán, musung**

muswan

Kán him: intransitive verb

Sálán: true; faithful

Tok Pisin: tru

Worwor talas: **Muswan** carries more the idea of ‘faithful’ than **támin** does.

Tohtohpas: *Káksiai ngo git angagur ngo git tánlak alari kán pinpidan, ái Káláu sang a muswan*

má ák long artálár pasi kán pinpidan.

(Rom 3.4) Even if we lie or we turn away from his words, God himself is faithful and he fulfils his words.

Tohtohpas: Ái sár ngo kesi kálámul a mámna muswan i Káláu, ki ninsin na inngas tari armámna uri narsán rang táir. (1Ko 8.3)

However if a person truly loves God, then his ways will reveal love to his companions.

Arwat mai: lengwen, támin

Mákái mul: amuswan, liu muswan, maris muswan, oror muswan, támin muswan

mut₁

Kán him: intransitive verb

Sálán: broken apart; undone; unravelled

Tok Pisin: buruk tuhap

Worwor talas: The result of being mut is two or more pieces or parts where previously there was only one.

Mákái mul: amutái, bor₁, mut i kán kinber, mut i mansin, tamutái

mut₂

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; sweetlips

Worwor talas: Mut ái á kesi isu pakta. Páplun a bal ada i lontas, má ngo di kipi uri más ki ák iahiah á páplun. Má a taba kápán ngudun. Isu tili lámán a lu namnam sang iamuda i lámán. A lain isu mul uri ani. Mut is one of the large fish. Its color is white out in the deep, but if they bring it to the shallows then its color

is grey. And its lips are very big. (Since it is a) fish from the deep it eats out in the deep. It is good fish also for eating.

mut i kán kinber

Kán him: idiom

Sálán: backslide; lose one's position

Keskeskes: 'his footstrap has broken'

Worwor talas: This idiom implies that one has fallen back into old ways, as in away from one's faith, or has been replaced in a leadership position because he is not able to do the job.

Mákái mul: mut₁

mut i mansin

Kán him: idiom

Sálán: so tip i kán mangmangeh; unable to breathe; stopped breathing; dead

Keskeskes: 'his breathing is broken'

Arwat mai: mat

Mákái mul: mansing, mut₁

mutáu mutáu

Kán him: intransitive verb

Sálán: marán i gengen rápán; lots of small rips or holes

Arwat mai: rápráp

mutwán

Kán him: inalienable noun

Sálán: mouth of a river

Tok Pisin: as bilong wara

Worwor talas: This word is typically paired with dan (river) as in mutwán dan.

Lite alari: lulngán

N — n

-n

Kán him: pronoun

Sálán: third person singular possessive (inalienable nouns)

Mákái mul: kán

na

Kán him: pronoun

Sálán: third person singular (irrealis)

Worwor talas: This also occurs as a suffix on singular pronouns, as in i-na (first person singular irrealis) and u-na (second person singular irrealis). Because a (third person

singular) plus na loses the initial a and becomes na, this form by itself serves as the third person singular irrealis pronoun.

Mákái mul: a₁, -a₅, ina, una, nák

na uri balam má

Kán him: idiom

Sálán: it's your decision; it's up to you

Keskeskes: 'it will be into your stomach'

Tohtohpas: Tuang, ngo una han urami Kainantu, una hul pas kak tekesá is. Má na uri balam má á tekes mul á táit u nem suri una huli ur kaiak. Brother, when you go to Kainantu, buy me a knife. And it's up to you whether you want

to buy me anything else.

Mákái mul: **balang, ur₁**

na uri balam sár

Kán him: idiom

Sálán: **bál konmi;** keep secret

Keskeskes: ‘it will be into your stomach only’

Tohtohpas: **Táit minái gitar parai, na uri balam sár, má koion á para sarai singin tekes mul.**

This thing you and I have said, keep it to yourself, and don't tell it to anyone else.

Mákái mul: **balang, ur₁**

nabung

Kán him: time

Sálán: **bung ngo wik ngo kalang ngo bet a kis táilnai onin;** yesterday

Tok Pisin: asde

nagogon

Kán him: transitive verb taking on

Sálán: judge

Tok Pisin: lo

Mákái mul: **nagogon uri minat, tám nagogon**

Kán him: alienable noun

Tok Pisin: lo

Sálán: law; authority figure

Mákái mul: **atri nagogon, tur i nagogon**

nagogon uri minat

Kán him: phrase

Sálán: death penalty

Keskeskes: ‘law/judge to death’

Mákái mul: **ur₁**

nah

Kán him: alienable noun

Sálán: wave of the sea

Arwat mai: **nahlam, pákán nah, tun**

nahi

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Nahi kesi aun kubau a lu kopkom tangrai kon má tangrai malar mul, má a lu kopkom mul ami bos. Pákán má wán a arwat mai anau, mái sár wán nahi kápte di lu ani kabin a lu maptal.** The **nahi** is a tree that grows along the beach and around the village also, and it grows also up in the jungle. Its leaves and its fruit are the same as the **anau**, but they do not eat **nahi** fruit because it is bitter.

nahlam₁

Kán him: alienable noun

Sálán: wave of the sea

Arwat mai: **nah, pákán nah, tun**

nahlam₂

Mákái: **nahlang**

nahlang

Kán him: inalienable noun

Kaiam: **nahlam**

Káian: **nahlán**

Kángit: **nahlán i git**

Sálán: my waist

Worwor talas: This refers to the area of the waist, not to the entire torso. It encompasses the waist all the way around, as opposed to **kelkelang** which only refers to the two sides, not the front or back.

Mákái mul: **kelkelang**

nahlán

Kán him: inalienable noun

Sálán 1) Mákái: **nahlang**

Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by **i** plus the appropriate pronoun, as in **nahlán i diar** (their 2 waists, both their waists).

Sálán 2) its circumference; trunk of a tree

Worwor talas: This word is used as the measurement of circumference around something like a person's waist or the trunk of a tree. It is also used to just refer to the trunk of a tree.

Arwat mai: **opngin, pokion**

Mákái mul: **poknahlán**

Sálán 3) ák lu han i katbán; situated partway; unfinished; partially finished

Keskeskes: ‘at the waist’

Worwor talas: This term is used to indicate someone climbing a tree who is partway up the trunk, more the location along the trunk than to speak of the tree trunk itself. It is also used to refer to things not yet finished, or to something happening while another thing is going on.

Tohtohpas: **Ngo kálámul a hut namur i pákánbung án lotu má a hut i pákánbung ngo ái pasta ákte tur pasi má á arbin má kán arbin ák lu han má i katbán, ki kálámul er a hut i nahlán arbin si pasta.** *If a person arrives after the time for church and he arrives when the pastor has already started his preaching and his preaching is going along in the middle (his preaching is partway over), then that person*

arrived at the waist (during the middle) of the pastor's preaching.

-na-i

Sálán: suffix indicating transitive

Worwor talas: This occurs on a certain class of intransitive verbs to make them transitive. Many are the causative forms of the verb, as in **kuluk** (good, well) and **a-kuluk--nai** (make good, improve, bless), but many simply add this suffix to the intransitive form, as in **táil** (precede) and **táil-nai** (lead, administer). A few other examples are listed in the cross references.

Mákái mul: **kalengnai, kodongnai, masiknai, meleknai, nongnai, sáksáknai, tikliknai, -wa-i₂**

namia-i

Kán him: transitive verb

Sálán: taste

Mákái mul: **namían, namnam, namnamin**

namían

Kán him: inalienable noun

Sálán: taste

Mákái mul: **namiai, namnam, namnamin**

namnam

Kán him: intransitive verb

Sálán: eat

Tok Pisin: **kaikai**

Mákái mul: **ani, namiai, namián, namnamin, tám namnam mat**

Kán him: alienable noun

Sálán: food; feast; meal

Worwor talas: This is the generic term for any meal or feast, including a feast where only food is present and which does not include singing or dancing.

Mákái mul: **long namnam, longsit**

namnamin

Kán him: intransitive verb

Sálán: tasty; delicious

Mákái mul: **namiai, namián, namnam, namnamin uri talngán**

namnamin uri talngán

Kán him: idiom

Sálán: **a kuluk uri kán alalongra;** interesting to hear

Keskeskes: 'delicious to his ear'

Mákái mul: **talngang, ur₁**

namur

Kán him: time

Sálán 1) afterwards; later; then

Keskeskes: 'it will follow'

Tok Pisin: **bihain**

Worwor talas: The particle **sár** (de-intensifier) can be added to this word to mean 'a little later', or the particle **sang** (intensifier) to mean 'much later'.

Mákái mul: **hut namur, namurwai**

Sálán 2) **bung ngo wik ngo kalang ngo bet a murwa pasi latiu;** after tomorrow

Worwor talas: Technically, the word **iraru** refers to the day after tomorrow, but that word is not used very much anymore. Currently people tend to use **namur** for anything beyond tomorrow.

Lite alari: **hirá, tungu**

namurwa-i

Kán him: transitive verb

Sálán: behind; following; after

Tohtohpas: **Má wák er ákte longrai arbin sur Iesu, má ngorer a láklák namurwai i katbán matananu mák singli lusán,...** (Mar 5.27) *And that woman had heard the news about Jesus, and so she walked behind him in the midst of the people and she touched his garment,...*

Tohtohpas: **I pákánbung er a mat ái Karisito, kak torahin holhol mul a mat tiklik mai.**

Má ngorer kápte mul iau liu namurwai kak torahin holhol kabin ái Karisito ákte liu má i iau. (Gal 2.20) *At that time when Jesus died, my old thinking also died together with him.*

And therefore not again do I live following my old thinking because Christ has already lived/begun living in me.

Mákái mul: **holhol namurwai, mák namurwai, namur, sehel namurwai, tiptipar namurwai, toh namurwai**

nana

Kán him: alienable vocative noun

Sálán: Mommy

Worwor talas: This term is used to address one's mother, an intimate term, much like the English 'Mommy'.

Mákái mul: **mamang**

nana-i

Kán him: transitive verb

Sálán: wait for

Tok Pisin: **wet long**

Worwor talas: **Nanai** seems to carry the nuance of doing nothing but waiting, waiting as the only thing one is doing at the moment. **Monai** seems to carry more the nuance of waiting on something or someone while one goes about other activities.

Arwat mai: **átnai, batbatam kursál, kisngai, mangmangwa, mangwai, manman, mákmák kursál, monai, osngor, pánpán kursál, sálsál, tahnai,**

Mákái mul: **arnana**

nanau

Kán him: transitive verb

Sálán: **namnam di obop páksi ur namur;** put aside for later use; extra

Worwor talas: This term is used of food which is put aside for a later arrival, or in preparation for a big day. It also refers to the unused part of a garden waiting for the next planting time.

Tohtohpas: **Obop te namnam uri nanau i git ur namur. Gita ani i pákánbung gita kaleng tilanang i aratintin.** Put some food (aside) for feeding us for later. We will eat it when we return from down at the school.

Arwat mai: **bakbakam, tinmas**

nang

Kán him: location

Sálán 1) to the right when facing the sea

Worwor talas: This is the short form of **munang**.

Tohtohpas: **Má namur iak han pas til Ierusalem uranang kaleng Antiok i balis á Siria má iang kis ái. (Gal 2.11)** And later I left from Jerusalem returning over to Antioch in the region of Syria and I sat/stayed there.

Sálán 2) future

Mákái mul: **munang**

narsam

Mákái: **narsang**

narsang

Kán him: inalienable noun

Kaiam: **narsam**

Káián: **narsán**

Kángit: **narsá git**

Sálán: **katbán matananu; han suri kálámul;** my presence; my body; together with me; near me

Tok Pisin: wantaim mi

Worwor talas: Use of this term indicates less involvement in the action than the term **singin** (to him/her/it). It carries the implication of **katbán** (among, in the midst). **Narsán** implies

a deliberate action of going to see someone, contrasting with **ur** (to) which implies an accidental meeting. See contrasting examples below. To ‘work **narsán**’ implies working alongside another on the same project, while to ‘work **singin**’ connotes doing another’s work or serving him in some way.

Tohtohpas: **Pákánbung ái Paulo a him mai lain arbin, a han uri narsán matananu tili risán mák lu kis tiklik mam di mák lu arbin narsá di sur Iesu ngo ái á kálámul na aliu pas di alari kándi tan sápkín.** When Paul worked with the good news (gospel), he went to the presence of people from the outside (Gentiles) and he sat together with them and preached to them about Jesus that he was the person who could heal/save them from their evil/sins.

Tohtohpas: **Ái Iesu a tur soura narsán rang táir.** Jesus appeared among his followers (implying they may or may not have noticed him there).

Tohtohpas: **Ái Iesu a tur soura singin rang táir.** Jesus appeared to his followers (implying right in their midst, they definitely saw him).

Tohtohpas: **Nengen iau lu hanhan uri narsán ái Tom mák lu kanbái kán takup. Kán tu talar sang mai kadum takup má kápate mák pas iau, pasi ák sodar i iau.** Earlier I went along to Tom (to see him) and he was carving his canoe. He was working with canoe carving and he did not see me, resulting in he was surprised at/by me.

Tohtohpas: **Nengen iau lu hanhan uri Tom mák lu kanbái kán takup. Kán tu talar sang mai kadum takup má kápate mák pas iau, pasi ák sodar i iau.** Earlier I went along to Tom (ran into Tom, unexpectedly) and he was carving his canoe. He was working with canoe carving and he did not see me, resulting in he was surprised at/by me.

Mákái mul: **kápate sák uri narsán, si**

narsá

Mákái: **narsang**

narsán

Mákái: **narsang**

Arwat mai: **singin**

nas

Kán him: alienable noun

Sálán: sun; midday; daytime; Good day!

Tok Pisin: san; Gut Dei!

Worwor talas: There are several ways of referring

to the position of the sun during the day. Some examples are **a pos i nas** (literally, the sun has broken, so early morning), **kis nokwan** (sitting straight, so midday or noon) or **kis lultur** (sitting overhead, so noon), and **kis riu** (sitting past noon, so mid to late afternoon).

Mákái mul: **kuka pasi nas, mákmák nas, mátán nas, nas pasi, pos i nas, talsán nas**

nas pas-i

Kán him: transitive serial verb

Sálán: **árár pasi i nas;** greet; say 'good day'

Keskeskes: 'sun get'

Mákái mul: **pasi,**

nas-i

Kán him: transitive verb

Sálán: **wáng on;** swear at

Mákái mul: **arnas**

nasnas

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Nasnas, kubau a lu kopkom i tingrán bos tangrai kon. Pákán nasnas a musmusung ngoro pákán burus. Ngo a hu, ki a oboi teten. Kán mákmák á teten nasnas na ngoro 'broccoli'. A mon á tan gengen wán on á teten a tu tit. A lu tilik aun kubau á kubau minái.** Nasnas, it is a tree that grows on the edge of bushy areas along the beach. The leaves of the **nasnas** are rough like tobacco leaves. When it bears fruit, then it puts out clusters. The clusters of the **nasnas** look like broccoli. The clusters are full of small fruits spaced very tightly. This tree is a large tree.

nat₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type with avocado-type fruit

Tok Pisin: bukbuk

Worwor talas: **Nat kesi kubau a lu lala aun ngo a pakta. Di lu soi i malar pasi wán uri namnam. Wán nat a tu aririu má a lain namnam má a tuan lu rihrih má a tuan namnamin. Pákánbung ngo ákte hu má ngo kápte be a matuk, ki di lu han suri á tan bek má dik lu ani. Tan kálámul di lu sari i pákánbung ngo a matuk, má dik lu dauni á wán suri ák pim. Má ngo ákte pim má, ki dik lu kipi suri ani má káp sang ngo da an pámán on. A lu maptal ngo di an mátkin.**

Bultán nat a bal ngorer sár mul i frangipani.

The **nat** is a tree that is extremely large when it grows. They plant it in the village to get its fruit for food. The fruit of the **nat** is round and it is good food and it is very sweet and very tasty. When it has borne fruit but the fruit is not yet mature, then the fruit bats come for it and they eat it. People climb for it when it is mature, and then they ripen the fruit so it will be ripe. And when it is ripe, then they get it to eat but they do not eat it raw. It is bitter if they eat it before it ripens. The sap of the **nat** is white just like the (sap of the) frangipani.

nat₂

Mákái: **natung**

natum

Mákái: **natung**

natun

Kán him: inalienable noun

Sálán 1) Mákái: **natung**

Sálán 2) small; poor

Worwor talas: In its figurative use, the word **natun** can be combined with many different nouns to describe a poor or destitute person, as in **natun wákánkak** (literally, child of an old woman, but meaning a poor old woman). It can also indicate something small, as in **natun kálámul sár** (small person) or **natun gengen táit sár** (just a small thing).

Arwat mai: **gengen**

Mákái mul: **natun kálámul (bia)**

natun kálámul (bia)

Kán him: idiom

Sálán: **kálámul káp kán te táit;** destitute person; poor person

Keskeskes: 'child of a (nothing) man'

Arwat mai: **sáhár**

Mákái mul: **bia, natun**

natun sál

Kán him: idiom

Sálán: **kalik a káhái ái mámán má kápte di talas suri kákán;** bastard; illegitimate child

Keskeskes: 'the road's child/offspring'

Arwat mai: **kalik án sál**

Mákái mul: **natung, sál₁**

natung

Kán him: inalienable noun

Kaiam: **natum**

Káián: **natun**

Kángit: **nat git (nat)**

Sálán: my child; my offspring

Tok Pisin: pikinini bilong mi

Worwor talas: This reference term includes not only those who are one's biological offspring of either gender, but the offspring of one's same-sex siblings as well.

Mákái mul: **kauh, lik, natun sál**

naul

Kán him: inalienable noun

Sálán: **muni iát;** top; peak

Tok Pisin: antap long

Worwor talas: This is used in combination with terms like ground or earth, trees, the ocean, even the sky.

Tohtohpas: **Tan kakaruk di lu bop iamuni aun kubau. Kápte di lu bop adi bim, di lu bop sang iamuni naul kubau tangrai tan rákán.** Chickens spend the night up in trees. They do not spend the night down on the ground, they spend the night up on top of the tree along the branches.

Mákái mul: **naul bát, naul bát má naul bim, naul bim, naul matmatngan pokon (no)**

naul bát

Kán him: alienable noun

Sálán: heaven

Worwor talas: There seems to be no difference between **bát** and **naul bát** when referring to God's dwelling place.

Mákái mul: **bát, lalin naul bát**

naul bát má naul bim

Kán him: alienable noun

Sálán: universe

Keskeskes: 'on top of heaven and on top of the ground'

Arwat mai: **naul matmatngan pokon (no)**

Mákái mul: **naul bát, naul bim**

naul bim

Kán him: alienable noun

Sálán: earth; inhabited world

Keskeskes: 'on top of the ground'

Worwor talas: Technically, this refers to what is on land only, but this term is often used to include the entire earth, both land and ocean.

Mákái mul: **tám angagur án naul bim**

naul matmatngan pokon (no)

Kán him: alienable noun

Sálán: world; universe; everywhere

Keskeskes: 'on top of all kinds of places'

Worwor talas: This includes both land and oceans.

Arwat mai: **naul bát má naul bim**

naum

Mákái: **aum**

nábán

Kán him: inalienable noun

Sálán: **pákán ram;** sheet of paper

Tohtohpas: **Ái wowo a siplai kán tan pákán**

burus anang i pal. Má siari á tekes ák han un pasi aru nábán tilanang i pal. Grandmother slid her tobacco leaves/paper (into the roof) down in the cook house. And I don't know the someone who went and pulled out two sheets from down at the cook house.

Mákái mul: **pákán ram**

nák

Utngi mul: **náng**

Kán him: pronoun

Sálán: third person singular (irrealis sequential)

Mákái mul: **a, -k, na**

nál

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Nál aun kubau ngo a kopkom, ki a lu lala pakta sang. Wán á kubau minái a aririu má di lu ani, mái sár ngo a lu nginngin. Nál a lu kopkom i polon dan ngo tangrai risán dan. Kubau minái a kuluk uri long rum ngo da kuti mai sen so má somil má ding kipi uri longoi rum.** Nál is a tree that when it grows, then it is very big indeed. The fruit of this tree is round and they eat it, but it is sour. The **nál** grows in valleys or close to rivers. This tree is good for house-building if they cut it with a chain saw and sawmill it, then they bring it to make buildings.

nánám

Kán him: alienable noun

Sálán: insect type; bedbug

Worwor talas: **Nánám a mákmák ngoro hut kán bor. Táit min a lu liu sár mai dárán kálámul. A lu lala kis i rum tangrai pálkibán rum má i suh er di lu bopbop on. A lu kis i pokon ngorer suri ák lu nginim pasi dárán kálámul ngo a bopbop i kibán. A tuan lu sangin á máhngun ngo di lu up bingi.** The **nánám** looks like pig lice. This thing just lives on (its nourishment is) the blood of people. It lives a lot (primarily) along the floor of a house and

the bench that they sleep on. It lives in that kind of place in order to drink the blood of the person when he is lying on his bed. Its smell when they kill it is very stinky.

nánkak

Kán him: alienable noun

Sálán: womb

Worwor talas: This word takes **i** to show possession, i.e. **nánkak i wák** (woman's womb).

nánrátai

Kán him: transitive verb

Sálán: **kápate arwat suri longoi**; unable

Tohtohpas: **Ngo a lala marán i táit suri kipi má ngo iau masik, ki iau nánrátai suri kip noi i kes sár á pákán, pasi iak tu kip pas te sár, má te ák lu kis.** When there were many things to carry and when I was alone, then I was unable to carry them all at just one time, resulting in I took only some, and some stayed.

Tohtohpas: **Iau lu nánrátai láklák i dolon sál kabin pukun kiking a lu rangrang.** I am unable to walk a long way because my knees hurt.

Arwat mai: **pátátán**

nánwá-i

Kán him: transitive verb

Sálán: **wásái; hol talmi**; evaluate; take into account; discern; judge; decide; determine

Tok Pisin: sikelim

Tohtohpas: **Ái kometi a parai singin tan kálámul ngoromin, “Gama wásái ngo gama tara is gama han ur Kokopo. Gama nánwái na is sár á kálámul gama han suri nák arwat mai pirán tabal di tari uri láklák minái.”** The headman said to the people like this, “You should count how many of you will be going to Kokopo. You should determine just how many people will go so it will be equal with the money given for this journey.”

náng

Mákái: **nák**

Kán him: pronoun

nápkas

Kán him: intransitive verb

Sálán: **tuan noknok**; sharp

Worwor talas: This word is appropriate to describe the point of a needle, spear, or pencil.

Tohtohpas: **Kauh, ngo una top on á lamrut erei, ki una lain ololoh kuluk suri na káp sogar**

iáu á mátán er a tuan noknok, kabin nabung sár iau ángsi á mátán lamrut er ák nápkas.

Son, when you take hold of that spear, you should be very careful so its point that is very sharp will not stab you, because just yesterday I sharpened that spear's point it became very sharp.

Arwat mai: **inan₁**

Lite alari: **bul₁**

náptár

Mákái: **niptár**

nárum

Kán him: inalienable noun

Kaiak: **nárum i iau**

Kaiam: **nárum i iáu**

Káián: **nárum on**

Kángit: **nárum i git**

Sálán: **imi páplun kálámul; ásásla a aptur tilami i kálámul**; inner parts (of body); intangible part of a person; whole being

Worwor talas: For some, this seems to include the physical parts of the body from neck to waist, but also one's feelings, emotions and mind. But for others, this term only describes the intangible part of a person, i.e. **ásásla** (feelings), **bál** (stomach, emotional centre), **holhol** (thinking, mind), **tanián** (spirit). If one's **nárum** is clear, then one is able to understand God. It contains one's **ninsin** (character, personality).

Tohtohpas: **Ái koner a tu bit kalar i saliu, mái sár ngo imi páplun a mon i sasam on. Ái sang a lu parai ngo kán tu áslai rangrang imi nárum on. Kápate para atalsai ngo pokon dáh á imi nárum on er a rangrang.** That one is just silent and ashamed of going out, however in his body there is sickness. He himself said that he was feeling pain in his insides. He did not explain which area it was in his insides that hurt.

Tohtohpas: **Ái rung a káng mai kuron i nárum i di kápdite mánán i a kuluk má sápkín, má ngorer dik lu longoi tan tatalen án up bing kálámul má siksikip.** Those whose being is full with darkness they do not know good from evil, and so they do behaviour of people-killing and stealing.

Lite alari: **karpala**

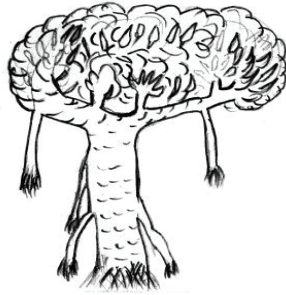
náu

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Tok Pisin: pikus
Worwor talas: Náu

kesi kubau a
lu lala pakta i
aun má a taba
nirwán. Tan
nirwán a tara
dolon má a lu
kopkom tili
poknahlán.
Matngan kubau
minái a lu



náu mai nirwán

kopkom i aun tan kubau pakta má i bail hat. Tan man no di lu lala nem i han suri ani wán má kis i tan rákán. Ruruna til Sursurunga di lu parai ngo aun náu a lu kis on i urtarang ngo a mon on i tánráu. The náu is a tree that is very big and has many roots. The roots are very long and they grow from its trunk. This kind of tree grows on large trees and on cliffs. All the birds like to come to eat its fruit and to sit on its branches. The belief from Sursurunga is they say that the náu tree evil spirits live on/ in it or it has a tánráu (clan spirit).

nem

Kán him: transitive verb taking on

Sálán: like; prefer; want

Tok Pisin: laik

Worwor talas: **Nem** may emphasize a decision about which thing is wanted or preferred, while **armámna** (compassion, love) may carry more of the feeling of love or liking. **Nem** is used for romantic love between a man and a woman, but not usually between a parent and a child.

Arwat mai: ri

Mákái mul: arnemnem, nemnem

nemnem

Kán him: alienable noun

Sálán: desire; preference

Arwat mai: riri

Mákái mul: arnemnem, nem

nene

Kán him: particle

Sálán: hesitation word

Worwor talas: This word is used when one is thinking about what to say next, much like the words **ah** or **um** in English.

nengen

Kán him: time

Sálán 1) pákánbung a kis táilnai pákánbung inái;
most recent; preceding

Tok Pisin: pastaim

Worwor talas: This word is used to indicate a time period previous to the current one and no further back than one day or 24 hours. It is followed by **i** plus a word indicating time. So, one can say during the evening, **nengen i kábungbung** (most recent morning) to refer to earlier that same day in the morning. And in the morning, midday, or into the afternoon, one can refer to the previous evening as **nengen i libung** (most recent night). But one cannot say in the evening **nengen i libung** to refer to the previous evening. In this case one must say **nabung i libung** (yesterday evening).

Tohtohpas: *Iau parai singin kalik er a hut namur ngo, "Muni má nas má tan kalilik dikte han má ur Námátánai nengen sang i kábungbung. Ngo una han sangar, ki una han sa tiklik mam di." I said to that fellow who arrived later that, "The sun is up there (midday) and the guys have already gone to Namatanai much earlier this morning. If you had hurried (and arrived earlier), then you could have climbed (on the truck) together with them."*

Sálán 2) earlier today

Worwor talas: The use of this word alone with no accompanying word indicating a more specific time period simply means sometime earlier the same day.

niam

Mákái: niang

niang

Kán him: inalienable noun

Kaiam: niam

Káián: nián

Kángit: niá gít

Sálán: my place

Tok Pisin: peles bilong mi

niat

Kán him: alienable noun

Sálán: grub worm

Worwor talas: **Niat a lu kis i bursen kubau ngo poknahlán suk. A mákmák ngoro kumer, mái sár ngo a lala pakta si diar ái kumer má páplun a bal. Tan kálámul di lu ani. Te pákán te kálámul ngo di han suri kipi niat, ki dik lu kipi á te niat má dik lu an pámán má te di lu kipi suri sawi. The niat lives in a**

decaying tree or the stalk of a vine. It looks like a **kumer** (maggot), however it is very much bigger than the **kumer** and its color is white. People eat it. Sometimes some people when they go to get **niat**, then they get some **niat** and they eat it raw and some they get to cook.

niá

Mákái: **niang**

nián

Kán him: inalienable noun

Sálán 1) Mákái: **niang**

Sálán 2) place for; site for

Worwor talas: See the cross reference and the following entries for some examples of this word used in idioms and phrases.

Mákái mul: **kir nián**

nián akaka

Kán him: alienable noun

Sálán: **ngisán táit di lu akai táit on;** hook; hanging place

Keskeskes: ‘place for hanging’

Tohtohpas: **I polgon bang a lu mon i kesá toros a lu tur iatung i katbán. Má on á toros erei di lu oboi kesi táit uri akai tigán namnam er di lu dung i táp. Táit erei di lu utngi ngo nián akaka.** Inside the men’s house there is a post that stands there in the middle. And on that post they put a thing to hang portions of food that they have placed in a basket. That thing they call a place for hanging (hook).

nián but sukak

Kán him: alienable noun

Sálán: footstool; place for one’s feet

Keskeskes: ‘its place for standing stepping’

Mákái mul: **but sukak**

nián ialial

Kán him: alienable noun

Sálán: arena; theatre; amphitheatre

Keskeskes: ‘place for viewing’

nián kámnah

Kán him: alienable noun

Sálán: fireplace

Keskeskes: ‘place for fire’

nián kis

Kán him: alienable noun

Sálán: seat; chair

Keskeskes: ‘place for sitting’

Arwat mai: **kiskis₂**

nián rukruk

Kán him: alienable noun

Sálán: **kuir kubau a bop kus iamuni iát i mátán**

sál; crosspiece of doorway

Keskeskes: ‘place for bowing one’s head’

Worwor talas: This is the part of a doorway one must sometimes lower one’s head to get under.

niár

Kán him: intransitive verb

Sálán: black

Tok Pisin: bilak

Arwat mai: **meket**

Mákái mul: **niniár**

nigur

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Nigur kesi ngisán mul di utngi ngo gisroh. Pákán kubau minái a musmusung má a mákmák ngoro pákán kubau di utngi ngo gismeket. Má páplun poknahlán mul a mekmeket ngoro gismeket. Pákán á nigur di lu him mai ngorer i táit a utngi á Inglis ngo ‘sandpaper’.** Nigur has another name they call **gisroh**. The leaves of this tree are rough and they look like the leaves of the tree they call **gismeket**. And the skin of the trunk is also blackish like the **gismeket**. They work with the leaves of the **nigur** like the thing English calls sandpaper.

Arwat mai: **gisroh**

nih

Mákái: **nihung**

nihum

Mákái: **nihung**

nihun

Mákái: **nihung**

nihun kepsen

Kán him: inalienable noun

Sálán: whiskers; facial hair

Keskeskes: ‘chin/jaw hair’

Mákái mul: **kepsang, nihung**

nihun mátán

Kán him: inalienable noun

Sálán: eyelash

Keskeskes: ‘eye hair’

Mákái mul: **nihung**

nihung

Kán him: inalienable noun

Kaiam: nihum

Káián: nihun

Kángit: nih gít

Sálán: my hair; my feathers

Tok Pisin: gras bilong mi

Mákái mul: nihun kepsen,
nihun mátán, siksik nih



nihun kálámul

nikap

Kán him: alienable noun

Sálán: tongs

Worwor talas: This is an instrument for picking up hot things, usually from a fire. It is normally just a strip of bamboo folded in half, but can refer to commercially produced tongs as well.



nil

Kán him: alienable noun

Sálán: snake type; Papuan Whip Snake

Worwor talas: Nil kesi matngan kanih a tu doldolon sár má a taba kán rut. Ngo a lu mákái kálámul, a lu sangar sang i táu. Páplun a ngoro na bal. Nil a lu ani paupár. The nil is a kind of snake that is only thin and it runs fast. If it sees a person, it very quickly flees. Its color is off white. The nil eats the paupár (frog type).

Mákái mul: kanih

nilul

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Nilul kesi kubau a lu kopkom i tingrán bos tangrai kon. Kubau minái kápate rakrakai má kápate arwat suri long rum mai. Poknahlán nilul a bal má páplun pákán a maksin, má di lu kipi á pákán uri kalah án bor suri dik lu ani. A tu pekes á pákán ngo di longoi uri kalah má dik iohoi. The nilul is a tree that grows on the edge of bushy areas along the beach. This tree/wood is not strong/hard and is not usable to make buildings. The trunk of the nilul is white, and the color of its leaves is yellow, and they get the leaves to make pig kalah (internal organs mixed with greens) to eat. The leaves are tender if they make them into kalah and mumu it.

nimmim

Kán him: intransitive verb

Sálán: sweet-tasting

Arwat mai: musmus, rihrih,

ninas

Kán him: alienable noun

Sálán: personality; behaviour; manner; attitude

Arwat mai: tatalen

Mákái mul: ninsing

niniár

Kán him: intransitive verb

Sálán: kápte a lala niár, a kálik mamaiar mai a niár; blackish

Worwor talas: This term describes something that is almost black, perhaps faded black or even dark gray.

Mákái mul: niár

ninin

Kán him: intransitive verb

Sálán: swing

Worwor talas: This word is also used as a noun, the swing itself that one is sitting in.

Tohtohpas: Kalik a ninin a bin ur si kákán ngo, “Tata, una alsa iau be suri inak lala han iamuni bát!” The child who was swinging called out to his father, “Daddy, swing me now so I will go way up into the sky!”

Mákái mul: alsai₂

ninir

Kán him: intransitive verb

Sálán: kaungán táit; make sound

Worwor talas: This is the verb equivalent of irngán (power, force), especially referring to things invisible or not yet seen, as the wind or the sound of an approaching vehicle.

Mákái mul: ninir i ngisán

ninir i ngisán

Kán him: idiom

Sálán: kálámul di lala mánán on má di lu rumrum on; famous; well known

Keskeskes: ‘his name makes a sound’

Mákái mul: ngisang₂

ninis

Kán him: intransitive verb

Sálán: kápate sangar; delaying; lingering

Tohtohpas: Te di hol on ái Káláu a ninis mai pákánbung na hut on er kápate sangar i kán pákánbung a puti . Máí sár ái Káláu a mánán i pákánbung er má a lu mur muswan i kán holhol. Some think that God is delaying with the time he will come that his time he marked is not quickly (arriving). However God knows that time and he follows truly/actually his own

thinking.

Arwat mai: talsir

ninsi

Mákái: ninsing

ninsim

Mákái: ninsing

ninsin

Mákái: ninsing

ninsing

Kán him: inalienable noun

Kaiam: ninsim

Káián: ninsin

Kángit: ninsi git

Sálán: kalkuir kálámul kápgite arwat suri mákái er a kopkom til on á kán tan tatalen; tatalen; my character; my behaviour; my actions; my ways

Tok Pisin: pasin bilong

Worwor talas: Ninsin refers to a hidden part of a person, but revealed by what he says and does. It may also refer to seeable actions, one's **tatalen** (customs, behaviour), although **tatalen** usually refers to outside actions that reveal the **ninsin**.

Tohtohpas: Kán tatalen á kálámul er a tuan kuluk pasi dik lu lala nem on á tan kálámul. Kabin i lain ninsin, má ngorer tan kálámul dikte tu káng pagas i kán mátán rum. The behaviour of that man is very good resulting in people really like him. Because of his good character/ways, therefore people are full up/crowded around his doorway.

Arwat mai: tatalen

Mákái mul: ninas

niptár

Utngi mul: náptár

Kán him: intransitive verb

Sálán: cold

Arwat mai: gáwár, mákrin

nirlapu

Kán him: alienable noun

Sálán: snake type; Green Tree Python

Worwor talas: Nirlapu kesi matngan kanih tili bos. Páplun á kanih minái a girgirot mai a maksin má a mirik má a bal. Lul á kanih minái a mákmák ngoro lul iohioh má a kálik gengen, má lul iohioh a pakta si diar. Má ái tili aun kubau má a tilik dolon kanih sang. Kán dol a lu arwat mai kesá pokon

ngo aru á pokon. Nirlapu a lu ani mul i tan táit ngorer sár mul i tan lite kanih di lu ani. Kanih minái ngo a lu káhkáh, ki a lu káhái be i pasin má namur pasin ák lu tiktik puras pasi tan gengen kanih. The **nirlapu** is a kind of snake from the jungle. The colour of this snake is mixed with yellow and red and white. The head of this snake looks like the head of a **iohioh** (python) and it's a bit small, and/but the python's head is the larger of the two. And it (**nirlapu**) is from (up in) the trees and it is a very long snake indeed. Its length is equivalent with one length (2 meters) or two lengths (4 meters). The **nirlapu** also eats things just like other snakes eat. This snake when it gives birth, then it births first eggs and later the eggs hatch resulting in small snakes.

Mákái mul: kanih

nirus₁

Kán him: alienable noun

Sálán: insect type; cockroach

Worwor talas: Tan kálámul

onin a rogorogo i kándi hol suri nirus. Suri nirus te di lu parai ngo sip, koner onin di utngi mai kokoros. Má

te di lu parai ngo bek musmusing. Ngo a lu roh i libung mák lu tang, ki di lu parai ngo a láklák mai tám wah ngo urtarang. People today are confused in their thinking about the **nirus**. About the **nirus**, some say it is a **sip**, that thing today they call **kokoros** (cockroach). And some they say it is the **bek musmusing** (bat). If it flies at night and it cries, then they say that it walks with a sorcerer or an evil spirit.

Arwat mai: sip



nirus₂

Kán him: alienable noun

Sálán: kesá matngan man; bird type; owl type;

Papuan Hawk Owl

*Worwor talas: Rung til Sursurunga di ruruna ngo nirus a man kán tám wah. Ngo di lu longrai i libung a tang, ki dik lu parai ngo tám wah a láklák má tekesi kálámul na mat. Ngo a talkai kán tang ák dol, má i áwáwatin kán tang a lu utngi ngisán kálámul er na mat. Man minái a pakta ngoro kalamlam, má a pakta á kodil mátán ngoro durdur mák mon i nihun a aririu kári mátán. Those from Sursurunga believe that the **nirus** is a bird of*

sorcerers. When they hear it crying in the night, then they say that a sorcerer is walking (on the prowl) and some person will die. When he pulls his crying it is long, then at the last of his cry he calls out the name of that person who will die. This bird is big like a **kalamlam**, and his eyes are large like an owl and there are feathers surrounding his eyes.

nirwán

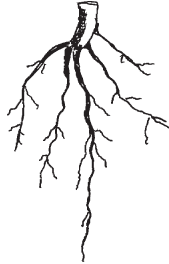
Kán him: inalienable noun

Sálán: root

Tok Pisin: rot bilong diwai

Tohtohpas: **Kabin nemnem suri pirán tabal, ái á nirwán á toltolom sápkín. Te kálámul di lala kákír suri pirán tabal, ki díkte han pas alari kándi ruruna, má ák tubán atabureng**

i di sang. (ITi 6.10) Because the desire for money, it is the root/reason of various evils. Some people greatly crave money, then they have left their faith, and it causes grief to themselves.



nirwán kubau

nis₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Nis kesá kubau án long rum, a tuan rakrakai. A lu kopkom tangrai lol pokori má tingrán bos má iatung mul i lol bos.** Nis is a tree for making buildings, its wood is very hard. It grows among the kunai grass and the edge of the jungle and there in the deep jungle as well.

nis₂

Mákái: nisung

nisum

Mákái: nisung

nisun

Mákái: nisung

nisung

Kán him: inalienable noun

Kaiam: nisum

Káián: nisun

Kángit: nis git (nis₂)

Sálán: my nose

Tok Pisin: nus bilong mi

Mákái mul: **bari nisun**



nisun kálámul

nit

Mákái: nitang

nitam

Mákái: nitang

nitang

Kán him: inalienable noun

Kaiam: nitam

Káián: nitán

Kángit: nit git

Sálán: my liver

Tok Pisin: lewa bilong mi

Worwor talas: The liver is one of the seats of emotion, but **bál** (stomach) is more commonly used.

Mákái mul: **gáwár i nitán, kis pagas i nitán, nitán beu, sepen nitán, siri nitán, soi nitán, suski nitán, tokoi nitán**

nitán

Mákái: nitang

nitán beu

Kán him: alienable noun

Sálán: fetal sac

Keskeskes: 'shark liver'

Arwat mai: **maprun**

Mákái mul: nitang

niubán

Kán him: inalienable noun

Sálán: **lala merok namurwai lala talar;** exhaustion

Tohtohpas: **Namurwai arasosah i Hutngin**

Kamkabat, matananu i balis á Nokon di lala merok kabin i niubán i arasosah a lala up di. Following the blessing/dedication of the New Testament, the people of Nokon section were very tired because the exhaustion from the dedication really hit them.

nius

Kán him: alienable noun

Sálán: ridgetop

no

Kán him: intransitive verb

Sálán: all; completely

Worwor talas: This intransitive form of the verb can follow other verbs or can follow a noun or pronoun.

Mákái mul: **bop kolor no, naul matmatngan pokon (no), noi**

nobon

Kán him: inalienable noun

Sálán: above-ground part of a plant

Worwor talas: Traditionally, **nobon** were used in sending messages to request help or request a

person's presence. **Nobon mánáp** (ginger) was sent to summon a person, **nobon pokori** (kunai grass) was sent to ask for help with **raksa** (collecting grass for roofing) and **iatih** (roofing a house), and **nobon get** (a colourful plant) was sent to ask for help with dancing.

Mákái mul: **nomnobon**

no-i

Kán him: transitive verb

Sálán: all; completely

Tok Pisin: olgeta

Worwor talas: This transitive form of the verb occurs as the final member in serial verb constructions.

Tohtohpas: **Má gam, ái Káláu a lala hol pas gam. Wa ákte wás noi á tan towon nih gam er i lul gam. (Mat 10.30)** And you, God greatly thinks of you. Why he has counted completely the strands of your hair there on your heads.

Tohtohpas: **Ái Iesu a gorsa noi keken kán kalilik án aratintin, má ák long pasi kán bobor ák áksá kalengnai, ngorer áng kaleng uri risán suh mák sukis,... (Ioa 13.12)** Jesus washed all (finished washing) his disciples' feet, and took his shirt/garment he put it back on, then he returned to beside the table and sat down,...

Mákái mul: **kabat tiklik noi, long noi ngat, no, suka noi pokon**

nok₁

Kán him: alienable noun

Sálán 1) rib (of leaf)

Sálán 2) broom

Tok Pisin: burum

Worwor talas: The ribs of coconut leaves and sago leaves are used to make brooms. The leafy part is stripped away leaving the rib alone, then a bundle of them are tied together to use as a broom.

nok₂

Kán him: intransitive verb

Sálán: **nápkas;** pointed

Arwat mai: **mátkas**

Mákái mul: **nokas, noknok**

nokas

Kán him: intransitive verb

Sálán: sharp

Worwor talas: The connotation of this word is of something piercing, not cutting, but entering by a shoving motion as with a spear.

Arwat mai: **inan₁**

Lite alari: **bul₁**

Mákái mul: **nok₂**

noknok

Kán him: intransitive verb

Sálán: sharp

Worwor talas: This is used of pointed things: a spear, the bill of a bird, a digging stick.

Arwat mai: **inan₁**

Mákái mul: **nok₂**

nokwan

Kán him: intransitive verb

Sálán: straight; correct; righteous; just

Worwor talas: A person described as **nokwan** is one who sees the good road or way and follows it, living his life according to it, following the law, etc.

Tohtohpas: **Má ngorer gam mák ilmi ngo kápte kesá kálámul a nokwan i mátán ái Káláu kabín i kán ruruna masik má kápte te lain tatalen a longoi turán. Iau parai ngorer kabín matngan ruruna er a saras pas git, na inngasi lain tatalen git longoi. (Iak 2.24)** And therefore you recognize that no person is righteous in God's eye because of his faith only but there aren't any good ways he does with it. I say like that because that kind of faith that rescues us, it will reveal good ways we do.

Tok Pisin: siteret

Mákái mul: **ananokwai, anokwai, aranokwa, nokwan artálár suri**

Kán him: alienable noun

Sálán: right to do something

Tohtohpas: **Pokon minái iau sámTUR on onín, ái sár ina tur i nagogon ái, kabín a mon i kak nokwan suri sámTUR i mátán táil i koner a tur kiláng i Kaisar. (Apo 25.10)** This place I am standing on today, there only I will stand before the law, because there is my right to stand before that one who represents Caesar.

nokwan artálár sur-i

Kán him: transitive serial verb

Sálán: deserve

Keskeskes: 'straight enough for'

Mákái mul: **suri₁**

nolnol

Kán him: alienable noun

Sálán: insect type

Worwor talas: **Nolnol natun gengen táit sár ngoro ngetnget. Táit minái a bal mák niár i lul, má a mon á bábán. A lu saliu má ák lu**

ararat i libung. Má ngo ákte árti kálámul mák roh pas, ki nián ngisán a lu lala sur. The **nolnol** is just a very small thing like the **ngetnget** (sandfly). This thing is white and its head is black, and it has wings. It goes around and it bites at night. And when it bites a person and flies off, then the site of the bite is very itchy.

Mákái mul: rohon bát

nomnobon

Kán him: inalienable noun

Sálán: fringe; edge

Worwor talas: This can refer to the fringe on clothing or to the end of a fish's tail where it resembles fringe. It is also used of the edge of a bat's wing.

Arwat mai: sausauwán

Mákái mul: nobon, nomnobon kápán nukun

nomnobon kápán nukun

Kán him: inalienable noun

Sálán: foreskin

Keskeskes: 'edge of penis skin'

Mákái mul: nukung

nong

Kán him: intransitive verb

Sálán: laugh; smile

Tok Pisin: lap

Mákái mul: nongnai

nongna-i

Kán him: transitive verb

Sálán: laugh at

Arwat mai: rusi

Mákái mul: nong

nongonongon

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: **Nongonongon** kesi kubau a lu kopkom i tingrán bos tangrai kon má tangrai lul hám. **Nongonongon** a ngorer i aun kalbárwan, má pákán mul a ngorer, mái sár ngo a gengen á pákán á nongonongon. Wán nongonongon ngo a pim, ki di lu han suri ani á tan unsir má bun. Wán a tu gengen sár ngoro wán get rokoi, má ngo a lu pim, ki páplun a mirik. Poknahlán á kubau minái a rakrakai ngoro kubau di utngi mai **mit**. The **nongonongon** is a tree that grows on the edge of bushy areas along the beach and above cliffs. The **nongonongon** is like the

kalbárwan tree, and its leaves are also like that, but the leaves of the **nongonongon** are small. When the fruit of the **nongonongon** is ripe, then the **unsir** and the **bun** (pigeon, dove) go to eat it. Its fruit is just small like the fruit of the wild **get**, and when it is ripe, then its color is red. The trunk of this tree is hard like the tree they call **mit**.

nos

Kán him: alienable noun

Sálán: insect type; beetle type; Dalbertis Jewel

Beetle

Worwor talas: **Nos ái á kesi rohon bát má a mákmák ngoro tamlur má ngap. Mái sár ngo nos a kálik dol i botngin i ditul, má awon i keken mák ru i nihun mátán. Putun á nos a kálik dol má meket, má putun tamlur má ngap a tu kuir á putun i diar. Til hirá tan kalilik di lu tolai á nos má dik lu kápti uri kuir nok suri dik luhrai mák lu tang.** The **nos** is a flying creature and it looks like a **tamlur** (beetle type) and a **ngap** (beetle or weevil type). However the **nos** is longer in its size/shape of the three, and it has six legs and two eye hairs (antenna/sensors). The hips/buttocks of the **nos** are a bit long and black, and the buttocks of the **tamlur** and the **ngap** are just short. From long ago the children capture **nos** and tie them to a length of leaf rib to swing them around and they cry/make noise.

nuh

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; stonefish

Worwor talas: **Nuh ái á kesi isu a lu kis i más má a lu bop pagas i iátin hat ngo i risán hat. A toltolom on á páplun. Te á pákán a lu arkeles i páplun uri páplun hat er ngo a bopbop i iátin. A lu longoi ngorer suri kálámul kápnate mákái ngo a láklák tangrai lulawar. Má ngo a sukai á kálámul, ki a tuan lu rangrang á pokon er ngo a rup on á nuh. Nuh a lu ani tan gengen kuk má te táit di láklák iatung i narsán. Nuh a te tu bop pagas má kápate lu lala saliu. Ngo nuh a pakta, ki di lu ani. Má ruruna til Sursurunga ngo wák a tián koion na ani á nuh, kabin ngo na ani, ki kán kalik na tu duel á páplun. Nuh is a fish that lives in the shallows and it lays there on top of coral or close to coral. It is varied in its coloring. Some times it changes its color**

to the color of that coral it is lying on top of. It does like that so that a person will not see it when he walks along the reef. And if a person steps on it, then it very much hurts there in that place where the **nuh** pierced him. The **nuh** eats small crabs and some things that walk there close to him. The **nuh** just lays there and it does not move around a lot. When the **nuh** is big, then they eat it. The belief from Sursurunga is that when a woman is pregnant she should not eat **nuh**, because if she will eat it, then her child's body will be just soft (he won't be as strong as other children).

Mákái mul: **nuh kár**

nuh kár

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; scorpionfish

Worwor talas: **Nuh kár a mirik á páplun. A kipkip ngis suri páplun er a mirik ngoro táit a kár i kámnah. A ngorer sár mul i nuh má a lala gengen i diar ái nuh.** The **nuh kár** is red its color. It takes its name from its color that is red like something that is fiery in the fire. It is also just like the **nuh**, and/but it is the smaller of the two of them.

Mákái mul: **kár**₂

nuh-i

Kán him: transitive verb

Sálán: **ásla táilnai**; intuit; know intuitively

Worwor talas: For differentiation of the terms meaning 'know', see **mánán**.

Tohtohpas: **Tan kálámul di nuh pokon ngo na hut á tiling kunkun tungu i Bung Lim má ák hut sang, ki ák ian támin sang á dánih di nuhi.**

The people knew intuitively the place a large earthquake would come previously on Friday and it came indeed, so what they intuited truly happened.

Arwat mai: **mánán**

nuk

Mákái: **nukung**

nukum

Mákái: **nukung**

nukun

Mákái: **nukung**

nukun hiru

Kán him: alienable noun

Sálán: insect type; praying mantis

Keskeskes: 'injured penis'

Worwor talas: **Nukun hiru, wa likok sár. Má i ruruna til Sursurunga, ngo a tang i libung, ki di lu parai ngo a akiláng i tekes na mat.** The **nukun hiru**, it is just a **likok** (praying mantis). And in the belief from Sursurunga, when it cries at night, then they say that that indicates someone will die.

Arwat mai: **likok**

Mákái mul: **nukung**

nukung

Kán him: inalienable noun

Kaiam: **nukum**

Káián: **nukun**

Kángit: **nuk git**

Sálán: my penis

Tok Pisin: kok bilong mi

Arwat mai: **sítán káláu**

Mákái mul: **nomnobon kápán nukun, nukun hiru**

nulas

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Nulas kesi aun kubau a ngoro rábái. A pakta á pákán má a lu suri kápán páplun kálámul ngorer sár i pákán rábái.** This is a tree like the **rábái**. Its leaves are large and they cause people's skin to itch just like **rábái** leaves.

num

Kán him: alienable noun

Sálán: **pokon dikte**

soi balbal on

turán te matngan

namnam mul;

producing garden

Tok Pisin: gaden

Worwor talas: This word represents a garden from the point where it has been planted through the stage of bearing. A garden is divided into sections (see **dáu**, **pang**, **buturkus**). There are different words for the different stages of a garden.

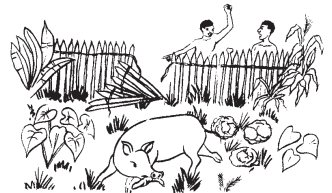
Mákái mul: **kalkalar, kopkom, numán, páil, pokon, rákrák, moksu**

numán

Kán him: inalienable noun

Sálán 1) **marán di kis ngo láklák talum**; group; herd; flock; school (of fish)

Tohtohpas: **Inang i aun tawan marán tan unsir di lu kis on. I ngahwán kabungbung, di lu**



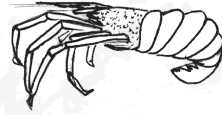
hut sang á tilik numán unsir má dik lu kis on á tawan inang. Down at the **tawan** tree many **unsir** (bird type) live in it. In the early morning, they arrive in a big flock of **unsir** and they sit in that **tawan** down there.

Sálán 2) **pokon di lu so masaknai tukesi táit;** garden where only one crop is grown; patch
Worwor talas: This kind of garden is common for taro, but could be any crop.
Mákái mul: **num**

nur

Kán him: alienable noun

Sálán: shrimp; prawn; crayfish; lobster; crustacean
Worwor talas: **Aru on á nur. Kes a lu kis i dan sal, má kes a lu kis ada i loltas. Nur a lu kis i dan a gengen singin nur a lu kis ada i loltas. Aru matngan no a tara dolon kátngán keken má a mákmák ngoro na mákdáu á páplun. Má ngo di sawi mák pim, ki a lu mirik, má a lain namnam. Nur tili tas a lu kis i loltas i polgon hat. Má i libung a lu saliu suri ser namanam ur áián. Matngan nur minái a mon i kán pákánbung a lu arkeles i kuán. A lu keles palai torahin kuán mák lu kopkom i hutngin. Má nur tili dan tan kalilik di lu pam pasi ki dik sawi i kámnah má dik lu ani.** There are two (kinds of) **nur**. One lives in flowing rivers, and one lives out in the ocean. The **nur** that lives in the river is smaller than the **nur** that lives out in the ocean. Both kinds have very long toes/legs and it looks like their



color is greenish. And/but when they cook it and it is fully cooked, then it is red, and it is good food. The **nur** from the salt water lives in the ocean inside coral. And at night it moves around to search for its food. This kind of **nur** has a time to change its shell. It removes its old shell and then a new one grows. And the **nur** from the river the children get them by feeling around with their hands then they cook them on the fire and eat them.

nurat

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; Noni; Indian Mulberry

Worwor talas: **Kubau minái a kálik mákmák ngoro dadan á pákán. Má wán ngo a pim ki a tuan lu sangin, má sár ngo te á kálámul di lu ani. Kápán poknahlán má pákán a goroger mul i wán, má nirwán di lu kipi má dik lu him mai suri aliwi kálámul ngo a sasam. Di lu parai ngo nurat a arwat suri aliu pasi marán matngan sasam.** This tree its leaves look a bit like **dadan** (leaves). And its fruit when it is ripe then it really stinks, but some people eat it. The skin of its trunk and its leaves are also like its fruit, and its roots they get and then they work with it to heal a person when he is sick. They say that **nurat** is able to heal many kinds of sickness.

nustah

Kán him: alienable noun

Sálán: woman

Arwat mai: **wák₁**

Ng — ng**-ng**

Kán him: pronoun

Sálán: first person singular possessive (inalienable nouns)

Mákái mul: **kak**

ngahwán

Kán him: inalienable noun

Sálán: steam; mist

Tohtohpas: **Má namur ákte rah i bungán aunges, má i Sade i ngahwán kábungbung sáksák, ái Maria Magdalene mái kesi Maria mul**

diar han uri mátán hat er di dung Iesu ái. (Mat 28.1) And later (when) the Sabbath was finished, and on Sunday in the extremely misty morning (at dawn, while it was still misty), Mary Magdalene and another Mary went to the cave/tomb where they placed Jesus.

Mákái mul: **ngauh, ngauh/ngahwi**

ngahwi

Mákái: **ngauh/ngahwi**

ngair

Kán him: inalienable noun

Sálán: **suir kálámul**; sexual fluids 0.0312 in

Worwor talas: This refers to both male and female sexual fluids, semen for men, vaginal juices for women. It is also used of animals.

Arwat mai: **ngar, teken ngar**

ngak

Kán him: intransitive verb; transitive verb taking **on**

Sálán: **pongpong i hol**; stumped in one's thinking; disagree

Worwor talas: This is the result of being unable to conceive of or figure out how something can work out or come to pass, as being given an impossible job. The example illustrates that this verb can be intransitive or can occur as a transitive verb with **on** as its direct object.

Tohtohpas: **Pákánbung tan komiti án lotu di parai ngo keskeskesá kálámul na lu lápkai K100 uri artabar, ki tan kálámul dik ngak on á worwor talas erei. Er dik ngak ngorer kabin a duk kalar i kándi hol ngo ai da kipi til úi á matngan pirán tabal ngorer ur on á tar mani.** *When the church leaders said that each person should throw/give K100 for the offering, then people were stumped and disagreeable about that talk. They were stumped/disagreeable like that because their thinking was blocked that from where would they get that kind of money like that for the money giving.*

Arwat mai: **duk kalar, ngak kalar**

Mákái mul: **ngakngak**

ngak kalar

Kán him: intransitive serial verb

Sálán: **pongpong i hol**; stumped in one's thinking; puzzled

Keskeskes: 'stumped blocked'

Tohtohpas: **Tungu sár di parai ngo tan kálámul no, bos káláu má tan wák turán tan kalilik, da láklák ur Kudukudu suri longra worwor. Pákánbung di longrai ngorer, ki dik ngak kalar suri, kabin a pongpong i kándi hol suri ngo ngádáh da láklák ngoi tiklik mai tan kalilik má tan goion kalik mul.** *Just previously they said that everyone, men and women along with children, they would walk to Kudukudu to hear the talk. When they heard like that, then they were stumped about it, because their thinking was short/insufficient concerning how they would walk together with the children and the infants also.*

Arwat mai: **duk kalar, ngak**

Mákái mul: **kalar/kári**

ngakngak

Kán him: intransitive verb

Sálán: **balbal kalar**; protest one's innocence

Arwat mai: **balbal kalar, panpan**

Mákái mul: **ngak**

ngal

Kán him: alienable noun

Sálán: lizard type; skink type

Worwor talas: **Ngal ái á kesi táit a mákmák ngoro dawar. Ahat á keken má tabun a dol ngorer sang mul i dawar. Mái sár ngo páplun dawar a mákdáu má a lu kis iamuni bát tangrai aun kubau. Má páplun ngal a mákmák ngoro na mákráu, má a lu kis i bail hat er tangrai kon, má ái sang tili kon. Má ngo a lu mák pasi kálámul iatung patum, ki na sangar i táu punpunam uri polgon hat. Táit minái a lu ani táit er ái sang a lu banai má a mánán on.** The **ngal** is a thing that looks like a **dawar** (lizard, skink). It has four legs and a tail that is long just like the **dawar** also. However the colour of the **dawar** is green and it lives up in the sky (up high) among trees. And the colour of the **ngal** looks like it would be green, and it lives on cliffs that are along the beach, and it is from the beach. And when a person spies it there nearby, then it will quickly flee hiding into a rock. This thing eats what it itself meets up with and it knows.

Mákái mul: **árám**

ngalabá

Kán him: intransitive verb

Sálán: incoherent (?); confused (?)

Worwor talas: This condition has been said to occur when one is close to death.

ngangai

Kán him: alienable noun

Sálán: expectation; hope

Worwor talas: Some say this word speaks of one's determination to possess something, so he is strong to work for it. So even salvation, if we **ngangai** it, means we do something to acquire it. Others say it is not possible to purchase something one feels **ngangai** for. People also say that this includes the belief that you will receive what you **ngangai**. One would only **ngangai** something he strongly wants.

Tohtohpas: **Turpasi til tungu ái Káláu a**

asengsegeng pas git, gitá kis án ngangai suri pákánbung ái Káláu na long artálár i kán oror taru uri narsá git. Kápte be git mákái, kabin ngo git má te mákái táit git ngangai suri, ákte rah má kángit ngangai á erei. Sinih a lu kis án ngangai suri táit ákte top on má? (Rom 8.24) Beginning previously when God freed/saved us, we have sat expecting/hoping for the day God will fulfil his promised plan to us. We do not yet see it, because if we have already seen a thing we are hoping for, then our expectation/hope is already completed. Who sits in hope for a thing he has already grasped?

ngangar

Kán him: intransitive verb

Sálán: **wakwak án hiru;** yell out; cry out

Worwor talas: This is what a pig does when being slaughtered and what a person does when crying out in pain.

Tohtohpas: *Nengen i kábungbung ái Solimán mái kán wák diar mos. Má pákánbung a up kán wák mai kuir kubau, ki ák lala ngangar sang ami bat ái kán wák. A lala wakwak sang ngorer kabin a áslai lala rangrang i kápán páplun. Earlier this morning Solimán and his wife they were angry. And when he hit his wife with a stick of wood, then his wife yelled out very loudly. She cried out loudly like that because she felt great pain in her body.*

Mákái mul: **arngangar**

ngangám

Kán him: intransitive verb

Sálán: **kápte sal kuluk á worwor;** unable to say what one wants; speak unclearly

Worwor talas: This refers to talk that does not flow well, so one might know what he wants to say, but he is unable to put his thoughts into understandable speech. This can involve hesitation, mispronunciation and verbal stumbling.

Tohtohpas: *Kálámul erei kápte las besang i sámTUR i mátán matamata má náK wor i katbán i di. Pákánbung a worwor, a tu lu wastoh mai táit a parai mák tu lu ngangám. Kápte talas á táit a parai i katbán matananu. That man is not yet used to standing in front of the public and speaking among them. When he speaks, he just stumbles/mispronounces what he is saying and he is unable to speak clearly. What he says among the people is not clear.*

Arwat mai: **wastoh**

ngap₁

Kán him: alienable noun

Sálán: musical instrument

Worwor talas: This musical instrument is blown to produce sound.

ngap₂

Kán him: alienable noun

Sálán: insect type; weevil (?); beetle type (?)

ngar

Kán him: alienable noun

Sálán: **suir kálámul;** sexual fluids

Arwat mai: **ngair, teken ngar**

ngar-i

Kán him: transitive verb

Sálán: **sorai;** endure

Worwor talas: This is often used of punishment inflicted by the law, and people use it as a threat to wrongdoers, i.e. you will have to endure jail time if you do that.

Tohtohpas: *Kálámul er a up bing tuán, ki na ngari sang i nagogon singin magistrate. Magistrate na oboi nagogon a tuan rangrangas sang on. That man who kills his brother, then he will have to endure the law from the magistrate. The magistrate will put law/sentence that is very punishing on him.*

Tohtohpas: *Lala nas nabung a tuan dek, mái sár ngo kalilik kápte di hol pasi i pákánbung di him ami bos. Di tu sorai sang á málmálas kán nas er. Di ngari á nas kabin di nem sang suri arahi rákrák kán lotu. The strong sun yesterday was very overwhelming, but the guys did not keep it in mind when they worked up in the bush. They just endured the heat of that sun. They endured the sun because they really wanted to finish the church garden.*

Arwat mai: **sonai**

ngarngar kulkul

Kán him: intransitive serial verb

Sálán: **lala togor;** furious

Worwor talas: This term may imply a connotation of taking revenge.

Arwat mai: **mos₁**

ngarsi

Mákái: **ngarus/ngarsi**

ngarus / ngarsi

Kán him: syncopated verb

Sálán: **karus pasi mai ngisán; kábái mai ngisán;** scrape off; bite off

Worwor talas: This is the action of certain fish who bite off chunks of coral for food, or bite off the moss or other things growing on the coral.

Tohtohpas: **Tan mátu a lala sepen ngis di pasi dik las i kábái hat mai ngis. Ngo dikte matpám, ki di lu ngarsi hat ngo kábái gargar uri ani. Má bos isu no di lu ngarsi hat pasi milut má dik lu ani.** Parrotfish have large teeth resulting in they are used to biting off rock/coral with teeth. When they're hungry, then they bite off coral or bite (another kind of) coral to eat it. And all fish bite coral getting moss and they eat it.

Arwat mai: kám/kábái

ngas peksa-i

Kán him: transitive serial verb

Sálán: **long peksai mai ngisán;** chew to soften; bite into small pieces

Keskeskes: 'chew soften'

Worwor talas: This implies chewing something to the point where one can swallow it.

Tohtohpas: **Tan kálámul ngo di lu mama, di lu kipi bu má dik lu kit palai kápán bu, má kolmair dik lu long peksai mai ngis di. Di lu ngas peksai besang, má namur dikte ani turán pok má kabang.** People when they chew betel nut with betel pepper and lime powder, they take the betel nut and they husk off the betel nut skin, and the nut/insides they soften it with their teeth. They chew-soften it first/yes, then afterwards they eat it with betel pepper and lime powder.

Arwat mai: **ngas takap**

Mákái mul: **ngasi, peksai₁**

ngas takap

Kán him: transitive serial verb taking on

Sálán: **long peksai mai ngisán;** chew

Keskeskes: 'chew eat'

Tohtohpas: **Tan kálámul ngo di namnam, ki di lu long peksai be i namnam iatung i ngus di ma namur dik lu konmi. Kápate arwat ngo da tu konmi namnam má kápte di ngas takap on suri nák pekes. Da lain ngasngas peksai sang, ki erár má dúng konmi á namnam.** People when they eat, they soften first the food there in their mouths and afterwards they swallow it. It is not possible that they will just swallow food they do not chew so it becomes soft. They will chew it well indeed, then at that time they will swallow the food.

Arwat mai: **ngas peksai**

Mákái mul: **ngasi**

ngasa

Kán him: alienable noun

Sálán: debt; loan

Tok Pisin: dinau

Arwat mai: **tinákum**

ngas-i

Kán him: transitive verb

Sálán: bite; chew

Tok Pisin: kaikaiim

Worwor talas: This implies not swallowing what one is chewing. A person might chew to get the juice of something like sugar cane without swallowing the fibrous cane itself.

Mákái mul: **arngas, ngas peksai, ngas takap, ngastok**

ngastok

Kán him: intransitive verb

Sálán: **ásásla tili dánih u ani a lis;** chewable

Worwor talas: This words seems to describe root vegetables, primarily taro, that have a certain satisfactory feeling in one's mouth, not too soft and not too firm, nicely chewable. This produces an appealing and pleasurable feeling.

Tohtohpas: **Támin long a lu lain ngastok sang ngo di ani, kabin ngo támin á long a lis.** Taro tubers are very nicely chewy when they eat them, because the tubers of taro have a nice consistency.

Arwat mai: **lis**

Lite alari: **kok₃**

Mákái mul: **ngasi**

ngat

Kán him: alienable noun

Sálán: **talar; tatalen; táit;** business; responsibility; inclination; opportunity; behaviour

Worwor talas: **Ngat** seems to have a number of uses along a continuum between the meaning 'required' and the meaning 'desired'.

Tohtohpas: **Dáni á kam ngat á mainái?** What is your business here?

Tohtohpas: **Koner a tám ruruna má a kis án toptop, koion na hol agengen i kán konom. Auh, na tari rumrum uri narsán sang mai kunlán bál. Má ngorer kápnate mon i kándi te ngat suri para bengtai ngisán ái Káláu má aratintin er git ruruna on. (1Ti 6.1)** That one who is a believer and is still a servant, he should not think-small (look down, denigrate)

his master: No, he should give respect to him with his entire stomach. And therefore there will not be their inclination/reason to say-badly God's name and that teaching we believe in.

Arwat mai: **him, talar**

Mákái mul: **long noi ngat**

ngatngatán

Kán him: inalienable noun

Sálán: sparks

Worwor talas: This may also refer to the still-attached burned pieces of a coconut leaf that are still alight.

Arwat mai: **tehlen**

ngauh

Kán him: alienable noun

Sálán: steam

Mákái mul: **ngahwán, ngauh/ngahwi**

ngauh / ngahwi

Kán him: irregular verb

Sálán: steam

Worwor talas: This can be used of steam rising from a coffee cup into a person's face.

Mákái mul: **ngahwán, ngauh**

ngaul

Kán him: inalienable noun

Sálán: generation

Worwor talas: This term typically occurs followed by **matananu** (people) or **kálámul** (person) which is then followed by a time word or demonstrative, as in **ngaul matananu onin** (today's generation)

ngádáh

Kán him: pronoun

Sálán: what?; rhetorical question marker

Tohtohpas: Be, má ngádáh má suri á káukáu bim er ngo gita han on? Gamáte worwor pagas mai ngo kápte? Hey, what concerning that vehicle that we are going in? Have you already spoken-settled with it or not?

Tohtohpas: Til tungu sang iau lu bal saksak tiklik mai tan kalilik. Ngádáh, káp ina te han tiklik mam di á kalilik suri á saksak? Since quite a long time ago I repeatedly sang together with the guys. What, I will not go with the guys to sing? (Of course I will!)

Arwat mai: **dánih**

Mákái mul: **dáh, ngádáh...ngoi**

ngádáh...ngoi

Kán him: pronoun

Sálán: how?

Worwor talas: This discontinuous combination is used in both statements and questions about manner.

Tohtohpas: Gam parai ngo gama han ur

Námátánai, má ngádáh gama han ngoi?

Gama láklák ngo gama sa i kar? You all say that you are going to Namatanai, and/but how are you going? Will you walk or will you climb (into) a truck?

Tohtohpas: Ái Piriri a taba kán murmurwasu i tan kálámul ngádáh di lu láklák ngoi, pasi nabung sár ák átlui Ruti er a láklák siksikok má dik lala nongnai. Piriri does a lot of imitating how people walk, resulting in just yesterday she imitated Ruth who was walking tiptoe and everybody greatly laughed at her.

Mákái mul: **ngoi₁**

ngákngák

Kán him: intransitive verb

Sálán: rebellious; bigheaded; breaking the law; disobey

Worwor talas: This may imply a kind of anger at everyone, even shouting. The meaning of this word is well described in James 4.17: he knows what is good/right, but turns away from doing it.

Tohtohpas: Sinih a mur arwat pas noi bos nagogon no, ái sár ákte ngákngák sár i kes, a artálár ngo ákte tah kus noi bos nagogon, má ngorer a wás palai sang ái Káláu. (Iak 2.10) Whoever completely follows fulfilling all the laws, however he breaks/disobeys just one, it is equal (with) breaking all the laws, and therefore God condemns him.

Arwat mai: **abulbul**

Lite alari: **taram**

Mákái mul: **tám ngákngák**

ngán

Kán him: alienable noun

Sálán: kunai grass type

Worwor talas: Ngán kesi matngan pokori a taba musngán, má pákán má poknahlán a dol má a pakta. Ngo a musngi kálámul má kápte a siu palai musngán, ki kálámul erei na sami kaskas. The ngán is a kind of kunai grass that sheds a lot of droppings, and its leaves and stalk are long and big. If it sheds on a person and he does not wash off the droppings, then

that person will be sick with scabies.

Mákái mul: pokori

ngángangar

Kán him: intransitive verb

Sálán: tang mai rangrang; cry out in pain; groan

Worwor talas: This usually refers to the pain of childbirth, but can also refer to conditions like headaches.

Mákái mul: ngánggrai

ngángangas

Kán him: intransitive verb

Sálán: mos pagas; mos kalar; rongrongas; anger prolonged; oppose

Tohtohpas: *Pap erei di lu bal básái pasi ák lu rongrongas ngo di láklák pátmí mák lu rut suri ararat. Koion gama top i kuir kubau ngo gama láklák i mátán, na káp ngángangas uri gam má nák arat gam. That dog they keep on beating it resulting in it has become violent/ferocious when they walk near it and it runs to bite. Don't you hold a stick when you walk in front of it, lest it be angry at you and bite you.*

Arwat mai: mos₁

Mákái mul: ngángangas kalar

ngángangas kalar

Kán him: intransitive serial verb

Sálán: mos kalar; defend angrily or violently; fight back

Keskeskes: 'angry blocking'

Tohtohpas: *Koion gama lu sokokoi bál ái koner kabin a taba kán mos kalar. Ngo gama lu láklák tiklik mai, ki gama lu lain homhom talum mai. Má ngo gama tok sáksáknai, ki na ngángangas kalar uri gam, má nák up gam keleh. Don't you all be irritating that one's stomach because he does a lot of fighting back. If you walk together (hang out together) with him, then you should play together nicely with him. But if you poke badly (irritate) him, then he will defend/fight back violently, and he might beat you up.*

Arwat mai: kansai, mikmikwai, mos kalar, tustuswai

Mákái mul: kalar/kári

ngángangra-i

Kán him: intransitive verb

Sálán: áslai besang i rangrang; pain that goes on and on

Mákái mul: ngánggrai

ngángra-i

Kán him: transitive verb

Sálán: áslai rangrang; feel pain; anguish

Worwor talas: This can be to feel pain and anguish quietly, or to cry out or groan with the pain.

Tohtohpas: *Tan wák ngo di tián má ák pákánbung má kándi suri ngo da káhkáh, ki di lu áslai tilik rangrang besang má namur má dik lu káhái kalik. A ngoro di lu ngánggrai besang i rangrang. Women when they are pregnant and it is their time for giving birth, they feel first big/much pain and later then they birth the child. It is like they first experience pain.*

Mákái mul: ngángangar, ngángangrai, ngánggrakak

ngánggrakak

Kán him: intransitive verb

Sálán: labor pains; pain that exceeds all other pain

Mákái mul: ngánggrai

ngángsa-i

Kán him: transitive verb

Sálán: dos on; command; instruct

Tohtohpas: *Ái Tomonmon a dos i Ioanes ngo na sar pol ur áían. Má sar ngo a ngángsai suri na sari tilik dolon lamas. Má ngo a mákái tilik dolon lamas ái Ioanes, ki áng kulkulut suri sari á lamas erei di dos on suri ngo na sari. Tomonmon commanded/told John to climb for drinking coconuts for him (Tomonmon) to eat/drink. However he commanded/told him to climb a really tall coconut. And/but when John saw the really tall coconut, then he refused to climb that coconut he was commanded/told to climb.*

Arwat mai: dos₁

Mákái mul: arngángsa

ngáp₁

Kán him: intransitive verb

Sálán: armongoh i mansin; draw breath in fear or surprise; lose one's breath

Tohtohpas: *Kalilik di dos i Tomol ngo na roh tilamuni rákán kubau uradi loltas. Má pákánbung a roh tilamuni, a armongoh i mansin kabin a lala tepák sang á tilamuni rákán kubau uradi loltas. A ngoro a ngáp i mansin i dolon kuir er a roh on. The guys commanded/told Tomol to jump from up on the tree branch down to the ocean. And/but when he jumped from up there, he sucked in his breath because it was very far from up on*

the tree branch down to the ocean. It is like he lost his breath in/during that long part/space he jumped.

ngáp₂

Kán him: intransitive verb

Sálán: **tu han sorliu**; clear (view); unobstructed

Tohtohpas: **I pákánbung gít rut tiladi Lae urami Kainantu má gítá han hut i polon dan á Makam, kápte táit a tur kári mát gít, a tu nokwan á sál má a talas. Ngoro a tu ngáp sang á mát gít.** *When we ran/traveled from down in Lae up to Kainantu and we went arriving at the Markham Valley, there was nothing that stood blocking our eyes, the road was straight and clear. It was like our eyes were seeing just unobstructed (viewing).*

ngát

Kán him: intransitive verb

Sálán: **ser i hol**; stare; wonder; confused; unclear; doubtful

Worwor talas: This term is always coupled with **hol** (mind, thinking). It connotes a mystery, puzzlement, searching one's mind for meaning or understanding.

Tohtohpas: **Hirá sang iau han til main, má inái ár mul iak bali han ur main. Má iak mákái ngo a marán i hutngin rum di longoi, pasi ák ngát i kak hol ngo pokon dáh má inái iau sámstur on.** *Long ago I came from here (was here), and now for the first time again (since then) I have again come to here. And I see that there are many new houses they built, resulting in my thinking is wondering which place right now I am standing on.*

Mákái mul: **ngátngát**

ngátngát

Kán him: transitive verb taking **on**

Sálán: wonder; puzzle over

Arwat mai: **pánsálngát**

Mákái mul: **ngát**

ngáu

Kán him: intransitive verb

Sálán: **ruh i páplun**; very thin

Worwor talas: This implies becoming very thin from being sick or not eating properly.

Tohtohpas: **Di parai ngo ái kauh a lala sasam á ida Kimbe mák tuan ruh i páplun. A tuan ngáu i páplun er di mákái má kápate sut má ngoro tungu.** *They said that the boy was very sick over in Kimbe and his body became very*

thin. His body was very thin that/when they saw him and he was not fat/filled out like previously.

ngehnggeh

Kán him: intransitive verb

Sálán: **kuir i mangmangeh**; breathless; winded; breathing with difficulty

Tok Pisin: sotwin

Worwor talas: While this can simply refer to being out of breath from exertion, it is also a generic term for various respiratory sicknesses, including tuberculosis, emphysema, pneumonia, asthma and COPD.

Tohtohpas: **Ami Goroka a lala kuir i kak mangmangeh ngo iau lu láklák i tapam. Marán di lu parai singing ngo gima lu láklák, mái sár ngo iau lu parai si di ngo káp sang ina láklák tilik mam di kabin iau lu ngehnggeh.** *Up in Goroka my breathing is very short when I walk on the heights/mountains. Many say to me that we should be walking, however I say to them that I will not be walking together with them because I get winded.*

Arwat mai: **kuir i mansin, memeh**

Mákái mul: **hol ngehnggeh, upup₂**

ngek₁

Kán him: intransitive verb

Sálán 1) **dek; lala taun**; very heavy

Arwat mai: **dek₂**

Sálán 2) **gis**; impossible; very difficult

Tohtohpas: **Pokon lamas erei a tuan dek suri durki kabin a lala taun. Pákánbung giur durki ái kauh, wa tuan ngek sang. Káp sang giura duruk masaknai.** *That coconut trunk is extremely heavy to lift because it is very heavy. When my son and I lifted it, why it was impossible/too much. The two of us will definitely not lift it alone.*

ngek₂

Kán him: intransitive verb

Sálán: **a lala ami i kaungán**; high-pitched sound

Worwor talas: The meaning of this term is somewhat aligned with the second sense of its homonym, because sounds this high are impossible for most people to reach. Only women with high voices can do so.

Arwat mai: **deleng**

ngeos ngeos

Kán him: intransitive verb

Sálán: **kápte nokwan; kápte di kut anokwai;**
rough; uneven

nges

Kán him: intransitive verb

Sálán: very fat

Arwat mai: **sut**

ngesmat

Kán him: intransitive verb

Sálán: straining; weary; exhausted

ngetnget₁

Kán him: alienable noun

Sálán: insect type; sandfly

Tok Pisin: ngatngat

Worwor talas: **Ngetnget, wa natun gengen táit sár ngorer i nolnol. Kándiar mákmák a tu arwat má páplun i diar mul. Táit a lite arsagil i diar a ngoromin. Nolnol a kálik gengen i diar á ngetnget, má a lu ararat i libung má ngetnget a lu ararat i nas. Diar no diar lu kis tangrai kon ngo i lalin kubau i risán kon. Ngetnget a lu lala kis i lalin iar. Te pákán, nolnol a lu kis tangrai lol malar i risán dan. Aru táit minái diar lu nginim dár mul ngorer i nguk a lu longoi.** The **ngetnget**, why it is just a very small thing like the **nolnol** (insect type). Their look/appearance is alike and their color too. The thing that is different between the two of them is like this. The **nolnol** is a bit smaller than the **ngetnget**, and it bites at night and the **ngetnget** bites in the daytime. Both of them live along the beach or under a tree near the beach. The **ngetnget** live a lot under the **iar** tree. Sometimes the **nolnol** live in the midst of a village close to a river. These two things drink blood also like the mosquito does.

Mákái mul: **rohon bát**

ngetnget₂

Kán him: alienable noun

Sálán: high up in the sky

ngeu

Kán him: inalienable noun

Mákái: **ngewang**

Kán him: intransitive verb

Sálán: **kápte ngisán;** toothless

Tok Pisin: tit buruk

Worwor talas: This word is appropriate for children who do not yet have their teeth, for children whose baby teeth are falling out, or for adults whose teeth have fallen out.

Arwat mai: **gogop**

ngewam

Mákái: **ngewang**

ngewang

Kán him: inalienable noun

Kaiam: **ngewam**

Káián: **ngewen**

Kángit: **ngeu git**

Sálán: my gums

Mákái mul: **ngeu**

ngewen

Mákái: **ngewang**

ngik

Kán him: intransitive verb

Sálán: **kaungán táit;** squeal; squeak

Worwor talas: This is the sound made by the

pamngik fish when it is squeezed, or the sound made by a rat.

Tohtohpas: **Ngo bas a tang ki di lu parai ngo a ngik i bas. Má isu mul er di utngi ngo pamngik, pákánbung ngo di lu pami, ki a lu longoi matngan kaungán ngorer.** When a rat cries out then they said that the rat **ngik**. And that fish also they call **pamngik**, when they squeeze it, then it makes a kind of voice/sound like that.

Mákái mul: **ngik kalar, pamngik**

ngik kalar

Kán him: intransitive serial verb

Sálán: **kápte taram; kulkulut;** disagree; refuse; not want to

Keskeskes: ‘squeal block’

Worwor talas: This includes the sound one makes when one does not want to do what is requested or suggested.

Mákái mul: **kalar/kári**

ngin

Kán him: intransitive verb

Sálán: drink

Kán him: transitive verb taking **on**

Sálán: drink

Tok Pisin: diring

Mákái mul: **angimi, ngin i pol, nginim/nginmi**

ngin i pol

Utngi mul: **nginim pol**

Kán him: idiom

Sálán: mortuary feast type

Keskeskes: ‘drink a green coconut’

Worwor talas: This is the second in the series of three mortuary feasts, and usually takes

place within a week or two of the first feast (**tahtahun**). Actual timing is quite flexible, depending on other events and availability of food. **Pol** (drinking coconut) is served as an appetizer before the main course of pig and tubers. Some pigs are divided up and distributed to the women who came at the time of death and wailed. The final feast is **táptápir**.

Mákái mul: **longsit, pol₁, radas bu**

nginim pol

Mákái: **ngin i pol**

nginim / nginmi

Kán him: syncopated verb

Sálán: drink

Mákái mul: **angimi, ngin**

nginmi

Mákái: **nginim/nginmi**

nginngin₁

Kán him: alienable noun

Sálán: kunai grass type

Worwor talas: **Nginngin a ngorer mul i pokori, mái sár ngo pákán nginngin a kálik gengen si diar ái pokori.** **Nginngin** is also like kunai grass, but the leaves of the **nginngin** are a bit smaller than (the leaves of the) kunai.

Mákái mul: **pokori**

nginngin₂

Kán him: intransitive verb

Sálán: sour

Tok Pisin: sawa

Worwor talas: This would be like the juice of a lemon, or of a pineapple that is sour.

ngir

Kán him: intransitive verb

Sálán: foreskinless; foreskin retracted (?)

Worwor talas: This describes the exposed part of the penis after circumcision.

ngis₁

Kán him: inalienable noun

Mákái: **ngisang₁**

Kán him: intransitive verb

Sálán: **inngasi ngisán;** teeth showing; smile

Tohtohpas: **Ngo kálámul a nem ngo na mákái ngisán kesi turán, ki a lu paraí singin ngo,** "Ngis be inák mákái ngisam." **Ki kálámul erei ák lu ngis mereng suri turán ák mákái ngisán.** *If a person wants to see the teeth of his friend, then he says to him that, "Smile now (so) I can look at your teeth." Then that person*

smiles widely so his friend sees his teeth.

Mákái mul: **ngis maksin, ngis mereng**

ngis₂

Mákái: **ngisang₂**

ngis maksin

Kán him: idiom

Sálán: **nong kabin a rumrum i mátán kálámul a banai;** laughing in embarrassment; embarrassed by being caught in the act of doing something wrong

Keskeskes: 'yellow smile'

Worwor talas: This implies smiling or laughing with embarrassment; possibly a meaningless smile, i.e. nothing funny to smile about. It can be the result of being caught in the act, i.e. 'What can I say?'

Arwat mai: **rumrum**

Mákái mul: **ngis₁**

ngis mereng

Kán him: intransitive verb

Sálán: **inngasi ngis;** smile hugely; wide smile

Mákái mul: **ngis₁**

ngisam

Mákái: **ngisang**

ngisang₁

Kán him: inalienable noun

Kaiam: **ngisam**

Káián: **ngisán₁**

Kángit: **ngis git (ngis₁)**

Sálán: my teeth

Tok Pisin: tit bilong mi

Mákái mul: **komlok batin**

ngis, konkon ngis, ngis₁, ngisán₁, sepen ngisán

ngisang₂

Kán him: inalienable noun

Kaiam: **ngisam**

Káián: **ngisán₂**

Kángit: **ngis git (ngis₂)**

Sálán: my name

Mákái mul: **kabin ngisán, le ngis, ninir i ngisán, tar ngisán, tilik ngis, utung tari ngisán**

ngisán₁

Kán him: inalienable noun

Sálán 1) Mákái: **ngisang₁**

Sálán 2) kuir a inan; sharp edge

Worwor talas: This is used of the point of a spear or the blade of a knife.

Tohtohpas: **Kak is di tártár hat mai á tan wák pasi**



ngisán kálámul

kápate inan má á ngisán. Pákánbung ngo iau tártár mai ki kápate tár timani má á kubau.

My knife the women chopped (on) stones with it resulting in its blade is not sharp. When I chopped with it then it did not chop well the wood.

Mákái mul: ngisán wonwon

ngisán₂

Mákái: ngisang₂

ngisán wonwon

Kán him: alienable noun

Sálán: fish hook

Keskeskes: ‘teeth for fishing’

Mákái mul: ngisán₁



ngit-i

Kán him: transitive verb

Sálán: long palai kápán táit mai ngis ngo mai is; husk with the teeth; husk with a knife

Arwat mai: kiti

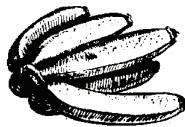
ngitin

Kán him: inalienable noun

Sálán: cluster; bunch; hand

Worwor talas: This is used of bananas.

Arwat mai: sobon, teten



ngitin hun

ngiuk

Kán him: intransitive verb

Sálán: upset; resentful

Worwor talas: This term is typically combined with **bál** (stomach) to express resentment or hurt feelings.

Mákái mul: ngiuk i bál

ngiuk i bál

Kán him: phrase

Sálán: sák i bál suri; kápate gasgas i bál suri; hurt feelings; resentful; upset

Keskeskes: ‘his stomach is hurting’

Worwor talas: This is the idea of being hurt by something that someone did, but keeping it inside rather than confronting the person who did it. One might be asked to do something he is not happy about doing, but he goes ahead and does it anyway with hidden anger inside.

Tohtohpas: *Pákánbung gam parai ngo tan wák da lu top i ahát á ololás ur on á long namnam ami aratintin, ki marán a sák i bál di. A ngoro a ngiuk i bál di kabin ngo a taul matpám má on á pákánbung minái, má ai má da kip te namnam til ái uri ololás? When you all*

said that the women should grasp/bring four coconut milk (packages) to the feast at the school, then many (of them) their stomachs were upset. It is like their stomachs were resentful because it is the hungry season now at this time, and where then will they get food for coconut milk cooking?

Arwat mai: sák i bál

ngo

Kán him: particle

Sálán: if; suppose; when

Worwor talas: This is a complementizer, an introducer for dependent clauses.

Tohtohpas: *Lain arbin a kip auti ngo ái Káláu ákte artálár suri obop git giták nokwan i mátán kabin i kángit ruruna masik. Git mánán ngo a támin á minái kabin i worwor si Káláu tili Buk Tabu... (Rom 1.17) The good news reveals that God is able to put us we become righteous in his eye because of our faith alone. We know that this is true because of God’s talk from the Bible...*

Arwat mai: koran

Mákái mul: otna ngo, sinih ngo

Kán him: conjunction

Sálán: or; alternative

Tohtohpas: *Gita toh git mai argálta ngoromin.*

Ngádáh, git lu taram i pinpidan si Káláu ngo kápate? (Ito 2.3) Let us test us/oursevels with a question like this. What, we obey the word of God or not?

Arwat mai: kol

ngoi₁

Kán him: transitive verb

Sálán: like that

Worwor talas: This is a short form of **ngorer** plus **-i**.

Mákái mul: ngádáh...ngoi, te ngoi gut

ngo-i₂

Kán him: transitive verb

Sálán: think; say; do

Worwor talas: This word is typically followed by **ngo** (complementizer) to link a stated direct object, often a quote.

Mákái mul: ngoi i bál

ngoi i bál

Kán him: idiom

Sálán: desire; want; inclined to

Keskeskes: ‘his stomach says’

Mákái mul: ngoi₂

ngok

Kán him: alienable noun

Sálán: hook; nail for hanging things on

ngolngol

Kán him: intransitive verb

Sálán: sick with a cold

Worwor talas: This is the sickness typically characterised by malaise, fever, chills, coughing, runny nose and sneezing.

ngongor

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type; hermit crab type

Worwor talas: **Ngongor wa gum sár. Ngo a pakta mák sol uri guil kalil, ki gum erei dik lu utngi má ngo ngongor. Má gum minái di lu ani. A lu mon i kálgun suri marán di lu láklák talum ngo kis talum i lul hat. Te á gum minái, páplun i di a kálik mirik má te á páplun i di a ngoro na iahiah. Gum minái di lu kipi uri tolar i pákánbung ngo di wonwon.** The **ngongor** is just a **gum** (hermit crab). When it is big and it goes into an empty **kalil** (snail) shell, then that **gum** they call it **ngongor**. And this **gum** they eat it. There is a period of time for/when many will walk together or come together on top of the coral/rocks. Some of this **gum**, their colors are reddish and some their color is like gray. This **gum** they get it for bait when they go fishing.

Mákái mul: **gum, kuk**₁

ngorer

Kán him: particle

Sálán: like that; therefore; so

Worwor talas: This is the combination of **ngoro** (like) and **er** (that). It is commonly used as a verb and as a conjunction or linking word indicating result.

Tohtohpas: **Ái Káláu a lu parai suri tan angelo ngoromin ngo i pákánbung a nem i di ngo da lákám ngo da lu han uranang ngo urada, ki di ngoro kihkih sár má di ngoro kurmen kámnah dik lu taram má dik han ngorer ái a nem on. (Eba 1.7) God says concerning angels like this that when he wants them that they will come or they will go over there or back there, then they are just like wind and they are like fire flames they obey and they go like that (where, how) he wants.**

Tohtohpas: **Áá, ái Iesu diar ái Moses diar kálik**

arwat, mái sár ngisán ái Iesu a sorliwi ngisán ái Moses má a pakta. A ngorer i kálámul a longoi rum. (Eba 3.3) Yes, Jesus and Moses they two are a bit similar; however the name of Jesus surpasses the name of Moses and it is big(ger). It is like (when) a person builds a house.

Tohtohpas: **Má namur ngo ái Erodes ákte mánán tusi ngo tan tám mánán dikte agurái, má ngorer a lala togor. A hol páptai worwor dikte parai singin suri pákánbung dáh a páng on á kálik, má ngorer a mánán ngo a goion kálik be. (Mat 2.16) And later when Herod had realized that the wise ones had deceived him, therefore he was very angry. He remembered the talk they had said to him about what time the child was born, and so/therefore he knew that he was still a nursing child/infant.**

Mákái mul: **erei, mákmák ngorer, ngorngorer, ngoro, ngoromin, pasi á ngorer, suri ngorer**

ngorngor

Kán him: alienable noun

Sálán: headland; promontory

Tok Pisin: poen

ngorngorer

Kán him: transitive verb

Sálán: become like that

Mákái mul: **ngorer**

ngoro

Kán him: transitive verb

Sálán: similar; like; as

Worwor talas: This can be followed by a noun, pronoun, verb, or a phrase or clause.

Arwat mai: **pán atoai**

Mákái mul: **mák ngoro, ngorer, ngoro rokoi i talngán, ngoromin, pánpán ngoro, sursur ngoro pap, tatalen ngoro pap**

ngoro minái

Mákái: **ngoromin**

ngoro rokoi i talngán

Kán him: idiom

Sálán: **para sáksáknai kálámul mai kuir wor minái**; angry expression

Keskeskes: ‘his ears are like a wild pig’s’

Worwor talas: This is abusive talk. It is simply a way of expressing one’s anger, particularly at one’s child, but is not speaking to a specific problem such as hard-headedness or refusal to listen. It’s a general outburst of anger.

Tohtohpas: **Pákánbung ngo mánán kalik a mos**

i natun mák nem i para sáksákna natun, ki a lu parai ur on ngo, “Ngoro rokoi i talngán.” Talngán kán kalik kápate ngoro talngán bor á talngan, mái sár ngo a para sáksákna natun mai kuir wor erei. When a child’s mother is angry at her child and wants to insult/put down her child, then she says to him that, “His ears are like a wild pig’s.” The ears of the child are not like the ears of a wild pig, but she insults her child with that piece of talk (expression).

Mákái mul: talngang

ngoromin

Utngi mul: ngoro minái

Kán him: particle

Sálán: like this; as follows

Worwor talas: This is the combination of **ngoro** (like) and **min** (this). This term is frequently used to introduce a quotation, and is often used as a verb.

Tohtohpas: *Mái sár onin git talas suri tan táit er kabin Tanián ái Káláu ákte inngas tari si gim. A ngoromin. Tanián ái Káláu a mák tangrai tan táit no, wa a mák noi sang uradi kahkahlagit i kán hol ái Káláu. (1Ko 2.10) However today we are clear concentering those things because God’s Spirit has revealed it to us. It is like this. God’s Spirit looks-along (searches, examines) all things, why he sees all indeed down to the depths of God’s thinking.*

Tohtohpas: *Má diar longrai ngorer ki ák bali ur on ái Petero ngoromin, “Á iáu mai kam pirán tabal gaura mosrah tiklik,...” (Apo 8.20) And the two of them heard that then Peter (said) again to him like this, “You with your money the two of you will be destroyed together,...”*

Mákái mul: minái, ngorer, ngoro

ngos

Kán him: intransitive verb

Sálán: noseless

Worwor talas: This condition is because of disease.

ngudum

Mákái: ngudung

ngudun

Mákái: ngudung

ngudung

Kán him: inalienable noun

Kaiam: ngudum

Káián: ngudun

Kángit: ngus git

Sálán: my mouth

Tok Pisin: maus bilong mi

Mákái mul: hulhul ngudun, kápán ngudung, oboi tuh i ngudun, pam ngus, pam ngus kári, sangnán ngudun, sápkín ngudun, sopasun ngudun, taba ngudun

nguk₁

Kán him: alienable noun

Sálán: insect type; mosquito

Tok Pisin: mosquito

Worwor talas: Nguk a lu kis i polos ngo mátán

pán má ngo dan a kángkáng i daram ngo kápán lengwen lamas di lu lápka sarai. Má a lu káhkáh mul i tan kuir ngorer. Nguk a lu nginmi dárán kálámul ngo ololas. Kesá talar káián tan nguk minái di lu tar sasam singin kálámul. Sasam a lu tari, wa kukuah. Má ngo ákte árti kálámul mák roh pas, ki nián ngisán a lu lala sur. Ngo ákte nginim dár mák mas on, ki kápte na lala roh ur tepák kabin ákte taun mai dár er a nginim pasi tili kálámul ngo ololas.



The **nguk** lives in puddles or swamps or fresh water that’s stagnant in a drum or a coconut shell they have thrown away. It gives birth also in places like that. The **nguk** drinks the blood of people or animals. One of the things these **nguk** do is that they give diseases to people. The illness it gives, it is **kukuah** (malaria). And if it has bitten a person and flies away, then the site of the bite gets very itchy. When it has drunk blood and is full on it, then it will not fly a long distance because it is heavy with that blood it drank from the person or animal.

Mákái mul: rohon bát

nguk₂

Kán him: intransitive verb

Sálán: kokos; taram; sormángát; grunt; sound

Worwor talas: This is the generic term for grunting or making a sound in response to another’s talk, to acknowledge hearing someone or to agree with what’s said. It typically indicates agreement or obedience or cooperation.

Mákái mul: nguk kalar

nguk kalar

Kán him: intransitive serial verb

Sálán: kápte sormángát; grunt of disagreement

Keskeskes: ‘grunt block’

Mákái mul: nguk₂

ngul

Kán him: intransitive verb

Sálán: ignorant; stupid; foolish; insane; crazy

Tok Pisin: longlong

Worwor talas: The meaning of this word borders on ‘insane’, but often means simply ‘unknowing, ignorant’.

Tohtohpas: **Tungu be gam ngul uri lain arbin, ngorer kamu sápkín nemnem a kátlán i kamu liu. (1Pe 1.14)** *Previously you were ignorant about the good news, so your evil desires controlled your lives.*

Tohtohpas: **Rakrakai káián Tanián a Pilpil a tangan gam má gamá ruruna, be? Má ngáddá á inái? Gamák tur masik má, má gamák lu mur i nagogon mai kamu rakrakai sang? Auh, koion gama lala ngul ngorer! (Gal 3.3)** *The power of the Holy Spirit helped you and you believed, right? Then what now? You will stand alone now, and you will then follow the law with your own strength/power? No, do not be greatly stupid/foolish like that!*

Mákái mul: angulái, ngulngul, tartar ngul

ngulngul

Kán him: intransitive verb

Sálán: **bau i on;** out of one’s mind

Tohtohpas: **Ái sár te di tartar retret singin boh tám ruruna má dik parai ngo, “Wa di ngulngul mai dan rakrakai.” (Apo 2.13)** *However some made fun of the believers and they said that, “Why they are out of their minds/drunk with strong water (liquor)”*

Mákái mul: angulngul, ngul

ngurka-i

Kán him: transitive verb

Sálán: discuss

Worwor talas: This may include an element of planning. The logical progression is from **ngurkai** (discussion) to **pinsai** (planning) to **pinsokon** (outlining a plan, implementation).

Arwat mai: **pinsai, wongai, worwor suri, worwor talum**

Mákái mul: nguruk

ngurngurngur

Kán him: intransitive verb

Sálán: grumble; complain

Arwat mai: **ngutuk ngutuk**

nguruk

Kán him: intransitive verb

Sálán: converse; discuss

Tok Pisin: toktok

Arwat mai: **worwor, worwor talum**

Mákái mul: **ngurkai**

ngus

Mákái: **ngudung**

ngut-i

Kán him: transitive verb

Sálán: **long peksai táit mai ngisán suri nák poh;** bite without swallowing

Worwor talas: This is used of biting with the front teeth only. People do this to kill lice and to bite on certain fruits or seeds like **ngutngut** and **pak**.

Mákái mul: **ngutngut**

ngutngut

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Ngutngut tan gengen aun kubau sár a lu kopkom tangrai poron lamas. Sián á ngutngut a tu dol má a mákráu. Kotlin er a kis i sián, tan wák di lu kipi suri nguti ngorer sár i kotlin pak. Táit minái di lu boros sarai sár mai sarip.** The **ngutngut** are just small trees that grow among the coconut groves. The blossom of the **ngutngut** is quite long and blue. Its seed that is there in its blossom, the women get it for biting on just like **pak** seeds. This thing they just cut down with a grass knife.

Worwor talas: This is a kind of flowery plant.

Kán him: intransitive verb

Sálán: **long peksai táit mai ngisán suri nák poh;** bite

Worwor talas: This word is used of biting the seeds of the **ngutngut** plant or the **pak** tree.

Mákái mul: **nguti**

ngutuk ngutuk

Kán him: intransitive verb

Sálán: **ngurngurngur;** complaining in a low voice; grumbling

Arwat mai: **ngurngurngur**

Mákái mul: **arngutuk**

O — o

0-

Mákái: a-₃

Mákái mul: **obop/oboi, olasi, omonoi, opau kalar/ opau kári**

obobop

Mákái: **omobop**

oboi

Mákái: **obop/oboi**

oboi i hol

Kán him: idiom

Sálán: **hol páptai;** remember purposely; not forget

Keskeskes: ‘put in one’s mind/thinking’

Mákái mul: **obop/oboi**

oboi tuh i ngudun

Kán him: idiom

Sálán: **totor pasi;** flatter; incentivize

Keskeskes: ‘put sugar in his mouth’

Worwor talas: This is equivalent to the English idiom ‘sweeten the deal’.

Tohtohpas: **Ái komiti kápate gas i bál suri han tiklik mai tan kalilik er di saksak. Má kabín di lain totor on sang ngo da huli kán tekesá mobail, pasi ák han tiklik mam di. Di oboi tuh i ngudun pasi ák taram di má ngorer ák han tiklik mam di.** *The headman’s stomach was not happy about going together with those guys who were singing. But because they pleased him that they would buy his mobile phone, it resulted in he went together with them. They placed sugar in his mouth (sweetened the deal, gave him an incentive) resulting in he obeyed/cooperated with them and so he went together with them.*

Arwat mai: **totor**

Mákái mul: **ngudung, obop/oboi**

oboi uri minat

Kán him: idiom

Sálán: deliver to death; judge to die; condemn to die

Keskeskes: ‘place/put to death’

Worwor talas: This refers more to those who do the judging rather than to those who carry out the sentence.

Mákái mul: **obop/oboi, ur₁**

obop akelkelna-i

Kán him: transitive serial verb

Sálán: **ilwa pasi tili katbán huhu suri longoi lite**

talar; select; put aside

Keskeskes: ‘put select’

Tohtohpas: **Di obop akelkelna diar suri diara longoi lite him.** *They selected them two so they would do a different job.*

Mákái mul: **obop/oboi**

obop timan-i

Kán him: transitive serial verb

Sálán: **lain oboi;** place nicely or tidily; sanctify; put aside for special use

Keskeskes: ‘put straightly/correctly’

Worwor talas: This connotes straightening things, putting something in a safe place, putting something aside for a special use.

Tohtohpas: **Lik, kam tan hat imuda a tu bop sara. A arwat ngo una ru pasi má obop timani iamuda i suh án hat?** *Daughter, your stones back there are just laying around all over. Can you collect them and place them nicely on the table for stones?*

Tohtohpas: **Kak siot minái a bal iau obop timani uri pákánbung ngo ina mat, ki dák asolai i iau.** *This white shirt of mine I have put carefully aside for the time when I will die, then they will put it on me.*

Mákái mul: **obop/oboi**

obop / oboi

Utngi mul: **hoboi**

Kán him: irregular verb

Sálán: put down; place

Keskeskes: ‘cause to lie down’

Tok Pisin: putim

Mákái mul: **bop, oboi i hol, oboi tuh i ngudun, oboi uri minat, obop akelkelnai, obop timani, omobop**

obotoi

Kán him: alienable noun

Sálán: love magic

Arwat mai: **malera**

Mákái mul: **latlat**

-oi

Mákái: -i₂

ok

Kán him: particle

Sálán: attention getter

Worwor talas: This has been described as an

expression you cry out when you throw a stone at another person.

oksam

Kán him: transitive verb taking **on**

Sálán: **bia; wáin;** vainly; futilely

Worwor talas: This only occurs following another verb indicating what is being done futilely.

Tohtohpas: **Tan kálámul di ruruna oksam i memba ngo na tar te táit si di á nabung er a hut. Má pákánbung a hut, kápte bul a tar te táit si di pasi ák lala mos i bál di ur on.** *The people believed in vain in the member that he would give things to them yesterday when he arrived. But when he arrived, instead he did not give anything to them resulting in their stomachs were very angry at him.*

Arwat mai: **tarngi**

oksar-i₁

Utngi mul: **áksari**

Kán him: transitive verb

Sálán: **asari uri táit;** raise; ground; land

Worwor talas: This is used of a boat that is run ashore or on to a sandbar, or a vehicle that goes off the road and ends up stuck on a tree. It may also be used in the sense of lifting up Jesus to be nailed to the cross.

Tohtohpas: **Kákán kar a lala ngin i dan rakrakai pasi ák oksari kán kar i kabin lamas mák sák.** *The owner of the car had drunk a lot of strong water (liquor) with the result that he ran his car into the base of a coconut tree and it was wrecked.*

Arwat mai: **asari**

Lite alari: **asihái, asosih**

oksar-i₂

Kán him: transitive verb

Sálán: **asolai; akai;** slip a loop over

Tohtohpas: **Io, namur ding kip pasi bus,...dik longoi mátán pál on má dik lum mai iamudi katbán dan. Dik han tapam hut iatung singin huái i katbán dan má dik oksari iatung i lul ák han gap iatung i aru limán.** *So, later they got cane vine,...they made a loop from it and they dived with it down into the the water/river. They went arriving there at the crocodile in the water and they slipped it there on his head going sticking/catching there on his two hands (front legs).*

olas-i

Kán him: transitive verb

Sálán: **ololoh on nák las;** tame; cultivate; domesticate

Keskeskes: ‘cause to be tame, familiar, used to something’

Worwor talas: This word implies bringing something under one’s care that previously was wild or on its own, such as transplanting a flower into one’s hamlet or even allowing a flower to remain rather than clearing it out. This is also used of animals, but is not appropriate for referring to people.

Tohtohpas: **Kak purpur erei iau soi, iau kipi til Kavieng. Iau olasi suri nák pakta be. Má namur ngo na pakta ki gamáng kip kamu te gamák soi bul.** *That flower of mine I planted, I brought it from Kavieng. I cultivated it so it would grow. And later when it is big/grown then you can get some for yourselves and plant them.*

Arwat mai: **alasi**

Mákái mul: **las, ololas**

ol-oi

Utngi mul: **álái**

Kán him: transitive verb

Sálán: light a fire; start a fire

Tok Pisin: mekim paia

Tohtohpas: **Kalilik, iak gáwár! Gama oloi kámnah inak manmanir.** *Hey guys, I’m cold! Light a fire so I can warm up.*

ololas

Kán him: alienable noun

Sálán: animal (generic term); tame animal; domestic animal

Worwor talas: **Ololas a tilik ngis uri tan táit erei ahát á keken má di lu olasi ngorer i pap ngo bor má te táit mul ngorer.** **Ololas** is the big/generic name for those things that have four legs and they domesticate them like the dog or pig and some other things like that. (Additional information: This term refers to animals that are tame and live in village areas, contrasted with **rokoi** who are wild and live in the jungle.)

Lite alari: **rokoi**

Mákái mul: **olasi**

ololás

Kán him: transitive verb taking **on**

Sálán: cook in coconut milk

Kán him: alienable noun

Sálán: food cooked in coconut milk

Worwor talas: This is typically root vegetables

sliced, placed in a food package made from banana leaves, covered in coconut milk, and mumued. But it may refer to any food cooked in coconut milk, mumued or boiled.

Mákái mul: **papal ololás**

ololoh

Utngi mul: **hololoh**

Kán him: transitive verb taking **on**

Sálán: look out for; take care of

Tok Pisin: lukautim

Worwor talas: This is the generic term for ‘care for’.

Arwat mai: **bálbál káuri, belbelken, etwani, kebeptai, mákmák suri, mákmákái, tugái**

Mákái mul: **ololoh suri**

ololoh sur-i

Kán him: transitive serial verb

Sálán: **lain mákmák kalar;** watch out for; guard against

Keskeskes: ‘care concerning’

Tohtohpas: **Ngo gama lu lumlum má gamá lu soi isu, kí gama lu lain mákmák kalar gam be suri beu na káp arat gam. Beu a lu arat bingi kálmul má gama ololoh suri.** When you all dive and you spear fish, you should well watch guarding yourselves so a shark does not bite you. Sharks bite-kill people and you should watch out for them.

Arwat mai: **tumarang**

Mákái mul: **suri₁**

omlawai-i

Utngi mul: **hom lawai**

Kán him: transitive verb

Sálán: **arah bia;** spoil; waste; forfeit; spend unwisely

Tohtohpas: **Tan kalilik di lu omlawai kándi pákánbung mai homhom bia. Má kápdite lu himna te táit suri nák arwat mam di er namur.** The guys are just wasting their time with playing nothing (doing things that are fruitless). And they are not doing/making anything that will provide for them later.

Mákái mul: **era, lawai₁**

omobop

Utngi mul: **obobop**

Kán him: alienable noun

Sálán: possessions; treasure; resources; wealth

Worwor talas: This particularly refers to money, but may include anything one may have or store.

Tohtohpas: **...maris án mokos minái a tari a pakta si di no ái rung di obop pirán tabal main i nián omobop, kabin ái rung er di tari gengen risán sár tili kandi tilik omobop má ngorer kápdite sáhár. Mái sár ái koner a maris muswan a tar noi sang i kán pirán tabal erei a mon singin ngo na tángni kán liu.** (Luk 21.3-4) ...this poor widow gave the most of all of them who put money here in the offering place, because those ones they gave just a small part from their great wealth and therefore they do not lack. But that one who is truly poor gave everything indeed of that money of hers that will help/provide her living.

Arwat mai: **minsik**

Mákái mul: **obop/oboi**

omon-oi

Kán him: transitive verb

Sálán: **tar páksi kalik suri dák monmon mai;**

place into another’s care

Keskeskes: ‘cause to exist’

Worwor talas: This is typically to place a child into the care of another person so the normal caregiver can go off alone to town or to her garden.

Tohtohpas: **Pákánbung iau lu han ur Námátánai má iau matai ngo giur no ái kauh, iau lu omonoi si kán tau suri diara monmon.** When I go to Namatanai and I don’t want to take my son, I give him into the care of his auntie so that they will remain together in the village.

Mákái mul: **mon₂**

on₁

Kán him: inalienable noun

Mákái: **ung₁**

Kán him: pronoun

Sálán: third person singular (direct object, free)

Worwor talas: This free pronoun serves as a third person singular direct object following a certain class of transitive verbs, so a parallel to **-i** (third person singular direct object). It is also used to speak of locations, and tends to refer to a particular spot rather than a general area. It may also mark the topic.

Tohtohpas: **Má áruán táit a parai on á buturkus min a worwor suri ngo on á mátán sál erei má sál ur on á lolsit si Káláu, a marán kápte di láklák on be má kápte di kusak ur on.** And the second thing he says in this verse he speaks about that concerning/on/in that doorway and

road into God's kingdom, there are many who do not yet walk there and they have not entered it.

Arwat mai: **ái₁, -i₂**

Mákái mul: **hol on ngo áí má, parai ur on**

-on₂

Sálán: suffix indicating a modifier; suffix indicating inalienable

Worwor talas: This form occurs on intransitive verbs to change them into modifiers, and on alienable nouns to change them into inalienable nouns. It occurs in vowel harmony with the stem it attaches to, so **toltol** (restless, an intransitive verb) and **toltolon** (restless, a modifier preceding nouns), and **kom** (horn on an animal, a noun) and **komon** (its horn, inalienable noun).

Mákái mul: **án/-án, -en**

onin

Utngi mul: **honin**

Kán him: time

Sálán: **bung a turpasi i 12 á pákánbung nengen i katbán libung pang aring i 12 á pákánbung i katbán libung; wik ngo kalang ngo bet minái;** today; now; current

Tok Pisin: nau

Worwor talas: This term can be combined with other time words to indicate the current year (**bet onin**) or month (**kalang onin**) or week (**wik onin**).

Mákái mul: **onin pala (sang)**

onin pala (sang)

Kán him: idiom

Sálán: **mákái ár má;** never before; for the first time
Keskeskes: 'today intensifier (indeed)'

Tohtohpas: **Nabung kesi tilik moroilu a hut mák suhi tan aun kubau ma tan aun lamas. Tan rum mul a taráp sarai. Matngan bát minái kápte di lu mákái til tungu, onin pala sang má dik mákái.** Yesterday a huge cyclone came and uprooted trees and coconut trees. It tore apart houses also. This kind of storm they had not see from previously, they saw it now/then for the first time.

Arwat mai: **inár**

Mákái mul: **palai, sang₁**

ong

Kán him: intransitive verb

Sálán: **pakta; pung;** large; fat

Worwor talas: This would be appropriate for a pregnant woman's belly or someone with a fat stomach.

Tohtohpas: **Gam mák kono imuda, a tuan ong sang á bál. Siari á táit a ani pasi ák tuan pung i bál merei i armongoh.** You guys look at that fellow back there, his stomach is really fat/large. I can't imagine what he ate that his stomach is sticking out so far there into the air.

opau

Mákái: **opau kalar/opau kári**

opau kalar / opau kári

Kán him: transitive serial verb

Sálán: **lain loloh; belbelken; bahbah kári mai bábán;** cover with wings in protection; hover over in protection

Keskeskes: 'cause to be quiet block'

Worwor talas: This is the action of a mother hen covering her chicks with her wings to protect them.

Tohtohpas: **Tinán kakaruk a lu lain belbelken i rang natun suri kápte te táit na long bengta di. A ngoro a lu lain loloh i di, pasi ák lu opau kalar di mai bábán.** A female chicken well takes care of her children so nothing will disturb/harm them. It is like she cares for them well, resulting in she covers them with her wings.

Mákái mul: **kalar/kári**

opau kári

Mákái: **opau kalar/opau kári**

opngin

Kán him: inalienable noun

Sálán: **kán pakta á bor; tintoh uri nahlán bor;** size; measure

Worwor talas: This is used of measuring pigs, and is done with a string around the largest part of the pig's middle. The string is then kept in the men's house. Later, when that pig is paid back, the string is brought out to compare the second pig to the first one to ensure the two are equal.

Arwat mai: **nahlán**

opon

Kán him: inalienable noun

Sálán: **rákán ngo pokion uri soso;** stalk for planting

Worwor talas: This is used of cassava, certain greens, and sugar cane.

Tohtohpas: **Tan wák, ngo gama han urami num kán misinare, ki gama tár pas te rákán tapiok**

uri kak soso. Iau nem i opon tapiok er a maksin. Ái gama kip kak te. Women, when you all go up to the church worker's garden, then you should chop-get some cassava stalks for my planting. I want the cassava stalks that are yellow. That you should get some for mine.

orah pas-i

Mákái: orahi

orah-i

Utngi mul: orhi

Kán him: transitive verb

Sálán: greet warmly; welcome

Worwor talas: This connotes greeting in a very friendly manner to signal gladness to see someone, very open and inviting. This term is only appropriate between people of the same sex in contrast to **árár pasi** which is appropriate between opposite sexes also. This is not the usual 'good day' greetings, but only applies to sayings such as **ak tikim**, calling to someone to come in to one's area or one's men's house.

Tohtohpas: **Ái titi ngo a lu árár pasi tan kálámul ki a lu orah di sang mul. Onin kápte má di lu lala orahi tan kálámul.** Grandfather when he greeted people then he would greet them very warmly also. Today people don't greet others very warmly.

Arwat mai: **ak tikim, árár pasi, orah pasi**

Lite alari: **árár palai**

Mákái mul: arorah

orhi

Mákái: orahi

orkoi

Mákái: orok/orkoi

orok / orkoi

Kán him: syncopated verb

Sálán: **amerok on;** bother

Tohtohpas: **Kauh, u lu orok git á iáu mai bal gálta. Taba kam gálta sang.** Son, you are bothering us with repeated questioning. You are asking too many questions.

Tohtohpas: **Apong, u lu orkoi má sár i tan kálámul mai tan táit u lu parai er kápte te támín on.** Listen, you are bothering/upsetting people with the things you're saying and there is no truth in them.

Arwat mai: **longlongoi**

Mákái mul: **arokrokoi, arorok, ororok₂**

oror

Kán him: intransitive verb

Sálán: **rakrakai án sormángát;** promise

Tok Pisin: poromis

Worwor talas: This word is often followed by **ngo** (complementizer) plus a clause to indicate the content of one's promise. When **mai** (with) follows, it indicates what one is strengthening his promise with, i.e. the Bible, the name of God, his sister or brother. See the following entries for types of promises.

Tohtohpas: **Ái dikán a parai ngo na longoi á him án dikán, páksiai ngo sápkín pákánbung ngo lain pákánbung na lu long arwat pasi sang á kán talar. Rakrakai án sormángát er a longoi i mátán tan kálámul no mák oror mai Buk Tabu.** The deacon said that he would do/perform the work of deacon, regardless if it is a bad time or a good time he would definitely fulfill his responsibility. That strong agreement/statement he made in the eye of everyone (publicly) and he promised with the Bible.

oror kalar / oror kári

Kán him: transitive serial verb

Sálán: **gorgor kári; atam kári;** beg; adjure

Keskeskes: 'promise block'

Worwor talas: This is a strong request, begging, often accompanied with an oath-like addition.

Tohtohpas: **Nengen i kábungbung iau lu hanhan uri Pirdamau a sipki bu si titi. Má i pákánbung sang erei iau banai, ák lala bunbung ngo ina káp parai si titi, pasi ák oror kalar iau mam kukun ngo koion ina para aposoi kán siksikip singin tekes. A longoi ngorer suri gorgor kalar iau ngo atam i iau suri koion ina para sarai kán siksikip.** Earlier this morning I went along to Pirdamau who stole betel nut from grandfather. And at that time I met up with him, he was very afraid/concerned that I not tell grandfather, resulting in he begged me with his sister (strong oath) that I would not say-reveal his stealing to anyone. He did like that to taboo me or prevent me so I would not tell-spreading his stealing.

Mákái mul: **kalar/kári**

oror kári

Mákái: **oror kalar/oror kári**

oror kos

Kán him: intransitive serial verb

Sálán: **sormángát kápate muswan; arkawar kári;**

promise not kept; promise unfulfilled; agreeing falsely

Keskeskes: ‘promise answer’

Tohtohpas: *Kesi kálámul ákte longoi kesi táit, má namur di gáltai ngo a longoi á táit erei ngo kápte, ki ák sormángát ngo kápte a longoi mák oror mam kukun. Má namur dik ser pasi ngo táit a longoi, wa a muswan sang. Sorsormángát kán kálámul erei kápate muswan. A ngoro a oror kos. A man did a thing, and later they asked him if he did that thing or not, so he agreed that he did not do it and promised/swore with his sister (strong oath). But later they found that what he did, why it was indeed true (he did do it). The agreement of that man was not true. It is like he promised falsely.*

Lite alari: **oror muswan, oror tus**

Mákái mul: **kosoi**

oror mam kukun

Kán him: idiom

Sálán: swear strongly

Keskeskes: ‘promise with one’s sister/brother’

Worwor talas: Since one’s opposite sex sibling is an avoidance relationship, calling on him/her is a significant and extremely serious thing, so this is a very strong oath and only rarely used.

Mákái mul: **kukung**

oror muswan

Kán him: intransitive serial verb

Sálán: promise fulfilled; promise with intention to fulfil it

Keskeskes: ‘promise true’

Arwat mai: **oror tus**

Lite alari: **oror kos**

oror tus

Kán him: intransitive serial verb

Sálán: **sormángát mai muswan**; promise fulfilled; promise with intention to fulfil it

Keskeskes: ‘promise point’

Worwor talas: This connotes making an accurate promise, a promise one fully intends to honour.

Tohtohpas: *I pákánbung án kis talum, tan kálámul di sormángát mai muswan ngo da tur talum suri longoi á rumán aratintin kán elementiri. Má táit di parai a ngoro di oror tus kabin rumán aratintin er di longoi ákte rah, má tan kalilik dik lu aratintin on má. At the time of the meeting, the people agreed with truth that they would stand/work together to*

build an elementary schoolhouse. And what they said it is like they promised truly (fully intending to fulfill it) because that schoolhouse they built is already finished, and the children are schooling in it now.

Arwat mai: **oror muswan**

Lite alari: **oror kos**

ororah

Mákái: **arorah**

ororok₁

Kán him: intransitive verb

Sálán: **kulut; artur kalar**; Forget it!; Leave it!

Tok Pisin: larim

Worwor talas: This is an indication of disagreement or disapproval of what’s being said.

Tohtohpas: *Ái komiti a parai singin matananu ngo da eran i namnam. Má tan kaukak di longrai ki dik parai bul ngo, “Ororok mai á táit er a parai ái komiti! Koion gita longoi.” The headman said to the people that they should prepare food. But the young men heard it and they said instead, “Forget that thing the headman said! Let’s not do it.”*

Arwat mai: **páksi₂**

ororok₂

Utngi mul: **arorok**

Kán him: intransitive verb

Sálán: **lala kaungán táit a tur kári alalongra**; noisy; disturbing; uproarious

Worwor talas: Some say this word is synonymous with **arorok** (uproar, riot).

Tohtohpas: *Kápte bul git longra te táit si di ái rung munang, di lala ororok mai saksak. We are not able to hear anything from those people down there (who are talking), (because other people) they are creating a disturbance with their singing.*

Tohtohpas: *Kalilik, koion gama ororok. Gama kis pau má giták longra te worwor muda di parai. Guys, quit making so much noise. You should sit quietly and let’s hear some of what they are saying from back there.*

Arwat mai: **arásál₂**

Mákái mul: **arokrokoi, orok/orkoi**

os pala-i

Kán him: transitive serial verb

Sálán: burn off

Keskeskes: ‘burn remove’

Worwor talas: This term is appropriate for burning

the hair off a pig for mumuing.

Mákái mul: **osoi**

os páksi

Kán him: transitive serial verb

Sálán: light a fire then leave it

Keskeskes: ‘burn remain’

Worwor talas: One might do this with trash, just leaving it to burn on its own.

Mákái mul: **osoi, pagas/páksi**

oskoi

Mákái: **osok/oskoi**

osmapak

Kán him: intransitive verb

Sálán: **osoi táit a tur suri lite táit;** offering

Tok Pisin: oparing

Worwor talas: This term, used as both an intransitive verb and a noun, may be the combination of **os**, from **osoi** (burn), and **mapak** (true), thus an important burning.

Mákái mul: **mapak₂, osoi**

osngor

Kán him: intransitive verb

Sálán: **batbatam kursál;** waiting in hiding; waiting expectantly

Tohtohpas: **Tan kálámul di tu kis osngor pagas tilimuda i kuir bos suri ngo da mák pasi tan asir tilamunang i kuir sál má dák milmil pas di.** *The men remain waiting in hiding back in the bush so that when they see the visitors coming from down coast along that stretch of road then they will greet them with dancing.*

Arwat mai: **nanai**

os-oi

Kán him: transitive verb

Sálán: destroy by burning

Tok Pisin: kukim

Tohtohpas: **Kalilik, gama kuhi tan purpur minái má gamák osoi ami kon.** *Guys, gather up this trash and burn it out on the beach.*

Mákái mul: **os palai, os páksi, osmapak, osoi bál, osos**

osoi bál

Kán him: idiom

Sálán: **sokoi bál ák mos;** fire people up; motivate people; get people excited

Keskeskes: ‘set fire to his stomach’

Tohtohpas: **Tan kálámul kápte te bál mos a kis i bál di. Má kabin ngo kalik er di ubi alamudi a hut mák atatir suri ngádáh di ubi ngoi má**

dánih di longoi mai, pasi tan kálámul dik lala mos, má ngorer dik han arup mam rung er di ubi kalik er. A ngoro kalik er a osoi bál matananu. *People did not have any anger in their stomachs. But because that fellow they beat up upcoast somewhere came and reported about how they beat him up and what they did with him, it resulted in people became very angry, and so they went (and) fought with those who beat up that fellow. It is like that fellow set fire to people’s stomachs (fired them up, got them excited).*

osok / oskoi

Kán him: syncopated verb

Sálán: light; turn on (light)

Tok Pisin: laitim

Worwor talas: This is used of lighting a lamp or lantern, a coconut leaf torch, or even a small piece of wood to carry it somewhere.

Tohtohpas: **Kipi masis, gamák oskoi lam imi rum suri nák talas i polgon rum.** *Get the matches, light the lamp in the house so it will be lighted inside.*

osong

Kán him: intransitive verb

Sálán: **mona bia;** vainly

Keskeskes: ‘cause to be missed’

Worwor talas: This verb does not occur alone, but always as the second member of a serial verb construction where the first member describes the action done in vain. It occurs with such verbs as **kis** (sit, be), **eran** (prepare), **him** (work), and **sung** (request, pray).

Tohtohpas: **Nabung iak tu lu kis osong sur iáu ngo una hut. Má kápte bul u hut.** *Yesterday I was sitting/waiting in vain for you to come. But instead you did not come.*

Mákái mul: **song**

osos

Kán him: intransitive verb

Sálán: burning off

Keskeskes: ‘burn burn’

Worwor talas: This is done when burning off the cut down trees and jungle when making a new garden.

Mákái mul: **osoi**

ot

Kán him: transitive verb

Sálán: **para;** say

Worwor talas: This only occurs as the non-final

member of a serial verb construction where the final member signifies what kind of speech is being said. See the cross references and the following entries for examples.

Mákái mul: **otna ngo, otngai, otot**

ot bilingna-i

Kán him: transitive serial verb

Sálán: **parai worwor ák rumrum kunán; para sáksáknai;** insult; shame verbally; disgrace

Keskeskes: ‘say shame’

Worwor talas: This is to insult by such actions as degrading verbally or swearing at. It comes from a stronger feeling than does **para bengtai** (malign, slander), and it is usually more public. This is the verbal counterpart of **abilbilingnai** (humiliate, persecute). For differentiation of the terms meaning to shame or embarrass another, see **arumrumái**.

Tohtohpas: **Nabung iau lala mámnai kálámul erei di nagogon on suri a síkíp pasi wilwil si Iakop. I pákánbung án nagogon, tan kometi di lala para sákáknai má ot bilingnai mai parai ur on ngo, “Ai a han til ái á maris án kálámul inái? Kálámul káp kán te táit.” Má pákánbung a longrai, ki ák lala rumrum sang. Yesterday I really felt sorry for that man who was courted for stealing Jacob’s bicycle. At the time of the court, the headmen really talked badly and disgraced him with saying about him, “Where has this poor/miserable man come from? He is a person without anything.” And when he heard it, then he was very ashamed indeed.**

Arwat mai: **apuleng, arbor, arpulus, arumrumái, bit pulái, para bengtai, para sáksáknai, pilgutái, pulái, pulus/pulsi**

ot buh

Kán him: transitive verb taking **on**

Sálán: **kápte utngi ngisán muswan; rumrum suri utngi;** call someone by a term other than his name out of respect

Worwor talas: This is done between people who should not use each other’s proper names, a way of respecting your relationship with them. One example of this is to call one’s name taboo **rugar** (those two).

Tohtohpas: **Kákán ái kauh, kápte iau lu utngi ngisán kabin iau lu buh on. Iau lu ot buh on sár mai utngi ngo kákán ái kauh. Ngisán muswan a kis, mái sár ngo káp iau te lu utngi. The son’s father, I do not call/speak his name**

because I am respectful of our relationship. I just call him respectfully the son’s father. His own real name exists, but I do not call/say it.

Mákái mul: **buh₁**

ot keskam

Kán him: intransitive serial verb

Sálán: apologize

Keskeskes: ‘say sorry’

Worwor talas: This can include the idea of mourning.

Tohtohpas: **Bosbos pákán kábungbung no sang iau lu hut namur i pokon án him. Má pákánbung ngo iau lu hut namur, ki iau lu ot keskam suri ngo káp iau te hut i pákánbung. A ngoro iau mák ilmi táit iau longoi ngo kápate kuluk ki iak parai keskam suri. Every morning I arrive late to the work place. And when I arrive late, then I apologize that I did not arrive at (the right) time. It is like I recognize what I do that it is not good so I say sorry for it.**

ot kuluk

Kán him: intransitive serial verb

Sálán: thank; praise

Keskeskes: ‘say good’

Arwat mai: **utung kuluk**

ot pua-i

Kán him: transitive serial verb

Sálán: **pukdai; parai ngo kápate nokwan;** denounce; correct

Keskeskes: ‘say denigrate’

Tohtohpas: **Tátáil án lotu a parai ngo matananu da top arlim mai K20 uri tangan rung er da han suri saksak adi Halis. Pákánbung iau longrai ngorer ki iak pukdai singin ngo, “Pirán tabal erei a lala pakta, tan kálámul kápdate long artálár on. Keskeskesá kálámul na lu lápkai K5.” Erei iau ot puai táit a parai. The church leader said that people should hold hands (band together to help) with K20 to help those who are going to sing up at Halis. When I heard that then I turned/changed it to him that, “That money is very big/much, people will not be able to do/afford it. Each person should throw/give K5.” (When I did) that I denounced what he said.**

ot sangar

Kán him: transitive serial verb taking **on**

Sálán: urge; hurry verbally

Keskeskes: ‘say quickly’

Tohtohpas: Má ngo bos tám ruruna á Iopa di longrai ngo ái Petero imi Lida ái, ki ngorer dik dos palai aru kálámul uri narsán má diar má ot sangar on mai worwor ngoromin, “Gim sung iáu ngo una sangar uradi narsá gim.” (Apo 9.38) And when the believers in Joppa heard that Peter was up in Lydda, then therefore they sent off two people to him and they then urged him with talk like this, “We request/beg you that you will hurry down to us.”

ot siksikip

Kán him: transitive serial verb taking on

Sálán: **utngi kálámul ngo a tám siksikip;** accuse of stealing

Keskeskes: ‘say stealing’

ot tam

Kán him: transitive serial verb taking on

Sálán: **tur palai; tur kári mai worwor;** forbid; ban

Keskeskes: ‘say taboo’
Tohtohpas: Kauh, u mákái kak wonwon erei? Iau tur kalar iáu suri koion sang una káling kipi suri unák wonwon mai. Iau ot tam pala iáu suri koion una kipi. Son, you see my fishing (pole) there? I am stopping you that you will not take it to fish with it. I am forbidding you so you will not take it.

Mákái mul: **tam₁**

otna ngo

Kán him: phrase

Sálán: **kápte para tusi táit;** say hypothetically
Worwor talas: This looks like a combination of **ot** (say) plus **na** (it might be) followed by **ngo** (complementizer).

Tohtohpas: Suri han ur Namatanai, kápte di para tus te bung ngo da láklák on. Di tu otna ngo da han ngo kápte gut. About going to Namatanai, they did not say accurately/for sure any day that they will travel on. They just hypothetically said that they would go or not (they might go, they might not).

Arwat mai: **koran**

Mákái mul: **ot**

otngai

Kán him: transitive verb

Sálán: **utngi on;** call out

Worwor talas: This describes the custom of calling out people’s names, particularly at a feast, assigning pieces of pig or baskets of food to attendees.

Tohtohpas: Be, tekesi mudán bor alatung di utngi i koko? Iau longrai ngo di otngai on á tekesi mudán bor. Hey, is there a piece of pig somewhere there they called it for my uncle? I heard that they called out a piece of pig for him.

Mákái mul: **ot**

otoi₁

Kán him: transitive verb

Sálán: **topi mahal; kátlán mahal;** inherit; possess
Tohtohpas: Kán tan poron lamas má poron bu ái tata má kán kesi kuir bim, á iau iau otoi. Má te á tan kuir bim si tata, rang buhán sang ái tata di otoi. Dad’s coconut groves and betel nut groves and one parcel of his land, me I inherited them. And some parcels of land of Dad’s, Dad’s clansmen inherited.

Mákái mul: **sak otoi, tam otoi**

otoi₂

Kán him: transitive verb

Sálán: **atam on má páksiai suri nák matuk;** cultivate; protect

Tohtohpas: Pákánbung ngo a lala u i kak tan bu má ngo a hutngin u mul, ki iau lu bukur kári suri koion da lu sari. Iau lu otoi ngorer suri nák matuk no. When my betel nut was greatly bearing and when it was newly bearing also, then I tabooed it so they would not climb it. I was protecting it like that so it would completely mature.

otot

Kán him: intransitive verb

Sálán: put a curse on

Keskeskes: ‘say say’

Worwor talas: The meaning of this word ranges from a joking throw away (example below) to a serious curse put on someone secretly.

Tohtohpas: Pákánbung tan kálámul di mák iau iau han suri wonwon ki dik otot namurwa iau ngoromin, “Han má, unák wonoi maumau!” When the men saw me going to fish then they cursed after me like this, “Go then, you will catch a sea snake!”

Arwat mai: **ototna**

Mákái mul: **ot, ototna**

ototna

Kán him: intransitive verb

Sálán: **bin namurwai mai sápkín wor;** curse

Worwor talas: This is the practice of, sometimes jokingly and sometimes seriously, calling out a

curse on someone heading off to hunt or fish or even go on a trip.

Tohtohpas: Nengen i nas, ai Piri a han suri wonwon. Má ngo tan kálámul di mák palai mai kán wonwon, ki dik bin namurwai ngo na wonoi urtarang. Má pákánbung a wonwon, kápte sang a won te isu, kabin di ototna namurwai mai parai ngo na wonoi urtarang.

Earlier at midday, Piri went to fish. And when the men saw him going with his fishing (pole), then they called after him that he would catch an evil spirit. And when he fished, he did not catch any fish, because they cursed after him with saying that he would catch an evil spirit.

Arwat mai: otot

Mákái mul: otot

P — p

padang

Kán him: intransitive verb

Sálán: **tari duk**; insist; try one's best

Worwor talas: This implies strong effort for either a good reason or a bad one, running with one's whole heart to win a race or demanding that one gets his own way. It sometimes implies being without a sense of what is proper or appropriate.

Tohtohpas: Kalilik di parai ngo da han ur Konos, má ngorer dik parai singin káukáu bim ngo na han long pas di. Pákánbung a longrai ai Tilon, ki ak parai ngo ai mul na han. Mái sár ngo tan kalilik di parai ngo na lu kis. Mái sár ngo a lala tari duk sang ngo na han. Pákánbung a hut i káukáu bim, ki ak padang sang, pasi ak sa uri káukáu bim má ngorer di no má dik han. The guys said they were going to Konos, and so they said to a vehicle that it should come get them. When Tilon heard it, then he said he also would go. However the guys said that he should stay. But he greatly forced that he would go. When the vehicle arrived, then he insisted, resulting in he climbed into the vehicle and so they all went.

Mákái mul: padang palai

padang pala-i

Kán him: transitive serial verb

Sálán: **long palai mai rakrakai**; refuse firmly

Keskeskes: 'insist remove'

Worwor talas: This may imply something difficult is involved that one is refusing to do.

padau padau

Kán him: intransitive verb

Sálán: **láklák parau parau mai táit a taun**; weighted down; walking bent over

Worwor talas: This verb is followed by **mai** (with) and implies that one is unable to stand upright because of carrying something heavy.

Tohtohpas: Ak tu láklák padau padau má ai koner mai kán kipkip a mákmák ngoro a tuan taun. Iau mák pasi tilamunang a tu parau parau mai kán kipkip erei. That one was walking bent over with his burden that looked like it was very heavy. I saw him (coming) from down coast he was just bowing with that burden of his.

padi

Kán him: alienable noun

Sálán: corn

pagal

Kán him: alienable noun

Sálán: **káplabin pákán (lamas)**; primary rib of certain leaves

Worwor talas: Only coconut trees, **gilih** trees, and oil palms have **pagal**. This is what attaches the leaf to the trunk of the tree.

Mákái mul: pánglin

pagarbal

Utngi mul: pakarbal

Kán him: alienable noun

Sálán: stomach; intestines (?)

Worwor talas: This is not the seat of emotions, and is possibly a funny or embarrassing word, and it is used in swearing. This may refer only to the stomach, while **bál** includes both stomach and intestines.

Arwat mai: bál

pagas

Kán him: alienable noun

Sálán: blanket

Arwat mai: bobor



wán padi

pagas morot*Kán him:* intransitive serial verb*Sálán:* **omobop kápte a lu omlawai;** wealth that is hoarded*Keskeskes:* ‘remain rotting’*Worwor talas:* The implication of this term is that a person holds on to what he has and hoards it rather than sharing it for so long that it rots and is no longer useful to him or anyone else.*Mákái mul:* **pagas/páksi****pagas / páksi***Kán him:* syncopated verb*Sálán:* there; remain; still*Worwor talas:* This verb is typically found as the final member in serial verb constructions expressing the idea of continuous or remaining action or even ‘all the time’. See the cross references for examples. Also see **páksi** in its own entry which is the second form of this verb used as an imperative.*Mákái mul:* **alum páksi, bál mos pagas, bál sák pagas, bátma páksi, bok pagas, gasgas (pagas) i kán pokon, gomla páksi, kis pagas, kis pagas i nitán, mák páksi, mársngin pagas, mur pagas, os páksi, pagas morot, para páksi, páksiái, put páksi, rusan páksi, sakra páksi, tumran pagas, tur pagas****pagau***Kán him:* intransitive verb*Sálán:* **lápkai keken suri láklák;** step*Worwor talas:* This can also refer to each step on a ladder or stairs, or the steps in a process.*Tohtohpas:* **Ngo gita láklák, koion gama lala paskek, kabin á iau kápate arwat singing ngo ina pagau namurwa gam. Á gam, a dol i kik gam, pasi ngo gam lu láklák, gamá lu paskek ur tepák. Ma á iau a kuir i kiking, ki kápate arwat suri ina pagau namurwa gam.** *When we all walk, don't you all step big, because me it is not possible for me to step following you all. You, your legs are long, so when you walk, you step far. But me my legs are short, so it is not possible that I will step following/keeping up with you.**Arwat mai:* **paskek, sakpap***Mákái mul:* **pangpagau****pah pala-i***Kán him:* transitive serial verb*Sálán:* erase; forgive*Keskeskes:* ‘erase remove’*Worwor talas:* This implies no possibility of returning or being remembered. It is gone forever. This term is appropriate for God's kind of forgiveness, but not for man's because a man will remember, but God can remove something forever.*Arwat mai:* **hol palai***Mákái mul:* **pahi****pah tahni***Kán him:* transitive verb*Sálán:* **boroi; punmai;** cover; hide*Worwor talas:* This is to hide something underneath another thing or to cover something as one would do to keep the flies off it.*Arwat mai:* **boroi,***Mákái mul:* **pahi, tahun/tahni****pah-i***Kán him:* transitive verb*Sálán:* erase*Mákái mul:* **pah palai, pah tahni, pahpah****pahpah***Kán him:* intransitive verb*Sálán:* **bokbokoh hanhan;** disappearing; fading*Keskeskes:* ‘erase erase’*Tohtohpas:* **Tungu páplun laplap erei a lain mákráu, mái sár onin ák lu bokbokoh hanhan. A kabin ngo di lu bal gorsai ák lu pahpah má á páplun.** *Previously the colour of that laplap was a nice blue, however now it is disappearing. It is because they repeatedly wash it its colour is fading.**Mákái mul:* **pahi***Kán him:* alienable noun*Sálán:* eraser; rubber**paiah***Kán him:* intransitive verb*Sálán:* **raksa; páhiuh;** pile; nest*Worwor talas:* Pigs do this to crawl under it for shelter or to give birth. This is known as a **paiah kán bor** (pig's nest). Crocodiles also make this kind of nest. This term can also be used of people when pulling out **pokori** (kunai grass) and throwing it carelessly to the side. Eventually someone will come and bundle it for transport to where it will be put into a roof.*Mákái mul:* **páhiuh****pail***Kán him:* intransitive verb*Sálán:* **kápate matuk;** unripe*Tohtohpas:* **A mon á kak hun á imi bos, mái sár**

ngo kápate matuk be. Iau mákái nabung, má a tu pail be má kápate arwat suri ngo ina tárái. There are my bananas up in the bush, but they are not yet mature/ripe. I saw them yesterday, and they are still unripe and it is not possible/time for me to cut them.

Mákái mul: **pailán**

pailán

Kán him: verbal noun

Sálán: **kápte a matuk**; unripe; immature

Worwor talas: This word, structured like an inalienable noun, is used as an intransitive verb, a modifier, and a noun. It is particularly used of fruits and nuts, but may also be used to indicate immature thinking.

Tohtohpas: **Tan teten páu imuni kápte be a matuk. Koion gama lu lus pailán. Gama lu lain monái á táit suri nák lu lain matuk, ki erár má gamák lusi.** *The bunches of páu (nut type) up there are not yet mature. You all should not unripe-pick (pick while they're still unripe), or you should not pick unripe ones. You should nicely wait on the thing so that it will be nicely mature, then at that time you can pick it.*

Arwat mai: **kohon**

Mákái mul: **pail**

pair

Mákái: **paring**

pak

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Pak aun kubau a pakta má kápate arwat suri da long rum mai kabin kápte a rakrakai. Pákán a ngoro pákán dadan. Má wán a tu kiskis má di lu kis i teten, má a lu oboi á teten i nahlán. Wán pak a mákmák mul ngoro wán papus. Má ngo a lu matuk, tan wák di lu lusi má dik lu nguti kotlin. Má ngo a lu pim, ki tan bek di lu han suri ani.** The **pak** tree is large but it is not sufficient for making buildings with because its wood is not hard. Its leaves are like the leaves of the **dadan**. And its fruit is spherical and they sit in clusters, and it puts out its clusters on its trunk. The fruit of the **pak** looks also like the fruit of the **papus**. And when it is mature, the women pick/harvest it and they bite on its seeds. And when it is ripe, then the fruit bats come to eat it.

pak rusun

Kán him: inalienable noun

Sálán: rib area

Mákái mul: **rusung**

pakán

Kán him: transitive verb

Sálán: **oboi ur namur**; put aside for later

Worwor talas: This term is used primarily of food, but is also appropriate for water or money. It can be used to speak of food taken from a feast to someone unable to attend.

Tohtohpas: **Ngo gama tulsai namnam, gama obop pala te ur amu ur namur. Má ngo gama tulus no mai má kápgamte pakan gam mam te, ki dánih má gama ani á namur?** *When you all divide the food, you should put-remove some for yours later. And/but if you serve it all and you do not put aside for later some for you, then what will you eat later?*

Mákái mul: **pakpakán**

pakarbal

Mákái: **pagarbal**

pakat

Kán him: alienable noun

Sálán: beach spring

Worwor talas: This refers to fresh water springs flowing out along the beach. The water is drinkable, but usually brackish. This contrasts with **upup** (fresh water spring bubbling out of the ground).

Arwat mai: **dan**

Mákái mul: **kuk mátán pakat**

pak-i

Kán him: transitive verb

Sálán 1) **inngasi polgon**; open by spreading apart

Worwor talas: This is used of opening a basket by pulling apart the two sides.

Arwat mai: **waki**

Mákái mul: **papak**

Sálán 2) **kanbái suri ák mon i polgon**; carve the inside out of something

Worwor talas: This is used of the rough carving of the inside of a canoe, i.e. removing the wood so there is an inside. The finer trimming work is called **kanbái**.

Arwat mai: **láhái**

pakla-i

Kán him: transitive verb

Sálán: **asengsegeng on sang mai kán rakrakai**; escape; overcome; defeat

Worwor talas: This is used of a fish that escapes from a spear, or a pig from a trap, or a person

from some restraint.

Tohtohpas: Kesi rokoï a lu hut matung, má nabung i kábungbung ák soi ái kákán ái kauh mai kán sosobor. Máï sár bor er a paklai kán lamrut mák táu. A wild pig showed up just there, and yesterday in the morning the boy's father speared it with his pig spear. But that pig escaped from his spear and fled.

Arwat mai: lemrai, tápsang

Mákái mul: arpakla

pakpak

Kán him: alienable noun

Sálán: ngisán kubau; plant type

Worwor talas: Pakpak a lu kopkom i nahlán kubau ngorer i rum kán malih, má te di lu kopkom i bail hat ngo kabin kubau. Pákán a tu dol, má tan wák di lu kipi uri dur tapiok má duri kaskas mai. Pakpak grows on the trunks of trees like the orchid, and some grow on cliffs or at the base of trees. Its leaves are long, and the women get them to wrap up cassava and wrap up kaskas (mumued shredded kaukau with shredded coconut) with them.

pakpakan

Kán him: alienable noun

Sálán: food for another time

Worwor talas: This could be food set aside for tomorrow (pakpakan ur latiu) or for the hungry season (pakpakan uri taul itol).

Mákái mul: pakan

pakpakta

Kán him: intransitive verb

Sálán: grow bigger; abundant

Mákái mul: pakta

Kán him: alienable noun

Sálán: leader; important person

Arwat mai: tátáil

pakta

Kán him: intransitive verb

Sálán 1) big; large; important

Arwat mai: lala, tilik

Mákái mul: apakta, kálámul pakta, pakpakta

Sálán 2) grow

Kán him: alienable noun

Sálán: growth; size and shape

Worwor talas: When used alone to refer to a person, this includes the ideas of tall or short as well as fat or thin.

Tohtohpas: Gengen kalik a lu tang suri sus si

mámán. Má suir susun ái mámán a tángni ák sangsangar i kán pakta. (1Pe 2.2-3) A small child cries for his mother's milk. And his mother's milk helps him it quickens his growth.

Tohtohpas: Palpal kápán táu, man a mákmák ngoro kireng, máï sár a lala gengen si diar ái kireng; kán pakta a ngorer i kápikpik. The palpal kápán táu, it is a bird that looks like a kireng, but it is much smaller than a kireng; its size is like a kápikpik.

pakta pur-i

Kán him: transitive serial verb

Sálán: aposoi; lápkai ák pos; smash; split open

Keskeskes: 'slap split'

Tohtohpas: Te á kálámul ngo di togor mai kándi wák mák lu lala mos i bál di, ki di lu kipi tan kinleh ngo tan les er di longoi mai simen má dik lu lápkai uri hat ngo uri bim mák lu pos. Di lu pakta puri tan táit ngorer suri arahi kándi bál mos uri kándi wák. Some men when they are angry with their wives and their stomachs are very angry, then they take the cups or those dishes they make with cement/clay and they throw them on to a rock or on to the ground and they break. They smash things like that to finish their angry stomachs at their wives.

Mákái mul: paktai

pakta-i

Kán him: transitive verb

Sálán: liksai; slap or hit something on another surface

Worwor talas: This can be used to describe slapping a fish on something to kill it, hitting one's hand against a wall, knocking or beating tree branches to loosen fruit. This term can be applied to the wind blowing hard against a ship or boat causing it to ride up the waves and slap down into the troughs.

Tohtohpas: Tan kalilik di ruru kopkobon lamas uri ani, máï sár ngo kápte te kirau uri supí, pasi ding kipi má dik tu liksai i hat. A lala dolon pákánbung sang kándi tohoi suri paktai tan kopkobon lamas er má kápate lu pos melek. The kids were collecting sprouting coconuts to eat, but there was no sharp stick for husking, resulting in they took them and just hit them against a rock. For a very long time indeed they tried to beat those coconuts and/but they did not break quickly/easily.

Arwat mai: **pánsai, pitái**

Mákái mul: **pakta puri**

pakus

Kán him: transitive verb taking **on**

Sálán: **dut páptai; porta; dudut; patap;** stick to; hanging on to

Worwor talas: This may include the idea of controlling, as an evil spirit inhabiting a person and controlling him.

Tohtohpas: **Kálámul ngo a lu gokgok, ruruna til Sursurunga di lu parai ngo kálámul erei a porta on i urtarang. Ngo a lu balbal longoi, ki dik hol on ngo urtarang a pakus pagas sang on.** *A person who convulses (or, has epilepsy), (in) the belief from Sursurunga they say that person an evil spirit is fastened on to him. If he repeatedly does it, then they think that the evil spirit remains sticking to him.*

Tohtohpas: **Kang kalik kápate lu kaplah alar iau. Bos pokon no iau lu han ur on, ái na tu patap pagas i iau. Kápate lala las sur mámán pasi ákte tu pakus sang i iau.** *My child does not leave me. Every place I go to, him he will stick to me and remain. He is not used to his mother resulting in he just hangs on to me.*

Arwat mai: **páptai**

pal

Kán him: alienable noun

Sálán: cook house

Tok Pisin: haus kuk

Worwor talas: This is the cooking house, built directly on the ground and with a grass roof so the smoke can go through easily. Women and small children, sometimes entire families, sleep in the cooking house, often in an adjacent room to where the actual cooking is done. If a family has only one house, it is a **pal**.

Mákái mul: **rum**

pala

Kán him: transitive verb

Sálán: miss

Worwor talas: This is to miss a moon, or menstrual period.

pala artaun

Mákái: **palpala artaun**

pala sarai kaungán

Kán him: idiom

Sálán: **tang dik longrai kaungán;** cry out loud

Keskeskes: ‘remove scatter his voice’

Worwor talas: This often implies a crying with

heartfelt emotion, as over a death.

Mákái mul: **palai**

pala-i

Utngi mul: **pálai**

Kán him: transitive verb

Sálán 1) away; remove; lose; divorce; intensifier

Tok Pisin: rausim

Worwor talas: This verb is extremely common as the final member of a serial verb construction. Its use indicates movement away from the grammatical subject. Non-final members of the serial verb typically indicate the manner in which something or someone is moved. So **ketsikrai** (kick) plus **palai** (away) yields **ketsikra palai** (kick something away from oneself), and **porboi** (shatter) plus **palai** (away) yields **porbo palai** (break something into small pieces to remove it). Serial verbs finishing with **palai** sometimes indicate the opposite of the non-final verb, as in **longrai** (hear), **longra palai** (ignore, disregard). The non **-i** form following certain verbs indicates intensification, so **ekesi** (permanently) but **ekes pala** (forever and ever), and **kuluk** (good) but **kuluk pala** (blessed). **Palai** is also used to signal a preparation step in a process that must be done before the next step, as in **dak palai** (singe off) insects from a coconut leaf before weaving it or to soften it for weaving, then it will be ready for the next step.

Tohtohpas: **Gam mánán ngo ái Iesu Karisito...a obop palai kán kiskis án konom imi bát mák sosih ur main i naul bim, mák tapam hut ngoro maris án kálámul suri asengsegeng pas gam... (2Ko 8.9)** *You know that Jesus Christ... put-removed (cast off, put aside) his position of Lord up in heaven and descended to here on earth, and he arrived like a poor man to free you...*

Tohtohpas: **...má namur na mákmák kuluk i tan kuir no iatung i kán rum suri pirán tabal nák han pang i pákánbung ngo na ser pasi. Io, i pákánbung er a be ser pasi, wák er a bin talmi rang buhán má rang turán, má a parai si di ngo, “Gama gasgas tiklik mam iau kápkabin iakte ser pasi má kepwen siliwa er iau palai!” (Luk 15.8-9)** *...and later she will look carefully in every place there in her house for the money going until the time she will find it. Then, when she finds it, that woman calls together*

her relatives and her friends, and she says to them, “You all should be happy together with me because I have found that piece of money I lost!”

Tohtohpas: Ngo tekesi kálámul a palai kán wák má a kila pasi lite wák, kálámul erei a longoi sápkín. (Luk 16.18) If a man divorces his wife and marries a different woman, that man has done evil/sinned.

Tohtohpas: Tan pákán lamas er gam tárúi ngo uri rat, gama lu dak palai má suri dák lu tur pasi ir táilna te. Gama tu rang talmi sár nák lu kis. Those coconut leaves you all cut for (making) into baskets, you should singe off now so they can begin to weave first some (the first ones). You should singe-gather them so they will then sit/be there.

Arwat mai: long palai

Lite alari: pasi₁

Mákái mul: bál palai, ekes pala, gerger palai, hol palai, ilang palai, kekta palai, ketsikra palai, ketuk palai, kis pala, kuluk pala, kulut palai, long palai, longra palai, mata palai, mák palai, mángát palai, mun palai, onin pala (sang), os palai, padang palai, pah palai, pala sarai kaungán, panpan palai, paska palai, pángáng palai, porbo palai, pua palai, rah pala, rohman palai, sah palai, salus palai, sas palai, sá palai, sorliu palai, sormángát palai, tais palai, tar palai, taráp palai, tarwa palai, tur palai, un palai, wás palai, wás pisra palai

Sálán 2) comparative; more than

Tohtohpas: Na mámna iau palai rang tuán. His love for me will be greater than his love for his brothers.

Arwat mai: alari

Sálán 3) past

Worwor talas: This is used in telling time, so sángul á minit palai awon (ten minutes past six, or 6:10).

Lite alari: suri

palapalas

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; spinefoot

Worwor talas: Palapalas a ngoro pasi, mái sár ngo a pakta si diar ái pasi. Má páplun a sirsirsir mai a maksin. A lu láklák i numán má a lu kis ada i lámán i pokon ngo a mon on i gargar ngo hat. Má ngo a lu tun, ki ák lu han suri namnam tangrai lulawar. Ngo a

tur i kálámul á sistrán, ki a tuan lu rangrang. The **palapalas** is like the **pasi**, however it is bigger than the **pasi**. Its body is horizontally striped with yellow. It travels in a group and it lives out in the deep at a place that has **gargar** coral or other coral. And when it high tides, then it goes to eat along the reef. When its fin pierces a man, then it hurts a lot.

palaparip

Mákái: balaparip

palas

Mákái: pálas/pálsi

palasák

Kán him: intransitive verb

Sálán: kápte be a talas i hol; kálámul a pán tili boptin mák longoi tekesi táit kápate hol on ngo na longoi; awake barely; thinking unclearly

Worwor talas: This describes someone who has just awakened and is not yet thinking well or clearly.

Tohtohpas: Nengen i libung iau áplas kauh ngo na lu sol má urami rum. A be aptur pas, ki ak lu rut tangrai lol malar. A longoi ngorer kabín kápate talas suri dánih a longoi. Erei di lu parai suri ngo a palasák. Last night I awakened my son that he would (to have him) go inside the house. He got up, then he ran around the village. He did like that because he was not clear about what he was doing. That they say about it that he was awake but not yet thinking clearly.

palau

Kán him: intransitive verb

Sálán: distribute

Worwor talas: This includes distributing food around the men’s house at a feast.

Arwat mai: tulus/tulsai

paláh

Kán him: alienable noun

Sálán: ngisán got; bamboo type

Mákái mul: got₁

palbá-i

Kán him: transitive verb

Sálán: alali; bend

Worwor talas: This term is used for bending strong items, like a length of iron or a strong bamboo. It is also used for breaking into two halves, but not separating, a strip of bamboo to make tongs.

Tohtohpas: Ái koner a tohoi suri alali kán mátán lamrut suri náng kalkalis, mái sár ngo mátán lamrut er a tuan rakrakai sang. Pasi ák bin pas iau suri ngo inak palbái ur singin. Mái sár ngo iau tohoi mul á iau, má káp sang iau te arwat. That one tried to bend his spear point/iron so it would be crooked, however that spear iron was very strong indeed. So he called to me so I would bend it to (help) him. However when I tried it myself, I was not able.

Arwat mai: **alali**

palburui

Kán him: alienable noun

Sálán: snail type

Worwor talas: Palburui ái á táit a lu kis i lulawar. A lu patap i hat má a lu rakrakai suri long palai. Ngo di nem suri kipi, di lu siloki mái is ngo kuir aen. Palburui a lu sehel ngoro demdem. Mái sár ngo kápate mon i kuán ngoro kalil ngo boloi. Palburui a mákmák mul ngoro sukaperek. Mái sár ngo palburui a mon i kápán tuán bahin má nihun a tuan sorakai, má sukaperek kápate mon á tuán bahin má nihun. The palburui is a thing that lives on the reef. It attaches to coral and it is difficult to remove it. When they want to get it, they pry it with a knife or a length of iron. The palburui slithers like the demdem (land snail). But it doesn't have a shell like the kalil or the boloi (snail types). Palburui look also like the sukaperek (shell-less snail). However the palburui has a covering on its back bone (partial carapace) and hair that is very tough, and the sukaperek does not have a back bone and hair.

pal-i

Kán him: transitive verb

Sálán: **long palai kápán**; peel

Tok Pisin: rausim sikin

Worwor talas: This is appropriate for root vegetables, bananas, citrus and other fruits. It is also used of peeling the bark off lengths of wood cut for house building. This can be done with a knife, one's hand or fingernail, even one's teeth.

Tohtohpas: Tan wák ngo di tuni balbal i kámnah ur úián tan kálámul, ki di lu lain kaskas on sang. Má ngo a mon i kápán, ki di lu lain long palai sang mul. Má ngo wák kápate lu lain pali kápán balbal er a sawi, ki di lu parai

suri ngo wák káp a tini tintiman. The women when they cook root vegetables on the fire for the food of the men, they scrape it well indeed. And if a women does not peel well the skin of the root vegetable that she cooks, then they say about her that (she is a) woman who is not doing a good job (doing her work completely).

Arwat mai: **sihi, suki**

Mákái mul: **palpal kápán táu**

palkus

Kán him: intransitive verb

Sálán: **páplun a bop kus i nahlán**; banded; striped vertically

Worwor talas: This describes something such as an animal or fish that is striped or banded vertically, often completely around the midsection.

Tohtohpas: Mawam, isu a ngoro banat. Páplun a kálik maksin mák palkus mai a niár. The mawam is a fish like the banat. Its color is light yellow and it is striped vertically with black.

Lite alari: **sirsirsir**

palngat

Kán him: alienable noun

Sálán 1) axe

Tok Pisin: tamiok

Arwat mai: **asok, kábir₂, matáu, pálageu**

Sálán 2) **ngisán suk**; vine type

Worwor talas: Palngat ái á kesi suk a araris á poknahlán mák lelep. Wán a lelep má a mák ngoro palngat di lu tártár mai. Di lu ruruna ngo a mon on á tánráu. I pokon ngo a lu sámтур ái, tan kálámul di lu mátut suri láklák pátmi kabin i ruruna ngorer. Di lu bunbun ngo na káp pukus di á palngat. Bos tám wah di lu him mai suri abahbah kalar di i pákánbung ngo tám latlat a mákmák i kálámul a sasam er ákte wahi. Palngat is a vine whose stalk is twisted/tangled and it's flat. Its fruit is flat and it looks like the axe people chop with. They believe that it has a spirit. In the place where it stands, people are afraid to walk nearby because of that belief. They are afraid lest the palngat will harm them. Sorcerers use it to protect themselves/hide



behind when a magician/healer is looking at a person who is sick that he has sorcerized.

Mákái mul: suk

palpal

Kán him: alienable noun

Sálán: ngisán hun; banana type

Mákái mul: hun

palpal kápán táu

Kán him: alienable noun

Sálán: kesá matngan man; bird type; Emerald Lorikeet; Buffy-faced Pygmy Parrot

Worwor talas: Palpal kápán táu páplun a ngoro kár mákdáu á te má te a ngoro kár kilong. Man minái a mákmák ngoro kireng, mái sár a lala gengen si diar ái kireng; kán pakta a ngorer i kápikpik. Kán him suri pali kápán kubau i bosbos bung pasi gurum ur áián. The palpal kápán táu, some are like the kár mákdáu and some are like the kár kilong. This bird looks like a kireng, but it is much smaller than a kireng; its size is like a kápikpik. Its work is to peel tree bark every day to get caterpillars for its food.

Mákái mul: pali

palpala

Kán him: intransitive verb

Sálán: lápkai uri tarang má kápte be kas tahni; oboi taial i kanap; sowing; dropping

Worwor talas: This describes the action of tossing or placing root vegetable plantings into a hole prepared for planting, but without covering it yet with dirt. This is usually performed by men, but women sometimes do this. Typically only women come along behind to cover the planting with earth.

Tohtohpas: Nabung tan kálámul di soso ami pokon si Raka. Má namur ngo dikte soso no, ki iak long pasi tan rat taial má iak tur pasi oboi taial i tan kanap er dikte soi. Má pákánbung di mák iau á tan wák, ki dik tangan pas iau mai palpala. Yesterday people made holes for planting up at Raka's place/garden. And afterwards when they had finished making holes, then I took the baskets of plantings and I began to put the plantings in those planting holes they had made. And when the women saw me, then they helped me with dropping the plantings into the holes.

palpala artaun

Utngi mul: pala artaun

Kán him: transitive serial verb taking on

Sálán: pungni; layer; stack

pam

Kán him: transitive verb taking on

Sálán: spray

pam arput

Kán him: intransitive serial verb

Sálán: top on mák dik i kátngán limán; hold; grasp

Worwor talas: This is specifically to hold one's hand around a cylindrical object with the fingers and thumb touching.

Mákái mul: pam págár, pami

pam dudus

Kán him: intransitive serial verb

Sálán: oboi aru limán i lalin bewen; folded in on oneself; withered

Worwor talas: This is used of plants whose leaves are curled or folded, and of people when they hug themselves with their own arms because of the cold.

Tohtohpas: Be, wa dánih a oboi aru limán i lalin bewen suri á kalik erei? Wa a sasam gut, kabín til nengen sang má iau mákái kán tu pam dudus ngorer. Hey, why does that child put his two hands underneath his armpits? Why he must be sick, because from much earlier I see him he's been hugging himself like that.

Mákái mul: pami

pam lim

Kán him: transitive verb taking on

Sálán: top on mai limán; carry in the hand

Worwor talas: This often connotes carrying in the closed palm of the hand.

Tohtohpas: Kápate marán á dut damau er. Una tu top on sár mai limam. Una pam lim on má uradi malar. There are not a lot of those peanut bunches. You should just grasp them with your hand. You should carry them in your hand down to the village.

Mákái mul: limang, pami

pam ngus

Kán him: idiom

Sálán: kis pau; kápate wor; not tell; remain silent; shut the mouth or lips to keep from speaking

Keskeskes: 'hand on mouth'

Tohtohpas: Di gáltai má ái koner suri táit a parai má kápate wor. Má nák para atalsai má i táit er a parai, kol a pam ngus suri dáh? Kápdate long te táit mai ngo na para talsai táit a parai. They asked that one about the thing he said

and/but he did not speak. And will he then say clarifying that thing he said, or/instead why is he keeping silent? They won't do anything (punishing) with him if he will say clearly what he said.

Mákái mul: **ngudung, pam ngus kári, pam ngus páptai, pami**

pam ngus kári

Kán him: transitive serial verb

Sálán: **bál konmi;** keep a secret; keeping something to oneself

Keskeskes: ‘hand on mouth block, i.e. cover one’s mouth with the hand’

Tohtohpas: **Táit di parai singin ái koner ngo na para talsai singin matananu, erei sár a tu bál konmi. Pákánbung git gáltai ngo na parai má si git, ki ák pam ngus kári bul. A hol on ngo anges má na parai singin matananu.** *The thing they said to that one that he should explain to the people, that (thing) he is just swallowing (not saying out loud). When we asked him to say it to us, then he kept it to himself instead. He is thinking about when he will say it to the people.*

Arwat mai: **bál konmi, pam ngus páptai**
Mákái mul: **kalar/kári, ngudung, pami**

pam ngus pápta-i

Mákái: **pam ngus kári**

pam págár

Kán him: intransitive serial verb

Sálán: **top on má kápate dik i kátngán limán;** hold; grasp

Worwor talas: This is specifically to hold one’s hand around a cylindrical object with the fingers and thumb not able to touch.

Mákái mul: **pam arput, pami**

pam sák

Kán him: intransitive serial verb

Sálán: **kápate kuluk i liu; goion kalik a páng má kapate pakta kuluk;** unwell; developed improperly; crippled

Keskeskes: ‘squeezed badly’

Worwor talas: This is used when one suspects sickness or weakness in the body of a person or animal, like a pig that is fed well but never develops well. This term also refers to being crippled from birth.

Tohtohpas: **Kán goion kalik ái Ranu a páng má a tu kámkamlán, má talngán a tu gul mul. A ngoro a pam sák pasi ák hut ngorer.** *The*

infant child of Ranu was born and/but he was just not developed properly, and his ears were also deformed (curled in on themselves). It is like he was not well developed resulting in he arrived like that.

Arwat mai: **peu, teu**

Mákái mul: **kápate pam sák, pami**

pam talmi

Mákái: **pam talum/pam talmi**

pam talum / pam talmi

Kán him: transitive serial verb

Sálán: **top arsaktai;** gather together; unite

Keskeskes: ‘bring together with the hands’

Tohtohpas: **Be, a arwat á tan dut damau erei i limam? Kol una kip te na ru mul i dut suri unák top arsaktai mai erei ukte kipi? Una tu pam talmi sár á tan dut damau suri nákmalmu singim suri top timani.** *Hey, are those peanut bunches in your hand sufficient? Or will you take two more bunches so you can then hold them together with that that you have already got? You should just hold all the peanut bunches together so it will be easy to grasp them well.*

Arwat mai: **iang talum/iang talmi**

Mákái mul: **pami, talum/talmi**

pamalo

Utngi mul: **pamelo**

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; pomelo

Worwor talas: **Pamalo ngisán kesi mulis. Pákán mulis minái a pakta má wán mul a lala pakta singin tan mulis no. Wán mulis minái ngo kápate be a pim, ki a mákdáu á páplun. Má ngo a pim, ki a maksin. Te á pamalo a tuan rihrih á suir, má te a lu nginngin á suir i di. Pamalo a lain namnam. Pamalo is the name of one of the citrus trees/fruits. The leaves of this citrus are large and its fruit also is larger than all the (other) citrus. This citrus fruit when it is not yet ripe, then its color is green. And when it is ripe, then it is yellow. Some pamalo have very sweet juice, and some their juice is sour. Pamalo is good food.**

Mákái mul: **mulis**

pamar

Sálán: **hug**

Arwat mai: **duti**

Mákái mul: **arpamar, pami**

pamelo

Mákái: pamalo

pam-i

Kán him: transitive verb

Sálán: isa pasi suir; long páptai; squeeze with the hand or between the hands

Tok Pisin: bingim

Worwor talas: This describes the action of using the palm(s) of one's hand to squeeze something to get the juice out, typically scraped coconut to extract the oil for cooking.

Tohtohpas: *Kauh, lamas er iakte kasi má, una isai be pasi suir inak sawi uri kak wel. Kápate arwat singing suri ngo ina lain pami kabin a rangrang i limang.* Son, that coconut I've scraped, you should squeeze it now getting the milk I will then cook it for my oil. It is not possible for me that I will squeeze it well because my hand is hurting.

Mákái mul: arpam, pam arput, pam dudus, pam lim, pam ngus, pam ngus kári, pam ngus páptai, pam págár, pam sák, pam talum/pam talmi, pamar, pampam, pamngik

pamngik

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; goatfish

Worwor talas: Pamngik di lu utngi mul mai isu án man. Isu minái a kipkip ngis suri ngo di lu pami ki ák lu ngik. Kán pakta a arwat mai pakta kán banat, má a toltolom on á páplun. A arwat mai sángul mai aru á matngan pamngik a kis, má a toltolom sang á páplun i di. Te a sirsirsir mai a maksin mák bal i bál. Má te a maksin a bop dol iatung i páplun mák tip mai a niár. Má te sang a maksin i iátin má sistrán, mák mon mul i kesá gegen a maksin a bop dol iatung i katbán nahlán. Kes mul a ngoro a bal mák mon i kán tip iatung i nahlán. Kán tip a niár mák maksin i láprán tabun. Má kes páplun a mamaiar máng kálík niniár a bop dol iatung i nahlán. Má a kálík sirsirsir mai páplun a ngoro na niár iatung i tabun. Di lu láklák i numán, má di lu kis i toltolom kuir. Te di lu kis ada i lámán tangrai gargar, má te di lu kis i kon i risán lulawar. Kesá lain isu uri ani. The pamngik they also call it isu án man (bird fish). This fish gets its name because when they squeeze it, it makes a squealing sound. Its size is equal with the size of the banat, and it

is variegated in its colours. There are 12 kinds of pamngik that exist, and there are different colours on them. Some are horizontally striped with yellow and its stomach is white. And some are yellow along the length of the body and spotted with black. And some others are yellow on top and on its fin, and it has also a line of yellow that lays long (horizontally) there on the middle of its waist/torso. Another one is whitish and it has its spot there on its waist/torso. Its spot is black and the base of its tail is yellow. And one its colour is pastel and a stripe of charcoal lays long (horizontally) there on its waist/torso. And it is a little striped with charcoal there on its tail. They travel in groups, and they live in different areas. Some live out in the deep among the gargar coral, and some live on the sand close to the reef. It is a good fish for eating.

Arwat mai: isu án man

Mákái mul: ngik, pami

pampam

Kán him: transitive verb

Sálán: tolai mai limán; feel for with palm of hand

Worwor talas: This word typically occurs immediately preceding a noun, as in pampam nur (catching shrimp by feeling for them with the hand).

Mákái mul: pami

panap

Kán him: alienable noun

Sálán: wake of a moving vessel

Worwor talas: When specifying the vessel, this word is followed by i then the vessel type, as in panap i takup (the wake of an outrigger canoe) or panap i mon (the wake of a boat).

panki

Mákái: panuk/panki

panpan

Kán him: intransitive verb

Sálán: rakrakai palai; deny; defend oneself

Tohtohpas: *Di parai ngo ái Kesona sang a siksikip anang i rumán sasam, mái sár ái Kesona a balbal kalar ngo kápte. Ái sang a lala panpan ngo kápate longoi á táit er.* They said that Kesona stole down at the clinic, however Kesona disputed that not (denied that it was him). He himself greatly defended himself that he did not do that thing.

Arwat mai: balbal kalar, ngakngak

Mákái mul: panpan kári, panpan palai

panpan kári

Kán him: transitive serial verb

Sálán: worwor kári; defend by lying

Keskeskes: ‘deny block’

Worwor talas: The implication of panpan kári seems to be protecting oneself, i.e. one really did do what others said, but he’s saying he did not.

Tohtohpas: *A muswan sang ngo a sipki pirán tabal kán malar ái Pirpol kabin di mákái a lala huhul adi i rumán huhul. Mái sár ngo pákánbung di nagogon on má dik gáltai, ki ák lala worwor kári ngo kápate sipki. A lala panpan kári, má táit a longoi a muswan sang. It is indeed true that Pirpol stole the village’s money because they saw him buying a lot down at the store. However when they courted him and they asked him, then he spoke-blocking (stopped the talk) that he did not steal it. He greatly defended himself, and/but it is indeed true that he did it.*

Mákái mul: kalar/kári

panpan pala-i

Kán him: transitive serial verb

Sálán: mata palai; strongly not want

Keskeskes: ‘deny remove’

Tohtohpas: *Tungu iau hut til Kokopo ki iak nem i tari kesi laplap si nana. Mái sár ngo pákánbung iau tari singin, ki ák lala mata palai sang singin. A lala panpan palai laplap erei iau tari singin kabin ngo a lu mos mai ái kak wák. Previously when I arrived from Kokopo then I wanted to give a laplap to my mother. However when I gave it to her, then she very much refused it from me. She very strongly did not want that laplap I was giving to her because (she knew that) my wife was angry with her.*

Arwat mai: balbal palai

panpanuk

Kán him: alienable noun

Sálán: bow

Mákái mul: panuk/panki

panuk / panki

Utngi mul: pánák/pánkái

Kán him: syncopated verb

Sálán: him mai katapel ngo bunara; shoot with slingshot or bow and arrow

Tok Pisin: ponok

Worwor talas: This is to shoot with a sling, bow and arrow, or slingshot.

Mákái mul: panpanuk

pang

Kán him: alienable noun

Sálán: section

Worwor talas: This is a section of garden smaller than a **dáu** but larger than a **buturkus**.

Kán him: transitive verb

Sálán: boundaried; bordered; ending; until

Worwor talas: This word is typically followed by **i** plus a word or phrase indicating location or time.

Tohtohpas: *Matanano no da mikmikwa gam káplabin sur iau. Mái sár kono a tur rakraikai pang i arahrahi, ái Káláu na aliwi sang. (Mar 13.13) All people will hate you because of me. But that one who stands strong until the end, God will surely save him.*

Arwat mai: átik

Mákái mul: apangpangi, arpangia, bás pang, pang kus, pang tur, pangun

pang kus

Kán him: alienable noun

Sálán: border mark; boundary mark

Keskeskes: ‘boundaried cut’

Arwat mai: arpangia

Mákái mul: kusi₁

pang tur

Kán him: alienable noun

Sálán: section

Worwor talas: This describes a long section within a garden, stretching from one end to the other.

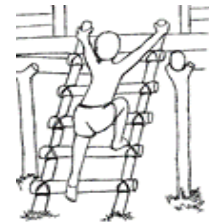
pangpagau

Kán him: alienable noun

Sálán: ladder

Arwat mai: leta

Mákái mul: pagau



pangun

Kán him: inalienable noun

Sálán: chapter of book

Mákái mul: pang

paol

Mákái: kakaruk

pap

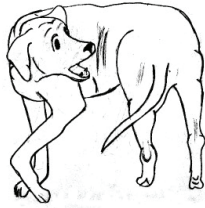
Kán him: alienable noun

Sálán: dog

Worwor talas: Pap kes til on á tan ololas er di

lu olas di. Git main Sursurunga git lala las i olasi pap uri tangan git suri ser gemgem. Di lu olasi suri han mam pap mai. The dog

is one of those animals they domesticate. We from here in Sursurunga are very familiar with domesticating dogs to help us to hunt for meat (animals). They domesticate them for going with dogs (hunting) with them.



Mákái mul: **káil pap, sursur ngoro pap, tatalen ngoro pap**

papak

Kán him: intransitive verb

Sálán: opening

Mákái mul: **paki**

papal

Kán him: alienable noun

Sálán: bark of a tree

Worwor talas: This is peeled off the tree, slit to form a wrapping, and used for mumuing vegetables, or traditionally for wrapping the dead for burial.

Mákái mul: **papal lolás, páplai**

papal lolás

Kán him: alienable noun

Sálán: package of root vegetables; vegetable package

Keskeskes: ‘coconut bark’

Worwor talas: This is made by placing root vegetables in a length of bark lined with banana leaves, adding coconut milk, folding the leaves and then the bark over and tying with vine, then mumuing.

Arwat mai: **kaskas, lul hiru, páhium, pákur**

papam

Kán him: alienable noun

Sálán: weapon (generic term); shield

Arwat mai: **bahbahta, leper**

Mákái mul: **kápsil**

papapat

Kán him: intransitive verb

Sálán: **batbatam;** sneak; surreptitiously

Tohtohpas: *Nabung iau batam rung er di ngin dan rakrakai anang i kon, má káp sang di te mák iau. Pákánbung iau han pátum di, iau kálik lu papapat sang adi bim pátum di. Iau kálik lu batbatam ngorer kabin iau nem ngo*

ina lain mákái dánih di longoi. Yesterday I ambushed those who were drinking strong water (liquor) down on the beach, and/but they did not see me. When I went close to them, I slowly sneaked along the ground to near them. I slowly sneaked like that because I wanted to see well what they were doing.

papau

Kán him: alienable noun

Sálán: enclosure for male initiate

Worwor talas: This refers to the temporary house where male initiates live while in the jungle.

The corresponding term for a female initiate is **mo**.

papkim

Kán him: alienable noun

Sálán: shell type

Worwor talas: This shell type, from a **sus** (giant clam) or other very large shell, is used as a feeding dish for animals, thus also for the manger where Jesus lay.

Mákái mul: **sus**₃

papngas

Kán him: intransitive verb

Sálán: **kápte a monak; rakrakai i pinsán;** hard; tough

Worwor talas: This is a term used for meat. The meat of the egret is tough like this. It is also used for fish that are tough-skinned and difficult to chew and typically without much flavour, a phenomenon that occurs primarily during the windy season.

Arwat mai: **dosdos, sorakai, tápsin**

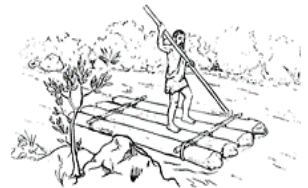
Lite alari: **monak**

paprau

Kán him: alienable noun

Sálán: raft made of several logs or lengths of bamboo fastened together

Arwat mai: **hup**



paptaunán / paptauni

Kán him: irregular verb

Sálán: **oboi i iátin; oboi turán;** add to

Tohtohpas: *Ngo gama han ur Námátánai, koion gama toktok pas te táit uri gam.*

Má uri paptaunán kak worwor, ngo gama longoi ngorer, káp ina te tangan gam suri asengsegeng pas gam. If/when you all go to Namatanai, do not start any things (trouble) for

yourselfes. And to add to my talk, if you do like that (start trouble), I will not help you to free you.

Tohtohpas: Koion sang á tekesá kaukak na songsong i mur i rung er da arup er i taul ialial adi Námátánai. Kabin tan kuir sulu di eran suri talka rung er da arup má obop di i rumán batabat kalar. Má uri papatauni kak hinau a ngoromin, káp iau te nem i sápkín alalongra uri gam á tan kaukak til main i kángit malar. No young man should work hard at following those who will be fighting there at the watching season (festival, program) up in Namatanai. Because the police are ready to pull/arrest those who will fight and put them into the jail. And to add to (the talk about) my journey it is like this, I do not want bad hearing/news about you young men from here in our village.

papus

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Papus kesi aun kubau a mákmák ngoro aun pak, mái sár ngo pákán papus a musmusung. Má wán mul a ngoro wán pak, mái sár ngo a purus purus á wán. Má ngo a lu pim i wán, ki tan bek di lu han suri ani i libung.** The **papus** is a tree that looks like the **pak** tree, but the leaves of the **papus** are rough. And its fruit is also like the fruit of the **pak**, but its fruit is rough. And when its fruit is ripe, then the fruit bats come to eat it at night.

para agas-i

Kán him: transitive serial verb

Sálán: praise

Keskeskes: ‘say cause to be happy’

Tok Pisin: litimapim nem

Mákái mul: **parai, parpara agas**

para apos-oi

Utngi mul: **para posoi**

Kán him: transitive serial verb

Sálán: reveal verbally; confess

Keskeskes: ‘say cause to break’

Worwor talas: This is often pronounced as **para posoi**, but the causative ‘a’ should be present in the written form, i.e. **aposoi**.

Arwat mai: **inngasi**

Mákái mul: **parai**

para atalsa-i

Kán him: transitive serial verb

Sálán: **lain pálásí sálán nák talas; lain para tumani;** clarify; explain

Keskeskes: ‘say cause to be clear’

Worwor talas: This implies the person you’re speaking to already has some knowledge of the thing or event.

Arwat mai: **taswai**

Mákái mul: **parai**

para átnani

Kán him: transitive serial verb

Sálán: **kápte para noi;** say the main points only

Keskeskes: ‘say incompletely/partially’

Worwor talas: This term refers to having the outline only of a story with perhaps a few details.

Tohtohpas: Ái Tewa a gátna iau suri dánih na arbin mai i Sade erei. Má káp iau te para noi arbin er na arbin mai, mái sár iak tu para átnani te kuir pinpidan ur singin. Tewa asked about what he should preach on this coming Sunday. And I did not say everything he should preach, but I just said the main points to him.

Mákái mul: **parai**

para bengta-i

Kán him: transitive serial verb

Sálán 1) say incorrectly

Sálán 2) malign; shame; slander

Worwor talas: This may be done purposefully or without intention on the part of the speaker to disgrace or cause embarrassment. For differentiation of the terms meaning to shame or embarrass another, see **arumrumái**.

Tohtohpas: Tátáil minái una tari him si Káláu singin, má ngorer na kálámul a kuluk i kán tatalen má kápte kes a arwat suri para bengtai ngo ákte longoi sápkín... (Tit 1.7) This leader you will give God’s work to him, and therefore he should be a man whose behaviour is good and no one is able to malign him that he has done evil...

Arwat mai: **arumrumái, ot bilingnai**

Mákái mul: **parai**

para hanhan

Kán him: intransitive serial verb

Sálán: **alsai worwor;** spread news

Keskeskes: ‘say going’

Worwor talas: The implication is news or information spreading from one person to another.

Mákái mul: **parai**

para inngas-i*Kán him:* transitive serial verb*Sálán:* explain; reveal verbally*Keskeskes:* ‘say reveal’*Worwor talas:* This term often implies including physical evidence.*Arwat mai:* **taswai***Mákái mul:* **parai****para páksi***Kán him:* transitive serial verb*Sálán:* **worwor pagas mai;** announce*Keskeskes:* ‘say leave/remain’*Arwat mai:* **puti***Mákái mul:* **pagas/páksi, parai****para posoi***Mákái:* **para aposoi****para puri mátán***Kán him:* idiom*Sálán:* **parai ur on;** confront*Keskeskes:* ‘say split his eye’*Worwor talas:* This is the idea of confronting someone about what he has done that is not good. It may be done in anger or with kindness, as a Christian brother confronting another about sin.*Arwat mai:* **wor ur on***Mákái mul:* **parai****para sarai kaungán***Kán him:* phrase*Sálán:* speak representing another; spread around what another said*Mákái mul:* **parai****para sáksákna-i***Kán him:* transitive serial verb*Sálán:* relate untruthfully; insult*Keskeskes:* ‘say ruin’*Worwor talas:* This may not necessarily be intentional.*Arwat mai:* **bit pulái, ot bilingnai***Mákái mul:* **parai****para sirai***Kán him:* transitive serial verb*Sálán:* **mángát palai;** give one’s word; reserve*Keskeskes:* ‘say sell’*Worwor talas:* This is done when agreeing concerning such things as brideprice transactions, reserving pigs for feasts, arranging transport, selling a vehicle.*Mákái mul:* **parai****para talsai***Kán him:* transitive serial verb*Sálán:* **kipi worwor má parai singin lite;** tell; announce; inform*Keskeskes:* ‘say clarify’*Worwor talas:* This implies one is giving new information to the hearer, as in an announcement of a plan or some new thing or event.*Mákái mul:* **parai****para tar-i***Kán him:* transitive serial verb*Sálán:* show by telling or explaining*Keskeskes:* ‘say give’*Arwat mai:* **inngasi***Mákái mul:* **parai****para táilna-i***Kán him:* transitive serial verb*Sálán:* predict*Keskeskes:* ‘say preceding’*Mákái mul:* **parai****para tuman-i***Kán him:* transitive serial verb*Sálán:* explain*Keskeskes:* ‘say straighten’*Arwat mai:* **taswai***Mákái mul:* **parai****para-i***Utngi mul:* **párai***Kán him:* transitive verb*Sálán:* say; talk*Tok Pisin:* tokim*Worwor talas:* This is a common verb occurring frequently in serial verb constructions and with many figurative and idiomatic uses. See the preceding and following entries for some examples of these.*Arwat mai:* **worwor***Mákái mul:* **parparai****parai ur on***Kán him:* phrase*Sálán:* speak against another*Keskeskes:* ‘say about him’*Mákái mul:* **on₁, ur₁****parai uri mátán***Kán him:* idiom*Sálán:* **parai ur on á táit a longoi;** confront*Keskeskes:* ‘say to his eye’*Worwor talas:* This implies anger on the part of the

one(s) doing the confronting.

Tohtohpas: Ái Tolom kesi tám arbin a lu han suri lotu on á Sade. Má ngo di tulsai suri ngo na arbin, ki a lu long artúlár on sang. Mái sár ngo tan him kán lotu ngorer i longoi num kán misinare, kápate lu han suri artangan on. Pasi tungu má i Sade dik parai uri mátán á kán abulbul mák lala rumrum. Tolom is a speaker who goes for church on Sundays. And when they appoint him to preach, then he accomplishes/fulfills it. However if there is church work like building the missionary's house, he does not go to help. So last Sunday they said to his eye (confronted him) about his uncooperativeness and he was very ashamed.

Arwat mai: wor ur on

Mákái mul: ur₁

parak

Mákái: párak/párki

parang

Kán him: intransitive verb

Sálán: hut kuluk i páplun; coloured well or brightly; bold (font, printing)

Arwat mai: popos

Lite alari: balbal lolon, mamaiar

pararat

Kán him: intransitive verb

Sálán: explosion sound

parau

Kán him: intransitive verb

Sálán: oboi lul iamudi bim; bow one's head; lower one's head

Worwor talas: This does not include bowing the body, only lowering the head.

Arwat mai: dirtapul, kereh₂, rukruk

pari

Kán him: transitive verb

Sálán: ngesmat i longoi táit kápte te wán; short of something needed; needy

Tohtohpas: Tám aratintin erei a han uri beng suri kip mani, mái sár kápte mani on á kán pasbuk ki ák tu kaleng bia. A pari sang suri kán te mani. That teacher went to the bank to get money, however there was no money in his passbook so he returned nothing (empty-handed). He was indeed short/needing some money of his.

Arwat mai: lawai₁

parim

Mákái: paring

parinangu

Kán him: alienable noun

Sálán: dancing costume

Worwor talas: This is a cone-shaped object woven from coconut leaf and used as a dancing costume.

paring

Kán him: inalienable noun

Kaiam: parim

Káián: pair

Kángit: pair i git (?)

Sálán: my cheek

parmat

Kán him: intransitive verb

Sálán: inngas tari laes i mátán matananu; joyous; happy; proud; show off; boast

Tok Pisin: hambak

Worwor talas: Parmat is obvious in one's body language, not hidden. See laes₁ for differentiation of terms meaning 'happy'.

Arwat mai: laes₁

parpara agas

Kán him: intransitive serial verb

Sálán: praise

Keskeskes: 'saying causing to be happy'

Mákái mul: para agasi, parparai

parpara-i

Utngi mul: párpárai

Kán him: transitive verb

Sálán: saying

Worwor talas: This implies saying something continuously or over and over again. In certain contexts it may imply saying bad or critical things, or gossiping.

Mákái mul: parai, parpara agas

parut

Kán him: intransitive verb

Sálán: namnam a mon i kaungán i pákánbung di ani; crunchy

Worwor talas: This word is often reduplicated, as in parut parut, with the same meaning.

Arwat mai: gotgot, karot

pasak tamán

Kán him: alienable noun

Sálán: ngisán kubau; plant type

Worwor talas: Gengen aun táit sár á pasak tamán má a lu kopkom má sehel i num.

Pákán a tu gengen, má ngo ákte kopkom má i num, ki tan wák di lu rabut sarai alari balbal. Its just a small plant, the **pasak tamán**, and it grows and crawls along in the garden putting down roots. Its leaves are just small, and when it grows in the garden, then the women pull it out and throw it away from the root vegetables.

pasakir

Mákái: **sapakir**

pasam

Kán him: intransitive verb

Sálán: wasted; uncompleted

Worwor talas: **Pasam** is never used alone but always follows another verb. This word implies incompleteness, doing nothing, wasting things.

Mákái mul: **kis pasam, sangin pasam, sák pasam**

pasbang

Mákái: **sukaperek**

pasbat

Kán him: transitive verb taking **on**

Sálán: open

Tok Pisin: opim

pas-i₁

Kán him: transitive verb

Sálán: get; acquire; resulting in; consequently

Worwor talas: This verb is extremely common as the final member of a serial verb construction. Its use indicates movement toward the grammatical subject, so **ser** (search) plus **pasi** (get) yields **ser pasi** (find). **Pasi** is also used to indicate result, as **bokoh** (absent) plus **pas** (get, result) yields **bokoh pas** (leave). It is frequently used to introduce clauses indicating the result of the immediately preceding verb construction or clause.

Tohtohpas: **Kán liu ái Balam a kis i pirán tabal pasi ák bál tari sang suri longoi sápkín má náng kip pirán tabal til on. (2Pe 2.15)**

Balaam's life sat on money (was given over to acquiring wealth) resulting in he willingly gave himself to do evil and he would then acquire money from (doing) it.

Lite alari: **palai**

Mákái mul: **pasi á ngorer, tohtohpas**

pasi₂

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; rabbitfish

Tok Pisin: pis nil

Worwor talas: **Pasi a ngorer i palapalas, mái sár a gengen i diar ái palapalas.** A lu kis i pokon a lu mon i gargar ngo hat on. **Sisrán a lu artur mul ngoro palapalas. Páplun a ngoro na kálik niár.** The **pasi** is like the **palapalas**, however it is smaller than the **palapalas**. It lives in a place that has **gargar** coral or other coral. Its fin also pierces like the **palapalas**. Its color is like charcoal.

pasi á ngorer

Kán him: conjunction

Sálán: **erei á káplabin;** that's the reason...; because of that...

Keskeskes: 'resulting in like that'

Tohtohpas: **Ngo kápte gama han toktok alahi ái koner, ki káp na han te tipar gam. Má kabin gam toktok alahi, ki ák tipar gam, pasi á ngorer ák hiru i kesá tur gam. Gam sang gam toktok alahi, erei á káplabin er ák hiru ái koner.** If you all had not angered that one, then he would not have chased you. And/but because you angered him, then he chased you, resulting in/that's the reason one of you was injured. You yourselves angered him, that is the reason that that one was injured.

Mákái mul: **pasi₁**

pasin

Kán him: inalienable noun

Sálán: egg; bean; seed

Tok Pisin: kiau

Arwat mai: **kotlin**

Mákái mul: **pasin kok**

pasin kok

Kán him: alienable noun

Sálán: egg (of chicken); zero

Keskeskes: 'chicken's egg'

paska pala-i

Kán him: transitive serial verb

Sálán: release

Keskeskes: 'unhook remove'

Worwor talas: This is to release something from a trap or a hook.

Arwat mai: **pálás palai**

Mákái mul: **paskai**

paska-i

Kán him: transitive verb

Sálán: **long palai tilamuni bát;** unhook; remove from a trap

Tohtohpas: **Rat imuni bát di akai i rákán kubau, una paskai be ur main singing inak mákái**

polgon ngo dánih di dungí on. That basket up there they hung on the tree branch, unhook it (and bring it) to here to me I will look inside (to see) what they put in it.

Arwat mai: long palai

Mákái mul: paska palai

paskapkam

Kán him: inalienable noun

Sálán: small of back; hip joint

paskek

Mákái: pagau

paspas

Kán him: alienable noun

Sálán: stone type

Worwor talas: This is a type of stone found at the bottom of cliffs or in or beside rivers. It is very soft and can be cut.

Mákái mul: hat₂

pat

Kán him: intransitive verb

Sálán: káp a tini pakta melek; grow slowly; develop slower than others

Worwor talas: This is appropriate for a child who is smaller than others younger than him.

Arwat mai: kus₂

Lite alari: kápil

patak pas-i

Kán him: transitive serial verb

Sálán: long pasi uri natun; adopt

Keskeskes: ‘adopt get’

Worwor talas: This refers to adopting people only, not animals.

Mákái mul: pasi₁

patak tar-i

Kán him: transitive serial verb

Sálán: atintini on; kipi mánán singin lite; example to another

Keskeskes: ‘adopt give’

Worwor talas: This is used of passing on behaviour.

Tohtohpas: Kálámul er taba kán mos kabin ákte patak tari singin ái kákán. Ái kákán a matngan kálámul ngorer, taba kán mos. That man his anger is frequent because his father adopted-gave it to him (exampled it to him). His father was that kind of man, his anger was frequent.

patalbong

Kán him: alienable noun

Sálán: cassava cooked by itself

Worwor talas: This refers to tapiok (cassava) grated, wrapped, and cooked, but without coconut cream added. Also see walwalut.

patap

Kán him: intransitive verb

Sálán: attached; sticking; clinging; joining; linking

Arwat mai: gap₁, rauta, tum₂

Mákái mul: apatap, patap pasi

patap pas-i

Kán him: transitive serial verb

Sálán: adopt

Keskeskes: ‘attach get’

Mákái mul: pasi₁

patete

Kán him: alienable noun

Sálán: sweet potato type

Worwor talas: Types of patate include kumalá, kimadan, pinikindu, tururám, wan mun, kangkung.

Mákái mul: balbal₁, pákán patete

pat-i

Kán him: transitive verb

Sálán: paki; long palai mátán; open

Worwor talas: This includes opening a bottle or container by removing its lid or top.

patir / patri

Kán him: syncopated verb

Sálán: turn on its back

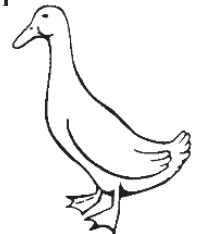
Worwor talas: This can be used of catching a turtle and turning it on its back so it cannot get away.

pato

Kán him: alienable noun

Sálán: kesá matngan man; bird type; duck

Worwor talas: Pato ái kesi matngan man tili bim ngorer sár mul i kakaruk. Aru táit min kápte diar lu roh ngoro man. Til hirá a kápte á pato main Sursurunga, mái sár tan asir di kipi til tepák ur main si git pasi ák mon minái Sursurunga. Pato ngo a nem suri káhkáh, ki a lu han uri polgon rum adi bim ngo i kabin kubau suri ák lu oboi tan pasin iatung. Má nihun te á pato a bal, má te sang a niár, má te a tokrat tokrat mai a bal má a meket. Keken a tu kuir má a taba láprán keken. Táit min a liu suri



dan kabin a lu ngin má siusiu on mák lu ser namnam mul on. Pato kesi ololas di lu olasi uri namnam. Tan kálámul di lu ani támin má pasin mul ngorer sár i kakaruk. The **pato** is a kind of bird from the ground just also like the chicken. These two things they do not fly like birds. From long ago there was no **pato** here in Sursurunga, however visitors brought them from far away to here to us resulting in there are (some) here in Sursurunga. The **pato** when it wants to give birth, then it goes into the inside of a house on the ground or the base of a tree to place its eggs there. And the feathers of some **pato** are white, and some others are black, and some are mixed with white and black. Its legs are just short and the soles of its feet are large. This thing lives for water (finds water necessary for life) because it drinks and bathes in it and searches for food in it also. The **pato** is a domestic animal they tame for food. People eat its flesh and its eggs also just like the chicken.

pato án tas

Mákái: man lum

patpat

Kán him: alienable noun

Sálán: snail type

Worwor talas: This snail lives along the reef and has thorns on its shell. It is edible.

patpatep

Kán him: alienable noun

Sálán: kesá matngan mingal ngo mil; dance type

Mákái mul: mingal

patrán

Kán him: intransitive verb and modifier

Sálán: páplun kálámul a lala sut; obese

Worwor talas: The connotation of this word is of someone who is very fat, often larger than **básrat** (large in body), and often to the point where he has difficulty walking or working because of being so large.

Tohtohpas: *Kálámul a lala patrán kápate arwat suri na láklák i dolon pokon kabin a lala sut sang.* A person who is very obese is not able to walk for a long way because he is very fat indeed.

Arwat mai: básrat, sues, sut

patri

Mákái: patir/patri

patun lul

Kán him: alienable noun

Sálán: lul; head

Worwor talas: This includes the entire head.

Arwat mai: lul

Mákái mul: lulung

pau

Kán him: intransitive verb

Sálán: content; quietly; silent; patient; still

Tok Pisin: hait

Worwor talas: This may imply a sense of deliberateness.

Mákái mul: paunai, paupau, paupau alongra

paulán

Kán him: inalienable noun

Sálán: husk

Worwor talas: This refers to the husk of a coconut.

Arwat mai: kápán

paulbát

Kán him: intransitive verb

Sálán: cover; embrace

Worwor talas: This is to lay oneself over another, or to bend down over someone.

Tohtohpas: *Kán tungai worwor sang ái Paulo, mái Iutikus ákte suám má suri ngo na boptin. Má ngo ákte dongor sang má, ki ák pur uradi bim tilami átuil pálkibán mák mat. Má ngo di rut sosih má dik salapturi, ái Iutikus ákte dorah sang i mansin. A mákái ngorer ái Paulo mák sangar i sosih, má namur a paulbát ami iátin kaukak er mák dut pasi. (Apo 20.9-10)* Paul kept on talking, and Eutychus had felt sleepy like he would fall asleep. And when he was deeply sleeping, then he fell down to the ground from up at the third floor and he died. And when they ran down and raised him up, Eutychus' breathing had set (he was dead). Paul saw that and quickly went down, and then he covered/lay on the top of that young man and he embraced him.

pauna pas-i

Kán him: transitive serial verb

Sálán: kis án alongra; listen quietly

Keskeskes: 'pay attention to get'

Mákái mul: paunai

pauna-i

Kán him: transitive verb

Sálán: kis án alongra suri; pay attention to

Worwor talas: This implies listening quietly with

attention and pondering what is being said.

Tohtohpas: Ái memba a parai ngo na longoi sál uri tan poron kakau imi bos. Pákánbung a worwor, matananu di paunai kán worwor ák han pang i áwáwatin dánih a parai. The member said he would build a road to the cacao grove up in the bush. When he was talking, the people paid attention to his talk going to the end of what he said.

Mákái mul: pau, pauna pasi

paupau

Kán him: alienable noun

Sálán: consciousness; senses

Worwor talas: This implies coming to one's self, one's consciousness, after fainting, sleeping, or coming out of some unconscious state. It is coming to one's senses.

Tohtohpas: Ákte talas kaleng i paupau on. He has returned to consciousness (after fainting).

Tohtohpas: Má i libung erei on arasa ur latiu ái Erodes na aso pala Petero má nák sámTUR i nagogon, ái Petero a boptin i arliwán aru tám arup...Má angelo a top i káil ái Petero mák ágái ák pán mák parai singin ngo, "Sangar i aptur!"...Má namur ákte talas má i paupau on ái Petero, ki ák parai singin sang ngo, "Inái má iak mánán tusi, má kápate ru á kak hol. Ái Konom a tarwai kán angelo..." (Apo 12.6-7,11) And that night when the next day Herod would bring Peter out and he would stand in law (be tried), Peter was sleeping between two soldiers...And an angel grasped Peter's shoulder and shook him awake he woke up and he (the angel) said to him, "Get up quickly!"... And later when Peter's consciousness had become clear (he became fully awake), then he said to himself, "Now I realize it, and my thinking is not two (I am not doubtful, I am sure). The Lord sent his angel..."

Mákái mul: pau, paupau alongra, paupau taling

paupau alongra

Kán him: intransitive serial verb

Sálán: kis án alongra; pay attention; concentrate; listen quietly or silently

Keskeskes: 'consciously cause to hear'

Worwor talas: This term is followed by **suri** (concerning, for). This may have the connotation of submitting to authority and listening to one's leaders.

paupau taling

Kán him: intransitive serial verb

Sálán: listen carefully or quietly

Keskeskes: 'conscious ear'

Tohtohpas: Kálámul a worwor i pákánbung án kis talum, kápte a pakta i kaungán, pasi tan kálámul di lain paupau taling suri lain longrai dánih a parai. The person who was speaking at the time of the meeting, his voice was not large/loud, resulting in people well quietly listened (were listening quietly and carefully) to hear well what he said.

Mákái mul: pau, taling₂

paupár

Kán him: alienable noun

Sálán: frog type

Worwor talas: Paupár kesi matngan rokrok a lu kis i bim má i aun kubau mul. Páplun paupár a kálik mirmirik má a tu dalian á páplun. Ngo na roh uri kálámul, ki na patap. Láprán limán má láprán keken a ngoro a mon i bulbulut on. Paupár a gengen si diar ái apap má a tara dolon keken ngorer i apap. The paupár is a kind of frog that lives on the ground and in the trees also. The color of the paupár is brownish and its body is smooth. When it jumps on to a person, then it will attach. The palms of its hands and the soles of its feet are like they have a sticky substance on them. The paupár is smaller than the apap and it has very long feet like the apap.

Mákái mul: rokrok

pádái

Mákái: ruruna pádái

págál

Kán him: transitive verb taking **on**

Sálán: punmai on; withhold

Worwor talas: This includes both real punishment, as withholding food from a disobedient child, and teasing (see example) by not returning right away something that someone has forgotten or lost that you have found.

Tohtohpas: Nabung ái Dion a balantahni kán rat adi bang. Di mákái á tan kalilik ki dik punmai on. Di págál on i kunlán bung nabung má kápdite tar meleknai singin. Yesterday John forgot his basket (and left it) in the men's house. The guys saw it so they hid it. They withheld it the entire day yesterday and did not give it to

him right away.

Arwat mai: ilit/ilti, iltai, pitwai

págár

Mákái: pam págár

págil

Kán him: inalienable noun

Sálán: top; growth

Worwor talas: This term is applied to the new growth area at the tops of coconut trees (págil lamas).

páh

Kán him: intransitive verb

Sálán: admit defeat; give up

Worwor talas: An example of this is a child giving up in a fight.

Arwat mai: puplir

páhiám

Mákái: páhium

páhiuh

Kán him: intransitive verb

Sálán: man a longoi kán rum; make a nest

Worwor talas: This refers to the kind of nest made by a bird or wasp.

Tohtohpas: Kesi wokwok a longoi kán rum imuni rákán bih. Tungu sang a páhiuh má tu imuni be ái, kápte be a arohrohai á natun. A crow built her house/nest up in the bih branch.

Previously she made her nest and is still up there, she has not yet taught her children to fly.

Mákái mul: paiah, páhiun

páhium

Utngi mul: páhiám

Kán him: alienable noun

Sálán: package of food; vegetable package

Worwor talas: This is made with sweet potato, grated coconut, and coconut milk wrapped in leaves and bark, and mumued.

Arwat mai: kaskas₁, lul hiru, papal lolás, pákur

páhiun

Kán him: inalienable noun

Sálán: nest

Tok Pisin: haus bilong pisin

Mákái mul: páhiuh

páhngán

Utngi mul: pángán

Kán him: intransitive verb

Sálán: kápte támin; empty

Tohtohpas: Wa tu wáin á rat minái má kápte te támin. Iau mákái polgon má a tu páhngán.

Why this basket is empty and there are no contents (there is nothing inside). I saw the inside and it is just empty.

Arwat mai: wáin, wáurin

Mákái mul: páhngán ruruna

páhngán ruruna

Kán him: phrase

Sálán: ruruna i táit kápte támin on; belief in something not true

Keskeskes: ‘empty belief’

páhwán

Kán him: inalienable noun

Sálán: genitals

Arwat mai: sángán, sitán wák

pái

Kán him: alienable noun

Sálán: tight spleen

Worwor talas: This refers to a tightness on the right side of the abdomen. If this area is quite swollen, it is usually accompanied by malaria. There is medicine available from the government clinic as well as bush medicine for this condition.

páil

Kán him: alienable noun

Sálán: garden planted a second time (?)

Mákái mul: num

páipái

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Páipái kesi matngan bihi er di lu ani sár i kotlin, má támin dik lu buswai. Aun páipái a ngorer sang i bihi, mái sár ngo pákán a lala musmusung si diar i pákán bihi er di lu ani kusbin má támin mul. The páipái is a kind of bihi (breadfruit) from which they only eat the seeds, and the flesh (of the fruit) they throw away. The páipái tree is just like the bihi, but its leaves are much rougher than the bihi from which they eat both the seeds and the flesh of the fruit too.

Mákái mul: kusim

páitai

Kán him: transitive verb

Sálán: hinái má salsi; rub along the length of something

Worwor talas: This is used of rubbing one piece of wood along the length of another to start fire; rubbing it across will not produce fire. It is also

pákán

used of the action of ocean on stones which produces a smooth surface.

Tohtohpas: Ngo kápte kámnah, ki di lu kipi a ru kuir kubau a marang má dik lu oboi kes adi lal má kes dik lu hinái i iátin koner tiladi lal, ki dik lu salsi. Di lu páitai i dolon pákán ki ák lu hut i kámnah. If there is no fire, then they get two sticks of wood that are dry and they put one underneath and one they push firmly on the top of that one from underneath, then they rub it/them. They rub along the length for a long time then the fire arrives/starts.

pákán

Kán him: inalienable noun

Sálán: leaf

Tok Pisin: lip

Worwor talas: See the following entries for some examples of this word used in idioms and phrases.

Kán him: alienable noun

Sálán: time; times

Tok Pisin: taim

Mákái mul: pákánbung, pákpákán

pákán ban

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; wrasse

Keskeskes: ‘ban leaf’

Worwor talas: Isu minái te páplun i di a ngoro páplun mákmákráwán, má te a girgirot mai a mákdáu má a mirik ngo a mákráu. Má a lu kis i lulawar. Isu di lu ani, a tu pekreres á pinsán. Di lu utngi isu minái mai pákán ban kabin páplun a girgirot ngoro pákán ban er di lu soi uri purpur. This fish some of their colors are like the colors of the mákmákráwán, and some are patterned with green and red or blue. And it lives on the reef. People eat it, its meat is very soft. They call this fish pákán ban because its colors are a mixed blend like that pákán ban they plant for flowers.

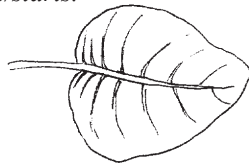
pákán bihi

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; butterflyfish

Keskeskes: ‘breadfruit leaf’

Worwor talas: Pákán bihi a toltolom on á páplun má a gengen isu sár a tu aririu. A lain mákmák á girton. A lu kis i lámán i pokon a mon i gargar ái ngo hat. The pákán bihi has



pákán kubau

pákánbung án arabilbiling

different colors and it is only a small fish round in shape. Its pattern of colors looks good/nice. It lives in the deep in places that have gargar coral or other coral.

pákán inbul

Kán him: idiom

Sálán: body part in a pig

Keskeskes: ‘yam leaf’

pákán katmur

Kán him: alienable noun

Sálán: kesá matngan roho; greens type

Worwor talas: These are the edible leaves and tendrils of the pumpkin vine.

Mákái mul: roho

pákán nah

Kán him: alienable noun

Sálán: wave of the sea

Arwat mai: nah, nahlam, tun

pákán patete

Kán him: alienable noun

Sálán: kesá matngan roho; greens type

Worwor talas: These are the leaves and greens of the sweet potato.

Mákái m0.0312 inKán him: alienable noun

Sálán: kesá matngan roho; greens type

Worwor talas: This type of greens is often mixed with certain pig organs to make kalah (package of organs and greens).

Mákái mul: roho

pákán ram

Kán him: alienable noun

Sálán: paper; letter

Worwor talas: Sometimes this is shortened to just ram.

Mákái mul: nábán, ram₁

pákán sisik

Kán him: alienable noun

Sálán: leaf type

Worwor talas: The leaves of the sisik tree are used for wrapping tapiok (cassava) for cooking.

pákánbung

Kán him: alienable noun

Sálán: time; hour of the day

Keskeskes: ‘leaf of the day’

Mákái mul: bung₁, pákán

pákánbung án arabilbiling

Kán him: alienable noun

Sálán: tribulation

páklábán

Kán him: inalienable noun

Sálán: width

Mákái mul: tintoh

pákpák

Kán him: alienable noun

Sálán: shade; shadow

Tok Pisin: malur

Mákái mul: apákpák, malmal pákpák, pákpákur

pákpákán

Kán him: inalienable noun

Sálán: bohboh pákánbung; every time; all the time

Tohtohpas: Bohboh pákpákán sang iau lu han urami kon, iau lu mák iáu. Ngádáh, u lu bop iatung, be? Pasi kápte u lu bokoh alari kon? Every time I go out to the beach, I see you. What, do you spend the night there, eh? Resulting in you are never absent from the beach?

Mákái mul: pákán

pákpákluber

Kán him: alienable noun

Sálán: eel type (?); fresh water eel (?)

Worwor talas: Pákpákluber, lul a mákmák ngoro maumau tili loltas, mái sár pákpákluber ái tili dan sal. A girgirot á páplun mai a bal má a maksin mák niár. Má a kálik mon á ilkán. A lala dol singin meleu. Kápte di lu ani. Pákpákluber, its head looks like the maumau (sea snake) from the ocean, however the pákpákluber is from flowing fresh water rivers. It is varied in colour with white and yellow and black. And it has some scales. It is very much longer than the meleu (eel type). They do not eat it.

Mákái mul: meleu

pákpákur

Kán him: alienable noun

Sálán: hat; head covering

Mákái mul: pákpák

páksai

Mákái: páksiái

páksi

Kán him: transitive verb

Sálán: Leave it!; Forget it!

Worwor talas: This form of the syncopated verb pagas/páksi, in addition to being used as the i

form of that verb, is also frequently used as an imperative.

Arwat mai: arásál₁, káksi, ororok₁

Mákái mul: pagas/páksi, páksiái

páksiai

Mákái: páksiái

páksiá-i

Utngi mul: páksai, páksiai

Kán him: transitive verb

Sálán 1) leave

Tohtohpas: Tuang, kak rat minái ina páksiai main i kamu rum má inak han pas ami bos. Ina kaleng, ki inang kip tuli. My brother, this basket of mine I will leave it here in your house and I will go off to the jungle. I will return, then I will stop off to get it.

Arwat mai: káksiái

Mákái mul: pagas/páksi

Sálán 2) even though

Worwor talas: In this sense, this term takes ngo (complementizer) following it, which is then followed by another clause.

Tohtohpas: Ái komiti a parai singin matananu ngo da han sang suri longra memba na worwor ami aratintin. Páksiai ngo na hus i ráin, da tu han sang kabin na para te tara támin worwor. The headman said to the people that they should definitely go to hear the member speak up at the school. Even though it might rain, they should just go because he will say some very important talk.

pákur

Kán him: alienable noun

Sálán: lul hiru; package of food; vegetable package

Worwor talas: This consists of root vegetables mumued in coconut milk. It is round in shape as it is wrapped with banana leaves rather than bark.

Arwat mai: kaskas₁, lul hiru, papal ololás, páhium

pál₁

Kán him: intransitive verb

Sálán: bald

Arwat mai: álál, pálduk

pál₂

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Pál kesi aun kubau a lu lala pakta má pákán a ngoro pákán birbir a aririu.

Pál kápte di lu long rum mai kabin kápte rakrakai án kubau. I ruruna til Sursurunga di lu parai ngo aun pál a kopkom i risán pokon, ki di lu tár palai kabin ngo na longoi pokon má kápnate obop te lain támin. The **pál** is a tree which is very big and its leaves are like **birbir** leaves they are round. They don't build buildings with the **pál** because it is not a hardwood. In Sursurunga belief they say that if a **pál** tree grows beside a garden, then they cut it down and remove it because it will make the garden not produce good food.

pálai

Mákái: palai

pálás / pálsi

Utngi mul: palas

Kán him: syncopated verb

Sálán: spread out leaves on the ground for use as plates; put down a mat

Tohtohpas: **A báták á bim. Gama pálsi ber erei suri gamáng kis on na káp mádák i kamu tan sulu.** The ground is wet. Spread out that mat so that you can sit on it and your laplaps will not get wet.

Arwat mai: bákar, bákbákar, bákraí, kápar, káprai

Mákái mul: pálsi peleh, sak pálsi, tapálas/tapálsi

pálágeu

Kán him: alienable noun

Sálán: stone axe

Arwat mai: asok, palngat

páláng

Kán him: intransitive verb

Sálán: **a oboi sián;** flowering of breadfruit tree

Mákái mul: pálgán₁

pálás pala-i

Kán him: transitive serial verb

Sálán: **arsok palai; ulát palai;** release

Keskeskes: 'release remove'

Arwat mai: **paska palai**

Mákái mul: **pálásí**

pálás sara-i

Kán him: transitive serial verb

Sálán: **ulát sarai;** unwrap

Keskeskes: 'release scatter'

Tohtohpas: **Kauh, koion una ulát sarai á duri á isu erei na káp ausi á lang. Namur má gita pálás sarai i pákánbung ngo git dungi i kuro suri sawi.** Son, don't untie all over (unwrap)

the wrapping of that fish lest the flies swarm it. Later we will unwrap it when we put it in the saucepan to cook it.

Arwat mai: **lau sarai**

Mákái mul: **pálásí**

pálás-i

Kán him: transitive verb

Sálán 1) ulát palai; asengsegeng on; release; unwrap; untie; untangle; free; loosen

Tohtohpas: **Kálámul erei a kamkabat pasi aru á bet i rumán kamkabat, dikte asengsegeng on má. Di pálásí i wik nabung sár má minái má i malar ái.** The man that was jailed for two years in the prison, they have freed him now. They released him just last week and now he is in the village.

Tohtohpas: **Kalilik, bor imunang gam sokoptai, ákte ulát má suk er di kápti keken mai. Gam han má lain kápti na káp pálás noi tan suk er di kápti mai má nák táu.** Guys, that pig down there you put aside, it has untied/undone that rope they tied its legs with. You all go and tie it well lest it completely loosen those ropes they tied it with and it will flee.

Arwat mai: **asengsegeng, uláti**

Mákái mul: **arpálás, pálás palai, pálás sarai**

Sálán 2) para tangrai káplabin worwor; explain

Tohtohpas: **Tan kálámul di kis talum suri para tangrai káplabin worwor a parai uri matananu ái Marburus. Di kis talum suri nák pálásí worwor er a parai uri matananu má dánih á káplabin er ák parai.** The people met together to say-along (talk about, discuss) what's underneath/behind the talk Marburus said to the people. They met together so she could explain that talk she said to the people and what was the reason she said it.

Arwat mai: **taswai**

Mákái mul: **pálpálás**

páláu

Kán him: intransitive verb

Sálán: sleep in a tree; tree-sleeping; roost

Worwor talas: This refers to animals like chickens which roost in trees at night, and is part of the name of the **gum pálásí**, a crab which seeks out the holes in a fallen log for sleeping. This term is also used to tease someone by calling him an early riser, or refer to someone who sleeps in various places without a house of his own.

Mákái mul: **gum pálásí**

pálduk

Kán him: intransitive verb

Sálán: **tilik páł; kápte nihun;** bald-headed

Worwor talas: This is a word used to joke or mock bald people.

Tohtoipas: *A lala laes mai kán rat bul á tilik páł imudi a kápte te nihun i lul. Wa tilik pálduk sang! That “skinhead” back there has no hair on his head (and) he is really happy also with his basket. Why he is really a bald-ey!*

Arwat mai: **páł**₁

pálgán₁

Kán him: inalienable noun

Sálán: **sián bihi;** blossom of breadfruit

Worwor talas: This is a part of the **bihi** (breadfruit) that develops a long soft yellow blossom. These eventually fall off, signaling that the fruit is soon to appear.

Mákái mul: **pálang**

pálgán₂

Kán him: inalienable noun

Sálán: pus

Worwor talas: This speaks of the hardened pus-like substance in a boil or **sibal** (sore type). This is what is left after the boil has broken open and pus has drained, but there’s still a hard centre, white or yellow, that remains. It may be cut out or left to eventually work itself out.

páli

Kán him: alienable noun

Sálán: **malar masik; malar án tabar bor;** living area away from a village; pig-feeding area

Worwor talas: This refers to an area where people live that is outside the main part of a village, typically occupied by only one person or family. It may also refer to the uninhabited area a ways off from one’s hamlet or village, an area where one feeds his pigs.

páلكibán

Kán him: inalienable noun

Sálán: floor

Mákái mul: **páلكibán bim**

páلكibán bim

Kán him: alienable noun

Sálán: bedrock

Worwor talas: This is sometimes used interchangeably with **kábutkis** (base, foundation).

pálpálás

Kán him: transitive verb

Sálán: **atalsai;** explain; clarify

Tohtoipas: *Nengen i pákánbung án kis talum, tan tátáil án malar di pálpálás worwor er di parai tungu má kápate talas ur singin matananu suri matananu dáк talas ur on. Earlier at the time of the meeting, the village leaders explained/clarified that talk they said previously and it was not clear to the people so the people could then be clear about it (i.e. clarified what was previously unclear).*

Arwat mai: **taswai**

Mákái mul: **páłási**

pálpálih

Kán him: alienable noun

Sálán: temporary building; shelter

Tok Pisin: hap haus

pálpálsa

Mákái: **bálbálsa**

pálsa-i

Mákái: **bálsai**

pálsi

Mákái: **pálas/pálsi**

pálsi peleh

Kán him: idiom

Sálán: **longoi lain tatalen;** treat well

Keskeskes: ‘spread a mat’

Worwor talas: This is a generic way of saying to treat someone well or kindly, or to welcome someone, and is seen as a good example to set for others to follow. This term is equivalent in meaning and force with the English saying, ‘One catches more flies with honey than with vinegar.’

Tohtoipas: *Ngo kápute lu lain worwor mai tan kalilik má kápute lu lain kuluk mam di, ki kápdate lu taram i iáu. Má ngo una lain kuluk mam di, ki da lu taram i iáu. Kam lain tatalen erei u longoi mam di, a ngoro u pálsi peleh ding kis on. If you do not speak nicely with the children and you do not do good with them (treat them nicely), they they will not obey you. But if you do good with them, then they will obey you. Those good ways of yours you do with them, it is like you spread out a mat for them to sit on (treat them well and provide a good example to them).*

Mákái mul: **pálas/pálsi**

páltu

Mákái: **kis páltu**

pám

Kán him: intransitive verb

Sálán: **kápte a pim**; uncooked; half-cooked; ripe but raw

Tok Pisin: i no tan

Worwor talas: The implication of this term is of food that is ripe enough or ready for cooking.

Lite alari: **pim**

Mákái mul: **pám i ándiar segeu, pámán**

pám i ándiar segeu

Kán him: idiom

Sálán: **arup arliu i araturán; lain araturán diar mos arliu i diar**; fighting between friends

Keskeskes: 'their(2) greens are raw/uncooked'

Worwor talas: This may be just verbal or erupt into physical fighting. The picture is possibly that of two people who are not currently in a relationship where they can cook food and eat together as friends would.

Tohtohpas: **Ngo kesi lain araturán, diar lu lain homhom talum má káp diar te lu mos arliu i diar. Má kesi bung má diará mos arliu i diar sur tekesi táit, ki da parai uri diar ngo ák pám i ándiar segeu má ái rugar er.** If there is a good set of friends, they two play together well and they are not usually angry among themselves. But one day (if) they become angry among themselves about something, then they say about those two that their greens are raw (they are fighting, in disagreement).

pámán

Kán him: modifier

Sálán: uncooked

Mákái mul: **pám**

pámpur

Kán him: transitive verb taking on

Sálán: **sukak ami iátin; suka páptai; tur dik on**; step on; depend on; steady oneself on; based on

Tok Pisin: kurugutim; sanap sitrong

Tohtohpas: **Kálámul erei a tu para noi táit suri ngo matananu da longoi kabin a sámTUR i kán minsik. Má ngo káp na han mon kán te táit na pámpur on, ki kápte na han lu lala para te táit singin matananu.** That man just says everything that the people should do (i.e. a form of boasting) because he is standing on his possessions/wealth. And/but if he would not have anything to depend on, then he would not

say so many things to the people.

Arwat mai: **but atur, but sukak, sámTUR, sukai**

pán₁

Kán him: intransitive verb

Sálán: awake; appear; see

Tohtohpas: **Te kálámul sáksák kápte pán tus i di, di almain i katbán i gam. Artangan si Káláu, ái rung er dikte gau arisai. (Tut 4)** Some evil men (who) do not appear accurately (you don't recognize them as evil), they are there among you. God's help/grace, those ones have twisted.

Tok Pisin: kirap

Lite alari: **barung,, boptin, dongor**

Mákái mul: **apádái, apánái, pán arsuar mai, pán atoai, pán táhngai, pán tus, pánpán₁**

pán₂

Kán him: alienable noun

Sálán: puddle

Worwor talas: This is a place where water collects and stagnates but never dries up. Pigs like to wallow in this kind of puddle.

Arwat mai: **pesa, polos**

Mákái mul: **mátán pán**

pán arsuar mai

Kán him: transitive serial verb

Sálán: **lálák ur on**; wake up to; meet up with

Keskeskes: 'awaken/see face-to-face with'

Tohtohpas: **I keskeskesá bung git lu láklák on, ngo git lu pán tili boptin i kábungbung, ki git lu pán arsuar mai lain liu má lain rakrakai git lu áslai i kángit liu.** On each day we walk/live, when we awaken from sleeping in the morning, then we wake up to good life and good strength we feel in our lives.

Mákái mul: **mam/mai, pán₁**

pán atoai

Kán him: transitive serial verb

Sálán: **toh arwat on mai; mak arwat on**; see as the same or alike

Keskeskes: 'see imitating'

Tohtohpas: **Ái Adereas iau mák arwat on mai kálámul iau mákái ada Rabaul. Kán láklák má kán tatalen á kálámul erei, iau pán atoai sang mam Adereas.** Andrew I saw looked like a man I saw in Rabaul. That man's walking and his behaviour, I saw it as the same as Andrew.

Arwat mai: **ngoro**

Mákái mul: **pán₁**

pán táhngai

Kán him: transitive serial verb

Sálán: **pán tálángnai; pán arwat mai;** awaken while something else is going on

Worwor talas: awaken unresponsive

Tohtohpas: **Gim á tan kalilik gim dákdák nengen i libung má gimá sau isu. Ki ái nana ák pán táhnga gim er gim sau isu ki ák tar te balbal si gim uri kángim gemgem.** *We kids were torching last night and cooking fish. And Mom awakened while we were cooking fish and she gave some root vegetables to us for our accompaniment (to go with our fish).*

Mákái mul: **pán₁**

pán tus

Kán him: transitive serial verb taking on

Sálán: **lain mákmák namurwai, kápnate bokoh alari mátán; oboi mátán on;** follow with one's eyes

Keskeskes: 'awaken point'

Worwor talas: This is equivalent to the English expression 'keep an eye on'.

Arwat mai: **mák tan kuluk on**

Mákái mul: **pán₁**

pánák / pánkái

Mákái: **panuk/panki**

pánkái

Mákái: **pánák/pánkái**

pánpán₁

Kán him: intransitive verb

Sálán: **mákmák;** appear; look like; visible; faces

Worwor talas: This verb occurs frequently in serial verb constructions. See the following entries for examples.

Tohtohpas: **Mátán sál a pánpán uri lol malar.** *The door faces out into the village.*

Tohtohpas: **Sulu erei a mákmák ngoro kak sulu. Pákánbung iau han pátum má iak lain mákái má, a pánpán sang ngoro kak sulu.** *That laplap looks like my laplap. When I went close and I then really looked at it, it appeared to be exactly like my laplap.*

Mákái mul: **pán₁**

pánpán₂

Kán him: alienable noun

Sálán: sweet potato type

Worwor talas: **Pánpán, kaukau sár má koner a lala pakta má a dol. Pánpán kesi lain namnam mul ngorer sár mul i tan lite matngan kaukau. Kaukau minái a lu lala marán i surwán a kis turán támin kaukau. Surwán kaukau minái tan wák di lu kipi**

uri suski talngán gengen kalik án wák mai. Di lu longoi ngorer suri ák lu mon i polgon talngán wák, má namur dik lu putai marngis i talngá di. Pánpán is just a sweet potato and it is that one that is very large and long. **Pánpán** is a good food also just like the other kinds of sweet potato too. This sweet potato has many thorns that are there with the flesh of the sweet potato. This sweet potato thorn the women get (and use them) to pierce the ears of small girls with. They do that so that there are holes in the ears of females/girls, and later/then they hang earrings in their ears.

Mákái mul: **balbal₁, kaukau**

pánpán kaleng

Kán him: intransitive serial verb

Sálán: **mákmák kaleng ngoro tungu;** appear as one did previously

Keskeskes: 'appear return'

Tohtohpas: **Erár má ák mákmák kaleng ngoro tungu ái koner, kabin a kur palai nihun kepsen máng konoi ngisán. A timani aur ngorer, ki ák pánpán kaleng má á aur ngoro tungu.** *At that time then that one appeared again like (he looked) previously, because he shaved off his beard and brushed his teeth. He fixed up his face like that, then his face looked again like previously.*

Mákái mul: **pánpán₁**

pánpán kán tang

Kán him: idiom

Sálán: sad face

Keskeskes: 'appearance of crying'

Mákái mul: **pánpán₁**

pánpán kuluk

Kán him: intransitive serial verb

Sálán: **a kuluk á mákmák ur on;** look nice

Keskeskes: 'appear good'

Worwor talas: This includes both nice physical appearance and nice behaviour.

Tohtohpas: **Kam lain mermer sang á iáu, a tuan kuluk á mákmák ur on. Pákánbung u sol ur on, a lain pánpán kuluk sang uri iáu.** *(Those are) nice clothes of yours, their appearance is very good/nice/beautiful. When you got into them, they looked very nice on you.*

Arwat mai: **larlar**

Mákái mul: **pánpán₁**

pánpán kursál

Mákái: **mákmák kursál**

pánpán ngoro*Kán him:* transitive serial verb*Sálán:* **a arwat mai kán mákmák;** looks like*Keskeskes:* ‘appear like’*Tohtohpas:* **Káukáu bim erei a ararwat mai kán mákmák i káukáu bim si Táhu. Páplun mul a pánpán ngoro páplun káukáu bim sang si Táhu.** *That vehicle is similar to the appearance of Táhu’s vehicle. Its colour also looks like the colour of Táhu’s vehicle.**Mákái mul:* **pánpán₁****pánpán sur-i***Kán him:* transitive serial verb*Sálán:* keep watch*Keskeskes:* ‘remain awake for the purpose of’*Arwat mai:* **bátma páksi, márásngin pagas***Mákái mul:* **pánpán₁, suri₁****pánpán táhngai***Kán him:* transitive serial verb*Sálán:* **balbal hol pasi; kápate lu bokoh tili hol;** think about constantly*Keskeskes:* ‘remain awake ignoring’*Tohtohpas:* **Káksiai ngo ákte mat ái tata, mái sár kápate iau lu hol palai kabin i lain tatalen a lu longoi ur singing. Bohboh pákán no iau lu bal pánpán táhngai kán tan lain tatalen.** *Even though my dad has died, however I do not forget him because of his good ways he did to me. All the time I repeatedly think constantly about his nice ways.**Mákái mul:* **pánpán₁****pánpánwai***Kán him:* transitive verb*Sálán:* **bokoh tili nián;** lose; miss*Worwor talas:* The idea of this word is that you’re not able to find someone or something you’re looking for.*Tohtohpas:* **Kak is a bokoh tilami nián, iau han suri kipi má káp iau te mákái. Iau tur pasi pánpánwai sang til nengen i kabungbung.** *My knife is absent from up in its place, I went to get it and I did not see it. I began missing it earlier this morning.***pánsa-i***Kán him:* transitive verb*Sálán:* **liksai;** slap or hit something on another surface*Arwat mai:* **paktai, pitái****pánsálngát***Kán him:* intransitive verb*Sálán:* **kápte mák ilmi;** unrecognized; amazed; astonished*Tok Pisin:* no luksave*Worwor talas:* This includes the ideas of not yet really recognizing someone or something you were familiar with previously, or recognizing that something is not yours and wondering what it’s doing there. It includes being unsure of someone’s identity.*Tohtohpas:* **Kálámul erei iau lu mákái á tungu, mái sár onin káp iau te mák ilmi má. Iau pánsálngát on suri kápate kumkumur mák otoi mul i nihun kepsen.** *That man I saw him previously, however today I did not recognize him. I failed to recognize him for/because he did not cut his hair and he let grow also his beard.**Arwat mai:* **ngátngát****páng***Kán him:* intransitive verb*Sálán:* born*Tok Pisin:* (bebe i) bon*Mákái mul:* **apángái****pángán***Mákái:* **páhnngán****pángáng***Kán him:* intransitive verb*Sálán:* **pasbat i ngudun;** gaping; open-mouthed; stupified; amazed*Arwat mai:* **tágáng***Mákái mul:* **pángáng palai, pángpángáng, tapángáng****pángáng pala-i***Kán him:* transitive serial verb*Sálán:* say; speak out*Keskeskes:* ‘mouth gaping remove’**pánglin***Kán him:* inalienable noun*Sálán:* **pokon er a but pas til ái á pagal;** part of stalk that attaches a leaf to the trunk*Mákái mul:* **pagal****pángpángáng***Kán him:* intransitive verb*Sálán:* gaping permanently or for a long time*Mákái mul:* **pángáng****páp***Kán him:* alienable noun

Sálán: taro type with very large leaves

Mákái mul: **balbal**, **páp rokoi**, **pokon páp**

páp rokoi

Kán him: alienable noun

Sálán: wild taro

Tok Pisin: (wail) taro

Mákái mul: **balbal**₁

pápak / páпки

Kán him: syncopated verb

Sálán: **long palai**; loosen; open

Worwor talas: This implies loosening a part or section of something, as in making a hole in a roof by pulling up or loosening a sheet of roofing iron. When combined with **palai**, the meaning is to completely remove it.

Tohtohpas: **Tan kápán kapa i kak rum ákte ros no, pasi iak parai si kalilik ngo da long palai tili ungán rum. Da pápak palai ngorer suri inak oboi tan hutngin kápán kapa.** *The roofing iron on my house is all rusty, resulting in I said to the guys that they should remove it from the house roof. They will take it off like that so that I can put on new roofing iron.*

Arwat mai: **sewei, taráp sarai**

pápar / pápri

Kán him: syncopated verb

Sálán: **tarápái**; **taráp sarai**; tear down

Worwor talas: This is used of houses.

pápáh

Kán him: alienable noun

Sálán: lungs

pápái

Kán him: transitive verb

Sálán: **tángni ák láklák**; help to walk

Worwor talas: This term can include holding a person under the arms or with his arm across one's shoulders. One would do this for a person too sick or weak to walk on his own.

Tohtohpas: **Pupunkak ngo kápate arwat má suri láklák, ki di lu top i limán suri aláklákái. A ngoro di pápái suri ák láklák.** *An old man if he is not able to walk, then they grasp his hands/ arms to walk him. It is like they help him to walk so he can walk.*

Arwat mai: **apepei**₂

pápáput

Sálán: very close

Mákái mul: **páput**

pápir

Kán him: alienable noun

Sálán: multitude; great many

Worwor talas: This refers to a large group. See

huhu for differentiation of the words meaning 'group'.

Arwat mai: **huhu**

páпки

Mákái: **pápak/páпки**

páplai

Kán him: transitive verb

Sálán: wrap in tree bark

Mákái mul: **papal**

páplun

Kán him: inalienable noun

Kaiak: **páplun i iau**

Kaiam: **páplun i iau**

Káián: **páplun**

Kángit: **páplun i git**

Sálán 1) his body; her body

Tok Pisin: sikin

Worwor talas: While **páplun** refers to a person's body, in most contexts, the fuller term **kápán páplun** is used.

Arwat mai: **kápán, ung**₁

Mákái mul: **kápán páplun**

Sálán 2) color; appearance

Worwor talas: If a person asks what the **páplun** of something is, the appropriate response is to tell its colour.

pápri

Mákái: **pápar/pápri**

pápsa-i₁

Kán him: transitive verb

Sálán: **arakrakai i páplun**; repair; fix; make fit for work; train; exercise

Worwor talas: One does this to a piece of bamboo to make it straight for a spear. When used of speaking, this may refer to advising, correcting or refining another's ideas. People may use **arabitbit** (instruction, proverbs) to do this. This term is more appropriate for 'exercise' than is **atotsai**.

Tohtohpas: **I bosbos kabungbung no sang iau lu rut tangrai sál suri arakrakai i páplun i iau. Kabin gima hom ami aratintin, pasi iak pápsa iau ngorer.** *Every single day I run along the road to strengthen my body. Because we will play up at the school, therefore I train myself*

like that.

Arwat mai: atotsai

pápsa-i₂

Kán him: transitive verb

Sálán: **puplir**; empty-handed; unable to accomplish what one sets out to do; in vain; wasting time

Worwor talas: This verb occurs between two pronouns that refer to the same person. This term may be used as a joking curse on someone going off to do something, i.e. **Iáu una pápsa iáu!** (You'll do it in vain, you'll not catch any fish!)

Tohtohpas: **Nengen i libung iau han suri wonwon, má iak pápsa iau. Káp iau te won tekesi isu. Iau lala puplir sang.** Last night I went for fishing, and I did in vain myself (did not accomplish it, returned empty-handed). I did not catch (even) one fish. I greatly failed to fulfill (my goal).

pápta-i

Kán him: transitive verb

Sálán: fasten; attach; pin

Tok Pisin: pasim

Worwor talas: This verb typically occurs as the final member of a serial verb construction where the preceding verb or verbs indicate how one is fastening or attaching something. See the cross references for examples.

Arwat mai: **apatap, bulut/bulti, pakus, porta, top páptai**

Mákái mul: **atur páptai, gap páptai, hol páptai, kidam páptai, mák páptai uri kim, pus páptai, tal páptai, taun páptai, tok páptai, tola páptai, top páptai, tur páptai, utung páptai**

páput

Kán him: intransitive verb

Sálán: close; near; like; similar; soon

Tok Pisin: klostu

Arwat mai: **pátum/pátmi**

Lite alari: **tepák**

Mákái mul: **pápáput**

pár

Kán him: alienable noun

Sálán: thunder

Tok Pisin: klaut i pairap

pára-i

Mákái: **parai**

páarak / páarki₁

Utngi mul: **parak**

Kán him: syncopated verb

Sálán: **tatki ngo pati pákán ram**; open (a book); turn a page

Tok Pisin: opim buk

Mákái mul: **párpáarak₁**

páarak / páarki₂

Utngi mul: **parak**

Kán him: syncopated verb

Sálán: **long palai bobor kán wán padi ngo bobor kán kopkobon got**; remove husk of corn or bamboo

Arwat mai: **long palai, uláti**

Mákái mul: **párpáarak₂**

páráng

Kán him: intransitive verb

Sálán: **marán**; many; lots of

Worwor talas: Some say this is appropriate only for referring to food, however it has been heard applied to many things. For differentiation in similar terms, see **marán**.

Arwat mai: **marán**

Mákái mul: **longoi páráng, mákái páráng**

páráas

Kán him: alienable noun

Sálán: sweet potato and yam used for pig food

Arwat mai: **perper**

páarki

Mákái: **páarak/páarki**

párnga-i₁

Kán him: transitive verb

Sálán: praise

Mákái mul: **párpárnga**

párnga-i₂

Kán him: transitive verb

Sálán: express surprise or unbelief

Worwor talas: This is a joke reaction, as in 'You can't be serious!'

párpár

Kán him: intransitive verb

Sálán: **bop i malar**; sleep outside; camping

Worwor talas: This term is used for those who, although they might have a house, sleep outside in the village or on the beach.

párpára-i

Mákái: **parparai**

párpáarak₁

Kán him: intransitive verb

Sálán: turning pages; page through a book

Mákái mul: párak/párki₁

párpáarak₂

Kán him: intransitive verb

Sálán: removing husk of corn or bamboo

Arwat mai: long palai

Mákái mul: párak/párki₂

párpárik

Kán him: alienable noun

Sálán: kesá matngan mingal ngo mil; dance type

Mákái mul: mingal

párpáringa

Kán him: intransitive verb

Sálán: praise

Mákái mul: páringai₁

pás

Kán him: intransitive verb

Sálán: full mouth; puffed cheeks

Arwat mai: bum

pás kámnah

Kán him: idiom

Sálán: sál án kip kalengnai minsik; reciprocating; even things out

Keskeskes: ‘break up fire’

Worwor talas: This describes a way to even out payments or obligations. One provides a pig for an event equivalent in size, shape, price and value to one previously provided by the organizers of this event. When this is paid for, they have **pás kámnah** for this transaction.

Tohtohpas: *Tungu iau isi kesi bor i pákánbung a ioh bor ái Tomonmon i kán koko. Má inái má i kángit ioh bor, ái Tomonmon a parai ngo na is tekesi bor ur main. Na pás kámnah á erei pasi kán kesi sángul á reu a tumái kak bor mai. A nem má i kip kalengnai kán reu. Previously I tied/contributed a pig when Tomonmon mumued pig for his uncle. And now at our pig mumu, Tomonmon said he would tie/bring a pig to here. He will reciprocate then/there to get his ten shell money strings he exchanged my pig with. He wants now to get back his shell money.*

Arwat mai: sámát

Mákái mul: pásang/pásngi

pásang kila

Kán him: intransitive serial verb

Sálán: long pala kán wák ngo kán pup; divorce

Keskeskes: ‘unhook from being married’

Mákái mul: pásang/pásngi

pásang pas-i

Kán him: transitive serial verb

Sálán: lus pasi (wán hun); pick off; break off

Keskeskes: ‘unhook get’

Worwor talas: This is only used of bananas.

Mákái mul: pásang/pásngi

pásang / pásngi

Kán him: syncopated verb

Sálán: long palai tili ngisán wonwon ngo tili pidir; remove; unhook

Worwor talas: This term is typically used of removing or unhooking something from a fishhook or trap, but often refers to other things or situations in a serial verb construction.

Arwat mai: long palai

Mákái mul: arpásang, pás kámnah, pásang kila, pásang pasi, tapásang

pásáng

Kán him: alienable noun

Sálán: gap; notch

Worwor talas: This word is most commonly prefixed with the intransitivizers **ar-** or **arar-**, but when used alone it refers to a gap or notch in a cliff or hill where one can climb through to reach the top, otherwise reaching the top would not be possible.

Mákái mul: ararpásáng, arpásáng, pásgun

pásgán

Mákái: pásgun

pásgun

Utngi mul: pásgán

Kán him: inalienable noun

Sálán: rákán; branch; flower petal; member of a set

Worwor talas: This is used of a tree branch, the legs of a starfish, and also of one of a set of twins.

Mákái mul: pásang, páspáng, páspásgán sál

pásngi

Mákái: pásang/pásngi

páspáng

Kán him: alienable noun

Sálán: forked branch or stick

Tok Pisin: koros

Worwor talas: While this is sometimes used to refer to Jesus’ cross, technically a **páspáng** is not two branches crossing each other, but one branch with a fork in it.

Arwat mai: kubau kus

Mákái mul: pásgun, páspásgán sál, tor páspáng

páspásán aur

Kán him: alienable noun

Sálán: forehead

Mákái mul: arung

páspásgán sál

Kán him: alienable noun

Sálán: intersection; fork in the road

Mákái mul: pásgun, páspáng, sál₁

pát kalar / pát kári

Kán him: transitive serial verb

Sálán: mulán táit a tur i hol; untrusting; possessive; jealous

Worwor talas: This implies that one does not think about anything else but is overly possessive about someone or something.

Mákái mul: kalar/kári

pát kári

Mákái: pát kalar/pát kári

pátátán

Kán him: intransitive verb

Sálán: kápte a mánán i longoi, a ngul ur on;

kápte arwat suri longoi; ignorant; unable

Worwor talas: This includes the idea of knowing or being able to do a thing previously that one is now no longer able to do.

Tohtohpas: *Iau pátátán má á láklák onin kabin a lu rangrang i pukun kiking. I am unable to walk now because my knees hurt.*

Arwat mai: kalawat, nánrátai

Lite alari: kámlemen

pátir

Mákái: pátur

pátkuir

Kán him: intransitive verb and modifier

Sálán: kápte dol; short

Tok Pisin: sot

Tohtohpas: *Lamas iau dos i iau suri ngo una sari kápte dol, a pátkuir sár má a arwat sang ngo una sari. The coconut I commanded you about that you should climb it, it is not tall, it is only short and it is indeed possible that you can climb it.*

Tohtohpas: *Kálámul er kápte dol, wa pátkuir kálámul sár! That person is not tall, why (he's) only a short person!*

Arwat mai: kuir

pátlabin

Kán him: inalienable noun

Sálán: suri dáh kes a longoi táit; reason

Tohtohpas: *Arwat suri ngo una para talsai dánih á pátlabin á kam láklák ur Kokopo? Ngádáh, u han suri long tekesá him ngo u tu saliu bia? Is it possible that you will explain what is the reason for your walking/journey to Kokopo? What, you went to do some work or you were just going around nothing (holidaying, no particular purpose)?*

Arwat mai: kabin, kápkabin, káplabin

pátluék

Kán him: alienable noun

Sálán: insect type; ant type

Worwor talas: **Pátluék ái á kesi mur a lu káukáu i bim má a mákmák ngoro lor, mái sár ngo a kálik gengen. Kán tatalen a ngorer sár mul i lor. Ngo kálámul ngo táit a tur pátmi páhiun i di, ki da káukáu on má tohoi suri misi mátán.** The pátluék is an ant that crawls along the ground and it looks like the lor, however it is a bit smaller. Its behaviour is just like that also of the lor. If a person or something stands close to their nest, then they will crawl on him and try to urinate in his eyes.

Mákái mul: mur₂

pátmái

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: **Pátmái kesi aun kubau a lu kopkom tangrai bos. Aun kubau minái a mákmák ngoro aun kalbárwan, má pákán má sián a ngorer sang i kalbárwan. Kesi lain rakrakai án kubau uri longoi rum er di lu longoi adi bim. Wán á pátmái a ngorer i wán kalbárwan mul, má ngo ákte pim, ki tan man di lu han suri ani wán.** The pátmái is a tree that grows among the jungle. This tree looks like the kalbárwan tree, and its leaves and blossoms are like the kalbárwan. (It is) a good hardwood to make houses that they build down on the ground. The fruit of the pátmái is like the fruit of the kalbárwan also, and when it is ripe, then the birds come to eat its fruit.

Mákái mul: pákán pátmái

pátmi

Mákái: pátum/pátmi

pátpát mátán

Kán him: transitive verb taking **on**

Sálán: celebrate; remember

Tohtohpas: **Kápte ngo gam tan kakun Iudáia suri gama mur i kándi tatalen. Má sár gamáte turpasi mur i bos tatalen tili bungán aunges, má suri pátpát mátán i bos longsít er di lu longoi suri akiláng i kalang má taul mas má hutngin bet. (Gal 4.10) You are not Jews so you would follow their customs. However you have begun to follow the customs from the Sabbath, and concerning celebrating those feasts they do to mark the moon/month and the full season and new year.**

pátuk

Kán him: alienable noun

Sálán: starchy vegetable

Arwat mai: **balbal₁**

pátum / pátmi

Kán him: syncopated verb

Sálán: close by; nearby

Tok Pisin: klostu

Arwat mai: **pápút**

Lite alari: **tepák**

pátur

Utngi mul: **pátir**

Kán him: intransitive verb

Sálán: **hol on ngo a mák kuluk; kon suri;** admire

Worwor talas: This often seems to imply a craving or coveting. This verb is followed by **suri** (concerning, for).

Arwat mai: **kon₂**

páu₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Tok Pisin: pau

Worwor talas: **Páu kubau di lu soi pasi wán uri namnam. Páu ngo a lu hu, ki a lu oboi tara dolon teten, má on á dolon teten erei a mon on i wán. Má ngo dikte nem i páu suri ani, ki di lu lus pasi tili teten ngo rui tili bim, ki dik lu sepei pasi kolmair uri ani. A lu tilik aun kubau sang.** The páu tree they plant to get its fruit for eating. When the páu bears fruit, then it puts out very long clusters, and on those long clusters there is its fruit. And if/when they want páu for eating, then they pick it off the cluster or collect it from the ground, then they split it open to get the flesh/nut to eat it. It is a very large tree.

páu₂

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; boxfish

Worwor talas: **Páu ái á matngan isu a hat i**

goson. Te á páu a gengen má páplun a maksin mák tiptiptip mai a niár. Má kesá matngan a gengen mul má páplun a niár mák tiptiptip mai a bal. Má koner a pakta, aru á matngan on. Kes a maksin mák tiptiptip má a kálik niár. Má kes a mákráu i bál má aru risán mák tiptiptip mai a bal, má ami bahin a niár mák tiptiptip mul mai a niár. Páu a lu ani milut er a kopkom i iátin hat. Isu di lu ani mul. The páu is a kind of fish that has four corners. Some páu are small and their color is yellow and spotted with black. And another kind is also small and its color is black and spotted with white. And the one that is big, there are two kinds. One is yellow and spotted with charcoal. And one is blue on its stomach and its two sides are spotted with white, and up on its back it is black and spotted also with black. Páu eats moss that grows on top of coral. (This is a) fish they also eat.

páu₃

Mákái: **páwang**

páwam

Mákái: **páwang**

páwang

Kán him: inalienable noun

Kaiam: **páwam**

Káián: **páwán**

Kángit: **páu git (páu₃)**

Sálán: my thigh

páwán

Mákái: **páwang**

pedei

Kán him: transitive verb

Sálán: **tokoi;**

Sálán 1) blind

Worwor talas: This is done to pigs or other domestic animals who misbehave to keep them close and tamed.

Tohtohpas: **Bor er a lu lala saliu. Suri tur kári suri kápnate lu saliu, a kuluk ngo da pedei mátán nák rau suri na te tu kis pagas i malar.** *That pig wanders all over. To stop him so he will not be wandering, they should cut/blind his eyes so he will be blind so he will just remain in*

the village.

Arwat mai: **rau**

Mákái mul: **apedei, peden mátán**

Sálán 2) close another's eyes

Worwor talas: This refers to closing the eyes of a person who has died.

Tohtohpas: ***Ngo kálámul a mat mák pán pagas i mátán, ki dik pedei mátán suri náng kut. If a person dies and his eyes are open, then they close his eyes so they will be closed.***

peden mátán

Kán him: inalienable noun

Sálán: eyelid

Mákái mul: **pedei**

pek

Kán him: intransitive verb

Sálán: defecate

Arwat mai: **pikis/piksi, torong**

Mákái mul: **peksai₂**

pekes

Kán him: intransitive verb

Sálán: soft; tender

Arwat mai: **beseng, burbur₃, mem, pekreres, toktok₂, wekwek**

Mákái mul: **peksai₁, peksen**

peklik

Kán him: intransitive verb

Sálán: **kis osong i kunlán libung;** vainly; without result

Tohtohpas: ***Tungu i libung tan kalilik di kis monai rung til Samo ngo da saksak. Di kis pasi peklik on á libung er má kápte di hut ái rung til Samo. Previously at night the children were sitting waiting on those from Samo to (come and) sing. They sat in vain during that night and those from Samo did not arrive.***

pekreres

Kán him: intransitive verb

Sálán: very soft

Worwor talas: This is used of food, like sweet potato or pawpaw, or the meat of **mákmákráwán** (parrotfish) well cooked, that is very soft and difficult to pick up.

Arwat mai: **pekes**

peksa-i₁

Kán him: transitive verb

Sálán: soften

Worwor talas: This word does not occur on its own with this meaning, but always in combination

with a preceding verb indicating the manner of softening.

Mákái mul: **agur peksai, ngas peksai, pekes, peksen, tabar peksai, tok peksai, tut peksai**

peksa-i₂

Kán him: transitive verb

Sálán: **pek palai;** defecate

Worwor talas: This transitive form of the verb **pek** (defecate) is used when one is speaking of expelling something like blood or parasites.

Mákái mul: **pek**

peksen

Kán him: inalienable noun

Sálán 1) **sítán ngo mulen namnam a kis ngo dikte sok pasi má i namnam;** crushings; bits of pulp; bits of food left behind

Worwor talas: This would refer to the insides of something that has gone soft, like pawpaw. It also refers to the bits or smears of such a thing on something else, like the smear of a bit of pawpaw on a shirt. This can also be used of the bits of rice or other food left in the saucepan after the food has been served.

Mákái mul: **pekes, peksai₁**

Sálán 2) pus

pektol

Kán him: alienable noun

Sálán: drainage; pus

Worwor talas: This term is used for drainage or pus from the eye.

pelbut

Kán him: alienable noun

Sálán 1) **malar a kis imi katbán lár;** courtyard; enclosed area

Utngi mul: **melbut**

Worwor talas: This includes the area in front of a **bang** (men's house) enclosed by a **lár** (stone fence).

Sálán 2) porch

Worwor talas: Some use this term to refer to the porch area of a **bang** (men's house), under the roof but outside the main room, often with benches along both sides for men to sit on.

peledor

Kán him: intransitive verb

Sálán: slippery

Arwat mai: **dor₁**

peleh

Kán him: alienable noun

Sálán: sewn mat

Worwor talas: This type of mat is used for sleeping on or constructing girl initiate huts.

Mákái mul: **kim, pálsi peleh**

pelel

Kán him: alienable noun

Sálán: insect type; caterpillar type

Worwor talas: **Pelel ái á kesi táit a mákmák ngoro gurum sur er a mon i nihun. Di lu parai ngo pelel a lu ubi bor. Táit minái ngo a lu káukáu i bor, ki nihun erei a lu gárah uri bor. Má nihun sár erei a musung, a lu gárah uri bor mák lu ubi bor ki ák lu mat. Ngo bor ngo a hutngin ubi á pelel, ki a lu áslai lala rangrang mák lu lala ngangar. Ngo pelel ákte ubi bor, ki káp sang na liu á bor er, wa na mat sang. Má ngo gita kipi bor er má gitá longoi suri ngo gita iohoi, ki gita mákái á kuir er ákte ubi á pelel ákte mirik. Má ngo kápte gita kip meleknai á bor er, ki kuir er a ubi á pelel na sangin sang. A pelel is a thing that looks like the gurum sur that has hair. They say that **pelel** hit/kill pigs. This thing if it crawls on a pig, then its hair falls on to the pig. And that hair causes irritation, it falls on to the pig and then it kills the pig and then it dies. When the **pelel** first strikes the pig, then it feels great pain and it cries out loudly. When the **pelel** has struck a pig, then that pig will not live, why it will die indeed. And if we get that pig and we prepare to mumu it, then we will see that part where the **pelel** struck is already red. And if we do not get that pig quickly, then that part where the **pelel** struck will be rotting.**

Mákái mul: **gurum**

pelet

Kán him: alienable noun

Sálán: plate

Mákái mul: **tukes i kándiar pelet**



pelpel

Kán him: intransitive verb

Sálán: wallow

Worwor talas: This is the action of pigs moving around in a **polos** (mud puddle).

pem₁

Kán him: alienable noun

Sálán: frog-like animal

Worwor talas: This creature lives in the jungle.

pem₂

Kán him: intransitive verb

Sálán: flat-faced

Arwat mai: **kabum, tutbumtu**

pen₁

Kán him: alienable noun

Sálán: mud

Tok Pisin: graun malmalum

Arwat mai: **taltalpen**

pen₂

Kán him: transitive verb taking on

Sálán: dye; paint

pen₃

Kán him: intransitive verb

Sálán: **han i táit uri mátán;** blinded by an irritation in the eye

Worwor talas: This results from sand or dust.

Arwat mai: **kal, rau**

penmat

Kán him: alienable noun

Sálán: public

Worwor talas: This is the idea of 'in the eyes of many'.

Arwat mai: **matamata**

pengpeng

Kán him: alienable noun

Sálán: sickness type

Worwor talas: This sickness is characterized by weakness and having many sores, forcing one to lie down a lot.

pepe

Kán him: alienable noun

Sálán: **ngisán saksak; gáran lotu;** song type

Worwor talas: This song type is sung when feeling 'in the spirit' and when praising God. It is sung by both men and women with no instrumental accompaniment or dancing necessary. Some say it equals 'spirit', referring to the visitation of an angel to Ruka many years ago. This connotes the idea of revival or Pentecost.

Mákái mul: **gáran, gáran pepe**

pepel

Kán him: intransitive verb

Sálán: clear ground

Worwor talas: The idea of both **pepel** and **peplai** includes pulling out weeds and grass and cutting out small plants in an area where the bush has begun to grow back. This applies especially to a village area. This is similar to **boros** which is used of clearing ground where weeds and grass have grown too high. They

contrast with **kotoi** which refers to clearing out virgin jungle, and with **rárbaí** which includes clearing out an area that has grown back extensively.

Mákái mul: **peplai**

pepeluk

Kán him: intransitive verb

Sálán: **kápate rakrakai suri sámTUR kuluk**; weak
Worwor talas: **Pepeluk** implies being weak from hunger, while **takuleM** refers to weakness as a result of sickness.

Arwat mai: **takuleM**

pepla-i

Kán him: transitive verb

Sálán: clear ground

Worwor talas: This term is used for cleaning off a path to make it nice for walking on, or clearing out things that have grown up in one's village area. See also comments under **pepel**.

Mákái mul: **pepel**

perbeh

Kán him: intransitive verb

Sálán: **kápate dolat**; incomplete; unfinished

Worwor talas: This word is frequently combined with **tigán** (part) to indicate 'partly finished'.

Tohtohpas: *A tu perbeh be á rum inang di iatih on kabín a sáhár i pokori ur on má ngorer kápate rah. That house down there they are roofing is still incomplete because the grass is lacking (there is not enough grass) and therefore it is not finished.*

Lite alari: **dolat**

Mákái mul: **tigán perbeh**

perek

Kán him: intransitive verb

Sálán: speak loudly; shriek; scream

Tok Pisin: bikmaus

Worwor talas: This implies actually speaking words, not just a meaningless sound. A person may **perek** simply to be heard, and not just because of anger, although anger is usually associated with this word. And there often seems to be a connotation of haranguing or screaming associated with this word also.

Arwat mai: **bin**

perper

Kán him: alienable noun

Sálán: sweet potato and yam

Arwat mai: **párás**

pes

Kán him: alienable noun

Sálán: **tinán bor**; female pig

Mákái mul: **bor₁**

pesa

Kán him: alienable noun

Sálán: **bim a kanak**; wet ground

Arwat mai: **mátán pán, pán₂**

peu

Kán him: intransitive verb

Sálán: lame; crippled; maimed; disabled

Worwor talas: One manifestation of this sickness, which affects legs only, is characterized by small, underdeveloped legs, leaving the person only able to crawl. But generally this implies the person has some movement and may even walk, but with difficulty. People from **Kápsál** say this does not mean 'crippled', but rather is a **tesit** (spirit) which takes the boneless form of a man that can neither walk nor talk, thus **peu** is a spirit which causes the infirmity of not being able to walk. **Kápsál** people use **teu** for 'crippled' instead of **peu**.

Arwat mai: **pam sák, teu**

pidan

Kán him: alienable noun

Sálán: talk; words

Tok Pisin: tok; hap tok

Mákái mul: **pinpidan**

pidik₁

Kán him: alienable noun

Sálán: **táit kápate mánán sara on i matananu**; secret

Worwor talas: Traditionally, secrets were revealed during male initiation in the **rumán pidik** (house for secrets). The word **pidik** seems to cover the range of meaning from spirit-related secrets to ordinary secrets, i.e. just something you don't want others to know.

Mákái mul: **pinpidik**

pidik₂

Kán him: transitive verb

Sálán: bite

Worwor talas: This is the biting of a **mur** (ant type).

pidiklos

Kán him: alienable noun

Sálán: insect type; ant type

Worwor talas: **Pidiklos a ngoro lor, má páplun**

mul a mirik ngoro lor sang, má sár ngo pidiklos a taba lul. Má ngo a árti kálámul ki a tuan lu rangrang. A lu kis i nahlán kubau ngo lamas, má a lu kis mul i pánglin lamas ngo i teten bu. The **pidiklos** is like the **lor**, and its color also is red like the **lor**, however the **pidiklos** has a big head. And if it bites a person then it hurts a lot. It lives on the trunks of trees or coconut trees, and it also lives on the unfurling leaves of coconuts or on betel nut clusters.

Mákái mul: **mur**₂

pidir

Kán him: alienable noun

Sálán: trap (generic term); noose trap

Tok Pisin: tarap

Arwat mai: **saksak**₃

piká

Mákái: **mátán piká**

pikis / piksi

Kán him: syncopated verb

Sálán: defecate on

Worwor talas: This is to have a bowel movement on someone or something.

Arwat mai: **pek**

pikiskapu

Kán him: alienable noun

Sálán: flesh type

Worwor talas: This is a part of the pig meat that is located along each side of the backbone. It is cut from inside the carcass and cooked with the insides for eating.

Piklám

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush as well as along the coast.

Piknat

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush.

pikol

Kán him: intransitive verb

Sálán: **amalwai kápán páplun**; wiggle

Worwor talas: This is what a lizard tail, separated from its body, does while it is dying, and this

word is used for dance steps in time to music.

This term also includes wiggling one's hips while the rest of the body does not move. It might be a mildly suggestive term.

Tohtohpas: **Kálámul er a lu atotsai mil má dik lu mil on, ái sang a lu táilnai mul á mil. Tan pitpitin no á mil, ái sang a lu táilnai mai piti anang táil suri ái rung er namur da lu mák pasi. Ngádáh na pikol ngoi, ki á di mul da mur on sang ngorer a longoi ngoi.** *That man who trains dancing and they dance it, he himself also leads the dancing. All the dance movements, he himself leads with moving down in front so those behind will see-get it. However he wiggles/moves, then they also will follow it like he does it.*

Arwat mai: **piti**₂

piksi

Mákái: **pikis/piksi**

pil

Kán him: intransitive verb

Sálán: flash

Worwor talas: This is what lightning does.

Arwat mai: **pilkut**

Kán him: alienable noun

Sálán: lightning

Mákái mul: **pil i bál, pil i mansin, pil marang, pil márám**

pil i bál

Kán him: idiom

Sálán: **sodar suri**; surprised; realize

Keskeskes: 'his stomach has flashed (as lightning)'

Worwor talas: The idea of this term is like that of a light turning on in someone's head, an "ah ha" experience. This may be the first time such a thing is seen or heard, and it shocks or surprises.

Arwat mai: **sodar**

pil i mansin

Kán him: idiom

Sálán: **sodar suri**; surprised

Keskeskes: 'his breathing has flashed (as lightning)'

Worwor talas: Terms expressing surprise typically originate from one's chest area.

Arwat mai: **sodar**

Mákái mul: **mansing**

pil marang

Kán him: intransitive serial verb



Sálán: **talsán nas a pos kaleng tili táit a kektai;**
flashed; reflected brightly

Keskeskes: ‘lightning flash dry’

Worwor talas: This term implies a light that is flashing, not steady. This contrasts with **pil m^{árám}** which is a steady glow. The reduplicated form **pilpil marang** implies continued or prolonged flashing or reflecting, as sunlight sparkling on the sea.

Arwat mai: **pilpil marang**

pil m^{árám}

Kán him: intransitive serial verb

Sálán: light up

Keskeskes: ‘lightning glow’

Worwor talas: This is the kind of light that happens when a lamp is turned on, a steady glowing light, not flashing.

pilar

Kán him: intransitive verb

Sálán: abandon; give up on

Worwor talas: This verb only occurs as the final member of a serial construction where the preceding member describes what one is abandoning. It is used of abandoning work or schooling, but is also combined with **mat** (die) in **mat pilar** to mean ‘faint’.

Mákái mul: **him pilar, mat pilar**

pilák pas-i

Kán him: transitive serial verb

Sálán: **ilwa pasi;** choose

Mákái mul: **pasi₁**

pilákáu

Kán him: intransitive verb

Sálán: flicker on and off

Worwor talas: This term is to describe the action of a firefly or of lightning.

pilgut-ái

Kán him: transitive verb

Sálán: **kis saksák mai; mos mai; mos on;**
denigrate; demean; insult

Worwor talas: This is to put someone down as not good, or possibly to be angry at someone.

Tohtohpas: **Tan gengen kalilik e ngo di lu hom talum, ki te á pákán di lu mos arliu i di sang. A ngoro di lu arpilgut i di. Te á pákán di no da mos i kes sár á kalik pasi dik lu parai ngo di pilgutái kesi tur di.** *Small children when they play together, then some times they are angry among themselves. It is like they are putting each other down. Some times they are angry at*

just one child resulting in they say that they are insulting/denigrating their friend.

Arwat mai: **kansai, kukut/kukti, mos kalar, ngángangas kalar, ot bilingnai, puai, tustuswai**

Mákái mul: **arpilgut**

pilkut

Kán him: intransitive verb

Sálán: flash

Worwor talas: This is what lightning does.

Arwat mai: **pil**

pilok

Kán him: intransitive verb

Sálán: preach

Arwat mai: **arbin, arpir**

pilpil

Kán him: intransitive verb

Sálán: clean; tidy; holy

Worwor talas: This word can range in meaning from ‘free of weeds and grass’ to ‘holy, pure’.

Arwat mai: **sengsegeng**

Mákái mul: **apilpilái, arapilpil, pilpilpil**

pilpil marang

Mákái: **pil marang**

Arwat mai: **pilpilpil**

pilpilpil

Kán him: intransitive verb

Sálán: shiny

Arwat mai: **pilpil marang**

Mákái mul: **pilpil**

pim₁

Kán him: intransitive verb

Sálán: **namnam artálár suri ani;** ripe; cooked

Tok Pisin: mau

Worwor talas: This is used of food picked and eaten raw or cooked until done.

Arwat mai: **bir, matuk**

Lite alari: **pám**

Mákái mul: **pimun**

pim₂

Kán him: intransitive verb

Sálán: **manu a mon i suir er a maksin i katbán;**
infected; festered

Worwor talas: This describes the infection in a sore on the body. It implies the area is swollen with infection and/or pus which has not yet broken out.

Arwat mai: **tutun₂**

Mákái mul: **pimán**

pimán

Kán him: inalienable noun

Sálán: **suir manu;** pus

Mákái mul: **pim,**₂

pimun

Kán him: intransitive verb and modifier

Sálán: **namnam a pim má artálár suri ani;** ripe; done cooking

Worwor talas: As with most verbs that also act as modifiers, this one can serve as a noun as well, as in the examples.

Tohtohpas: **Kauh, una sari be i aun mimia er pasi pimun imuni iau mákái. Kes sár á wán imuni a pim. Má di no kápte be a pim.** Son, climb now that pawpaw tree getting the ripe one up there I see. Only one fruit up there is ripe. And/ but them all (all the others) are not yet ripe.

Tohtohpas: **Kapul ngo a kis i rákán anau a tepák alari pimun anau, ki na káukáu tangrai tan rákán suri ani pimun anau er. A ngoro a sásáir tangrai rákán anau suri pimun.** A possum when he is on an **anau** (Malay apple) branch far from the ripe **anau**, then he will crawl along the branches to (get at and) eat that ripe **anau**. It is like he crawls along the **anau** branches toward the ripe ones.

Mákái mul: **pim,**₁

pinahte

Kán him: alienable noun

Sálán: **sápkín tatalen;** sin; transgression

Arwat mai: **sápkín tatalen**

pinkatin

Kán him: inalienable noun

Sálán: **tan gengen suk a kis i katbán namnam;** strings or fibers in food

Worwor talas: These are found in sweet potato and cassava, and between the skin and the flesh in citrus fruit

Tohtohpas: **Patete ngo kápte be a matuk, má ung kipi suri sawi, ki pákánbung ngo una ani, una banai táit minái i katbán támin patete a ngoro tan gengen kuir suk. Ái di utngi mai pinkatin.** Sweet potato when it is not yet mature, and you get it for cooking, then when you eat it, you will meet/come across this thing in the middle of the sweet potato flesh that is like small pieces of rope/string. It they call it **pinkatin**.

pinles

Kán him: alienable noun

Sálán: garbage

pinlus-ái

Kán him: transitive verb

Sálán: **pipdai;** fold; roll up; squeeze

Tok Pisin: pipinim

Worwor talas: This is used for rolling up a mat or a scroll or for folding clothing, and for squeezing one's own hand.

Tohtohpas: **Kalik, ngo una surngi á tan sulu er ukte gorsai, ki una pipdai má oboi ami rum. Bos sulu no una pinlusái má unák oboi ami rum suri nák nokwan pagas.** Child, when you take down those laplaps you have washed, then you should fold them and put them in the house. All the laplaps you should fold and then put in the house so they will be straight remaining (put away properly).

Mákái mul: **pinpinlus, pinpinlusái**

pinpet

Kán him: alienable noun

Sálán: leftovers; extra food

Worwor talas: This is food that everyone is too full to eat.

Mákái mul: **pinpetin**

pinpetin

Kán him: inalienable noun

Sálán: crumbs; food bits

Worwor talas: This is the leavings from cooking, as bits of dough or crumbs too small to bother with.

Mákái mul: **pinpet**

pinpidan

Kán him: alienable noun

Sálán: words; pronouncement; declaration; Scripture

Tok Pisin: tok

Worwor talas: The connotation of **pinpidan** is words that are important, carrying heavier weight than just **worwor** (talk).

Arwat mai: **worwor**

Mákái mul: **pidan, pinpidan artálár**

pinpidan artálár

Kán him: idiom

Sálán: **matngan worwor a parai tohtohpas a arwat mai lite táit;** illustration; parable

Keskeskes: 'talk equal'

Arwat mai: **worwor artálár, worwor kopkobon**

pinpidik

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** dance type

pinpidir

Worwor talas: This type of music is sung and danced only by men when sitting around at a **kamnar** (sacred place). The **kuduh** (tomtom drum) and **garap** (bamboo slit drum) accompany.

Mákái mul: **mingal, pidik**

pinpidir

Kán him: intransitive verb

Sálán: knock; tap

Worwor talas: This is knocking on a door or the side of a house.

pinpinlus

Kán him: intransitive verb

Sálán: **pipdai marán laplap**; folding (laundry)

Arwat mai: **pipipda**

Mákái mul: **pinlusái**

pinpinlusái

Kán him: transitive verb

Sálán: folding; rolling up

Mákái mul: **pinlusái**

pinpinri

Kán him: transitive verb

Sálán: thump; tap

Worwor talas: This is done to test the ripeness of certain foods like watermelon and drinking coconut.

Mákái mul: **pinri**

pinpit

Kán him: alienable noun

Sálán: **matngan táit di longoi i katbán mil**; choreography; dance steps

Worwor talas: This represents the choreography of a **mingal** (dance), each step and action having a meaning.

Mákái mul: **pinpitin, pitpit**

pinpitin

Kán him: inalienable noun

Sálán: **matngan táit di longoi i katbán mil**; choreography; dance steps

Worwor talas: This represents the choreography of a **mingal** (dance), each step and action having a meaning.

Mákái mul: **pinpit, pitin/piti, pitpit, pitpitin**

pinri

Kán him: transitive verb

Sálán: thump; tap

Worwor talas: A father might **pinri lul** (thump the head) of his child as a substitute for spanking.

Mákái mul: **pinpinri**

pingping

pinsai

Kán him: transitive verb

Sálán: **worngai**; discuss

Worwor talas: This term implies discussion, agreement, and planning including outlining a plan. If one **pinsai** another person, that can imply gossiping about him (i.e. discussing him without him being present), or it can imply discussing him with concern for his well-being or simply describing him to another.

Tohtohpas: **Kuluk iáu er sang má ukte hut. Ur nengen kápte be iáu hut, gim worngai kam láklák ur Port Moresby. Gim pinsai kam láklák suri na kuluk.** *It is good you there you have arrived. Earlier (when) you had not yet arrived, we discussed your walking/journey to Port Moresby. We discussed your journey so it would be good (i.e. made plans, preparation so everything would go well).*

Arwat mai: **ngurkai**

pinsán

Kán him: inalienable noun

Sálán: meat; flesh

Tok Pisin: mit

Arwat mai: **láprán**

pinsokon

Kán him: inalienable noun

Sálán: **ngádáh da tipri ngoi; tan táit ami katbán**; customs; rules; outline

Worwor talas: This refers to rules or customs within a larger custom or practice, as the various customs associated with the annual offering, like mumuing and other cooking involved. It may also refer to the rules of a game or race.

Tohtohpas: **Pákámbung gim ngurkai ngo ngádáh da longoi ngoi á pasbat i ruman sasam, gim parai te táit er ngo da longoi on á bung erei. A ngoro gim ngurkai pinsokon pasbat.** *When we discussed how they would do the clinic opening, we said some of those things they would do on that day. It is like we discussed the schedule/plan of the opening.*

pingping

Kán him: intransitive verb

Sálán: **kápte dos; arwat suri da gawi**; bendable

Tohtohpas: **Kesi dolon kubau di tárái ngo uri ungán kak rum kápte rakai, a tu pingping, pasi iak matai.** *A long tree (post) they chopped*

down for the roof of my house was not strong, it was just bendable, so I did not want it.

pioh

Kán him: alienable noun

Sálán: **ngisán kubau**; plant type

Worwor talas: **Pioh kesi táit a lu kopkom tangrai pokori i risán bos. A tu doldolon á pákán ngorer i pokori, má sár ngo a lala pakta i pákán suri pákán pokori. Tan poktuán pioh a tu wáhwáh, má sián a ngorer i sián táit Inglis a utngi ngo ‘wheat’. Pákán pioh a lu arkut mul ngorer i pákán kumtáh.** The **pioh** is a thing that grows among the kunai grass on the edge of the jungle. Its leaves are long like kunai, however its leaves are much broader than the leaves of kunai. The stalks of the **pioh** are soft, and its blossom/head is like the head of the thing English calls wheat. The leaves of the **pioh** also cut like the leaves of the **kumtáh**. (Additional information: This is a tall plant which sways a lot in the wind.)

pipda-i

Kán him: transitive verb

Sálán: fold

Mákái mul: **pipipda**

pipipda

Kán him: intransitive verb

Sálán: **pipdai marán laplap**; folding (laundry)

Arwat mai: **pinpinlus**

Mákái mul: **pipdai**

pirak / pirki

Kán him: syncopated verb

Sálán: **inau má aratintin suri pasbat i hol káián kes; apádái mát di má dik talas suri táit;** enlighten; open one's eyes with instruction

Worwor talas: This seems to have the implication of reminding or re-instructing someone about something they already know, or knew previously, but have subsequently turned away from.

Arwat mai: **taswai**

pirakbau

Kán him: alienable noun

Sálán: genitals

Worwor talas: This is a euphemistic term.

Tohtohpas: **Da long palai kán pirakbau ái koner, a ngul mai.** They should cut off his genitals, he is crazy with them (i.e. if they cut them off, he'll change his ways).

Arwat mai: **sítán káláu**

pirap

Kán him: intransitive verb

Sálán: **sawi namnam i kámnah**; roast

Tok Pisin: kukim long paia

Worwor talas: This describes cooking something on top of the coals of a fire or in an oven.

Tohtohpas: **Tan kalilik di inang i kon di sau isu i kámnah. Iau lu hanhan uri di má dik lu pirap isu.** The kids down on the beach were fish-cooking on the fire. I went/happened along to (where) they (were) and they were fish-roasting.

Mákái mul: **pirbai, pirpirap**

piráh piráh

Kán him: intransitive verb

Sálán: poor; unimpressive; without clout

Arwat mai: **sáhár**

pirán

Kán him: inalienable noun

Sálán: **tara án gengen kotlin**; grain; kernel

Worwor talas: This is used of rice or sand. It is also used as the shortened form of **pirán tabal** (money, coin).

Mákái mul: **pirán tabal**

pirán tabal

Kán him: alienable noun

Sálán: money; coin

Keskeskes: ‘grain of money’

Worwor talas: This term is used of modern money, coins or notes, in contrast to **reu** (traditional shell money).

Arwat mai: **pitkalang**

Mákái mul: **mani, reu**

pirba-i

Kán him: transitive verb

Sálán: **sawi namnam i kámnah**; roast

Worwor talas: This describes roasting or cooking food by placing it on top of the coals of a fire or in an oven.

Mákái mul: **pirap**

pirbáu

Kán him: intransitive verb

Sálán: **bopbop mai bál uradi bim**; upside down

Tohtohpas: **Goion kalik imi rum ákte aririu má, ák bopbop bul mai bál á imi. Nengen sang a pirbáu.** The infant child in the house has turned over, he is lying next/now with his stomach up. Earlier he was upside down.

Lite alari: **tántán**

Mákái mul: **apirbáwái**

pirir

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; spinefoot

Worwor talas: **Isu minái a ngorer sár i palapalas.**

Kán pakta a ngoro palapalas. Atul i isu minái, pasi má palapalas má pirir, ditul kesi matngan isu sár. This fish is just like the **palapalas**. Its size is like the **palapalas**. There are three of these fish, **pasi** and **palapalas** and **pirir**, the three of them are one kind of fish only.

pirkán

Kán him: verbal noun

Sálán: **palai;** remove (?)

Worwor talas: This word operates as a transitive verb which takes **on**, but it is structured like an inalienable noun.

Arwat mai: **long palai**

Mákái mul: **wás pirkán**

pirki

Mákái: **pirak/pirki**

pirpirap

Kán him: intransitive verb

Sálán: **sawi marán táit i kámnah;** roasting

Mákái mul: **pirap**

pirteken gumgum

Kán him: alienable noun

Sálán: seashore

Worwor talas: This is the place where sea and sand meet, the area over which the waves go back and forth.

Arwat mai: **káp teken gumgum**

Mákái mul: **gumgum₁**

pisar

Kán him: intransitive verb

Sálán: **roh pas;** spring up; jump out

Worwor talas: This is the motion of a **pidir** (trap) or what sparks do when they jump out of a fire.

Arwat mai: **ididar**

Mákái mul: **pisar ngak, so pisar, tut pisar**

pisar ngak

Kán him: intransitive serial verb

Sálán: **ngáknágak;** rebel; disobey; cry out in disagreement

Arwat mai: **abulbul**

pisiu

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Pisiu a gengen man a lu kis**

tangrai pokori. A pakta ngorer i kápipik, mái sár páplun a lite. Te a kálik niár, má te a kálik niniár. A lu páhiuh iamuni rákán kubau tangrai pokori. A lu longoi ák riuriu i páhiun ngorer sár i páhiun kápipik. A lu namnam tangrai pokori mul. The **pisiu** is a small bird that lives among the kunai grass. It is the size of a **kápipik**, but its colouring is different. Some are blackish, and some are lighter black. It makes its nest up in the branches of trees in the kunai grass areas. It makes it (so) its nest hangs just like the nest of the **kápipik**. It eats food from among the kunai also.

piskaplok

Kán him: alienable noun

Sálán: insect type

Worwor talas: **Piskaplok ái á kesi táit a lu kis tangrai bim i rum adi bim ngo i lalin rum a kangkang. Piskaplok a mákmák ngoro hut kán bor má a lu liu i lalin bim ngo kon, má kán talar sár suri pisar palai kon mai tabun e ngo a sisip tangrai kon. Kápte git mánán ngo matngan dánih a ser suri, mái sár git lu mák di ngo di lu pisar palai kon mai tabun i di e ngo di láklák i kon.** The **piskaplok** is a thing that lives along the ground by a house (built directly) on the ground or beneath a house up on stilts. The **piskaplok** looks like pig lice and lives beneath the ground or sand, and its only thing it does is toss out sand with its tail if it is digging along the sand. We do not know what it is searching for, but we see them when they toss out sand with their tails when they are walking in the sand.

piskus-i

Kán him: transitive verb

Sálán: break

Tok Pisin: burukim

Arwat mai: **bauri**

piskut

Kán him: intransitive verb

Sálán: blink

piso

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Piso kesi man kán mákmák má páplun nihun a ngorer i purubas. Man minái a mon i talngán, má ngo da ngoi**

singin ngo, "Piso, inngasi be i talngam," ki na inngasi sang i tekesá talngán. The **piso** is a bird whose appearance and the colour of its feathers are like that of the **purubas**. This bird has ears, and when they say to it, "**Piso**, show now your ears," then it will indeed show one of its ears.

Pispis

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

pisra₁

Mákái: wás pisra palai

pisra₂

Kán him: particle

Sálán: plus; and

Worwor talas: This is an old word used to join or build numbers, so **sángul pisra tul** (ten plus three, or thirteen). Today **mai** (with) and **má** (and) is used instead.

pisra₃

Kán him: intransitive verb

Sálán: inferior

Worwor talas: This can be used to express disapproval of food, as in **pisra án namnam** (second-class food, not the best).

pitar

Kán him: alienable noun

Sálán: pimple; blackhead

pit-ái

Kán him: transitive verb

Sálán: **puári kubau uri ol kámnah;** slap; split

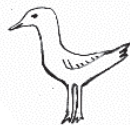
Worwor talas: This is the action of slapping or hitting something on another surface or of splitting wood for making a fire. This can be done by slamming a length of wood against something else to break it. More recently this word is used of chopping with an axe. This term is also used of something strong or tough that breaks off a piece of one's tooth.

Tohtohpas: **Ngo di paktai kubau i táit mák ru i sepen on, ki di lu parai ngo di pitái kubau uri ioh ngo tutun.** When they beat wood on a thing and it becomes/results in two slivers/fragments, then they say that they split wood for mumuing or cooking.

Arwat mai: **paktai, pánsai**

pitápit

Mákái: dang

**piti**

Mákái: **pitin/piti**

pitin / piti

Kán him: irregular verb

Sálán: **amalwai kápán páplun namurwai kaungán táit;** move in time to music

Arwat mai: **pikol**

Arwat mai: **malmaliu**

Mákái mul: **pinpitin, pitpitin**

pitkalang

Kán him: alienable noun

Sálán: coin money

Arwat mai: **pirán tabal**

Mákái mul: **mani**

pitlák

Kán him: intransitive verb

Sálán: **lálák i tas ngo dan uri polgon takup ngo mon;** washing over; slopping over

Worwor talas: This is the idea of water washing over the sides of a boat, as in rough seas.

pitpit

Kán him: alienable noun

Sálán: dance movement

Mákái mul: **pinpit, pinpitin, pitpitin**

pitpitin

Kán him: inalienable noun

Sálán: dance steps; action

Worwor talas: This term is used of dance steps, following the sound or lead of the drum. It is also used of leaders, referring to what he says he will behave like during his time as a leader.

Mákái mul: **pinpitin, pitin/piti, pitpit**

pitpitlik

Kán him: alienable noun

Sálán: **káplabin hol; pokon a lu pos til ái á holhol;** heart; source of thinking

pitwa-i

Kán him: transitive verb

Sálán: **págál on mai namnam;** withhold food

Worwor talas: This term refers only to withholding food as punishment, while **págál** includes the withholding of anything. One might **pitwai** one's child who is disobedient, or **pitwai** an adult who is living with one's family but not helping out in any way. See **tasi** for a list of disciplinary terms.

Tohtohpas: **Kalik erei a lu bal pitwai úi mámán má kápate lu an te lain namnam pasi kápate**

sut. That child his mother repeatedly withholds food from him and he does not eat any good food resulting in he is not fat.

Arwat mai: **ilit/ilti, iltai, págál**

piu₁

Kán him: intransitive verb

Sálán: whistle

Arwat mai: **hiuk**

piu₂

Kán him: intransitive verb

Sálán: **kápate rakrakai arwat suri sorliwi;** lose in a fight

Tohtohpas: **U hol on ngo u mangan er uk lala langan, má tungu gam arup ki uk piu si kalilik.** You thought you were bold/strong so you went ahead without thinking about it, and when you fought previously then you lost to the guys.

Arwat mai: **lep**

pogong

Mákái: **ak pogong**

poh

Kán him: intransitive verb

Sálán: snapping sound

Worwor talas: This is the sound that occurs when one mashes a louse with his fingernail.

pok₁

Kán him: alienable noun

Sálán: betel pepper

Tok Pisin: daka

Mákái mul: **mama**

pok₂

Kán him: alienable noun

Sálán: table

Worwor talas: A **pok** is a high table used for distributing food at a mumu or for storing raw vegetables. Generally the surface is betel nut bark or split and flattened bamboo. A **pok kán kámgu** (table for a girl initiate) is built for distributing food at a **kámgu** (girl initiate) feast, and is distinguished by being divided into sections along the top using short lengths of bamboo or wood, each section assigned for distributing to one particular woman the payback food she gave to the **kámgu** during her confinement.

Mákái mul: **suapok**

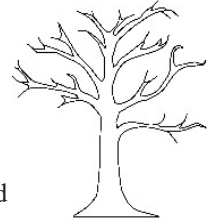
pokion

Kán him: inalienable noun

poklah-i

Sálán: **nahlán;** torso; trunk of body; trunk of tree

Worwor talas: On a person, this includes the area from armpit to waist, front and back. On a tree, it refers to the trunk between the ground and where the first branches begin, and each branch also has its own **pokion**.



pokion kubau

Tohtohpas: **Kauh, inái sár a hutngin ias á ráin má nahlán bu a dor be. Una kálik monai ur aring suri nák sengseng be i pokion bu, ki erár má unák han suri sar bu.** Son, right now the rain is newly/recently cleared and the betel nut trunks are still slippery. You should wait a little until later so the betel nut trunk will be dry, then at that time you can go for climbing betel nut.

Arwat mai: **nahlán**

Mákái mul: **pokion limán**

pokion limán

Kán him: inalienable noun

Sálán: arm

Worwor talas: This is used when referring to the arm as a measure or reference, as in we can see someone is very thin because his arms are very thin.

Arwat mai: **poknahlán limán**

Mákái mul: **limang**

poklah pas-i

Kán him: transitive serial verb

Sálán: **hol pasi táit ngo táit a aptur tili holhol;** invent

Keskeskes: ‘compose get’

Worwor talas: This is used when one comes up with a new idea for something like a table or a new custom or even inventing lies.

Tohtohpas: **Tám angagur imuda na bul á poklah pasi sang á te táit suri parai singin matananu.** That liar back there will next surely invent something to say to the people.

Mákái mul: **poklahi**

poklah-i

Kán him: transitive verb

Sálán: **hol pasi; turpasi hutngin sál ngo táit;** think up; compose

Worwor talas: This includes thinking up or composing new songs, new ideas or new ways of doing things, and also lies or false

accusations.

Tohtohpas: Be, wa u tu poklahi á worwor er u parai si kono imunang ngo da han á matananu urami aratintin suri kis talum?

Hey, did you just make up that talk you said to that one down there that the people would go up to the school for a meeting?

Arwat mai: karau pasi

Mákái mul: lahi, poklah pasi, pokpoklah

poknahlán

Kán him: inalienable noun

Sálán: trunk of tree

Mákái mul: nahlán

poknahlán limán

Kán him: inalienable noun

Sálán: upper arm

Arwat mai: pokion limán

Mákái mul: limang

pok-oi₁

Kán him: transitive verb

Sálán: hul pasi; buy

Worwor talas: This term is used primarily of purchasing a pig. Some use it for a tradition involving a newly married couple. For a new house into which a bride has not entered, the groom will give a small feast and huli (buy) part of the house. This allows his bride and female relatives to enter the house. This is called pokoi rum or huli rum (buying the house). Older people may use this term to mean bribery, as in paying someone to look the other way or do something illegal.

Tohtohpas: Gengen bor muda si wowo iakte pokoi ur si lik. Iau hol suri hul aratintin ur namur, má ngorer iak hul pasi suri gimák támri má nák pakta ur namur. That small pig back there of grandmother's I have purchased for my daughter. I'm thinking about paying for her schooling later, and so I bought it so we could feed it and it would grow for later (when we sell it).

Arwat mai: huli, sahi

pok-oi₂

Kán him: transitive verb

Sálán: kut kusi; carve; cut into pieces

Worwor talas: This is appropriate for pig, fish or some other long thing which is sliced into several pieces.

Tohtohpas: Gama pokoi á bor erei nák ru on.

Tekesá kuir gita tari si memba má kesá kuir ur

amu má. You guys carve that pig so it will be two (pieces). One of the pieces we will give to the member and one piece will be for your food.

Arwat mai: táháí

Mákái mul: pokpok kus

pokomau

Kán him: transitive verb

Sálán: marry

Worwor talas: This is the action of marrying two people to each other, so causing them to be kila (married) or become diar mokson (they two who are a married couple).

Arwat mai: akila

pokon

Kán him: alienable noun

Sálán 1) kuir dikte soi balbal on turán te matngan namnam mul; place; area; garden

Tok Pisin: peles

Worwor talas: One's pokon is one's garden area, a plot of land that has been planted, so beyond the rákrák (pre-garden) stage. This word is also used generically to refer to most any land area. Combined with a possessive pronoun or not, it can be used figuratively to refer to oneself, one's feelings, or one's body. See the cross references and the following entries for some examples of this word used in idioms and phrases.

Mákái mul: arat i pokon kalkalung, gasgas (pagas) i kán pokon, gáu i kán pokon, kuir pokon masik, langan i kán pokon, naul matmatngan pokon (no), num, suka noi pokon, taltalsa pokon

Sálán 2) kuir; measurement; length

Worwor talas: This equals the distance between opposite fingertips when the arms are stretched out to either side, generally about 6 feet or just under 2 metres. It is also used to speak of a length of wood or part of the length of a tree trunk. See the following entries for some examples of this word used in idioms and phrases.

Mákái mul: tintoh

pokon án hiru áklis

Kán him: alienable noun

Sálán: hell

Keskeskes: 'place of eternal injury'

Mákái mul: hiru áklis

pokon án sirsira

Kán him: alienable noun

Sálán: market

Keskeskes: ‘place of/for selling’

Worwor talas: This typically refers to an open air market in contrast to **rumán huhul** (store).

pokon bál

Kán him: inalienable noun

Sálán: small intestines

Mákái mul: **ami pokon bál**

pokon bia

Kán him: alienable noun

Sálán: desert

Keskeskes: ‘place nothing’

Arwat mai: **manan**

Mákái mul: **bia**₁

pokon goi

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Keskeskes: ‘goi place’

Worwor talas: **Isu minái a lu kis i dan sal.**

Gengen isu sár ngorer i bikbik tili loltas. A niár á páplun. This fish lives in fresh flowing rivers. It is just a small fish like the **bikbik** (blenny) from the ocean. Its color is black.

pokon lamas

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; lizardfish

Keskeskes: ‘coconut place’

Worwor talas: **Pokon lamas a lu kis i suan, a ngorer i pokon goi má bikbik, mái sár a kálik pakta á pokon lamas. A bal á páplun mák tiptiptip mai a niár. Kápate lu lala saliu. A te tu bop pagas sár i kon iatung i suan.** The **pokon lamas** lives in sandy areas, it is like the **pokon goi** and **bikbik** (blenny), however the **pokon lamas** is a little bigger. It is white in color and spotted with black. It does not move around a lot. It just lies-remaining in the sand there in sandy areas.

pokon mau

Kán him: alienable noun

Sálán: wilderness

Keskeskes: ‘empty place’

Worwor talas: A **pokon mau** can include **taman** (deep jungle) and such places as **pokon bia** (desert). This term is also used of places where people lived previously but abandoned.

pokon páp

Kán him: alienable noun

Sálán: section of a book; entry in a dictionary

Keskeskes: ‘taro place’

Arwat mai: **dáu**

pokon rongrong

Kán him: alienable noun

Sálán: **kuir kubau a sanrai i dan;** driftwood

Worwor talas: This describes trees or branches undermined by the flowing river and carried downstream. They often float out in the ocean, providing perches for birds.

pokopok

Kán him: alienable noun

Sálán: **ngisán suk;** vine type

Worwor talas: **Pokopok ái kesá suk a ngoro suk án pok á poknahlán. Pákán a tu aririu má wán a ngorer mul i wán pok, mái sár wán pok a riuriu tili poknahlán má wán pokopok a sám tur nokwan tili poknahlán iamuni bát kaleng. Kápate di lu mama mai á wán pokopok, mái sár bos tám long mingal di lu him mai uri arakrakai i mil ngo di lu atosai.** **Pokopok** is a vine whose stalk is like **suk án pok** (betel pepper vine). Its leaves are rounded and its fruit is also like that of a **pok** (betel pepper), however **pok** fruit hangs from the stalk and **pokopok** fruit stands up straight from its stalk up toward the sky. People do not do betel nut chewing with **pokopok** fruit, however dance makers use it to strengthen the dance when they are training (others).

Mákái mul: **suk**

pokori

Kán him: alienable noun

Sálán: sword grass (generic term); kunai grass (generic term)

Tok Pisin: kunai

Worwor talas: **Pokori kesi matngan táit a lala pakta uri liu káián matananu til Sursurunga. Pákán á pokori a tu doldolon má a tara dolon, má di lu raksai uri iatih i rum mai. Til hirá kápate be te kapa, ki pokori a ngoro tilik lala támin táit sang suri long rum.** **Pokori** is a kind of thing that is very big/important to the lives of the Sursurunga people. The leaves of the **pokori** are slender and are very long, and they pull it out to roof a house with. Long ago (when) there wasn't any corrugated iron roofing yet, then **pokori** was like a very, very important thing for making buildings.

Mákái mul: **nobon,** Types of kunai grass: **arikon, kumtáh, ngán, nginngin,** **rikrik**

pokpok

Kán him: alienable noun
Sálán: **ngisán hun;** banana type
Mákái mul: **hun**

pokpok kus

Kán him: intransitive serial verb
Sálán: **kutkut kus;** cut into many pieces; cut into small segments or pieces
Keskeskes: ‘cutting sever’
Arwat mai: **tuhtuh kus**
Mákái mul: **kusi, pokoi,**

pokpoklah

Kán him: intransitive verb
Sálán: **lahlah;** authoring; composing; making up new things
Worwor talas: This can refer to making up either good or bad things, true or untrue.
Tohtohpas: **Kálámul erei a las i lahlah gárán táit. Má kabin a las i pokpoklah táit ngorer, pasi ák lahi kesi gárán káhkáh.** *That man is familiar with composing tunes of things. And because he knows composing things like that, (it) resulted in he composed a song for a káhkáh dance.*
Arwat mai: **bilbilsa**
Mákái mul: **poklahi**

poktuán

Kán him: inalienable noun
Sálán: stalk
Worwor talas: This is used of betel pepper, tobacco, greens, corn, kunai.

pol₁

Kán him: alienable noun
Sálán: drinking coconut
Tok Pisin: kulau
Mákái mul: **lamas, ngin i pol**



pol₂

Utngi mul: **polpol**
Kán him: alienable noun
Sálán: pool; tide pool
Worwor talas: This is a pool of sea water left in the reef when the tide goes out, usually big enough for bathing in.
Arwat mai: **kalpong**

polas / polsai

Kán him: irregular verb
Sálán: cross
Tok Pisin: burukim wara

Worwor talas: This term has the connotation of crossing through or over water or crossing a valley. In this non-causative form, it typically occurs following another verb which indicates the manner one uses to cross something, as in **káukáu polsai** (crawl/walk across on a bridge or log).

Mákái mul: **apolas/apolsai**

polgon

Kán him: inalienable noun
Sálán 1) inside; interior
Tok Pisin: insait
Lite alari: **karpala**
Sálán 2) hole; hollow
Tok Pisin: hul

Worwor talas: This can be a hole in a basket, clothing, or most anything. When this word refers to the trunk of a tree or the stalk of a plant, it indicates that it is hollow.

pol-oi

Kán him: transitive verb
Sálán: **long nián ioh;** dig a mumu pit

polon

Kán him: inalienable noun
Sálán: **tas a sol; arlih;** bay; gap
Worwor talas: This term can be used of a gap in one’s teeth just like its synonym **solon**.
Arwat mai: **solon**
Mákái mul: **polon dan**

polon á hol

Kán him: idiom
Sálán: **a lu hol tangrai táit; marán i kán hol;** wise; knowledgeable; intellectual

Worwor talas: This describes a person who is good at distinguishing right from wrong, who has done much thinking and going over things in his mind, who thinks ahead, reviews life. There are many branches to his thinking. He is able to counsel and help with problems and he is wise. It includes the actions and behavior that come out of that wisdom. This term is much stronger than **lain mánán** (knowing well, good knowledge).

Tohtohpas: **Kálámul ngo a lu hol on suri longoi kesi táit, ki a lu lain hol tangrai be suri ngádáh da longoi ngoi. Má ngo ákte lain hol tangrai má ákte tumran i kán hol, ki erár má ák lu parai suri da longoi ngorer i kán hol má a lu rut kuluk. Kálámul er di lu parai suri ngo**

a polon á hol. *A person who thinks concerning doing a thing, then he carefully considers then/ first about how they/people should do it. And when he has considered well and his thinking is settled, then at that time he says about them doing like is in his thinking and it runs/goes well. That person they say about him that he is wise.*

polon dan

Kán him: alienable noun

Sálán: **nián salsal kán dan;** riverbed; valley; gorge

Keskeskes: ‘water gap’

Tok Pisin: paret wara

polos

Kán him: alienable noun

Sálán: puddle

Worwor talas: This kind of puddle eventually dries up.

Arwat mai: **pán₂**

polpol

Mákái: **pol₂**

polsai

Mákái: **polas/polsai**

pom

Kán him: alienable noun

Sálán: seed

Worwor talas: This is the empty seed of a **komok** tree.

Mákái mul: **komok**

pongpong

Kán him: intransitive verb

Sálán: short

Worwor talas: This is used when one’s arm is too short to reach the bottom of something, or to describe one’s knowledge that does not include knowing a certain thing or skill.

Arwat mai: **kuir, tartinoh**

Mákái mul: **pongpong i hol, pongpong i worwor**

pongpong i hol

Kán him: idiom

Sálán: **kuir i mánán; kuir i hol;** unknowledgeable; foreign to one’s experience

Keskeskes: ‘his mind/thinking is short’

Tohtohpas: **Ngo tekes a parai suri longoi tekesi táit a lala pakta sorliwi mánán kán matananu, má ngo matananu di longrai má di mánán ngo káp sang di arwat suri longoi, ki da parai ngo a pongpong i kándi hol suri ngádáh da longoi ngoi.** *If someone says about doing*

something that is big surpassing the people’s knowledge, and if people hear it and they know that they are not able to do it, then they say that their thinking is short concerning how they would do it.

pongpong i worwor

Kán him: idiom

Sálán: **táit a parai a kum; kápate para noi sálán táit a parai;** not understandable; talk that is unclear in its meaning or significance

Keskeskes: ‘short talk’

Worwor talas: This implies not fully explaining what one means when one speaks.

Tohtohpas: **Kálámul a nem suri parai táit má kápate a para noi, ki kálámul er a pongpong i kán worwor.** *A person who wants to say a thing but does not say it all, then that person his talk is short/unclear.*

popo

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Crescent

Grunter

Worwor talas: **Popo a ngoro karbunbun, mái sár ngo páplun a bal má a sirsirsir mai a niár, má a lu kis tangrai risán kon. Má a gengen mul i karbunbun. A lu ani táit ngo a sangin mák lu an káptak mul. Te di lu ani á isu minái, má te kápate.** The **popo** is like the **karbunbun**, however its color is white and it is striped horizontally with black, and it lives along the beach. And it is also smaller than the **karbunbun**. It eats things that are stinky/rotting and it eats feces also. Some eat this fish, and some don’t.

popok

Kán him: alienable noun

Sálán: knife type; machete

Mákái mul: **is₁**

popos

Arwat mai: **parang**

poram / pormi

Kán him: syncopated verb

Sálán 1) **hul palai sápkín; huli táit a long bengtai; hul anokwai;** compensate; pay for; atone for

Worwor talas: One would **pormi** (pay a fine for) saying one’s name taboo’s name or pay compensation for an injury one had inflicted on another. Doing this would restore one’s relationship with the offended person.

Tohtohpas: **Ái Marburus a poram Tobul mai kesi**

reu kabin a wáng sáksáknai. Marburus paid compensation to Tobul of one string of shell money because she swore at him.

Arwat mai: **huli, sahi**

Mákái mul: **arporam**

Sálán 2) husan bingi rakrakai kán tas; calm

Tohtohpas: Ráin a pormi sang i lontas. The rain calmed down the sea, i.e. previously it was choppy, but when it rained it became calm and smooth.

porbo pala-i

Kán him: transitive serial verb

Sálán: remove by breaking into many pieces

Keskeskes: ‘shatter remove’

Tohtohpas: Tekesá bung sang ina porbo palai á hat er i katbán sál di lu bal tutkum on á tan kálámul. Ina porbo palai mai kak palngat.

Another day I will break up and remove that rock there in the middle of the road that people are always stumbling over. I will break it up and remove it with my axe.

Mákái mul: **porboi**

porbo-i

Kán him: transitive verb

Sálán: **báh puri;** break into many pieces; shatter

Tohtohpas: Wáin botol iamuda iau bás porboi mai hat mák pos sara. That empty bottle back there I pounded it with a rock breaking it into many pieces and it broke and scattered all over.

Mákái mul: **porbo palai**

pormi

Mákái: **poram/pormi**

poron

Kán him: inalienable noun

Sálán: grove; area

Worwor talas: This could be a grassy area (**poron ur**) or a grove of coconuts (**poron lamas**).

Mákái mul: **tám soso poron buah**

porpor

Kán him: alienable noun

Sálán: chicken pox

porta

Kán him: transitive verb taking **on**

Sálán: **hut má kis on;** afflict; fasten on to; possess

Worwor talas: Things that do or perform the action of this verb include chronic illnesses such as **kirpai** (grille) and **kosong** (coughing) or beings like God and demons. The idea is of something

that never leaves, but hangs on or remains permanently, and is very difficult to get rid of. The implication of an evil spirit doing this is that he enters a person to remain there, so this includes demon possession.

Tohtohpas: Kálámul ngo a porta on i urtarang, ki a lu ngulngul i on. Má ngo kápte a lu kis on á urtarang, ki a lu lain kálámul sár. A person when an evil spirit afflicts him, then he is crazy/out of his mind. And if an evil spirit is not sitting/in him, then he is a just a good person.

Arwat mai: **páptai**

pos

Kán him: intransitive verb

Sálán: split; broken; shattered

Tok Pisin: buruk

Worwor talas: This implies there is nothing useable left. See the cross references and the following entries for some examples of this word used in idioms, phrases and serial verb constructions.

Arwat mai: **puh**

Mákái mul: **aposo, lul pos, poson**

pos i dár

Kán him: idiom

Sálán: miscarry

Keskeskes: ‘blood has broken’

Mákái mul: **dárang**

pos i nas

Kán him: phrase

Sálán: sunlight

Keskeskes: ‘the sun has broken’

Worwor talas: This is used to describe early morning when the sun is just rising as well as anytime the sunlight comes out from behind clouds.

pos sara

Kán him: intransitive serial verb

Sálán: shatter; break into many pieces

Keskeskes: ‘break all over’

Mákái mul: **sara₂**

pos sarara

Utngi mul: **pos sarsara**

Kán him: intransitive serial verb

Sálán: shatter; break into many pieces

Keskeskes: ‘break all over the place’

Worwor talas: While this term is basically equivalent to **pos sara**, it often implies a more severe shattering, so more pieces or over a wider area.

pos sarsara*Mákái:* pos sarara**pos tartar***Kán him:* intransitive verb*Sálán:* **báng**; slightly cracked*Worwor talas:* This term implies cracked but not yet leaking, as a cup that has developed cracks in its finish but not enough to allow liquid to seep through yet.*Arwat mai:* **báng****posal i hol***Kán him:* phrase*Sálán:* **hol pasi**; recall; remember*Tohtohpas:* *Tungu u parai singing ngo ina han uri rumán sasam, ki iak balantahni. Má pákánbung u gálta iau suri, ki ák posal má i kak hol ngo inái má á pákánbung ina han uri rumán sasam. Previously you said to me that I was to go to the clinic, then I forgot it. And when you asked me about it, then my thinking recalled that now/today is the time I should go to the clinic.***posar dāngla-i***Kán him:* transitive serial verb*Sálán:* slap down*Keskeskes:* ‘slap collapse’*Mákái mul:* **posar/posri****posar / posri***Kán him:* syncopated verb*Sálán:* slap; clap*Tok Pisin:* solapim*Worwor talas:* This is to hit with the open palm.*Mákái mul:* **posar dānglai, posposar****posom***Kán him:* alienable noun*Sálán:* **ngisán kubau**; tree type*Worwor talas:* This is a large tree that is cut for house-building although it is not real strong.**poson***Kán him:* intransitive verb and modifier*Sálán:* **báng; rápán**; cracked; having a hole*Worwor talas:* This is used of items which have an inside such as a coconut or saucepan, or a surface such as a plate, but where there is also a crack in it causing liquid to leak through. As with most verbs that also act as modifiers, this one can serve as a noun as well, as in the example.*Tohtohpas:* *Pol minái u tari singing a báng i**putun, pasi kán tu sal i suir tili poson má kápte má a marán á suir. This drinking coconut you gave to me its bottom is cracked, resulting in its milk/juice is flowing/running out from its crack and there is not now a lot of milk.**Mákái mul:* **pos****pospos***Kán him:* alienable noun*Sálán:* **ngisán kubau**; tree type; mangrove*Worwor talas:* **Pospos kesi ngisán mul di lu utngi mai tong. Pospos kubau a lu kopkom i mutwán dan má i mátán pakat ngo a mon on i pesa. Nirwán pospos ngo ákte sisip iamudi kon, ki na soura kaleng. Wán á pospos a aririu ngoro wán banar. Pospos a rakrakai án kubau. Pospos, another name they call it with is tong. The pospos tree grows at the mouth of a river or at the opening of a beach spring if it has wet ground. The roots of the pospos when they have burrowed down into the sand, then they will appear (above ground) again. The fruit of the pospos is round like the fruit of the banar. Pospos is a strong tree.***Arwat mai:* **tong₁****posposar***Kán him:* intransitive verb*Sálán:* slapping; clapping*Worwor talas:* This implies repeated or continuous action.*Mákái mul:* **posar/posri****posri***Mákái:* **posar/posri****pua pala-i***Kán him:* transitive serial verb*Sálán:* deny; reject*Keskeskes:* ‘contradict remove’*Mákái mul:* **puai****pua-i***Kán him:* transitive verb*Sálán:* **kápte sormángát**; contradict; denigrate*Worwor talas:* This can be an insulting term.*Tohtohpas:* *Tám aratintin kán elementari kápate atintin kuluknai tan kalilik, a tu lu bal han ur Námátánai. Pasi matananu dik puai kán him án aratintin ngo kápate kuluk. The elementary school teacher did not teach well the children, he just kept going to Namatanai over and over. So people denigrated his teaching work that it was not good.*

Arwat mai: bur₁, mák pulsi, pilgutái, pulus/pulsi

Mákái mul: arpuá, ot puai, pua palai, tur puai

puar

Mákái: waswas puar, wáswás puar

puari

Mákái: puári

puár-i

Utngi mul: puari

Kán him: transitive verb

Sálán: split; divide

Arwat mai: puri

Mákái mul: apuar pasi, waswas puar

pugáu

Kán him: alienable noun

Sálán: adze; tool for scraping

Worwor talas: This is used in canoe making.

pugur

Kán him: intransitive verb

Sálán: explode

Tok Pisin: pairap

puh

Kán him: intransitive verb

Sálán: broken

Tok Pisin: buruk

Worwor talas: This may imply having broken off part of something with part of the original still left.

Arwat mai: pos

Mákái mul: puhpuh

puhpuh₁

Kán him: intransitive verb

Sálán: a malmu suri na puh; weak; broken easily

Worwor talas: This might refer to a branch that is not strong, thus easily broken.

Arwat mai: gohgoh

puhpuh₂

Kán him: alienable noun

Sálán: sores on the head (?)

Mákái mul: manu

puhpuh₃

Sálán: tilik marán; large group; very many

Worwor talas: This word can be used to refer to people, pigs, and food, but not money. For differentiation in similar terms, see marán.

Arwat mai: marán

puk

Kán him: intransitive verb

Sálán: swollen; bulging

Tok Pisin: solap

Worwor talas: This can refer to a bump on the head that's swollen. Certain fish, mámin and mátu, have protuberances on their heads that are described as puk.

Mákái mul: pupuk, pukpukpuk

puka-i

Mákái: pukrai

pukda-i

Kán him: transitive verb

Sálán: turn; stir; translate

Tok Pisin: tanim

Worwor talas: This term is used of turning over items that are solid like a sweet potato on a fire. It is also used of turning talk, as in translating from one language to another.

Arwat mai: apirbáwái, uksai

Mákái mul: hol pukdai, mák pukdai, pukdai bál, pukdai hol, pukpukda, so pukdai, sol pukdai

pukdai bál

Kán him: idiom

Sálán: hol kaleng; change one's mind or heart

Keskeskes: 'turn the stomach'

Worwor talas: This term is used of one recognizing what one has done wrong and repenting of that. It is also used when someone changes his mind about someone or something, as a person who was not interested romantically in another, but then changes his mind and becomes romantically interested.

Tohtohpas: Pákámbung tan kálámul di longrai saksak di saki ái rung til Halis, ki dik hol kaleng kabín ngo saksak a para inngasi tatalen kándi tu longoi. Má ngo di longrai, ki ák pukdai bál di mák sal i luiir mát di. When people heard the song those from Halis sang, then they thought-returned (repented) because the song said-revealed the behaviour they were doing. And when they heard it, then it changed their hearts and their tears flowed.

Arwat mai: pukdai hol

pukdai hol

Kán him: idiom

Sálán: change one's mind

Keskeskes: 'turn thinking'

Arwat mai: pukdai bál

puki₁

Kán him: intransitive verb

Sálán: so i ngahwán kábungbung; leave early in the morning

Tohtohpas: Latiu gita tu puki sang i ngahwán kábungbung urami rumán sasam. Tomorrow let's leave very early in the early morning (to go) to the clinic.

Arwat mai: saum

puk-i₂

Kán him: transitive verb

Sálán: **taráp sarai; long sarai (pákán kubau tili ioh);** take apart

Worwor talas: This is appropriate for tearing down a house or taking apart a mumu by removing the leaves from on top. The wind does this when destroying a house.

Tohtohpas: Latiu gama be pán ki gamák puki putun rum munang uradi bim má gamák osoi. Tomorrow when you awaken then you should take apart that old house down there down to the ground and burn it off.

Tohtohpas: Kalilik di puki kándi ioh pasi bor er di báí on nabung. The guys took apart their mumu getting that pig they left cooking since yesterday.

Arwat mai: suhi

Mákái mul: elpukrai, tapuki

puk-i₃

Kán him: transitive verb

Sálán: **tari ngis;** name

Worwor talas: This is to name another person with your own name.

Tohtohpas: Pita a puki ngisán mák tari singin kalik muda a páng nabung. Peter named his name and gave it to that child back there who was born yesterday.

Arwat mai: tar ngisán, utung tari ngisán

puk-i₄

Kán him: transitive verb

Sálán: poke holes in the ground for sowing

pukluntu

Kán him: alienable noun

Sálán: flat area at the top of hills or mountains

pukpukda

Kán him: intransitive verb

Sálán: translate

Mákái mul: pukdai, tám pukpukda

pukpukpuk

Kán him: intransitive verb

Sálán: **kápate dalian;** rough

Worwor talas: This implies small raised bumps on

the skin, like the skin of some crabs and frogs.

Mákái mul: puk

pukpuksa

Kán him: intransitive verb

Sálán: **parai táit a tapam hut;** tell; relate; storytell

Mákái mul: apukpuksai, arapukpuksa, arpukpuksa, puksai, pukpuksa soi, pukpuksa tora

pukpuksa sit

Mákái: **pukpuksa tora**

Mákái mul: sit₁

pukpuksa soi

Kán him: alienable noun

Sálán: **pukpuksa til hirá káián rang kámpup i git;** story; myth; legend

Worwor talas: This term implies myth-like stories passed down through the generations. Examples of these would be the stories about the wallaby and his antics with humans and with other animals or stories about the interaction of spirits with mankind.

Mákái mul: soi₁

pukpuksa tora

Utngi mul: pukpuksa sit

Kán him: alienable noun

Sálán: **arabithbit til hirá; pukpuksa táit til hirá;** historical story; teaching; saying; myth

Worwor talas: This term implies the passing on of knowledge about historical events. Examples of this include the origins of clans or the events of World War 2. These, like the **pukpuksa soi**, are passed on through the generations, but information may be added or updated in the telling.

pukpukwa-i

Kán him: transitive verb

Sálán: **pulsi; mikmikwai;** reject

Worwor talas: This term connotes being displeased with something or finding it unsatisfactory, specifically rejecting it because, in one's judgment, it is not good enough or it is less good or appropriate than another choice. This might be used for rejecting a certain pole as not suitable for building one's house. **Mata palai** (refuse, reject) is more generic, connoting that there are many reasons why one would reject.

Tohtohpas: Gengen bor imuda iau pukpukwai kabin a gengen. Kápate arwat suri ngo da isi má dák iohoi uri namnam. That small pig back

there I rejected because it was (too) small. It was not (big) enough to catch and mumu for food.

Arwat mai: mata palai

pukra-i

Utngi mul: pukai

Kán him: transitive verb

Sálán: lápkai; throw out or away

Tohtohpas: Lik, una pukrai suir roho erei ami kon, ákte dor má. Daughter, throw away that greens broth out on the beach, it is already slimy.

Arwat mai: lápkai, sápkai, urai

pukri

Mákái: pukur/pukri

pukron

Kán him: verbal noun

Sálán: kápte lain mákái; a tu kurkuron; outline; silhouette

Worwor talas: This word operates as a transitive verb which takes on, but it is structured like an inalienable noun. This term does not include picture or reflection or shadow, but is the outline of something seen in low light and not always recognizable.

Tohtohpas: Kálámul imunang káp iau te mák tumani, iau tu mák kurkuron on. A ngoro iau tu mák pukron on til main tepák, kabin kápate kuluk má matang. That man down there I do not see him clearly, I just see him darkly. It is like I see him in outline from here far away, because my eyes are not good.

Arwat mai: tantanián

puksa-i

Kán him: transitive verb

Sálán: tell; relate; storytell

Tok Pisin: sitori

Worwor talas: This is simply to relate what happened. It applies to true happenings as well as made-up stories, legends or myths.

Mákái mul: pukpuksa

puksi

Mákái: pukus/puksi

puksus

Kán him: intransitive verb

Sálán: spit up milk

Worwor talas: This refers to a baby spitting up bits of milk after sucking or drinking.

Mákái mul: sus₁

pukun

Kán him: inalienable noun

Sálán: joint

Mákái mul: pukun keken, pukun limán

pukun keken

Kán him: inalienable noun

Sálán: knee

Keskeskes: 'leg joint'

Mákái mul: atur pukun kek, kiking, sosopas

pukun limán

Kán him: inalienable noun

Sálán: elbow

Keskeskes: 'arm joint'

Mákái mul: limang, sosopas

pukur / pukri

Kán him: syncopated verb

Sálán: urai dan ur on; anoint; sprinkle; quench

Worwor talas: This term is used of putting out a fire with water, and is appropriate to describe how water comes out of a shower head. And it is used of sprinkling a dead body with oil, as in the Bible.

Arwat mai: timis/timsi

pukus / puksi

Kán him: syncopated verb

Sálán: harm; affect adversely; destroy

Worwor talas: This is done by an evil spirit, not a person, and can refer to the effect of breaking a taboo. God is generally not said to do this although this term may be used of him in certain contexts.

Arwat mai: long bengtai

Mákái mul: arpukus

pul

Kán him: alienable noun

Sálán: sea cucumber (generic term); beche-de-mer; trepang

Worwor talas: Pul a lu

kis i loltas má di lu

kis i lulawar. Pul a

tilik ngis má a marán

matngan pul má a

lite arsagil á ngis di. I worwor Inglis di utngi

pul mai "sea cucumber". Pul live in the ocean

and they live on the reef. Pul is the generic

name and there are many kinds of pul and they

have different names. In the English language

they call pul 'sea cucumber'. (Additional

information: This is a soft creature which looks



for food at night. During the day, it remains on the reef in holes or pools of sea water.)

Mákái mul: **pul kalamlam**

pul kalamlam

Kán him: alienable noun

Sálán: sea cucumber type

Worwor talas: **Pul kalamlam, ái kes til on á tan pul, má páplun a mirik ngoro nihun kalamlam pasi dik utngi ngorer. Má pul minái a lu ani á kalamlam. Pul minái a lu kis i lulawar.** The **pul kalamlam**, it is one of the **pul**, and its color is red like the feathers of the **kalamlam** (a red-feathered hawk) resulting in them naming it like that. And this **pul** the **kalamlam** eats. This **pul** lives on the reef.

pul oboi

Kán him: transitive serial verb

Sálán: **oboi nák bopbop; ubi ák pur;** move to a prone position; lay down

Keskeskes: ‘pull place/put down’

Worwor talas: This might be done to a sick person to help him lie down, or to move something from a standing position and lay it down. It may also refer to knocking another down in a fight.

Arwat mai: **abobopoi**

Mákái mul: **pulái**

pul-ái

Kán him: transitive verb

Sálán 1) pull off

Worwor talas: This is used for pulling corn from a stalk.

Mákái mul: **pul oboi**

Sálán 2) insult; put a person in his place

Worwor talas: This is strong talk and may imply laughing at someone.

Arwat mai: **ot bilingnai**

Mákái mul: **arpulwa wor, bit pulái**

pule

Kán him: alienable noun

Sálán: lizard type

Mákái mul: **áram**

pulmi

Mákái: **pulum/pulmi**

pulpultum

Sálán: game type

Worwor talas: In this game, one person or group tries to give more of something to the other

person or group than they can respond with or give back. The groups are determined by moiety. This is done with seeds, grass stalks, or other things close to hand.

pulpulu

Kán him: intransitive verb

Sálán: mumu type

Worwor talas: This is to mumu root vegetables with the skins still on.

pulpulus

Kán him: intransitive verb

Sálán: overthrowing

Mákái mul: **pulus/pulsi, Tám Pulpulus Tánráu**

pulpulwai

Kán him: transitive verb

Sálán: mumuing unpeeled vegetables

pulsa-i

Kán him: transitive verb

Sálán: roll up

pulsi

Mákái: **pulus/pulsi**

pulta-i

Kán him: transitive verb

Sálán: **kai mák araris on;** become twisted

Tohtohpas: **Idi Madak di lu longoi uben uri tola bor. Má ngo dikte oboi matngan uben min i kápsálán bor má dik tipri bor uri uben, ki bor er áng kai i uben mák pultai mai uben má káp sang na táu.** Up in Madak they make nets for capturing pigs. And when they have put this kind of net on a pig's trail and they have chased the pig into the net, then that pig becomes caught in the net and he becomes twisted with the net he will not flee.

puluk

Kán him: alienable noun

Sálán: **ngisán suk;** vine type

Worwor talas: **Puluk kesá suk a lu kopkom i polon dan má poknahlán a gengen ngorer i pokion bus. Suk minái di lu kipi má long pasi tan pokon suri dik pali má long pasi tan ururán pinkatin má dik lu kalngi uri suk. Má suk til on ngo dikte kalngi, ki dik lu longoi bul uri uben.** Puluk is a vine that grows in valleys/waterways and its stalk is small like a **bus** stalk. This vine people get and take lengths of it to peel and get the fibres and roll them into rope. And the rope from it they

have rolled, then they make in turn into nets.

Mákái mul: suk

pulum / pulmi

Kán him: syncopated verb

Sálán: hut; porta; overcome

Worwor talas: This is used of being overpowered by sleep, or of a vine which grows up around a tree and stunts its growth.

Tohtohpas: *A lala pulum iau i boptin má iak suám, má ngorer iak táu alari matananu má iak han suri boptin.* Sleep greatly overcame me and I was sleepy, therefore I left the people and I went (elsewhere) to sleep.

Arwat mai: bungti

pulus

Kán him: alienable noun

Sálán: wind from the south

Arwat mai: tám hushus

Mákái mul: kihkih

pulus / pulsi

Kán him: syncopated verb

Sálán: para agengen on; overcome; overthrow; insult; denigrate; despise

Worwor talas: If someone isn't equal to a job, you might pulus him and replace him with someone else.

Arwat mai: ot bilingnai, puai

Mákái mul: arpulus, mák pulsi, pulpulus

pulwai

Kán him: transitive verb

Sálán: knead; squeeze

Worwor talas: This is used of kneading bread or squeezing grated coconut to get out the juice or cream.

punam sál

Kán him: idiom

Sálán: top páptai táit di tari singin ngo na tari singin lite; steal; embezzle

Keskeskes: 'road-hiding'

Worwor talas: Although this is definitely a form of stealing, there seems to be a difference between this and the term **siksikip** (stealing). If one receives money for another purpose or another person, but never records that or passes it on, then this term applies. But if a record has been made, as a treasurer would do, and after that he takes the money, the term **siksikip** applies.

Tohtohpas: *Nabung iau tari kesi sángul á kina si Marburus ngo na tari si Besli, mái sár ngo*

ái Marburus ák top páptai bul má kápte má a tari si Besli. Ái Marburus a punam sál i sángul á kina er iau tari. Yesterday I gave ten kina to Marburus so she would give it to Besli, however Marburus held on to it instead and did not give it to Besli. Marburus hid the road (stole) that ten kina I gave.

Mákái mul: punam/punmai, sál₁

punam / punmai

Kán him: irregular verb

Sálán: hide

Tok Pisin: haitim

Arwat mai: bátmai, ikut kári

Mákái mul: punam sál, punmai i bál, punpunam, punpunma

punmai

Mákái: punam/punmai

punmai i bál

Kán him: idiom

Sálán: pidik on; keep to oneself

Keskeskes: 'hide in one's stomach'

Worwor talas: This describes not revealing something another has told you, but rather keeping it to yourself, possibly as a secret, but without telling anyone else.

Arwat mai: ikut kári

Mákái mul: punam/punmai

punpunam

Kán him: intransitive verb

Sálán: hiding

Mákái mul: punam/punmai

punpunma

Kán him: alienable noun

Sálán: genitals

Worwor talas: This is a euphemism for the genitals or the body parts that are always covered.

Arwat mai: sitán káláu, sitán wák

Mákái mul: punam/punmai

pung

Kán him: intransitive verb

Sálán: sut; distended; tight

Tohtohpas: *Pap muda er a mat nengen i kábungbung ák pung má bál. Gama lápkai iamunang tepák suri na káp sangin git.* That dog back there that died earlier this morning its stomach is distended. You guys throw it over there far away so it will not stink us up.

Arwat mai: sut

Mákái mul: pungpung

pungan / pungi

Kán him: syncopated verb

Sálán: **boroi ungán rum;** cover the ridge pole of a house

Tohtohpas: **Tan wák di han suri raksa uri pungi bang. Má kalilik da pungan erei i Bung**

Hat. *The women went to get kunai grass for covering the ridge pole of the men's house. And the guys will cover it on Thursday.*

pungi

Mákái: **pungan/pungi**

pungpung

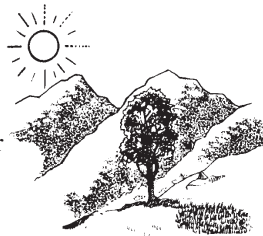
Kán him: alienable noun

Sálán: mountain; hill

Worwor talas: This refers to a rise or elevation, anything that is higher than the surrounding area. It can be quite low.

Arwat mai: **ukung**

Mákái mul: **pung**



pup₁

Kán him: alienable noun

Sálán: husband

Tok Pisin: man marit

pup₂

Mákái: **pupung**

pupeh

Kán him: alienable vocative noun

Sálán: great-grandfather

Worwor talas: This is a vocative term and old talk.

puplir

Kán him: intransitive verb

Sálán: give up; discouraged; fail to fulfill

Worwor talas: This can refer to giving up on a game or fight, thus losing. It connotes that one is tired of continuing on.

Arwat mai: **páh**

Mákái mul: **kápate puplir**

pupuar

Kán him: alienable noun

Sálán: musical instrument

Worwor talas: This is one stick held in the hand and hit with another stick, both being solid without holes.

Mákái mul: **garap**

pupuk

Kán him: intransitive verb

Sálán: **aptur;** rise toward the surface; break through

Tok Pisin: kamautim mumu

Worwor talas: This is used of things that rise toward the surface or the sky, like a wave that gathers itself to break, or a root vegetable that is pushing up the ground close to breaking the surface, indicating its ripeness. This is also appropriate for breaking open a mumu. It is also used to speak of something coming to one's thinking that he should do, like praying or going to see someone.

Tohtohpas: **Nabung gim sorliu ada i kábáir si Tolom má gimá mákái kán balbal a tu pupuk mamuni armongoh. A mákmák ngoro ákte matuk má kán pokon.** *Yesterday we passed by Tolom's fence and we saw his root vegetables were mounding up toward the sky. It looks like his garden was already mature/ripe.*

Tohtohpas: **Kalilik, koion gama siusiusiu be. Gama mákái tara pákán nah imuda i más a lala pupuk, na káp sanra gam i ring uramuda i lámán má gamáng kong.** *Children, don't be swimming now. Look at those big waves out there in the shallows that are very high and breaking, (you should not be swimming) lest the undertow sweeps you off out into the deep and you'll drown.*

Arwat mai: **kas ioh**

Mákái mul: **puk, pupuk pasi**

pupuk pas-i

Kán him: transitive serial verb

Sálán: **a aptur tili bál ngo na longoi táit;** decide impulsively

Keskeskes: 'rise up get'

Tohtohpas: **Nabung i kábungbung ái Tomol a pupuk pasi sár suri han uradi taon nák saliu, kí ák lu sa sár uri kar er a han ur Námátánai.** *Yesterday morning Tomol just impulsively decided to go up to town and hang out, so he just climbed on a truck that was going to Namatanai.*

Mákái mul: **pasi₁**

pupum

Mákái: **pupung**

pupun

Kán him: inalienable noun

Sálán 1) Mákái: **pupung**

Sálán 2) older man

Worwor talas: To indicate respect, this may be used as a term of address or reference of any

older man.

Lite alari: **wákán**

Kán him: dyadic term

Sálán: grandfather and grandchildren

Tok Pisin: pupu

Worwor talas: This refers to one's maternal grandfather and his daughters' children.

pupun sit pas-i

Kán him: idiom

Sálán: **kip pasi si pupun;** inherit from one's grandfather

Keskeskes: 'grandfather thing get'

Worwor talas: This includes inheriting not only tangible things, but also a person's ways, practices, traits. It also includes inheriting the consequences of another's actions, the effects of what the ancestors did, both good or bad.

Mákái mul: **kákán sit pasi, pasi₁, pupung, sit₁**

pupunkak

Kán him: alienable noun

Sálán: old man

Tok Pisin: lapun man

Mákái mul: **pupung**

pupung

Kán him: inalienable noun

Kaiam: **pupum**

Káián: **pupun**

Kángit: **pup git (pup₂)**

Sálán: my grandfather; my mother's father

Worwor talas: This reference term traditionally applied only to one's maternal grandfather, but more recently has come to refer to one's paternal grandfather as well.

Mákái mul: **arapupun, kámpupung, pupun, pupun sit pasi, pupunkak, titi**

puput

Kán him: intransitive verb

Sálán: set a date

Mákái mul: **puti**

pur

Kán him: intransitive verb

Sálán: fall (generic term)

Tok Pisin: pundaun

Worwor talas: This word is the generic term for 'fall'. See the list of synonyms for various kinds of falling.

Arwat mai: **báiruruh₁, bámrus, dim, dungdung, gáráh, hus, husan/husni, kalkal diudiu,**

musuh, rus₂, rusrus₂, sokul, tákruruh,

támlus, tápsang, tápuk

Mákái mul: **apurái, pur dirtapul, pur dongah**

pur dirtapul

Kán him: intransitive serial verb

Sálán: bow down on the ground

Keskeskes: 'fall bowing the head'

Worwor talas: This connotes falling onto the ground and bowing down in humility or worship, as opposed to **kis dirtapul** which simply means bowing the head while sitting.

pur dongah

Kán him: intransitive serial verb

Sálán: **pur ekes pala;** fall irretrievably; disappear forever

Keskeskes: 'fall finished'

puras / pursi

Kán him: syncopated verb

Sálán: **kuti má long palai táit tilami polgon;** disembowel; castrate

Tok Pisin: katim rausim bel

Arwat mai: **sápal/sápli**

Mákái mul: **tiktik puras**

purbák

Mákái: **purpurbák**

purhut

Mákái: **purut**

pur-i

Kán him: transitive verb

Sálán: split

Worwor talas: This occurs as the final member of a serial verb construction where the preceding member or members describe the manner of splitting.

Arwat mai: **puári**

Mákái mul: **báh puri, pakta puri, para puri mátán, sing puri kalat, so puri, som puri, ting puri, tok puri**

purmi

Mákái: **purum/purmi**

purpur₁

Kán him: alienable noun

Sálán: flower (generic term)

Worwor talas: **Purpur a tilik ngis uri tan toltolom matngan purpur er di lu soi. Te á purpur er di lu soi a te tu sehel tangrai**



bim, má te a ngoro kubau, má te sang a ngorer i ur. **Purpur** is the generic name for all the various kinds of decorative plants that Sursurungas plant. Some **purpur** crawl along the ground putting down roots, some are like trees, and others are like grass.

Arwat mai: lom, sián

purpur₂

Kán him: alienable noun

Sálán: trash; rubbish

Arwat mai: lulpin

Mákái mul: apurpur, surung purpur

purpurbák

Utngi mul: purbák

Sálán: kálík lu hanhan mai; kálík lu ololoh on tangrai sál; support; alongside

Worwor talas: This term is typically followed by **mai** (with). This includes coming alongside someone to help him.

Tohtohpas: **Kálámul er a lala sasam, má pákánbung giur han urami rumán sasam, iau kálík lu purpurbák mai tangrai sál.** *That man is very sick, and when we two went up to the clinic, I supported/went alongside with him (helping him walk) along the road.*

purpurngis

Kán him: intransitive verb

Sálán: kápate tumran i bál suri longoi; hesitant; unsure; uncooperative; unwilling

Worwor talas: This is to be of two minds, perhaps not doing one's part.

Tohtohpas: **Ái komiti a dos i tan kálámul no ngo da him ami aratintin. Mái sár ngo tan kalilik kaukak di purpurngis suri him ami aratintin, pasi kápdite han.** *The headman instructed all the men to work up at the school. However the young guys were hesitant/unwilling to work at the school, so they did not go.*

purpurut

Kán him: alienable noun

Sálán: arrival; coming

Mákái mul: purut

pursi

Mákái: puras/pursi

purubas

Kán him: alienable noun

Sálán: kesá matngan man; bird type

Worwor talas: **Purubas kesi man a mákmák ngorer sár i piso. Kán pakta má nihun a**

ngorer sang mul i piso. Mái sár ngo purubas kápate mon i talngán ngorer i piso. Man minai a tám surung gengen kakaruk. Ngo ákte mákái tan tinán kakaruk di lami tan rang nat di tangrai lol malar, ki na tu kis punpunam i kubau iatung pátmi tan gengen kakaruk. Má ngo a mákái ngo kápate má te kalamul, ki na sangar i surung pas tekesi gengen má nák táu mai uri tepák i lite kubau má nák ani iatung. The **purubas** is a bird that looks just like the **piso**. Its size and its feathers are also exactly like the **piso**. However the **purubas** does not have ears like the **piso**. This bird is one who snatches small/baby chickens. When it has seen mother chickens leading their children around the village, then it will sit hiding in a tree there nearby the baby chickens. And when it sees that there aren't any people, then it will quickly snatch-get a small (chicken) and will flee with it far away to a different tree and will eat it there.

puruk puruk

Kán him: intransitive verb

Sálán: kápate dalian; rough

Worwor talas: This describes the skin of a crocodile.

purum / purmi

Kán him: syncopated verb

Sálán: hiri; weave a basket

Worwor talas: This is used only of making **kas** and **kudut** (basket types).

Tohtohpas: **Anang i malar kápate kes a mánán i purum kas, má káp iau te mánán ngo ái sinih a purmi á kas minái.** *Down in the village there is no one who knows how to weave a **kas** (basket type), and I do not know who wove this one.*

Arwat mai: hiri

purus purus

Kán him: intransitive verb

Sálán: rough

Worwor talas: This may refer to the roughness of something used for clothing, like camel skin that is mentioned in the Bible.

purut

Utngi mul: purhut

Kán him: intransitive verb

Sálán: tapam hut; arrive; come up to

Worwor talas: This word is generic like **hut**, and

sometimes synonymous with **tapam hut**. It may carry the connotation of revealing something that has been hidden. For contrast with other synonymms see **hut**.

Arwat mai: **hut**₁
Mákái mul: **purpurut**

purwa-i

Kán him: transitive verb
Sálán: divide among; share
Arwat mai: **tami, timlai, tulus/tulsai**
Mákái mul: **tam purwai, tim purwai**

pus

Kán him: alienable noun
Sálán: **kaukau dik tártár gengen on má dik duri má lisi mai menmen lamas;** package of food; vegetable package
Worwor talas: This describes a food package of sweet potato chopped into very small pieces, sprinkled with bits of coconut, then wrapped and mumued.

pus kábul

Kán him: idiom
Sálán: **top i kábul má sisdoi iamunang táil; wor rakrakai suri longoi;** force
Keskeskes: ‘push the back of the neck’
Worwor talas: This idiom acts as an **on** verb. This term primarily indicates physical force, like pushing a child on ahead of you or pushing a criminal into a police car, i.e. more action than words. But it can be used of forcing people to do something through words alone, as a leader forcing his followers. For differentiation of the ‘forcing’ verbs, see **hustap**.
Tohtohpas: **Nengen i kábungbung, mámán á kalik erei a top i kábul kán kalik mák sisdoi iamunang táil. A pus kábul i kán kalik kabin a kálik lu hanhan sár á kán kalik mák nem on ngo na sangar, pasi ák longoi ngorer.** Earlier this morning, the mother of that child grabbed the back of the neck of her child and pushed him out in front. She pushed on the neck of her child because her child was just slowly going along and she wanted him that he would go quickly, resulting in she did like that.
Tohtohpas: **Kángim tátáil a ot sangar sangar i gim suri sangar i tari mani uri artabar. A pus kábul i gim kabin ák pátum má pákánbung án artabar.** Our leader spoke- hurried us to quickly give money (up front so it’s ready) for the offering. He pushed the backs of our necks

(forced us) because it’s near the time of the offering.

Arwat mai: **hustap**
Mákái mul: **kábulung, pusi**₁

pus kári

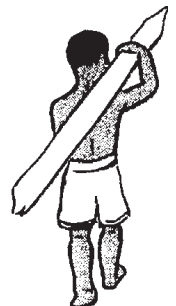
Kán him: transitive serial verb
Sálán: **pam kári;** cover with the hand or finger
Keskeskes: ‘press block’
Worwor talas: This might be done by putting one’s hand over someone’s mouth to prevent them from speaking, or temporarily stopping a leak with one’s finger.
Tohtohpas: **Nengen i nas iau kálik lu batbatam suri soi numán isu ami kon, má lik a lu murmur i iau. Má pákánbung a mák pas mámán ki ák ngo na bin mam mámán, má sár iak teken pus kári ngudun, má ngorer kápte má a bin mam mámán.** Earlier at midday I was ambushing in order to spear a school of fish out on the beach, and my daughter was following me. And when she saw her mother then she was going to cry out to her mother, but I quickly put my hand over her mouth, and so she did not cry out to her mother.
Mákái mul: **kalar/kári, pusi**₁

pus pápta-i

Kán him: transitive serial verb
Sálán: **top páptai mai limán kálámul;** hold down
Keskeskes: ‘press fasten’
Tohtohpas: **Pákánbung ngo di lu isi má suri kápti ngudun bor, ki di lu pus páptai lul bor uramudi bim má dik lu kápti á ngudun bor.** When they catch a pig to tie its mouth (shut), then they hold down the pig’s head on the ground and then tie the pig’s mouth.
Mákái mul: **pusi**₁

pusak / puski

Kán him: syncopated verb
Sálán: carry on the shoulder
Worwor talas: This verb is used in the generic sense of carrying things on one’s shoulder, as carrying a pole or bamboo or a basket that sits directly on the shoulder. **Arbor** is used when two people carry one stick with something hanging in the middle. Each person supports one end of the stick, and this is used of very heavy items like a pig



puski kubau

or a large basket of root vegetables. **Kurkip** describes the action of one person carrying one or more items hanging from one end of a stick while holding the other end on his shoulder. Men often carry their baskets down from their gardens in this way. **Turlih** also involves only one person, but this describes one who supports a stick in the middle while carrying something hanging from each end.

Mákái mul: **arbor₁, kurkip, puspusak, solsolat, turlih**

pus-i₁

Kán him: transitive verb

Sálán: press with the hand or finger; knead

Tok Pisin: subim

Mákái mul: **pus kábul, pus kári, pus páptai, puspup artiu, puspup kalar/puspup kári**

pusi₂

Kán him: alienable noun

Sálán: cat

Worwor talas: **Pusi kes mul á ololas er di lu olasi.**

Ololas minái di lu olasi suri ák lu ubi tan bas. A toltolom on á páplun. Te á pusi nih di a bal má te sang a niár no. Te a niár má toktoktok mai a bal. Te a ngoro na mirik mák bal. Di lu tola gengen man má bas ur ándi. Pusi a lu boptin i nas má dik lu saliu i libung suri ser bas. A lain namnam ur si di á te.

The **pusi** is also a domestic animal that they domesticate. This animal they domesticate so that it kills rats. It has various colors. Some **pusi** have white hair and some are all black. Some are black and spotted with white. Some are reddish and white. They catch small birds and rats for their food. The **pusi** sleeps in the daytime and goes around at night to search for rats. It is good food for some (people).



puski

Mákái: **pusak/puski**

puspup artiu

Kán him: transitive serial verb

Sálán: **aratiutiuri arliu;** blame; pass the buck

Keskeskes: ‘pressing accusing’

Tohtohpas: **Wák erei a sipki telepon a atiutiwi turán mai ngo ái a sipki. Má turán a parai sang ngo ái turán sang a longoi. Diar puspup artiu i diar mai má telepon. That woman who**

stole the telephone accused her friend with it that it was her who stole it. And her friend said that it was her friend (the original woman) who did it. They two blamed each other with it (concerning) the telephone.

Mákái mul: **pusi₁**

puspup kalar / puspup kári

Kán him: transitive serial verb

Sálán: motion for silence

Keskeskes: ‘pressing blocking’

Mákái mul: **kalar/kári, pusi₁**

puspup kári

Mákái: **puspup kalar/puspup kári**

puspupak

Kán him: transitive verb taking on

Sálán: **tungai puski ngo kipi;** carrying on the shoulder

Mákái mul: **pusak/puski**

put

Mákái: **putung**

put aruái

Kán him: transitive serial verb

Sálán: **oboi pátum;** change to an earlier time; reduce length of time

Keskeskes: ‘tie shorten’

Worwor talas: This is appropriate for changing the date or time of a meeting or an event to an earlier time, or of shortening the time someone has to do something, like reducing a prison sentence or length of punishment.

Tohtohpas: **Tungu tan komiti di puti kis talum uri kalang Oktoba. Má namur bul dik put aruái uri kalang Augus. Previously the headmen scheduled the meeting for the month of October. Then later they changed it to be earlier in the month of August.**

Lite alari: **put káktai**

Mákái mul: **puti**

put káktai

Kán him: transitive serial verb

Sálán: **oboi ur namur;** change to a later time; lengthen the length of time

Keskeskes: ‘tie lengthen’

Tohtohpas: **Gim puti pákánbung suri han ur Kokopo ngo i kalang Mas. Mái sár ngo ái pasta ák put káktai bul uri kalang Mei. We scheduled the time for going to Kokopo that it would be in the month of March. However the pastor changed it to a later time instead in the**

month of May.

Lite alari: **put aruái**

Mákái mul: **káktai₁, puti**

put kodongna-i

Kán him: transitive serial verb

Sálán: schedule secretly

Mákái mul: **puti**

put páksi

Kán him: transitive serial verb

Sálán: **oboi pákánbung**; appoint; schedule

Keskeskes: 'tie leave/remain'

Tohtohpas: **STK di put páksi bung suri asosah i Buk án Sak uri kalang erei, má namur da tarwa wor suri para talsai singin matananu.**

The STK appointed a day for dedicating the hymnbook next month, and later they sent word around to announce it to the people.

Arwat mai: **put tari**

Mákái mul: **pagas/páksi, puti**

put tar-i

Kán him: transitive serial verb

Sálán: **oboi pákánbung ngo puta tari táit ur singin**

lite; appoint time or job for another person; prepare something for another's use

Keskeskes: 'tie give'

Tohtohpas: **Nengen i kábungbung iau dos i Rapael suri sar bu. Máí sár ngo kápate mánán i put kinber uri kán sar bu pasi iak put tari kán kinber.** *Earlier this morning I sent Rapael to climb for betel nut. However he did not know how to tie a footstrap for his climbing betel nut so I tied a footstrap and gave it to him.*

Arwat mai: **put páksi**

Mákái mul: **puti**

puta-i

Utngi mul: **kutai**

Kán him: transitive verb

Sálán: hang up

Arwat mai: **bolbol₂**

Mákái mul: **putai suk i án pogong**

putai suk i án pogong

Kán him: idiom

Sálán: **lala kátlán; talka pasi mai worwor án totor; kálámul a mur i lite má kápate a ngoi i bál suri han**; dominate; force another against his will

Keskeskes: 'tie rope to his neck'

Worwor talas: This implies controlling or dominating someone by telling or commanding them what to do, without doing anything

yourself, as a husband being a tyrant over his wife. It is also used of convincing or even forcing another to do something you talk him into.

Tohtohpas: **Buk Tabu a parai singin káláu ngo koion na lala kátlán i kán wák na káp sák i bál ái kán wák. Ngo na putai suk i án pogong ngorer, ki kán wák kápnate kuluk i kán liu.**

The Bible says to a man that he should not greatly control his wife lest his wife's stomach become upset. If he ties a rope to her neck (dominates her) like that, then his wife's life will not be good.

Arwat mai: **hustap, talkai suk i án pogong**

Mákái mul: **ak pogong**

put-i

Kán him: transitive verb

Sálán 1) **kápti**; tie

Tok Pisin: pasim wantaim

Tohtohpas: **Iau puti hihil i kak gengen bor má iak puta páptai idi lalin rum suri nák las.** *I tied a woven rope to my small pig and I tied it to underneath the house so it would become tame.*

Mákái mul: **arput**

Sálán 2) **kápti pákánbung**; assign; appoint; schedule; set a time

Worwor talas: This is used of assigning or appointing a time for a meeting or some other event. It is not appropriate for appointing a person to a job or position.

Arwat mai: **para páksi**

Mákái mul: **puput, put aruái, put káktai, put kodongnai, put páksi, put tari**

putum

Mákái: **putung**

putun

Kán him: inalienable noun

Mákái: **putung**

Kán him: intransitive verb

Sálán: **torahin**; old; ragged; worthless

Worwor talas: Idiomatically, this word is used to denigrate something, indicating it is dilapidated, or old and ragged, much like a Western woman might downplay what she's wearing as "Oh, this old thing?"

Tohtohpas: **Kak tan torahin laplap iau huli sang tungu ada Rábául, má di no dik putun má. Má á kes til on á tan putun sulu minái erei iak tari singim.** *My old laplaps I bought previously over in Rabaul, and they all are old. And one*

from these old worthless laplaps, that I gave to you.

putun dan

Kán him: alienable noun

Sálán: haunch

Worwor talas: Big men use this part of the pig in trying to outdo each other. The one giving the feast will present a pig's haunch to another. Later the one who received the haunch will present another haunch to the first big man, preferably one a bit bigger than the one he

received. This can continue on in an effort at one-upmanship among big men.

Mákái mul: **putung**

putung

Kán him: inalienable noun

Kaiam: **putum**

Káián: **putun**

Kángit: **put git**

Sálán: my hip(s)

Mákái mul: **kekeksa put, putun dan**

R — r

rabut / rapti

Kán him: syncopated verb

Sálán: **talka palai**; pull out

Tok Pisin: kamautim

Worwor talas: This is the action of pulling weeds or other plants out of the ground with one's hand, or of the wind uprooting a tree.

Tohtohpas: **Tan wák iau dos i di suri ngo da pepel main i kak malar. Ma iak parai si di ngo tan ur erei a kopkom, da tu talka palai mai lim di má koion da peplai mai is. Da tu rapti sár mai lim di suri koion na sangar i kopkom kaleng.**

The women I commanded/instructed that they should clean up the grounds here in my area. And I said to them that that grass that is growing, they should pull-remove it with their hands and not clean it out with a knife. They should just pull it out with their hands so it will not quickly grow back.

Arwat mai: **kamut/kamti**

Mákái mul: **ramrabut, tarabut/tarapti, támrabut**

radas bu

Utngi mul: **ratis bu**

Kán him: phrase

Sálán: **tari bu si rung erei di is bor**; giving betel nut

Worwor talas: **Radas bu** is the custom of acknowledging the provision of a pig at a **nginim pol** feast (type of mortuary feast). A branch of betel nut and a shelled drinking coconut is given to people not in the hosting clan who have provided a pig for the feast. Actual monetary payment is made at a later

time.

Mákái mul: **nginim pol**

rah₁

Kán him: alienable noun

Sálán: dirt; dust

rah₂

Kán him: intransitive verb

Sálán: finished

Tok Pisin: pinis

Arwat mai: **wat**

Mákái mul: **arahi, arahrahi, rah i mansin, rah pala, rahrah₁**

rah i mansin

Kán him: idiom

Sálán: **a rah i kán mangedh**; dead

Keskeskes: 'his breathing is finished'

Arwat mai: **mat**

Mákái mul: **mansing, rah₂**

rah pala

Kán him: intransitive serial verb

Sálán: **kápte na mon te mul; kápte na lu kis mul**; finished and gone; completely finished

Keskeskes: 'finished intensifier'

Mákái mul: **palai, rah₂**

rahrah₁

Kán him: alienable noun

Sálán: afternoon

Tok Pisin: apinun

Mákái mul: **rah₂, rahrah lik, rahrahrah**

rahrah₂

Utngi mul: **rarah**

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Rahrah** kesi kubau a lu tilik lala aun, má ngo a lu pákta mák lu oboi sián, ki sián a lu mirik má tan man ngorer i malih má kireng má unsir di lu han suri ani sián rahrah. Kubau minái kápte a rakrakai, a tu malmu i kán puh. Má ngo di lu kipi rákán má di lu soi uri kátál, ki rákán rahrah er na lu kopkom. Páksiai ngo u soi rákán i matngan kuir bim ngádáh, na kopkom sang. **Rahrah** is a tree that is very very large, and when it grows and produces blossoms, then the blossoms are red and birds like the lory and lorikeet and **unsir** (bird type) come to eat the blossoms of the **rahrah**. This tree is not strong, its breaking is easy (i.e. one can easily break it). And if they take the branches and plant them for fence posts, then that **rahrah** branch will grow. It doesn't matter what kind of ground you plant the branch in, it will grow.

rahrah lik

Kán him: alienable noun

Sálán: early dusk

Keskeskes: 'late afternoon'

Worwor talas: **Rahrah lik** means it is just beginning to get dark, before **ronron** (dusk) which precedes actual **libung** (night).

Mákái mul: **mátál án rahrah lik, lik₂, rahrah₁**

rahrarah

Kán him: alienable noun

Sálán: **páput má suri na rahrah**; almost afternoon

Mákái mul: **rahrarah₁**

rakai

Kán him: intransitive verb

Sálán: strong

Worwor talas: The more common form of this verb is the reduplicated form **rakrakai**.

Tohtohpas: **Ái Karisito sang a kábutkis máng kipkip i rum ák rakai, má ái a atri iamuni ák aptur ák rum a pilpil ur káián ái Káláu. (Epe 2.21)** Christ himself is the foundation and he supports the house it becomes strong, and him he establishes it (standing/going) up it stands it becomes a clean/holy house belonging to God.

Mákái mul: **rakrakai, sorakai**

rakrak

Mákái: **káhkáh rakrak**

rakrakai

Kán him: intransitive verb

Sálán 1) strong; hard; difficult; firm

Tok Pisin: sitorong

Arwat mai: **atu, dik₂**

Lite alari: **gángán, gágúáu, golgol**

Mákái mul: **arakrakai, rakai, rakrakai kalar, rakrakai sorliu, rakrakai sorliwi, tur rakrakai, tur rakrakai suri, worwor rakrakai**

Sálán 2) courageous

Kán him: transitive verb taking on

Sálán: strongly

Worwor talas: This use of **rakrakai** occurs in serial verb constructions following transitive on verbs such as **hol** (think) and **pámpur** (depend on).

Tohtohpas: **Mái ruktul er káp ditul te hol rakrakai i kánditul malar er dituláte aptur alari. Má ngo ditula han lala hol on, ngorer na malmu si ditul suri ditula kaleng ur on. Áá, káp ditul te hol rakrakai on ngorer kabin ditul kon suri malar a tuan kuluk alari kánditul torahin malar, wa malar a kis imi bát sang. (Eba 11.15-16)** And those three did not think strongly of their place/village they had left away from. And if they would have greatly thought of it, therefore it would have been easy for them to return to it. Yes, they did not think strongly of it like that because they were craving a place/village that was much better than their old villlage, why the village up in heaven.

Kán him: alienable noun

Sálán: strength; power; authority

Arwat mai: **mingin**

Mákái mul: **wán rakrakai**

rakrakai kalar

Kán him: intransitive serial verb

Sálán: difficult; problematic

Keskeskes: 'strong blocking'

Tohtohpas: **Di han parparai má si di úi rung er ngo da lu han má, mák rakrakai kalar má si di ngo da lu aptur má suri han. A ngoro ák taun kalar má si di, kabin dikte longrai ngo na kápte te káukáu bim suri long pas di tilanang.** They kept saying to those ones that they would go now, and it was difficult for them to get up and go. It is like it was problematic for them, because they had heard that there would not be any vehicle to bring them from down coast.

Arwat mai: **taun kalar**

Mákái mul: **kalar/kári**

rakrakai sorliu

Kán him: intransitive serial verb

Sálán: **taba mingin**; extraordinarily strong; almighty

Keskeskes: ‘strong surpassing’

Tohtohpas: **Kápte kes a arwat suri na arup mai kálámul erei a tuan rakraikai sang. Tungu di tohoi kán rakraikai má a rakraikai sorliu.**

No one is able to fight with that man who is very strong indeed. Previously they tested his strength and he was extraordinarily/surpassingly strong.

Mákái mul: **sorliu/sorliwi**

rakrakai sorliwi

Kán him: transitive serial verb

Sálán: prevail; overcome; win

Keskeskes: ‘strong surpassing’

Tohtohpas: **Pákánbung án taltalka bus, a lu ru á huhu án kálámul. Kesá huhu a lu top fili kesá kuir bus má kes fili kesá kuir. Má pákánbung ngo di talkai, ki di lu tohoi suri huhu dáh na rakraikai sorliwi kes.** *At the time of pulling vine (the game of tug of war), there are two groups of people. One group grasps from one side of the vine and one from the other side. And when they pull it, then they try for which group will win/prevail over the other.*

Mákái mul: **sorliu/sorliwi**

rakrakun

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Rakrakun aun kubau a mákmák ngoro kubau di lu utngi ngo kuil, mái sár ngo rakrakun kápate rakraikai ngorer i kuil. Rakrakun a lu kopkom tangrai lul hám má i bos mul. Ngo a marang á rakrakun, ki tan wák di lu han suri kiski uri tutun má uri ioh. Rakrakun** is a tree that looks like the tree they call **kuil** (ironwood), however **rakrakun** is not a hardwood like the **kuil**. The **rakrakun** grows along the cliff tops and in the jungle too. When the **rakrakun** dries up, then the women go to get firewood (from it) for cooking and for mumuing.

raksa

Kán him: intransitive verb

Sálán: **rapti pokori**; pull out kunai

Tok Pisin: kamautim kunai

Worwor talas: This implies the entire process of pulling kunai (sword grass) out of the ground

and tying it into bundles for carrying.

Mákái mul: **raksai**

raksa-i

Kán him: transitive verb

Sálán: **rapti pokori**; pull out kunai

Tok Pisin: kamautim kunai

Tohtohpas: **Ngo kálámul a rabut pokori uri iatih i kán rum, ki di lu parai ngo kálámul erei a raksai pokori uri iatih i kán rum.** *If a person pulls out kunai grass to roof his house, then they say that that person is pulling out kunai to roof his house.*

Mákái mul: **raksa**

ram₁

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Ram kesi aun kubau a lu kopkom tangrai polon dan. Pákán ram a rakai má di lu kipi suri duri namnam mai ngorer i kaskas ngo tapiok. Má wán á ram a tu leplep má a tuan sorakai á kápán ngoro kápán talis. Má ngo di nem suri ani, ki di lu rui wán má namur dik lu sepei pasi kolmair má di lu sawi uri namnam.** The **ram** is a tree that grows in valleys. The leaves of the **ram** are strong and they get them for wrapping food with them like **kaskas** (mumued shredded kaukau with shredded coconut) or cassava. And the fruit of the **ram** is just flat and its skin is very tough like the skin of the **talis** (nut). And when they want to eat it, then they collect its fruit and later they split it to get the flesh and they cook it for food.

Mákái mul: **pákán ram**

ram₂

Kán him: intransitive verb

Sálán: **kon má lala kákir suri**; crave; covet

Worwor talas: This term is a stronger craving or coveting than **kon**. It is followed by **suri** (for).

Tohtohpas: **Marán te di lu ram suri kipi him kán tátáil pasi dik lu toh noi ngat suri ngo da kipi.** *Many strongly covet to get the work of a leader resulting in they try everything to get it.*

Arwat mai: **kákir, kon₂**

ramit

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; surgeonfish

Worwor talas: **Ramit a ngoro korong má páplun a maksin mák sirsirsir mai a niár má mai a mákráu. Má i bál a kálik mákráu no, má**

tan sistrán a maksin. Má a mon mul i kán kot i tabun ngoro korong má mara. A lu ani milut, má ngo a tun ki ák lu han uri lulawar suri namnam. Isu minái a lain namnam.

The **ramit** is like the **korong** and its colour is yellow and striped horizontally with black and with blue. And its stomach is all light blue, and its fins are yellow. And there is also a barb on its tail like the **korong** and the **mara**. It eats moss, but if it high tides then it goes to the reef to eat. This fish is good food.

ramrabut

Kán him: intransitive verb

Sálán: **tunga talka palai mai limán;** pulling out with the hand

Arwat mai: **kamkamut**

Mákái mul: **rabut/rapti**

ramram

Kán him: intransitive verb

Sálán: **wáin sang á bál;** starving; weak from hunger

Tohtohpas: **Kálámul imuda kápate namnam á nengen i kábungbung pasi ák aririu i mátán mák pur uradi bim. Má tan kálámul dik parai ngo a sami ramram kabin kápate namnam.**

That man back there did not eat earlier this morning resulting in his eyes are spinning (he's dizzy) and falling down on the ground. And people are saying that he is sick with hunger because he did not eat.

Arwat mai: **matpám**

Lite alari: **mas**

ran

Kán him: alienable noun

Sálán: mumu pit

Tok Pisin: peles bilong mumu

Mákái mul: **ran beres, ran kadas, sár ran**



ran beres

Kán him: alienable noun

Sálán: extra-large mumu pit

Worwor talas: This is used of a mumuing pit which is larger than normal, round and very wide.

Tohtohpas: **Má aru i ran gim lu longoi. Kes gim utngi ngo ran beres, má kes gim utngi ngo ran kadas. Ran kadas gim lu oboi hat pakta tangra risán má kun ami polgon. Má ran beres kápte, te hat pakta tangra risán. And there are two mumuing pits we make. One we call ran beres, and the other we call ran**

kadas. Ran kadas we put big stones around the sides and **kun** stones in the middle. But the **ran beres** not (that way), (only) some large stones around the sides.

Mákái mul: **ran kadas**

ran kadas

Kán him: alienable noun

Sálán: normal size mumu pit

Worwor talas: This refers to a normal size mumuing pit, as opposed to a **ran beres** which is an extra large one.

Mákái mul: **ran beres**

ranran₁

Kán him: alienable noun

Sálán: rash; measles

ranran₂

Kán him: alienable noun

Sálán: penis (?)

Arwat mai: **sítán káláu**

rang

Kán him: pronoun

Sálán: people who are ...; pluralizer for kinship terms

Worwor talas: Unlike **rung** (people, beings, things), this term is used only with people.

When it serves as a pluralizer for kinship terms, it is followed by an inalienable noun as in **rang buhang** (my clansmen). It can also be followed by verbs as in **rang kopkom** (people growing, i.e. descendants) and **rang támin** (people true, i.e. ancestors).

Tohtohpas: **Natun wákánkak mudi kápдите lu lain ololoh on á rang natun pasi ák lala maris ngoro imudi. Ma ngo na mon i tekes suri etwani, ki kápnate han lala maris ngorer. That needy old woman up there her children are not taking good care of her resulting in she is very poor like (she is, that one) up there. But if there were someone to care of her, then she would not have become so poor like that.**

Arwat mai: **rung**

Mákái mul: **rang buhang, rang kopkom, rang mokdon, rang támin**

rang buhang

Kán him: inalienable vocative noun

Sálán: my clansmen

Worwor talas: This vocative term is used figuratively in public speech when addressing the audience. It is a common hortatory

technique, including the entire audience as part of the speaker's clan or group.

rang kopkom

Kán him: alienable noun

Sálán: descendants

Keskeskes: 'those who grow'

Tohtohpas: *Ái Káláu ákte parai si Abaram ngo rang kopkom i Abaram na aptur tili Aisak sang. (Eba 11.17-19) God had said to Abraham that Abraham's descendants would get/rise up (descend) from Isaac himself.*

Arwat mai: kalik mur, kopkobon, subul, sumlahin, turtur keles

rang mokdon

Kán him: alienable noun

Sálán: ancestors

Keskeskes: 'those who sprout'

Worwor talas: Some say that **rang mokdon** are earlier than **rang támin**, thus more ancient.

Arwat mai: rang támin

rang támin

Kán him: alienable noun

Sálán: ancestors

Keskeskes: 'those who are true'

Tohtohpas: *Má rang buhang, iau nem i apálsa gam suri rang támin i git til hirá, ái rung er ái Moses a lam pas di alari balis á Aigipto... (1Ko 10.1) And my clansmen, I want to remind you about our ancestors from long ago, those ones Moses led away from the land of Egypt...*

Arwat mai: rang mokdon

rangan

Mákái: bit rangan

rangas

Kán him: intransitive verb

Sálán 1) tuan sorakai; hard; harsh

Tok Pisin: sitorong

Worwor talas: This implies too hard to eat, as very tough coconut meat. It is also used of talk that may be harsh to the listener, said loudly and in anger.

Tohtohpas: *Ái komiti ngo a lu wor uri tan kálámul ki a tuan lu rangas sang á kán wor, pasi tan kálámul kápdiite lu nem suri han suri longrai kán worwor. The headman when he makes a speech to people then he is very harsh in his talk, so people do not want to go to hear his talk.*

Tohtohpas: *E ngo di lu artas mai burum sitik, ki a tuan lu rangas sang. Ngo di tasi kalik mai,*

ki a tuan lu mápsan á nián bus i páplun kalik. If they spank with (the stalk of the plant called) broom stick, then it is very harsh indeed. If they spank a child with it, the place of the stalk (hitting) the child's body stings greatly.

Mákái mul: bit rangas

Sálán 2) parai táit a muswan mai rakrakai;

insightful; on the mark

Worwor talas: This connotes being true, accurate, having a fair assessment, and speaking that forcefully.

Tohtohpas: *Kán worwor ái pasta a parai táit a tuan rangas uri kángit alalongra má git longra ilmi ngo táit a parai a muswan sang. In the pastor's talk, he said what was accurate/insightful to our hearing and we heard and recognized that what he said was indeed true.*

rang-i

Kán him: transitive verb

Sálán 1) daki ák málmálas; singe; dry out; scorch

Worwor talas: This connotes singeing or drying something (like banana leaves or a length of bamboo) over a fire or in the sun.

Tohtohpas: *Busán lamrut ngo di nem suri anokwai, ki di lu rangi i kámnah suri anokwai kuir er a kalkalis i pákábung ngo a málmálas besang. A spear handle when they want to straighten it, then they singe it in the fire to straighten that part that is crooked while it is still hot.*

Arwat mai: daki, kektai,

Sálán 2) hit; spank

Tohtohpas: *Apong, kápate lu taram ái natum, una rangi be i talngán suri nák alongra. Kápate u lu tasi pasi ák lu lala ngákngák i iáu. Listen, your child does not obey, you should singe/spank him on his ears so he will listen. You do not spank him so he greatly disobeys you.*

rangrang

Kán him: intransitive verb

Sálán: hurting; painful

Tok Pisin: pen

Worwor talas: This may also imply the idea of difficulty, so something which is **rangrang** may be difficult to accomplish or endure.

Tohtohpas: *Má ngo na nagogon i git er git rang buhán ái Káláu, ki na tuan rangrang ur si rung kápate di ruruna i lain arbin si Káláu. (1Pe 4.17) And if he will judge those of us who are God's clansmen, then it will very much pain*

(be very difficult on) those who do not believe in God's good news.

Mákái mul: rangrang i lul, rangrang kalar, rangrangas

rangrang i lul

Kán him: idiom

Sálán: merok má risgos mai; struggle; weary from Keskeskes: 'his head is in pain'

Worwor talas: This describes one's frustration at uncooperativeness or disobedience. It implies tiredness and weariness, being fed up with someone or something, or to be in anguish about something.

Tohtohpas: *Ái komiti ák merok má si git i balbal parai ngo gita him ami aratintin, má kápte git lu alongra singin. A ngoro ák rangrang má lul i bal parai kes sár á him má kápte git lu long arwat pasi. The headman was tired/weary of us in repeatedly saying that we should work up at the school, and we did not listen to him. It is like his head was hurting (he was weary and frustrated) in saying over and over just one job and we are not accomplishing it.*

Tohtohpas: *A rangrang i lulung si di á bos kalilik erei. Kápdite mánán i alongra. My head is hurting from (I am weary of) those children. They do not know how to listen.*

Mákái mul: lulung

rangrang kalar

Kán him: intransitive serial verb

Sálán: kápate arwat; impossible; preventing

Keskeskes: 'painful blocking'

Tohtohpas: *Tata, a kai á bus minái pasi ák rangrang kalar suri ruhi uradi bim. Dad, this vine is caught so it's impossible to pull it down to the ground.*

Mákái mul: kalar/kári

rangrangas

Kán him: alienable noun

Sálán: punishment; hardship; suffering; persecution; plague

Tok Pisin: givim mekim save

Worwor talas: This speaks of physical and emotional suffering, what the people who are affected experience and feel.

Arwat mai: arabilbiling

Mákái mul: arangrangas, rangrang

rap

Kán him: intransitive verb

Sálán: láklák; walk

Tohtohpas: *Pákánbung iau kaleng til Tekedan iau láklák ami kon. Kabin i tilik nas a tuan dek, pasi iak tu rap sang tangrai kon. When I returned from Tekedan I walked on the beach. Because of the big/hot sun that was very heavy/oppressive, so I just walked along the beach.*

Arwat mai: láklák

rapsi sáksákna-i

Kán him: transitive serial verb

Sálán: flog

Keskeskes: 'beat ruin'

Mákái mul: rapsi/rapsi

rapsi / rapsi

Kán him: syncopated verb

Sálán: tas sáksákna-i; beat severely

Worwor talas: This is a stronger beating or whipping than tasi, and implies open wounds.

Tohtohpas: *Ái Toubu a kulkulut, pasi iak long pasi kesi bus má iak tasi mai. Iau rapsi ngorer suri atintini suri nák mánán i taram. Toubu refused to cooperate/obey, resulting in I got a piece of cane and I spanked him with it. I beat him like that to teach him so he would know obedience.*

Arwat mai: up/ubi

Mákái mul: rapsi sáksákna-i

raprapu

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; tuna (generic term)

Tok Pisin: atun

Worwor talas: **Raprapu ái á isu án lámán di lu láklák i numán má isu di lu ani. Di lu wonoi. Pákánbung ngo di mákái marán man án tas má kánái a lu roh iamuda i lontas, ki dik mánán pasi ngo raprapu i muda, ki dik lu han suri wonoi. A bal i pinsán má a tuan namnamin. Mai Tok Pisin di lu utngi isu minái mai atun.** The raprapu is a fish from the deep that travels in groups and it is a fish they (people) eat. They fish with a line for them. When they see many man án tas (bird type) and kánái (seagull) flying out over the ocean, then they realize that the raprapu is out there, so they go to fish for it. Its meat is white and very tasty. In Tok Pisin they call this fish 'atun'.

rapsi

Mákái: rapsi/rapsi

rapti

Mákái: rabut/rapti

rarah

Mákái: rahrah₂

rararat

Kán him: intransitive verb

Sálán: **tungai rut i risán kon**; travel along the shoreline

Worwor talas: This is done out on the water, not along the beach or sand.

Tohtohpas: **Kángim inan a tuan rakrakai kabin gim rut arsuar mai bát, má ngorer gimá kálik lu rararat pátmi kon.** Our journey was very difficult because we ran facing the wind/storm, and so we slowly traveled along near the beach.

Arwat mai: han

Mákái mul: rarar

rarat

Kán him: intransitive verb

Sálán: **rut pátmi kon**; travel close in to shore

Tohtohpas: **Mon til Anir, a tu rut pátmi kon sang i pákánbung a han ur Námátánai. A tu rarar tangrai kon ngorer kabin i tilik bát a hut ida i lámán.** The canoe from Anir, it just ran near to the beach when it went to Namatanai. It just traveled close in to shore like that because of the big storm coming from out in the deep/ocean.

Arwat mai: han

Mákái mul: rararat

rarau

Kán him: intransitive verb

Sálán: **kipi tili polgon táit mai limán**; pulling out

Tohtohpas: **Isu minái gim ani, di ubi ái kalilik nengen i más. Di tu kipi mai lim di sár tili polgon hat. Kabin a lain más, má isu kápate artálár suri ngo da táu, ki ngorer dik tu rarau sár.** This fish we are eating, the children killed it earlier at low tide. They just got it with only their hands from inside the coral. Because it was a nice low tide, the fish was not able to flee, then therefore they merely just pulled (it out).

Mákái mul: rau/rawi

ras-i

Kán him: transitive verb

Sálán: **talka pasi**; grab; snatch; steal

Worwor talas: The implication of this word

includes stealing, but also refers to taking something according to friendship or wantok system rules. It is also used to mean taking another man's wife.

Tohtohpas: **Kak lain rat er iau lu top on, ákte talka pasi bul ái komiti. A rasi singing kabin a kon suri ngo a lain rat sang.** That nice basket of mine I carry around, the headman has pulled-taken it (for himself) next/now. He took it from me because he coveted it that it was indeed a nice basket.

Mákái mul: aras

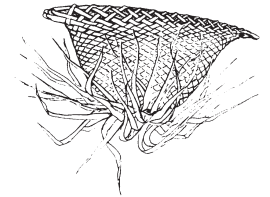
rat₁

Kán him: alienable noun

Sálán: basket type

Tok Pisin: basket

Worwor talas: This is a coconut leaf basket used as a purse or handbag by most Sursurungas. Large



ones are often carried by young men and also are used for carrying food. This basket can range from very tightly woven, for a handbag, to quite loosely woven, for a one- or two-time use carrying

vegetables for a feast. A second kind of rat



is made from bamboo

strips with a flat

bottom and corners, and it floats. This type is

seldom seen today.

Mákái mul: Types of baskets: dik₃, gurgur, kas,

keke, kudut, pasakir, rat₁, sapakir, som, táp

rat₂

Kán him: intransitive verb

Sálán: **atu**; tight; hard; strong

Worwor talas: This is used of a boil that has swollen the skin, causing it to be tight and hard, and of food that is not cooked well enough to be soft. It may also be used of the human body.

Tohtohpas: **Kaukau minái gam sawi ngo na ani á pupunkak munang, a atu. Má káp sang na te ani kabin a ngeu, má kaukau a rat kápate arwat suri ngo na ani.** This sweet potato you all cooked for that old man down there to eat, it is tough. And he will definitely not eat it because he is toothless, and sweet potato that is hard he is not able to eat.

Tohtohpas: **Rakrakai káián kálámul er a tuan**

sorliu pasi ák duruk masiknai takup imuni kon er aru kálámul diar lu durki. A tuan rat sang á páplun pasi ák duruk masiknai takup imuni. The strength of that man is very surpassing with the result that he lifted up by himself that canoe out on the beach that two men usually lift. His body is very strong so he lifted alone that canoe.

Mákái mul: **básrat**

ratis bu

Mákái: **radas bu**

rau

Kán him: intransitive verb

Sálán: blind

Tok Pisin: ai pas

Worwor talas: **Rau** typically indicates permanent blindness in both eyes as opposed to **bor** which can refer to either one or both eyes being obscured. **Kal** (Beach dialect) and **pen** (Bush dialect) refer to a temporary irritation in the eye such as sand or dust causing limited vision. **Pedei** is a deliberate cutting of the eye performed on misbehaving animals to cause tameness and make them stay closer to where they should. **Gargar** is the temporary partial blindness caused by a bright light.

Arwat mai: **bor₂, bor kael, gargar₁, kal, kut, pedei, pen₃**

rau ránsi mátán

Kán him: idiom

Sálán: **sakrai mátán ák mákmák;** open one's eyelids

rau / rawi

Kán him: transitive verb

Sálán: **talka pasi tilamuni polgon; asolai limán uri polgon má kip pasi táit til on;** pull out

Tohtohpas: **Tan gengen kalilik di tiptipar isu uri polgon hat ki dikte rawi mai lim di. Di lu asolai lim di iamuni suri kip pasi isu tili polgon hat. The small children chased fish into a hole in the rock/coral then they pulled it out with their hands. They inserted their hands into there to get the fish from inside the coral.**

Mákái mul: **rarau**

raubel

Kán him: transitive verb taking on

Sálán: **sol urami polgon má soura i kesi balis;** penetrate and come out the other side

Tohtohpas: **Ái Rau a soi kesi rokoí á nabung i rahrah. Pákámbung a soi á rokoí er mai kán**

lamrut, a soura sang adi kesi balis. A ngoro a so raubel on. Rau speared a wild pig yesterday afternoon. When he speared that wild pig with his spear, it (the spear) appeared out on the other side. It is like he speared it penetrating through to the other side.

Arwat mai: **raupuat, so puri**

raubilsai

Mákái: **raugáksi**

raugagas

Kán him: intransitive verb

Sálán: **top lángri; kápate top timani;** slip off or away; unable to hold

Worwor talas: This is a slipping off or away from something you're clinging to, as a cat slipping down a pole. It happens because of weakness, tiredness, or slipperiness.

Tohtohpas: **Kesi kalik tilami Himaul a pur tili lamas. Di parai ngo kalik erei a top lángri pagal i lamas pasi ák pur. Di parai mul ngo kabín a matpám mák sari lamas má ngorer ák raugagas tilamuni pánglin lamas mák pur, ki ák liksa kusi keken. Onin kalik er imi rumán sasam. A child from Himaul fell from a coconut tree. They said that that child grabbed for but missed the coconut leaf stalk resulting in he fell. They also said that because he was hungry and climbed the coconut and so he slipped off from up on the coconut leaf stalk and fell, then he smashed breaking his leg. Now that child is up at the clinic.**

Lite alari: **katkatang**

Mákái mul: **raugáksi**

raugáksi

Sálán: **tu lu ariwai;** turn

Worwor talas: This is used of living things such as people or pigs.

Tohtohpas: **Ái kono inang i bang, kápate kuluk má á kán liu, nabung gimá tu lu ariwai má kápate pánpán kuluk. Pákámbung kángim tu raugáksi ngorer, ki ák tu mat má uri gim. That one down there in the men's house, his life is not good, yesterday we just turned him and/ but he did not appear good. When we were just turning him like that, then he just died/fainted right then on us.**

Arwat mai: **raubilsai**

Mákái mul: **raugagas**

raupin

Kán him: inalienable noun

Sálán: **pákán táit dikte an pasi namnam til on;**
used food wrapping leaves

Worwor talas: This word is either coupled with the name of the food item that was wrapped in it, as in **raupin isu** (fish wrapping), or it is clear from the context, as in the example.

Tohtohpas: **Kalilik, tan pákán hun er gam an pasi ololás til on, koion gama lápka sarai iatung. Gama kipi sang á tan raupin amu má gamák lápkaí ami kon.** Children, those banana leaves you ate the coconut milk cooking from, don't throw-scatter them there. You should take the used wrappings of your food and throw them out on the beach.

raupuat

Kán him: intransitive verb

Sálán: **soura i kesi balis; soura tiladi loltas ngo tiladi kon ngo tiladi bim;** penetrate through to the other side; come up out of the sea or sand or ground

Tohtohpas: **Tan kálámul di lala mákái kesi táit imuda i loltas. Táit imuda a lu dom uradi katbán lámán ki ákte soura kaleng. Marán pákán sang a lu dom ki ákte raupuat kaleng iamuda i kápkápán tas.** People are greatly looking at something out in the ocean. That thing out there is sinking down into the middle of the deep then it appears again. Very many times it sinks then it comes up again out on the surface of the sea.

Arwat mai: **raubel, so puri**

rauta

Kán him: intransitive verb

Sálán: **patap;** stick

Tohtohpas: **Keuken kurit má waneng ngo na top i kálámul mai, ki na rauta, má na kálik rangrang kalar suri long palai.** The tentacles of octopus and squid when they grasp a person with them, then they stick, and it is a bit/almost impossible to get them off.

Arwat mai: **patap**

raut-i

Kán him: transitive verb

Sálán: **sarái mai lim; kipi mai lim;** scoop up; pick up

Worwor talas: This word refers to the action of scooping up dirt or trash with one's hand, or scooping up white sand to make a nice floor in a temporary shelter. It includes measuring something by scooping it up with a cup, spoon

or hand.

Tohtohpas: **Lik, tan purpur er iau tah talmi, una sarái be urami kon. Kápte te táp suri ngo unák sarái ur on, una tu rauti mai limam má lápkaí ami kon.** Daughter, that trash I swept together, pick it off (get rid of it) out to the beach. There is no basket that you can put it in, you'll just have to scoop it with your hand and throw it out on the beach.

Arwat mai: **kui**

rawa-i

Kán him: transitive verb

Sálán: hold in the arms; carry in the arms

Tohtohpas: **Kalik, una tangan iau be i rawai kak tan marang minái urada i nián tabar bor.** Child, help me now by carrying these dry coconuts of mine back to the pig feeding place.

Tohtohpas: **Hutngin goion kalik er kápate kináh on ái mámán, a tu rawai sár mai limán.** That new infant child his mother did not use a carrying sling for him, she just held him with her arms.

Arwat mai: **bolak/bolki**

rawi

Mákái: **rau/rawi**

rábái

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Rábái kubau er pákán a lu sur.**

Ngó kálámul na dai i pákán, ki ák lu suri páplun kálámul. Pákán rábái a mákmák ngoro pákán pak, mái sár ngo a pakta á pákán má a kálik lite án mudán sár. Kubau minái a lu kopkom i lul hám má i pokon er a busbus tangrai bail hat ngo tangrai polon dan. The **rábái** is a tree whose leaves cause itching. If a person brushes against its leaves, then it causes itchiness on the person's skin. The **rábái** leaves look like the leaves of the **pak**, but its (**rábái**) leaves are bigger and they are just a little bit different. This tree grows on cliff tops and in those damp places along cliffs and along river beds.

Mákái mul: **rábái án loltas**

rábái án loltas

Kán him: alienable noun

Sálán: ocean plant type

Mákái mul: **aun táit án loltas**

rágáu

Kán him: intransitive verb

Sálán: **tuan inan; lala inan i ngisán;** sharp
Worwor talas: This refers to being very sharp, more so than **inan**. It is appropriate for a knife or razor, but not applicable to fire, as **inan** is.

Tohtohpas: **Is minái iau ángsi mai hat án ángángas is mák lala inan i ngisán. Una ololoh ngo una tártár mai, una káp tár iáu mai, kabin a tuan rágáu á ngisán.** This knife I sharpened with a knife-sharpening stone and it's edge is very sharp. You should be careful when you cut with it, lest you cut yourself with it, because its edge is extremely sharp.

Arwat mai: **inan**₁

Lite alari: **bul**₁

ráin

Kán him: alienable noun

Sálán: rain (generic term)

Tok Pisin: ren

Worwor talas: There are several types of rain, each with its own name. See the cross references.

Arwat mai: **adah**

Mákái mul: **kuka pasi ráin,** Types of rain: **básbás, hushus dár, ráin kán kiu, remet, rimis, wán tángtáng**



ráin kán kiu

Kán him: idiom

Sálán: **ráin a hus masak i kesá kuir;** rain type

Keskeskes: ‘rain of a stingy person’

Worwor talas: This is the kind of rain that only falls in a small area, not widespread, thus a stingy rain.

Mákái mul: **ráin**

rákán

Kán him: inalienable noun

Sálán: branch

Tok Pisin: han bilong diwai

Worwor talas: This word is used idiomatically to refer to a clan in contrast to a moiety, and to a part of a total job or goal.

Arwat mai: **gegen**

Mákái mul: **ararák, monmon rákán**

rákna-i

Kán him: transitive verb

Sálán: **dolon pákánbung;** for a long time; throughout

Tohtohpas: **Kalilik, gam sangar má suri básái**

kubau minái iamuni iátin tan toros, iakte lala top on má til nengen. Ák rangrang má limang, iau top ráknai má til nengen sang. Guys, hurry to nail this wood up on to the top of the post, I have been holding it since earlier. My hand is painful, I held it a long time since much earlier.

Tohtohpas: **Má ngorer di no di sa uri mon má dik han suri soksok isu. Di soksok ráknai libung erei, mái sár kápдите up tekesi isu. Má ngo ákte arasa má, má nas ákte pos, ái Iesu a sámTUR ami kon. (Ioa 21.3-4)** And so they all climbed into the boat and they went to fish for fish. They fished throughout that night, however they did not kill/catch any fish. And when it had dawned, and the sun had broken/risen, Jesus stood on the beach.

Tohtohpas: **Iakte lala songsong má ngehnghe mai him. Marán pákán iau lu pán rákna má káp iau lu kip timani boptin. (2Ko 11.27)** I have greatly sweated and breathed heavily (become winded) with work. Many times I was awake throughout (the night) and I did not get good/sufficient sleep.

Arwat mai: **dos**₃

rákrák

Kán him: alienable noun

Sálán: **pokon dikte tárái ák marang má dik osoi suri da soi balbal on;** pre-garden

Worwor talas: This describes a plot of land in the process of being prepared for planting a garden there. At this stage, the jungle has been cut down and dried out and burned off, but the plot is not yet planted.

Mákái mul: **num**

rám

Kán him: intransitive verb

Sálán: **lala mákái kálámul a namnam kabin ngo a kon suri namnam;** stare with envy

Worwor talas: This term is used only of desiring food that one sees.

Tohtohpas: **Gengen kalik ngo kápate lu namnam má ngo a lu hanhan uri te má dik lu namnam, ki na lala mák di suri ngo dák támri. Matngan tatalen ngoromin di lu parai ngo kalik a rám sur án te kabin a matpám.** A small child if he has not eaten and if he goes to some (people) and they are eating, then he greatly looks (stares) at them so they will then feed him. The kind of behaviour like this they say that the

child is staring with envy for some food of his because he is hungry.

rámásngin

Mákái: **márásngin**

Mákái mul: **tur rámásngin**

rámrámin

Kán him: intransitive verb

Sálán: fearful

Tohtohpas: **Kápate rámrámin i on suri ngo na hiru suri táit a parai ngo na longoi.** *He/ his body is not fearful about being injured concerning/from the thing he said he would do.*

Arwat mai: **mátut**

ránsi

Kán him: transitive verb

Sálán: **tarápái;** tear; pull open

Worwor talas: This word is appropriate to use in pulling a zipper open or closed, or pulling a cluster of betel nut off its branch.

Tohtohpas: **Lik, sepen kaen erei ákte rúp má, una tarápái iatung i katbán suri nák ru on. Ngo una ránsi nák ru on, ki unák bauti aru sepen kaen erei uri te na ru i gengen laplap ur káián kalilik.** *Daughter, that piece of cloth (that) is already torn, you should rip it there in the middle so it will become two (rip it in two). If you will rip it in two, then you can sew those two pieces of cloth into two small laplaps for the children.*

Arwat mai: **tarápái**

Mákái mul: **rau ránsi mátán, taránsi**

rángráng

Kán him: alienable noun

Sálán: firewood bundle

Worwor talas: This is usually a bundle of small branches for starting a fire.

ráp

Kán him: intransitive verb

Sálán: **a mon i polgon;** torn; ripped

Tok Pisin: buruk

Mákái mul: **ráp i teken, rúpái, rúpán, rápráp, tarápái**

ráp i teken

Kán him: idiom

Sálán: **lala wakwak mai tang;** yell loudly

Keskeskes: ‘his feces have torn’

Worwor talas: Apparently one does not use other than the third person singular form in this idiom.

Tohtohpas: **Gengen kalik erei a tasi ái mámán mák lala wakwak mai tang, ki ák parai singin ái mámán ngo,** “**Mákái má, a bul má rúp i teken mai lala wakwak.**” *That small child his mother spanked him and he greatly yelled with crying, then his mother said to him that, “Look, next now his feces have torn (he’s yelling loudly now) with great yelling.”*

Mákái mul: **tiking**

rúpái

Mákái: **kip rúpái, sá rúpái, talka rúpái, tam rúpái, tarápái, tok rúpái**

Kán him: transitive verb

Worwor talas: This transitive counterpart of the intransitive verb **rúp** (torn) only occurs as the final member of a serial verb construction.

Mákái mul: **rúp**

rúpán

Kán him: modifier

Sálán: **a mon i polgon;** torn; ripped; holey

Tohtohpas: **Auh, koion una kipi kak rúpán sulu. Una kipi koner a kunlán má kápte a rúp.** *No, don’t get my torn laplap. You should get that one that is whole and is not torn.*

Tohtohpas: **Kauh, má ngádáh a ngoi er ák mon i polgon á kam kolos erei namur? A tarápái i tekesá táit pasi ák mon i rúpán?** *Son, what has happened that there are holes in that shirt of yours following (holes in the back of your shirt)? Did something tear/rip it resulting in there are holes?*

Mákái mul: **rúp**

rápráp

Kán him: intransitive verb

Sálán: **marán polgon;** frayed; torn in several places

Arwat mai: **mutáu mutáu**

Mákái mul: **ráp**

rápsa-i

Kán him: transitive verb

Sálán: **top arsaktai marán má rabut palai;** pull out

Mákái mul: **talka rápsa pasi**

rára-i

Kán him: transitive verb

Sálán: **talkai tangrai bim;** drag

Tohtohpas: **Minatin bor imuda i bail hat, gita talkai urami kon má giták osoi, na káp sangin git. Kápate arwat suri ngo gita puski kabin a lala taun, pasi giták tu rárai tangrai bim urami kon.** *That dead pig back at the cliff, let’s*

pull it out to the beach and let's burn it, so it won't stink us (make a bad smell around us). It is not possible that we can shoulder it because it is very heavy, so let's just drag it along the ground out to the beach.

rárba-i₁

Kán him: transitive verb

Sálán: clear ground

Worwor talas: Some say **rárba-i** involves a major project of cutting and clearing out the bush or jungle for the purpose of making a new garden or a new area for a house or village. Others say it is clearing out a previously cleared area that has grown back extensively. For differentiation of verbs describing the clearing of ground, see **pepel**.

Mákái mul: **pepel**

rárba-i₂

Sálán: quickly do (?)

Arwat mai: **sangar**

rár-i

Kán him: transitive verb

Sálán: reprimand (?); stop (?)

Worwor talas: This could refer to stopping children from playing or making too much noise.

rárúk

Mákái: **rárúp**

rárúp

Utngi mul: **rárúk**

Kán him: intransitive verb

Sálán: **sangar melek**; quick to act; impetuous; impatient

Tok Pisin: hariap tumas

Tohtohpas: **Kalilik, koion gita sangar melek i han urada Lipek. Gita kálik monai be i bát suri náng kálik siaroh. Ngo gita rárúp i han, ki gita bana te taun iatung i lohtas. Na rúp á kángit takup ngo gita káp kong keleh.** *Guys, let's not be quick to go out to Lipek. Let's wait a little for the wind/storm so it will be a little calm. If we are quick to go, then we will meet up with some heavies there on the ocean. Our canoe will rip open or we might drown.*

ráu pala-i

Kán him: transitive serial verb

Sálán: **hol palai**; forgive; forget

Keskeskes: 'forget remove'

Tohtohpas: **Má tarpasi i pákánbung erei ák pang onin, káp iau te lu ráu pala gam i kak tan**

sung. Iau lu sung sur gam i bosbos bung no. *And beginning at that time going until today, I have not been forgetting you in my praying. I pray for you every single day.*

Arwat mai: **balantahun/balantahni**

Mákái mul: **ráu/ráwái**

ráu / ráwái

Kán him: irregular verb

Sálán: forget; lose

Tok Pisin: lus tingting

Worwor talas: This is more permanent than

balantahni. In the Samo area, this can mean 'not find something you're looking for'.

Arwat mai: **balantahun/balantahni**

Mákái mul: **konon ráwái, ráu palai**

ráuráuráu

Kán him: intransitive verb

Sálán: shivering; trembling

Tok Pisin: gurguria

Worwor talas: This can be from cold or from fear.

It is also used of light reflecting off moving water as a river or the waves of the sea, thus giving the impression it is trembling.

Arwat mai: **dikdikdik**

Mákái mul: **ráuráuwas**

ráuráuwas

Kán him: intransitive verb

Sálán: afraid; terrified; trembling

Tok Pisin: seksek

Worwor talas: This verb is followed by **suri**

(concerning, of). See **mátut** for differentiation of the terms meaning 'afraid, fear'.

Arwat mai: **mátut**

Mákái mul: **aráuráuwas, ráuráuráu, tám ráuráuwas**

ráwái

Mákái: **ráu/ráwái**

reh-ei₁

Kán him: transitive verb

Sálán: **ngorer sár; bali mul**; repeat; again; likewise

Tohtohpas: **Má i kamu inan erei, koion gama kip te pirán tabal i kamu rat. Má táit án dudung má buk uri tangan gam i láklák, rehei mul, koion gama top on. (Mat 10.9-10)** *And on that journey of yours, do not take any money in your basket. And a thing for inserting (bag, suitcase) and a stick for helping you in walking, likewise also, do not take it.*

reh-ei₂

Kán him: transitive verb

Sálán: hang out; spread out to dry

rekep

Kán him: intransitive verb

Sálán: **kaungán táit a láklák ngo a táu;** sound of movement

rekreksen

Kán him: intransitive verb

Sálán: **kápte a sut;** slim; slender

Worwor talas: This is used of a person who is neither fat nor too skinny, but more of medium build.

Arwat mai: **sekseklen**

Mákái mul: **reksen**

reksen

Kán him: modifier

Sálán: **kápte a sut;** slim; slender

Tok Pisin: longpela bun nating

Worwor talas: This is said of a person, thin but not extremely so.

Tohtohpas: **Kálámul er iau parai a tu dol má kápte a sut. Ngo una mákái á kálámul erei a tu reksen sár.** *That man I was talking about he is tall but not fat. If you see that man he is just thin.*

Arwat mai: **seklen**

Mákái mul: **rekreksen**

remet

Kán him: intransitive verb

Sálán: sprinkle; rain lightly; drizzle

Arwat mai: **rimis**

Mákái mul: **ráin**

reng

Kán him: intransitive verb

Sálán: **kápte te suir á tas i lulawar;** dry reef

Arwat mai: **más, másreng**

Lite alari: **gus, gusgus, lomlom, tun**

Mákái mul: **arengéi, rengreng**

rengen

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** song type; dance type

Worwor talas: This is performed at night and includes both singing and dancing.

Mákái mul: **gárán, mingal**

rengreng

Kán him: intransitive verb

Sálán: dry

Tok Pisin: drai

Worwor talas: This would be applied to small dry leaves and branches.

Mákái mul: **reng**

rep

Kán him: alienable noun

Sálán: rag

Worwor talas: Such a rag is often used for covering a mumu.

ret

Kán him: intransitive verb

Sálán: tease; joke; mock

Tok Pisin: tok pilai

Mákái mul: **bit ret, ret mai, ret singin, retreat**

ret mai

Kán him: transitive serial verb

Sálán: tease hurtfully; mock

Keskeskes: ‘tease with him/her’

Lite alari: **ret singin**

Mákái mul: **mam/mai**

ret singin

Kán him: phrase

Sálán: joke playfully; tease playfully

Keskeskes: ‘tease to him’

Worwor talas: This is done in a good and kind way, having fun only.

Lite alari: **ret mai**

retret

Kán him: intransitive verb

Sálán: teasing; joking; mocking

Mákái mul: **ret, tartar retret**

reu

Kán him: alienable noun

Sálán: shell money (generic term)

Worwor talas: This is the generic term for traditional shell money in contrast to **pirán tabal** (modern coins and notes). **Reu** is also used of things made from shell money like necklaces and bracelets. Today **reu** is used in brideprice transactions and pig exchanges as well as for display at the time a **kámgu** (girl initiate) is presented.

Mákái mul: **mani, pirán tabal,** Types of shell money: **kalolon,, lolát, reu**

reuna-i

Kán him: transitive verb



Sálán: fasten a belt
Mákái mul: **reureu**

reureu

Kán him: intransitive verb
Sálán: belt
Mákái mul: **reunai**

ri

Kán him: intransitive verb
Sálán: desire; like; want
Tok Pisin: laikim
Worwor talas: This verb is followed by **suri** (for).
Arwat mai: **nem**
Mákái mul: **riri**

rihrih₁

Utngi mul: **ririh**
Kán him: intransitive verb
Sálán: cool; refreshing
Tok Pisin: kol
Worwor talas: This is a cool pleasantness from a breeze or a cool drink.
Mákái mul: **arihrihái, hol rihrih**

rihrih₂

Utngi mul: **ririh**
Kán him: intransitive verb
Sálán: sweet-tasting
Tok Pisin: swit
Arwat mai: **musmus, nimnim**

rik

Kán him: intransitive verb
Sálán 1) masturbate
Arwat mai: **dát, dul**
Sálán 2) lie
Worwor talas: The idiomatic use of this word refers to not keeping one's word or promise.
Tohtohpas: **Ái memba a parai ngo matananu no da han uradi Kavieng suri longra worwor, má kápte te sál suri da han on. Ki tan kalilik dik parai ngo, "A! Wa a rik ái koner!"** The (council) member said that all the people would go up to Kavieng to hear talk, but there was no way for them to go. Then the guys said, "Ah! That one is lying!"
Arwat mai: **angagur**

rikrik

Kán him: alienable noun
Sálán: kunai grass type
Worwor talas: **Rikrik a ngoro pokori, má pákán a dol ngorer sang i pokori. A lu lain tomtom á máhngun pasi dik lu kipi uri lom. Táit**

min di lu sawi kálámul mai ngo a sami kukuah. Di lu kipi pákán má dik lu akoroi mai kuro, má ngo ákte pim ki ngahwán di lu sawi kálámul mai. Rikrik is like kunai, and its leaves are long just like kunai. Its smell is nicely fragrant and as a result they get it for **lom** (fragrant leaves). This thing they steam a person with if he is sick with malaria. They get the leaves and they boil them in a pot, and when it is well cooked then they steam the person with the steam.

Mákái mul: **pokori**

rikrikrik

Kán him: intransitive verb
Sálán: slide

rimis

Kán him: intransitive verb
Sálán: rain lightly; drizzle
Worwor talas: This is the beginning of a light rain, just barely sprinkling.
Arwat mai: **remet**
Mákái mul: **ráin**

ring

Kán him: intransitive verb
Sálán: **sal kán tas ngo dan a rakrakai;** flow; undertow
Worwor talas: This is not as powerful as **karan** (current, whirlpool).
Arwat mai: **gol**
Mákái mul: **riring**

riri

Kán him: alienable noun
Sálán: desire; preference
Arwat mai: **nemnem**
Mákái mul: **ri**

ririh

Mákái: **rihrih**

riring

Kán him: alienable noun
Sálán: **salsal kán tas ngo dan a rakrakai;** current; undertow
Worwor talas: This refers to the force of water which carries one away. This is not as strong as **karan** (current, whirlpool).
Mákái mul: **ring**

riris₁

Kán him: intransitive verb
Sálán: rumble
Worwor talas: This is the sound made by thunder.

riris₂

Kán him: intransitive verb

Sálán: **kápate sangar;** delaying; lingering

Worwor talas: This might be growing very slowly, as bean plants unsuited to the soil or climate.

Arwat mai: **talsir**

ririt

Kán him: intransitive verb

Sálán: **kápte ásásla;** numb

Arwat mai: **bábát₁**

Mákái mul: **aririt**

risán

Kán him: inalienable noun

Sálán 1) side; beside; next to; outside

Tok Pisin: long sait

Worwor talas: **Risán** carries the meaning of next to or right beside someone or something. **Suri** connotes a wider area, being close to but not necessarily right next to.

Tohtohpas: ...**gama atri kamu hol uri tan táit imi bát, i pokon er ái Karisito a kis ái i kán kiskis án kabisit i risán mingin ái Káláu. (Kol 3.1)**

...you should set your minds on to things from up in heaven, that place where Christ sits on/in his king chair/throne beside God's right (hand).

Mákái mul: **kis i risán tarang**

Sálán 2) group; part of

Tohtohpas: **Gamate talas suri rung di lu him iatung i rumán osmapak. Tan tám him er di lu top i risán namnam ur ándi tili namnam matananu di artabar mai uri narsán ái Káláu. (1Ko 9.13)** You are clear about those who work there in the temple. Those workmen grasp/ receive a part of the food for their own from the food people gift/sacrifice with to God.

risgáhál

Mákái: **risgál**

risgál

Utngi mul: **risgáhál**

Kán him: intransitive verb

Sálán: struggle

Arwat mai: **kákrisi, risgos**

risgos

Kán him: intransitive verb

Sálán: **risi; tu lu tohoi;** struggle

Worwor talas: This word refers to struggling with or without success. It may include the idea of hope, thus the motivation for continuing the struggle.

Tohtohpas: **Kak mátán sál a batbat má iak tu lu tohoi suri ngo ina pasbat on. Til nengen sang má kak tu risgos ngo ina pasbat on má káp iau long artalar pasi.** My door is closed and I've tried to open it. Since much earlier now I have been struggling to open it and I did not accomplish it.

Arwat mai: **kákrisi, risgál**

ris-i₁

Kán him: transitive verb

Sálán: **rakrakai suri kip pasi;** unable

Worwor talas: This includes the ideas of difficulty, inability to accomplish.

Tohtohpas: **Ak hun i mudi má iau risi long pasi. Tata, han tohoi bul unáng kipi á iáu.** Those are my bananas down there but I'm not able to get them. Dad, you try getting them instead.

ris-i₂

Kán him: transitive verb

Sálán: **tari duk;** force

Arwat mai: **hustap**

riu

Sálán: past noon; early afternoon

Tohtohpas: **Nas a kis riu.** It's just after noon.

riuriu

Kán him: intransitive verb

Sálán: hanging

Tok Pisin: hangamap

Mákái mul: **ariuriw₁**

riuriupak

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Willie Wagtail

Worwor talas: **Riuriupak a pakta ngorer i unsir.**

Nihun a niár mák bal á bongbongon. A lu kis iamuni rákán kubau ngo tangrai bim, má a lu longoi páhiun iamuni rákán kubau. A lu ani gurum má nguk má din má sikiu má tan rohon bát. Ái á man a lu aráplas i kábungbung ngorer sár i kakaruk a lu longoi, má ái mul á gengen man a lu tipri tan man pakta ngorer i wokwok má tárgau má kosor. Te pákán a lu sukai bahin pap ngo pusi, má ák lu han suri sukai kálámul ngo a láklák pátmi páhiun. The **riuriupak's** size is like that of the **unsir**. Its feathers are black and its chest is white. It lives up in tree branches or along the ground, and it makes its nest up in tree branches. It eats caterpillars and mosquitoes and **din** (insect type) and grasshoppers and flying things. It is a bird that

wakes people up in the morning just like the chicken does, and it is also a small bird that chases large birds like the **wokwok** (crow) and **tárgau** (small eagle) and **kosor** (large eagle). Sometimes it steps on the backs of dogs or cats, and it makes like it will step on a person if he walks near its nest.

riut

Kán him: intransitive verb

Sálán: **malmaliu**; move oneself; turn oneself

Tohtohpas: **Goion kalik imi rum a boptin kán tu aririu. Iau mákái ngoro til nengen sang kán tu riut.** *That infant child in the house who is sleeping keeps turning. I saw him from much earlier he was turning himself.*

Arwat mai: **malmaliu**

Mákái mul: **riut tais**

riut tais

Utni mul: **riutais**

Kán him: intransitive serial verb

Sálán: **riu batah; tur batah i kesá balis**; hide oneself; protected; refuted

Keskeskes: ‘move hidden’

Worwor talas: This contrasts with **punpunam** in that to **punpunam i rum** implies hiding inside the house, while **riutais i rum** means to be outside and hiding behind the house.

Tohtohpas: **Kálámul imunang ngo di lu mákmák suri, ki ákte tur batah tilanang i kesi balsán rum. Til nengen sang kán tu longoi ngorer. Ngo di lu ilang suri mákái, ki ákte riut tais tilanang i kesá balis.** *That man down there when they were were looking for him, then he stood hidden from (behind) one side of the house. Since much earlier he's been doing like that. When they turned to look for him, then he hid himself behind the side (of the house).*

Tohtohpas: **Má kak sung minái, káp iau te sung ngo una top pas di alari naul matmatngan pokon. Ái sár iau sung ngo una ololoh i di, má da riutais i iáu na mák up di ái koner si Tám Sápkin. (Ioa 17.15)** *And in this prayer of mine, I do not ask that you will grasp/take them away from the world. Instead I ask that you will take care of them, and they will be hidden/protected in you lest the Evil One harm them.*

Arwat mai: **batah, tur tais**

riutais

Mákái: **riut tais**

riwi

Kán him: transitive verb

Sálán: **amalwai**; move

Tohtohpas: **Top dik on á kubau er gitar má te oboi ngorer má inak básái mai nil. Koion una riwi ná káp mák bop ger mul.** *Grasp firmly that wood/pole you and I put like that and I will then pound it with a nail. Do not move it lest it will lay crooked also.*

Arwat mai: **malwai**

Rogol

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush as well as along the coast.

rogorogo

Kán him: intransitive verb

Sálán: **kápte a talas**; confused; troubled; distressed

Worwor talas: This word is often used to mean being overcome by many troubles, too much to cope with. It can imply confusion, tribulation, disaster, distress.

Tohtohpas: **Táit a parai ái pasta kápate talas uri kángim hol. A ngoro a rogorogo be á kángim hol suri ngo ngádáh gima longoi ngoi.** *What the pastor said was not clear to our thinking. It is like he confused then our thinking/minds about how we should do it.*

Mákái mul: **arogorogo**

roh

Kán him: intransitive verb

Sálán: jump; fly

Tok Pisin: kalap; palai

Worwor talas: This term as well as **sa** (climb) is used for getting into canoes.

Mákái mul: **arohrohai, báiroh, roh kis, rohman, rohon, rohrohiah**

roh kis

Kán him: intransitive serial verb

Sálán: land

Keskeskes: ‘jump/fly sit’

Worwor talas: This can be landing from jumping or flying.

rohman

Kán him: intransitive verb

Sálán: jump

Tok Pisin: kalap

Mákái mul: roh, rohman palai, rohman pasi, rohrohman

rohman pala-i

Kán him: transitive serial verb

Sálán: sorliu palai kesá kuir; mák kuli; roh kuli; jump over; skip over

Keskeskes: ‘jump remove’

Worwor talas: This includes skipping over a part of something you’re reading.

rohman pas-i

Kán him: transitive serial verb

Sálán: jump into; come to

Worwor talas: This is used idiomatically, as in to rohman pasi to another day.

Mákái mul: pasi,

roho

Kán him: alienable noun

Sálán: greens (generic term)

Tok Pisin: kumu

Mákái mul: Types of greens: aulangur, bilu, bilu án man, dongdong, kamas, kangkung, kálkál, kárákáp, kokap, kopkobon lobo, lengleng, les,, pákán katmur, pákán patete, pákán pátmái, ruprup, saiur, segeu, silsil, tulip

rohon

Kán him: inalienable noun

Sálán: táit a mon i bábán; flier; insect with wings

Worwor talas: This includes insects like wasps, flies, and termites.

Tohtohpas: Tan táit er a mon i bábán i di má dik lu roh, di lu utngi ngo rohon bát. Those things that have their wings and they fly, they call them rohon bát (sky flier, flying creature).

Mákái mul: roh, rohon bát, rohon libung, rohon sáksák

rohon bát

Kán him: alienable noun

Sálán: tan táit a mon i bábán mák lu roh; insect type; flying creature (generic term)

Keskeskes: ‘sky jumper/flyer’

Worwor talas: Rohon bát a ngis pakta uri tan gengen táit a mon i bábán i di ngorer i nguk, ngetnget, má marán tan táit ngorer. Rohon bát is the big/generic name for the small things that have wings like the mosquito, sandfly, and many things like that.

Arwat mai: langwán táit

Lite alari: murwán bim

Mákái mul: bát, rohon libung, rohon sáksák,

Types of rohon bát: bek, din, man, mátmátiah, nolnol, ngetnget, nguk, siborbor, sikiu, tutuar pedopedo

rohon libung

Kán him: alienable noun

Sálán: creature that flies at night

Keskeskes: ‘night flyer’

Mákái mul: libung, rohon bát

rohon sáksák

Kán him: alienable noun

Sálán: evil flying insect

Keskeskes: ‘flyer bad/evil’

Worwor talas: This is described as a worm-like creature that develops into an insect with wings. It comes from inside a person, exiting through a sore. Once this creature has left the body, the person dies.

Tohtohpas: E ngo kálámul di tarwa sáksák ur on má ák hut i kumer i kálámul er má kumer er ák mon i bábán, ki di lu parai ngo rohon sáksák. Má ngo rohon sáksák er a roh pas tili kálámul er di tarwa sáksák ur on, ki ák lu mat má kálámul er. If a person has had evil/sorcery sent to him and a worm comes to that man and that worm has wings, then they say/call it an evil flying insect. And when that evil flying insect jumps out from that person they sent sorcery to him, then that person dies.

Arwat mai: langwán sáksák

Mákái mul: rohon bát

rohrohiah

Utngi mul: rorohiah

Kán him: alienable noun

Sálán: dolphin

Worwor talas: Rohrohiah a lu láklák i numán. A lala isu pakta má a niár á páplun. A lu kis i lámán, kápate lu kis ngo han uri

más. Pákánbung ngo a siaroh i pokon, ki gita mák di di lu láklák i numán. Te á kálámul di lu ani má di parai ngo a niár á pinsán. The rohrohiah travels in a group. It is a very big fish and its color is black. It lives in the deep, it does not live nor go to the shallows. At the time when the place is calm, then we will see them traveling in a group. Some people eat it and they say that its meat is black. (Additional information: This is not strictly a fish in Sursurunga thinking, but in a class by itself



with the orca.)

Mákái mul: **roh, tutumata**

rohrohman

Kán him: intransitive verb

Sálán: jumping up and down

Worwor talas: This is the playful action of a small child pushing up and down on his parent's lap, or a person jumping in excitement.

Mákái mul: **rohman**

rokoi

Kán him: alienable noun

Sálán: wild animal; wild pig

Tok Pisin: wail pik

Worwor talas: **Rokoi a tilik ngis suri tan ololas ngo di ekesi han uri bos má kápdite lu hut má i malar. Á di di utung di má ngo tan rokoi. Rokoi** is the big/generic name for animals when they go permanently to the jungle and they do not come to the village. Them, they call them **rokoi**. (Additional information: The term **rokoi** by itself generally refers to a wild pig, but can be combined with a specific animal name to indicate its wildness as in **pusi rokoi** (feral/wild cat).)

Lite alari: **ololas**

Mákái mul: **ngoro rokoi i talngán, páp rokoi**

rokrok

Kán him: alienable noun

Sálán: frog (generic term); Marine Toad

Worwor talas: **Páplun rokrok a ngoro na niár má mirik má a kálík purus purus á aur. I pokon ngo a mon ái á polos, ki i pokon erei marán rokrok di lu kis iatung má dik lu káhkáh ái. Di lu an káptak má dik lu tolai rohon bát ur ándi. Kápán rokrok di lu suki uri kuduk.** The color of the **rokrok** is like it is black and red (dark brown) and its face is a bit rough. In a place that has a puddle, then in that place many **rokrok** live there and they give birth there. They eat feces and they catch flying insects for their food. They/people peel off the skin of the **rokrok** to make **kuduk** drums.

Mákái mul: **apap, karokrok, paupár**



rom₁

Kán him: alienable noun

Sálán: dew

Mákái mul: **romon**

rom₂

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Rom kesi tilik lala aun kubau pákán a ngoro pákán bunbun ngo ngoro pákán lapsái. Di lu tárái má longoi palang mai uri rum.** The **rom** tree is a very, very big tree whose leaves are like **bunbun** leaves or like **lapsái** leaves. They cut it down and make planks with it for buildings.

romon

Kán him: inalienable noun

Sálán: dew

Mákái mul: **rom₁**

ron

Kán him: intransitive verb

Sálán: hiding

Worwor talas: This word is used of the moon and its phases.

Mákái mul: **ronron**

ronron

Kán him: intransitive verb

Sálán: dusk

Mákái mul: **ron**

rong

Kán him: intransitive verb

Sálán: lost

Tok Pisin: lus

Worwor talas: This word seems to come from **torong** (walkabout, hunt). Some say this is a loan word from Tok Pisin.

Mákái mul: **arongoi, sinrong**

rongrong

Kán him: alienable noun

Sálán: **táit a sanrai dan ki ák masar i kon**; debris; driftwood

Worwor talas: This describes any debris carried out to sea by a river and then up on to the shore by waves, including such things as trees, coconuts, plants.

Mákái mul: **pokon rongrong**

rongrongas

Kán him: intransitive verb

Sálán: **mos kalar**; angry; enraged; ferocious

Worwor talas: This is very strong anger, including murderous intent.

Tohtohpas: **Bor ngo di soi mai lamrut má kápate mat, ki ák lu rongrongas mák lu tipri kálámul suri árti.** A pig if it is pierced with a spear but

does not die, it becomes full of rage and chases the man to bite him.

Arwat mai: **mos**₁

Mákái mul: **rongrongas kalar/rongrongas kári**

rongrongas kalar / rongrongas kári

Kán him: transitive serial verb

Sálán: defend; protect

Keskeskes: ‘angry blocking’

Worwor talas: This carries the idea of a mother hen protecting her young, often because she is angry about someone attacking them.

Tohtohpas: **Tinán kakaruk á rongrongas kári natun suri koion á tekes na top i rang natun.**

A mother hen protects her children so that no one will grab her children.

Mákái mul: **kalar/kári**

rongrongas kári

Mákái: **rongrongas kalar/rongrongas kári**

rongrongbon

Kán him: inalienable noun

Sálán: lump; gland that is swollen

roprop

Kán him: intransitive verb

Sálán: **morot; lala sengseng;** rotten; extremely dry

Worwor talas: This is used of wood or flooring, and is typically caused by termites. The implication is that one can put one’s finger through the outside right into the heart of the plank. This term is also used of drying tobacco so that it becomes fragile enough to put one’s finger through.

Arwat mai: **rotrot**

roroiah

Mákái: **rohrohiah**

rosngai

Kán him: transitive verb

Sálán: choke

Worwor talas: This is choking from something inhaled.

rot-oi

Kán him: transitive verb

Sálán: **porboi mai ngisán;** crunch

Tok Pisin: mekmek

Worwor talas: This is not the sound of crunching, but the action of crushing something that is crunchy.

rotrot

Kán him: intransitive verb

Sálán: **morot; lala sengseng;** rotten; extremely dry

Arwat mai: **roprop**

ru

Utngi mul: **aru**

Kán him: number verb

Sálán: two

Tok Pisin: tupela

Mákái mul: **-ar**₄, **aru i hol, aru i kermen, aru i lul, ánáru, áruán, mináru, rururu, -ur**₃

ru sara-i

Kán him: transitive serial verb

Sálán: **kipi má long sarai;** gather

Keskeskes: ‘collect scatter’

Mákái mul: **ruí**₁

ru talmi

Kán him: transitive serial verb

Sálán: **kipi má obop talmi;** bring together; collect; gather

Keskeskes: ‘collect together’

Mákái mul: **ruí, talum/talmi**

ruái

Kán him: transitive verb

Sálán: shorten

Tohtohpas: **A lala dol á kubau er. Kápte, gimáte ruái má.** *That tree is really tall. No, we have already shortened it.*

Mákái mul: **aruái**

rugar

Kán him: pronoun

Sálán: those two; you two

Worwor talas: This word appears to be the fusion of **rung** (ones, people) plus **ar** (pronoun suffix meaning ‘two’). It is used to refer to both people and to objects. This term is often used in addressing one’s name taboos. If **rugar mer** (those two) is used, it may not necessarily be addressed to those in taboo relationship, but merely mean ‘you two there’. Variations of this word with other numbers are **ruktul** (three) and **rugat** (four).

Mákái mul: **-ar**₄, **rugat, ruktul, rung**

rugat

Kán him: pronoun

Sálán: those four; you four

Keskeskes: ‘ones four’

Worwor talas: See note under **rugar**.

Mákái mul: **hat**₁, **rugar, ruktul, rung**

ruh

Mákái: **rus**₁

ruh-i

Kán him: transitive verb

Sálán: **talka pasi tilamuni bát;** pull down

Tok Pisin: pulim

Tohtohpas: **Tekes a ruhi kak pok er a sa i aun bihi. Iau lu hanhan má kak pok inang má i bim ák lu bop ái.** *Someone pulled down my betel pepper that was climbing the breadfruit tree. I went along and my betel pepper was down there laying on the ground.*

Mákái mul: **taruhi**

ruhruh₁

Mákái: **rusrus₁**

ruhruh₂

Kán him: intransitive verb

Sálán 1) backing away from; receding

Sálán 2) **más i lontas; kaleng i lontas uramuda má kápate tun mul;** low tide; shallow

Tohtohpas: **A lu ruhruh i tas suri nák más.** *The sea is becoming shallow so it will then be low tide.*

Arwat mai: **más**

ru-i₁

Kán him: transitive verb

Sálán: **kipi; ser pasi;** collect; find

Tok Pisin: painim

Worwor talas: This is to search for something whose general location you are fairly certain of such as coconuts or nuts or fish, or to search for one's money that dropped out along the road. With fish this term is only used when dynamiting.

Mákái mul: **ru sarai, ru talmi, ruru**

ru₂

Kán him: alienable noun

Sálán: stone type

Mákái mul: **hat₂**

ruk

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Pakta kán ruk a ngorer i pakta kán man pup, má nihun a toltolom i girton má a pilpil. A lu longoi kán rum tangrai bim iatung i lol bos tangrai tan kabin kubau. Di lu puksai suri man minái ngo a lu longoi mátán sál i kán rum ngo a longoi kán rum. Má ngo a láklák á kálámul pátmi kán rum, ki aru kuir kubau a tur i mátán sál i kán rum, a lu pur suri para talsai singin ruk er**

ngo kálámul a láklák ki ák lu tau má ruk.

The size of the **ruk** is like the size of the **man pup**, and its feathers are various in colour and shiny. It makes its house along the ground there in the midst of the jungle among the bases of trees. They tell stories about this bird that it makes a doorway in its house when it builds its house. And if a person walks near its house, then the two pieces of wood standing in the doorway of its house, they fall to alert that **ruk** that a person is walking (nearby) and the **ruk** flees.

rukruk

Kán him: intransitive verb

Sálán: **oboi lul iamudi bim;** bow one's head; lower one's head

Worwor talas: This does not include bowing the body, only lowering the head.

Arwat mai: **dirtapul, kereh₂, parau**

Mákái mul: **nián rukruk**

ruktul

Kán him: pronoun

Sálán: those three; you three

Keskeskes: 'ones three'

Worwor talas: See note under **rugar.**

Mákái mul: **rugar, rugat, rung, tul₁**

rum

Kán him: alienable noun

Sálán: building; house

Tok Pisin: haus

Worwor talas: This is the generic term for any building.

Mákái mul: **rum kán malih,**

rumán, Types of houses: **bang, pal, rum kangkang**

rum kangkang

Kán him: alienable noun

Sálán: house on stilts or posts off the ground

Worwor talas: This is typically a sleeping house.

Mákái mul: **rum**

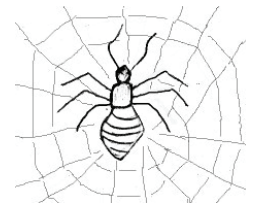
rum kán malih

Kán him: alienable noun

Sálán: plant type; orchid

Keskeskes: 'lory's house'

Worwor talas: **Rum kán malih a lu kopkom i aun kubau, má pákán a ngoro pákán pakpak. Sián á rum kán malih a maksin. Inglis a utngi mai 'orchid'. The rum kán malih grows in/on trees, and its leaves are like pakpak**



rum kán kumláu

leaves. The blossoms of the **rum kán malih** are yellow. In English they call it orchid.

rumán

Kán him: inalienable noun

Sálán 1) building for...

Tok Pisin: haus bilong...

Worwor talas: In this meaning, **rumán** is followed by a verb or description, as in **rumán lotu** (building for worship, church). See the following entries for some examples.

Mákái mul: **rum**

Sálán 2) his dwelling place; her dwelling place

Worwor talas: The implication of this meaning is the place where you always live or where you usually are, the place to which you always return, your habitation.

Tohtohpas: **Má gam á tan tám ruruna i malar á Korin gam ngorer i rumán úi Káláu a longoi suri na kis on. (1Ko 3.9) And you believers in the town of Corinth you are like God's dwelling place he made to live in.**

rumán bop

Kán him: alienable noun

Sálán: sleeping house; bedroom

Keskeskes: 'building for sleeping'

rumán bop tul

Kán him: alienable noun

Sálán: guest house

Keskeskes: 'building for sleeping stopover'

Mákái mul: **tul**₃

rumán hat

Kán him: alienable noun

Sálán: Parliament; legislature

Keskeskes: 'building of stone'

Mákái mul: **hat**₂

rumán huhul

Kán him: alienable noun

Sálán: store

Keskeskes: 'building for buying'

Worwor talas: This typically refers to an enclosed building where things are sold in contrast to **pokon án sirsira** (open air market).

rumán kamkabat

Kán him: alienable noun

Sálán: jail; prison

Keskeskes: 'building for tying'

rumán lotu

Kán him: alienable noun

Sálán: church; building for worship

Keskeskes: 'building for worship'

Worwor talas: This term is used for 'synagogue' in the Sursurunga New Testament.

rumán sasam

Kán him: alienable noun

Sálán: clinic; hospital

Keskeskes: 'building of sickness'

Tok Pisin: haus sik

rumis

Mákái: **murmis**

rumrum

Kán him: intransitive verb

Sálán 1) respectful; shy; hesitant; cooperative and agreeable

Worwor talas: This sense can include the idea of being hesitant in personality, perhaps even cooperative and agreeable.

Arwat mai: **buh**₁

Sálán 2) shamed; ashamed; embarrassed

Tok Pisin: sem

Worwor talas: All the terms for shame traditionally originated in one's stomach but today people may say shame originates in one's mind or thinking. To convey the idea of shame or guilt in Sursurunga, a term is usually combined with **i mátán ái...** (in his eye, i.e. whoever's eye one is shamed in). **Rumrum** defines more debilitating shame, the kind that keeps one from being seen in public over a period of time. How debilitated one is depends on how ashamed one is and over what. The feeling of being **rumrum** has more outward evidence and lasts longer than **masa**. **Masa** is more hidden and often of a temporary nature. **Ámáris** speaks of embarrassment over one's circumstances, especially poverty and lack of help. Perhaps the strongest feeling of shame comes when one is feeling **kunsin i mátán** (naked in the eye of another). For causing another to be ashamed, see **arumrumái**.

Arwat mai: **ámáris, kunsin i mátán, masa**₁, **ngis maksin, torkalim**

Mákái mul: **arumrumái**

rung

Utngi mul: **rungu**

Kán him: pronoun

Sálán: people; beings; things

Worwor talas: Those referred to with this term can be human or non-human, animate or inanimate. This word is usually followed by some further

description, a directional, or some other specific phrase or clause.

Tohtohpas: Ái rung kápte di kis i aratintin tungu, má pákánbung di longrai aratintin min ngo a lala kuluk, ki ák akákir i kándi nemnem suri ngo da bali longoi aratintin min má dúng kis on. The ones who did not sit in (attend) the teaching previously, when they heard (about) this teaching that it was really good, then it inspired their desire that they would do this teaching again and they would attend it.

Tohtohpas: Bos rokoi má bos toltolom man tili armongoh turán tan táit di káukáu adi bim mái rung di sehel mai bál di má tan táit di liu ida i lontas, bos kálámul di arwat suri olas pas di no. (Iak 3.7) The wild animals and various kinds of birds from the sky together with things that crawl down along the ground and the ones who slither with their stomachs and things that live out in the sea, people are able to tame them all.

Arwat mai: rang

Mákái mul: rugar, rugat, ruktul

rungu

Mákái: rung

rup-i

Kán him: transitive verb

Sálán: a tur i kálámul; pierce; rip open; stick

Worwor talas: This verb is used as a transitive verb with an **-i** ending as well as an **on** verb. See the examples. **Rupi** implies more destruction than **suski** (poke, pierce).

Tohtohpas: Be, is er a rupi kalik erei, a lala sol uramuni ngo kápte? Má ngo a lala lolom sang, ki gama sangar i han mai urami rumán sasam suri dák obop marasin on. True, that knife that pierced that child, it greatly entered into him or not? And if it greatly penetrated, then you all should quickly go with him up to the clinic so they can put medicine on him.

Tohtohpas: Nabung ái mánán úi kalik a tár pákán woiwoi uri mat mák rup on i kaután woiwoi. Má inái má ák sut á kuir er a kauti á kaután woiwoi. Yesterday the child's mother chopped woiwoi leaves for a mat and she was pierced by the woiwoi thorns. And now that part that the woiwoi thorns scratched is swollen.

Arwat mai: artur, susuk/suski

ruprup

Kán him: alienable noun

Sálán: kesá matngan roho; greens type

Tok Pisin: aupa

Worwor talas: This type of greens has a tiny seed which is scattered rather than planted and grows quickly.

Mákái mul: roho

ruru

Kán him: intransitive verb

Sálán: ser suri; searching

Mákái mul: rui₁

ruruna

Kán him: intransitive verb; transitive verb taking on

Sálán: believe; trust; rely on; depend on

Worwor talas: This verb occurs frequently in serial verb constructions. See the following entries for some examples of these. It can be intransitive on its own or transitive using **on** as its direct object.

Kán him: alienable noun

Sálán: belief; faith

Mákái mul: páhngán ruruna

ruruna mur

Kán him: transitive serial verb taking on

Sálán: obediently believing; believing and obedient

Keskeskes: 'believe follow'

Worwor talas: This term implies the action of obedience based on one's belief, and also as one follows a leader's will.

Mákái mul: mur₁

ruruna pas-i

Kán him: transitive serial verb

Sálán: claim in faith or hope

Keskeskes: 'believe get'

Mákái mul: pasi₁

ruruna pádáí

Kán him: transitive serial verb

Sálán: ruruna muswan; believe expectantly;

believe genuinely

Keskeskes: 'believe expecting'

Worwor talas: The verb **pádái** only occurs as the final member of a serial verb construction, and probably only ever with **ruruna** (believe). The implication of this serial construction is that one truly believes he will receive what is asked for or believed in.

Tohtohpas: Tungu tan torahin misinare di lu arahi kándi sung mai worwor ngoromin,

“Gim sung pasi táit er má gimá ruruna pádái i pilpil án ngisam ái Iesu Karisito.” Di parai ngorer suri inngas tari kándi ruruna ngo táit di sung suri, na hut muswan sang. Previously the old missionaries finished their prayers with this talk, “We ask for this thing and we expectantly believe (we will receive) it in the holy name of Jesus Christ.” They said that to show their faith that what they asked for, it would really come indeed.

ruruna tumran

Kán him: transitive serial verb taking **on**

Sálán: believe firmly

Keskeskes: ‘believe settled’

Worwor talas: This term describes a settled or established faith, a firmly fixed belief, not shaky or doubtful.

ruruna tus-i

Kán him: intransitive serial verb

Sálán: **ruruna muswan on; hol duk muswan on;** truly believe

Keskeskes: ‘believe point’

Worwor talas: This implies complete trust in what has been said or shown.

Tohtohpas: **Rung di lu para táilnai táit ngo na hut, di parai ngo na tilik taun nas erei i bet er, má iau ruruna tus ngo na hut ngorer.**

Those who say preceding (predict) what will arrive/happen, they said that there would be a very large sun (drought) next year, and I truly believe that it will come like that.

rururu

Kán him: intransitive verb; transitive verb taking **on**

Sálán: two’s; pairs

Worwor talas: This verb can be intransitive on its own or transitive using **on** as its direct object.

Tohtohpas: **Mái Iesu a kilkila pasi kán sángul mai aru á kalik uratung i narsán mák tarwa rururu i di, má a tari nokwan si di suri da long sarai sápkín tanián. (Mar 6.7) And Jesus called to there to him his twelve children/disciples and he sent them out in two’s/pairs, and he gave the right to them to scatter/chase out evil spirits.**

Tohtohpas: **Ái Konom Iesu a ilwa pasi mul i ahit i sángul mai aru i kálámul. Má namur a tarwa di a lu rururu suri da táil on uri tan bimán rum má malar erei ái sang ái Iesu na han ur on be. (Luk 10.1) The Lord Jesus also chose 72 men/people. And then he sent them in two’s**

so they would precede him to those cities and village where Jesus himself would be going.

Mákái mul: **ru**

rurut

Kán him: intransitive verb

Sálán: **ruru hut;** search for lice

Worwor talas: This is the action of searching for and pulling lice out of another’s hair, and seems to be a shortened form of **ruru hut** (search for lice).

Arwat mai: **sisir,**

rus₁

Utngi mul: **ruh**

Kán him: intransitive verb

Sálán: **tu tuán má kápán masik;** skeletal

Tok Pisin: bun nating

Worwor talas: This word seems to be related to **rusung** (the sides of my torso). If one is very thin, then the ribs are prominent in this part of the body.

Tohtohpas: **I ruruna tilanang i malar, ngo wák a mákái sokopana a tang, ki wák erei na rus i páplun. Na tungai rus i páplun ngorer nák han pang i pákánbung na mat on. In the local village belief, if a woman sees a sokopana (spirit type) crying out, then that woman’s body will become thin. Her body will keep on thinning like that until the time (i.e. resulting in) she dies.**

Mákái mul: **ruskau, rusrus₁, rusung**

rus₂

Kán him: intransitive verb

Sálán: **pur;** fall off; rot off; fall down

Worwor talas: This can refer to fruit that has fallen off a tree because it’s ripe, or because the tree has been choked by a vine preventing the fruit becoming ripe. It may refer to fruit or leaves shaken off a tree, although the reduplicated form **rusrus** is usually more appropriate for this since there would be many falling at that time. It can also refer to something falling off a dead body, as in rotting off. This word also describes the evaporation of dew when the sun comes out. A person may also **rus**, i.e. fall down.

Tohtohpas: **Pákánbung kángim tu kis talum i lalin tawan, gim sodar suri wán marang a pur tilamuni uradi bim, má kápte gim mánán ngo dánih a pur. Má pákánbung gim aptur má**

gimá mákmák, gimá mákái ngo wán marang a rus tilamuni aun. While we were meeting underneath the tawan tree, we were surprised by a coconut that fell from up there down to the ground, and we did not know what fell. And when we got up and looked, we saw that a coconut fell from up in the tree.

Arwat mai: **pur**

Mákái mul: **ruskai, rusrus₂**

rus₃

Mákái: **rusung**

rusan

Mákái: **rusan páksi, rusan tari**

rusan páksi

Kán him: transitive serial verb

Sálán: entrust to another

Keskeskes: ‘submit remain’

Worwor talas: This is to give something to someone to work with or take care of but retain ownership of it yourself. It is a temporary giving or entrusting.

Mákái mul: **pagas/páksi, rusan/rusni₁**

rusan tar-i

Kán him: transitive serial verb

Sálán: **oboi i lalin**; entrust; submit

Keskeskes: ‘submit give’

Worwor talas: Apparently, in regard to things, **rusan tari** has the idea of ‘gathering’ or ‘putting together’. To **rusan tari** a person is to put him under the authority, leadership or control of another. This implies a permanent change.

Tohtohpas: *Má pirán tabal er di apángái, di kipi uri narsán tan apostolo má dik rusan tari si di, má tan apostolo dik tulsai ur si rung er di sáhár suri ák arwat mai kándi kis. (Apo 4.34) And that money they acquired, they brought it to the apostles and put it into their hands/responsibility (i.e. pooling it together), and the apostles distributed it to those who were needy so it was sufficient with/to meet their needs.*

Tohtohpas: *Aramokson a ngorer mul kabin kálámul a mon i kán nokwan suri kátlán i kán wák, má talar kán wák suri na lu ekesi rusan tari sang uri lalin i kán pup. (Epe 5.23-24) A married couple is also like that because the man there is his right to have authority over his wife, and his wife’s responsibility is to always submit herself to underneath her husband.*

Mákái mul: **rusan/rusni₁**

rusan / rusni₁

Utngi mul: **rusngi**

Kán him: syncopated verb

Sálán: submit; give one’s full time to

Mákái mul: **rusan páksi, rusan tari**

rusan / rusni₂

Utngi mul: **rusngi**

Kán him: syncopated verb

Sálán: **obop talmi, lápka talmi**; put together

Worwor talas: This describes piling up bamboo or wood.

rus-ái

Mákái: **tarusái**

Mákái mul: **in rusái, sá rusái**

rus-i

Kán him: transitive verb

Sálán: **nongnai**; laugh at

Tok Pisin: lap long en

Tohtohpas: *Iau gáltai tan kálámul di lala nong ngo, “Be, wa dánih gam nongnai?” Ki ding kos iau ngoromin ngo, “Wa ái kono munang, gim rusi kabin a pur mai wilwil.” I asked the people who were laughing so much, “Hey, what are you laughing at?” Then they answered me like this, “That guy over there, we’re laughing at him because he fell off his bike.”*

Arwat mai: **nongnai**

ruska-i

Kán him: transitive verb

Sálán: **lus palai; long palai tili teten**; push to break off

Worwor talas: People and birds do this with the fruits of coconut, breadfruit and **tawan**, pushing down on the fruits or the branches to force them to fall.

Mákái mul: **rus₂**

ruskau

Kán him: intransitive verb

Sálán: **tu tuán má kápán masak**; skeletal; emaciated

Tok Pisin: bun nating

Arwat mai: **ekek₁**

Mákái mul: **rus₁**

rusni

Mákái: **rusan/rusni**

rusngi

Mákái: **rusan/rusni**

rusrus₁

Ungi mul: ruhruh₁

Sálán: growing thin

Mákái mul: rus₁

rusrus₂

Kán him: intransitive verb

Sálán: **purpur**; falling of many things at once

Worwor talas: This implies many things falling at the same time or right after each other, as when someone is shaking fruit off a tree. See **rus₂**, for what kinds of things are used with this verb.

Tohtohpas: *Aun kánáu ngo a pim no i pákán, ki bos pákán er a pim a tu rusrus uri lol malar máng káng i pokon er mai. A kánáu tree when its leaves are dead, then those dead leaves just keep falling into the middle of the village and fill up that place with themselves.*

Arwat mai: pur

Mákái mul: rus₂

rusum

Mákái: rusung

rusun

Mákái: rusung

rusung

Kán him: inalienable noun

Kaiam: rusum

Káián: rusun

Kángit: rus git (rus₃)

Sálán: sides of my torso

Worwor talas: This refers only to the sides of one's torso, not including the back or front of the body.

Mákái mul: pak rusun, rus₁

rut

Kán him: intransitive verb

Sálán: run

Tok Pisin: ron/ ronowe

Arwat mai: tuktuk

Mákái mul: rutrut

rut-i

Kán him: transitive verb

Sálán: **matai suri tari**; refuse; hold back; hoard

Tohtohpas: *Ái kauh a sungi wilwil si kán koko, mái sár ái kán koko kápate tari singin. A bunbun mai suri na káp long bengtai pasi ák ruti i kauh. The boy asked (to borrow) his uncle's bicycle, however his uncle did not give it to him. He was nervous with it so that he would not ruin it resulting in he refused/held it back (from) the boy.*

Arwat mai: bál kári

rutrut

Kán him: intransitive verb

Sálán: move along

Keskeskes: 'run run'

Tohtohpas: *Iau sung suri bos táit er u lu ololoh on ngo na rutrut kuluk sár, má ngo sasam koion na som kusai kam liu. (3Io 2) I*

pray concerning those things you are taking care of that they will just move along well, and that sickness will not interrupt your life.

Arwat mai: han

Mákái mul: rut



S — s

sa₁

Kán him: intransitive verb

Sálán: climb

Worwor talas: This term as well as **roh** (jump) is used of getting into a canoe.

Mákái mul: káu sa, sari, sasasa

sa₂

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; swordfish;

Crocodylian Longtom

Worwor talas: Sa a dol, má ngudun mul a dol.

Isu minái a ngoro a bal á bál má ami bahin a kálik mákráu. Má ngo a mon i tala, ki a arwat suri gita mákái marán sa. Sa a lu ubi tan gengen isu má tala ur áián. Má a lain isu mul uri ani. The **sa** is long, and its mouth also is long. This fish is like its belly is off white and up on its back it is light blue. And when there are **tala** (herring), then we are able to see many **sa**. **Sa** kills small fish and **tala** for its food. And it is also a good fish for eating.

sabar / sámri

Kán him: syncopated verb

Sálán: **salsi**; rub

Tok Pisin: rapim

Worwor talas: This verb has more the sense of a massaging rub than does **salus/salsi**. This word is never used for rubbing something off oneself, but rather rubbing something in, like oil or medicine.

Tohtohpas: **Kalilik di kaskas lamas suri da sawi pasi wel má dák longoi uri kandi sabar. Di eran páksi suri pákánbung ngo da mil, ki dák samri kápán páplun i di mai. Di lu salsi wel i páplun i di suri ák lu pilpil marang.** *The guys were scraping coconuts to cook to get the oil and they would then make it into their rub (oil for rubbing on the body). They were preparing it ahead for when they would dance, then they would rub their bodies with it. They rub oil on their bodies so they will be shiny.*

Arwat mai: **salus/salsi**

sadak

Kán him: intransitive verb

Sálán: **kulkulut; kosoi wor mai mos;** answer angrily

Tohtohpas: **Kalik átlái erei kápate lu rumrum sang i mámán. A lu parai táit singin ái mámán ki a lu bali wor si mámán mai rakrakai. Kol nengen i kábungbung a dos on ái mámán suri ananut, ki ák sadak uri mámán.** *That young girl is not respectful of her mother. Her mother says something to her and she again speaks with strength (speaks angrily) to her mother. As an example, earlier this morning her mother commanded/told her to get water; so she answered angrily to her mother.*

Arwat mai: **balbal kalar**

Sade

Kán him: alienable noun

Sálán: Sunday

sadok

Kán him: transitive verb taking **on**

Sálán: **han tiklik;** accompany; go along with; participate in

Worwor talas: This includes the meaning that someone meets another person, and then begins to go along with him, to accompany him where he is going.

Tohtohpas: **Matananu di han ur Námátánai, mái Kesona a mák di ki ák han tiklik mam di. Di mákái ngorer má dik sodar suri a sadok i di kabin káp a tini saliu tiklik mam di til tungu.**

The people went to Namatanai, and Kesona saw them so he went together with them.

They saw that and they were surprised that he accompanied them because he never went around together with them since previously.

sagaugau

Kán him: intransitive verb

Sálán: **lala dolon keken; imi bát taladeng;** long-legged; up high

Worwor talas: This is used of very tall and thin people and of houses atop long poles.

Tohtohpas: **Rum imuda a lala dolon torson má ák lala imi bát taladeng. Ngo na pur á tekesi kalik til on, ki na liksa bingi kabin a sagaugau i torson.** *That house back there its posts are very long and it is extremely high in the sky. If some child will fall from it, then it will slam killing him because its posts are tall/high.*

sagul kus-i

Kán him: transitive serial verb

Sálán: **baur kusi mai limán;** break off with the hand
Keskeskes: ‘grab sever’

Worwor talas: This might be done to a stalk of greens once the leaves have been picked.

Tohtohpas: **Kak bilu iau otoi ngo na dol, mái sár tan kalilik di gawi suri ngo da belwai pákán ki dik sagul kusi iatung i katbán pasi ák tu kuir má kak bilu.** *My bilu (greens type) I cultivated so it would be tall, however the kids went to bend it over to pick the leaves and they broke it off there in the middle resulting in my bilu was just short.*

Arwat mai: **baur kusi**

Mákái mul: **kusi, sagul/sangláí**

sagul manmanir

Kán him: intransitive serial verb

Sálán: **kálámul a mat táilnai kán pákánbung;** die early

Keskeskes: ‘grab warming’

Worwor talas: This implies sudden and unexpected death, not previously sick or in pain, and of a person who is not yet old, implying there is someone else causing his death.

Tohtohpas: **Ngo kalik kaukak kápte be kán pákánbung suri ngo na mat, mái sár ngo te di wahi mák mat. Matngan minat di lu parai suri ngo sagul manmanir, kabin kalik kaukak minái kápte be kán pákánbung suri ngo na mat.** *When (there is) a young man it is not yet his time to die, however some sorcerize him and*

he dies. That kind of death they say about it is **sagul manmanir**, because this young man it is not yet his time to die.

Arwat mai: **mat**

Lite alari: **mat bia, mat káián**

Mákái mul: **sagul/sanglái**

sagul / sanglái

Kán him: irregular verb

Sálán: **sapki; tolai; grab**

Tohtohpas: **Tilik bát nabung a sagul palai rákán tawan mai tan wán mák pur uradi bim.** The big storm yesterday grabbed (broke) off the **tawan** branch with its fruit and it fell down to the ground.

Tohtohpas: **Bor imunang a lala rarakai taladeng. Tunggu iau sanglái keken ki ák talka rára iau tangrai bim pasi iak arsok palai.** That pig down there is extremely strong. Previously I grabbed its leg and it pulled and dragged me along the ground so I let go of it.

Mákái mul: **sagul kusi, sagul manmanir**

sah pala-i

Kán him: transitive serial verb

Sálán: **hul palai;** pay off

Keskeskes: 'buy remove'

Worwor talas: This is used of giving money to one's wife as a means of divorcing her, literally paying her off and sending her away. It is also used of removing shame.

Tohtohpas: **Nabung kálámul erei a longoi kesi lala long namnam suri ák hul pala kán wák. A sah pala kán wák mai K1000 mák ru i reu. A sah pala kán wák ngorer suri náng kila pasi kesi hutngin wák bul.** Yesterday that man made a very big meal/feast to buy off his wife. He paid off his wife with K1000 and two lengths of shell money. He paid off his wife like that so he could marry another new wife.

Mákái mul: **sahi**

sah-i

Kán him: transitive verb

Sálán: **anokwai sápkín mai piran; bánái;** buy

Worwor talas: In addition to using this term of paying a fine for a wrong committed, this may also refer to buying pigs at a feast.

Tohtohpas: **Kálámul er a bop mai wák mudi a kila, ki nabung má ák hul anokwai kán sápkín mai kesi bor má K500. Pákánbung tan kometi di nagogon on, ki dik parai singin ngo na sahi**

kán rong mai bor má pirán tabal a ngorer ákte longoi sang. That man slept with that woman up there who is married, so yesterday he bought-straightened (paid a fine for) his sin with one pig and K500. When the headmen put the law/judgment on him, they said to him that he should buy off his wrong with the pig and money like what he has done.

Arwat mai: **huli, pokoi, poram/pormi**

Mákái mul: **sah palai**

sahwán₁

Kán him: inalienable noun

Sálán: smoke; odor of burning

Worwor talas: This implies the odor of something burning, but not being cooked to eat.

Arwat mai: **tomon**

Mákái mul: **sauh**

Sahwán₂

Mákái: **Sahwon**

Sahwon

Utngi mul: **Sahwán₂**

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), this clan traditionally lived up in the bush.

saiur

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type; watercress

Tok Pisin: **salat**

Mákái mul: **roho**

sak atri

Mákái: **sak atur/sak atri**

sak atur / sak atri

Kán him: transitive serial verb

Sálán: **tur pasi longoi; tángni lite nák tur;** set upright

Keskeskes: 'pull establish'

Worwor talas: This would be appropriate for setting an upright post in the ground, or putting a fallen house back upright.

Tohtohpas: **Kalilik di sak atri pal si wowo er a musuh i bát nabung. Iau lu hanhan má pal ákte lu tur má.** The young men set grandmother's cook house that collapsed in the storm yesterday back up. I went along and the cook house was already standing (again).

Arwat mai: **apturi, salapturi**

Mákái mul: **atur/atri, saki,**

sak dut

Kán him: transitive serial verb taking **on**

Sálán: **kabat talmi; kabat arsaktai;** gather into a bundle or group

Keskeskes: ‘pull bundle’

Worwor talas: This is the action of gathering things into a bundle, as one would do with kunai grass or sugar cane or sticks of wood.

Tohtohpas: **Boh kátál iamuda, a sak dut on ái kauh máng kipi urami rákrák. A kabat arsaktai iamuda áng kesi dut on sár, ki ák puski ur main i rákrák.** *Those posts back there, the boy gathered them into a bundle and carried them up to the garden. He tied them together back there into a single bundle, then he carried them on his shoulder to here in the garden.*

Mákái mul: **saki₁**

sak kaleng

Kán him: intransitive serial verb

Sálán: follow a tune improperly; sing off tune

Keskeskes: ‘sing return’

Worwor talas: This implies wandering off the notes as one sings.

Mákái mul: **saki₁**

sak longoi

Kán him: transitive serial verb

Sálán: **arwat suri longoi;** able to do

Keskeskes: ‘pull do’

Worwor talas: This term is apparently only used in questions.

Tohtohpas: **Má ngádáh, ngo tekesi kálámul bul na hut, ki na sak longoi tan akiláng na sorliwi akiláng a longoi ái konomin? Na kápte sang! (Ioa 7.31)** *What (rhetorical marker), if another man in turn comes, then he will be able to do miracles surpassing what this one has done? Certainly not!*

Tohtohpas: **Be, gama sak longoi sang á tilik rum erei gam atri? Gama káp lep kunán má káp gama te arahi.** *Hey, are you really able to set that big house up? You will be not strong enough and will not finish it.*

Mákái mul: **saki₁**

sak mai

Kán him: transitive serial verb

Sálán: **para sarai;** spread the word

Keskeskes: ‘sing with’

Tohtohpas: **Tungu iau wonoi kesi tilik isu, má dik lala sak mai bul á tan kálámul á tilik isu er**

iau wonoi, má ngorer marán di longrai suri isu erei. *Previously I caught a big fish, and people spread the word in turn about that big fish I caught, and so many heard about that fish.*

Mákái mul: **mam/mai, saki₂**

sak otoi

Kán him: transitive serial verb

Sálán: **arwat suri top on;** able to acquire; able to possess

Keskeskes: ‘pull inherit’

Worwor talas: This term is used used in questions and in the context of seeing whether or not the child of a person who has died is able to fulfill the duties of feasts to be worthy of inheriting his father’s wealth.

Tohtohpas: **Er má ák mat ái kákán á kalik er. Gita mákái má ngo arwat sang suri na top on á tan táit si kákán e ngo kápnate long te máskun ái kákán. Ki ngádáh, na sak otoi sang á mahal si kákán ngo kápte?** *Just now that child’s father died. We will see now if it will be possible that he will take the things of his father if he will not do his father’s honour feasts/memorizing (i.e. if he will be able to do the feasts or not). So what, will he be able to acquire the inheritance of his father or not?*

Mákái mul: **otoi₁, saki₁**

sak pálsi

Kán him: transitive serial verb

Sálán: **sakrai;** spread out

Keskeskes: ‘pull spread’

Tohtohpas: **Lik, una sak pálsi mat muda i goson iatung i rah suri gamhat kukun áng kis on má gamhaták namnam.** *Daughter, get that mat back in the corner and spread it out there on the ground so that you brothers and sisters can sit on it and eat.*

Arwat mai: **sakrai**

Mákái mul: **pálas/pálsi, saki₁**

sak talmi

Kán him: transitive serial verb

Sálán: **obop talmi uri kesi boh;** pull out and gather together

Keskeskes: ‘pull together’

Mákái mul: **saki₁, talum/talmi**

sak-i₁

Kán him: transitive verb

Sálán: **talka bauri;** pull up or off

Worwor talas: This includes the ideas of grabbing

or trapping something with an upward jerk as well as pulling out something planted, such as sugar cane, or pulling off fruit attached to a tree, like betel nut.

Tohtohpas: Tekesi kálámul a han tilami kak pokon mák saki kesá teten kak bu imi katbán pokon. Some person came from up in my garden and pulled off a bunch of my betel nut up in my garden.

Arwat mai: talkai

Mákái mul: sak atur/sak atri, sak dut, sak longoi, sak otoi, sak pálsi, sak talmi, saksak₃

sak-i₂

Kán him: transitive verb

Sálán: sing

Tok Pisin: singim

Mákái mul: buk án sak, sak kaleng, sak mai, saksak₁

sakup / sapki

Kán him: syncopated verb

Sálán: long pasi pákán tili poktuán; long palai pákán; pick; pull apart

Worwor talas: Sapki is appropriate for picking leaves off a tree, while *lusi* refers to picking the fruit.

Tohtohpas: Tan wák di han tilanang i poron bu má dik long pasi tan pákán bu tili poktuán. Di sakip pákán bu uri dur tapiok. The women came from down at the betel nut grove and/ where they took betel nut leaves from the stalk. They pulled off betel nut leaves for wrapping cassava.

Tohtohpas: Ái nana a long palai tan pákán lamas tili pagal uri kán ol kámnah. A sapki tan pákán lamas ngorer suri nák marán ki nák duti uri ol kámnah. Mom was removing coconut leaves from the stalk for her fire-lighting. She pulled off the coconut leaves like that so there would be many then she would wrap/bind them for fire-lighting.

sakir pas-i

Kán him: transitive serial verb

Sálán: tur i keken; kai i keken; grab; trap

Keskeskes: ‘grab get’

Worwor talas: This is the action of a noose trap jerking a pig up when the pig steps into the noose. It can also be used of a vine which causes a person to trip and fall.

Tohtohpas: Ái kono imuda kápate mákái pidir di oboi anang i poron got. Má pákánbung a

láklák, ki ák sodar suri keken a tur i pidir. Má pidir erei a sakir pasi keken ák tántán iamuni bát má lul ák tirtir iamudi bim kaleng. That one back there did not see the trap they put down in the bamboo grove. And when he was walking, then he was surprised about his leg/foot standing in the trap. And that trap grabbed/jerked his leg it was turned up toward the sky and his head was facing back down toward the ground.

Mákái mul: pasi₁

sakir / sakri

Kán him: syncopated verb

Sálán: kai i keken; grab; catch

Tohtohpas: Kálámul er kápate mákái pidir, má pákánbung a sukai ki ák sakri á pidir, má kálámul er ák riuriu iamuni. That man did not see the trap, and when he stepped on it then he was caught in the trap, and that man was hanging up high.

Mákái mul: sakir pasi

sakpap

Kán him: intransitive verb

Sálán: lápkai keken suri láklák; step

Tohtohpas: Pákánbung gim aratintin má gimá han uri Matopit suri mákái mátán kámnah á Tavurvur, kángim tám aratintin a parai si gim ngoromin ngo, “Gama mákái iau paskek ur ái má iak oboi kiking i pokon dáh, ki á gam mul gama sakpap namurwa iau.” A parai si gim ngo gima mur on ngorer suri gima káp sukai kámnah. When we were schooling and we went to Matupit to see the source of the fire/volcano of Tavurvur, our teacher said to us like this, “You all should watch where I step and I put my feet in which place, then you also you should step following me.” He said to us that we should follow him like that so we would not step on the fire.

Arwat mai: pagau, paskek

Mákái mul: sakpap alari

sakpap alar-i

Kán him: transitive serial verb

Sálán: step over; step around; resist

Keskeskes: ‘step away from’

Worwor talas: This is the idea of stepping out, over, or around an obstacle. It is also appropriate to mean ‘resisting sin’, as in stepping away from sin.

sakra páksi

Kán him: transitive serial verb

Sálán: **tatki má obop timani**; spread out and leave

Keskeskes: ‘stretch/spread remain’

Tohtohpas: **Kalilik, gama sakra páksi á tan kim er gam bopbop on iamuda i bat suri da lu hanhan á tan wák ki dák long pasi uradi pal.**

Children, stand up those mats you are lying on there against the wall so when the women come they will then take them to the cook house.

Mákái mul: **pagas/páksi, sakrai**

sakra-i

Kán him: transitive verb

Sálán: **tapálsi**; unfold; stretch out

Tohtohpas: **Be, wa sepen kaen ngádáh erei u hul pasi? Sakrai be giták mákái.** *Hey, which piece of cloth did you buy? Spread it out now, let's look at it.*

Arwat mai: **sak pálsi**

Mákái mul: **sakra páksi**

sakri

Mákái: **sakir/sakri**

saksak₁

Kán him: intransitive verb

Sálán: sing

Tok Pisin: singsing

Mákái mul: **saki₂**

Kán him: alienable noun

Sálán: song; hymn

Mákái mul: **lahlah, tám lah saksak**

saksak₂

Kán him: alienable noun

Sálán: sago

saksak₃

Kán him: alienable noun

Sálán: trap type

Worwor talas: This type of trap is a simple noose for a pig to step into, perhaps while being fed. When he steps into the noose, the person holding the end of the rope pulls on it trapping the pig's leg.

Arwat mai: **pidir**

Mákái mul: **saki₁**

saktádái

Kán him: transitive verb

Sálán: **tántán**; look up; lift up one's head

Arwat mai: **soklatán, tántán**

Mákái mul: **tán/tádái**

saktánrat

Mákái: **soklatán**

sal

Kán him: intransitive verb

Sálán: flow; move with the current or tide; drift

Arwat mai: **han**

Mákái mul: **asali, dan sal, sal i bál, sal maris, salsal**

sal i bál

Kán him: idiom

Sálán: **teken a tu dan má kápate atu**; diarrhea

Keskeskes: ‘his stomach is flowing’

Arwat mai: **salsal i bál**

sal maris

Kán him: intransitive serial verb

Sálán: unrecognized; unacknowledged

Keskeskes: ‘flowing poorly’

Mákái mul: **maris₂**

salabarbar

Kán him: intransitive verb

Sálán: **tam sarara; tam bop**; spread all over

salahin

Kán him: alienable noun

Sálán: **kálámul di lu mák asosih on**; contemptible person

Worwor talas: This carries the idea of someone worthless, not worthy of consideration, someone with no possessions. This is often used as a face-to-face insult or in gossiping behind one's back.

Tohtohpas: **Wa dánih ukte lu longoi án salahin inái? Ngoro a mon kam te táit sang er uk para noi tan táit singin tan kálámul suri da longoi.** *Why what are you doing now, (you) worthless person? It's like you actually have possessions (which, of course, you don't) that you are saying all those things to people for them to do (you think you are a rich man or important man that you can tell people what to do)?*

Arwat mai: **salsalahin**

salangoh

Kán him: alienable noun

Sálán: opening

Worwor talas: This includes an opening in a wall. Apparently, this word can also have bad or unsavory connotations.

Arwat mai: **arsolon**

salaptur

Kán him: intransitive verb

Sálán: get up

Worwor talas: This is to move oneself from a lying position to a sitting position, or to move from a sitting position to a standing position.

Mákái mul: **aptur, salapturi**

salaptur-i

Kán him: transitive verb

Sálán: **tángni lite nák tur;** get someone up; help someone up

Arwat mai: **apturi, sak atur/sak atri**

Mákái mul: **apturi, salaptur**

salarek

Kán him: intransitive verb

Sálán: **para sarai; para sarai táit a punpunam ngo a pidik; long mármársai;** publicly do; reveal a secret

Worwor talas: This word is followed by **mai** (with). It is used of doing something in public that was previously done privately or in secret, especially things men did that women were not allowed to observe. It is also used with some connotation of flaunting or 'tooting one's own horn' by doing something in public that shows off.

Tohtohpas: **Tan kálámul erei dik tu long mármársai má kangal uri kándi mil. Til hirá di lu long punmai á kangal iatung i bos. Má onin má dik tu salarek mai longoi i malar i mátán tan wák.** Those men they just publicly made the headdress for their dancing. Since ancient times they made the headdress hiding/privately there in the bush. And/but today now they are just public with doing it in the village in the eyes of the women.

salbái

Mákái: **salum/salbái**

salgiái

Kán him: transitive verb

Sálán: **baur palai rákán kubau;** break off branches

Tohtohpas: **Ngo aun lamas a puh uri tekesi aun kubau, ki lamas erei na salgiái tan rákán kubau er uradi bim.** When a coconut tree breaks on to some (other) tree, then that coconut will break off branches of that tree (causing them to fall) down to the ground.

sal-i

Kán him: transitive verb

Sálán: **long palai kápán kubau;** peel bark from a tree

Arwat mai: **suki**

saliu

Kán him: intransitive verb

Sálán: walkabout; saunter; stroll

Arwat mai: **láklák**

Mákái mul: **saliu mai wák, salsaliu**

saliu mai wák

Kán him: idiom

Sálán: **ararit;** spend time with a woman; have sexual relations

Keskeskes: 'strolling with a woman'

Worwor talas: This term can be taken literally, i.e. that a person (most probably a male) is strolling with a woman. This does not necessarily imply something improper, but it may, depending on the context. If the phrase is more explicit, i.e. **saliu mai wák kán lite** (strolling with the woman/wife of another), then that is more overtly a reference to sexual activity.

Mákái mul: **mam/mai, wák₁**

salsal

Kán him: intransitive verb

Sálán: flowing; watery

Mákái mul: **sal, salsal i bál**

salsal i bál

Mákái: **sal i bál**

salsalahin

Mákái: **salahin**

salsaliu

Kán him: intransitive verb

Sálán: walking about; sauntering; strolling

Mákái mul: **saliu**

salsalum

Utngi mul: **salsalup**

Kán him: intransitive verb

Sálán: **toptop tohtoh; ser suri táit mai limán;** search with the hand

Worwor talas: This is the action of feeling around a space or area with the hand(s) as a blind person would or as someone in a dark place would to search for something.

Tohtohpas: **Nengen i libung a tuan kuron má iak lala ser suri kak galas ami suh. Kápte te talas suri ngo inak ser mai pasi iak tu toptop tohtoh sár suri. Má pákánbung kak tu salsalum suri, ki iak tut palai kesi átbán dan má ák pur mák pos.** Last night it was very dark and I searched a lot for my glasses on the table/bench. There was no light so I could search with it resulting in I only just grasped/felt trying for them. And

when/while I was feeling around with my hand for them, then I knocked off a water container and it fell and broke.

Mákái mul: salum/salbai, salum salum

salsalup

Mákái: salsalum

salsalus

Sálán 1) salsi kápán páplun suri nák sengseng;
wipe oneself all over

Sálán 2) salsi kápán páplun palai rangrang;
massage

Mákái mul: salus/salsi

salsi

Mákái: salus/salsi

salum salum

Kán him: intransitive verb

Sálán: toptop tohtoh suri; ser suri táit mai limán;
search with the hand

Tohtohpas: *Lik, una mákmák suri be i kak is iamuni pal. A kuron á polgon pal má una tu toptop tohtoh iamuni suri. Una lain salum salum kuluk sár suri na káp kut iáu. Daughter, look around now for my knife in the cook house. It is dark inside the cook house and you should grasp/feel-trying in there for it. You should well feel around just carefully with your hands so that it will not cut you.*

Mákái mul: salsalum, salum/salbai

salum / salbai

Utngi mul: salup

Kán him: irregular verb

Sálán: ser suri táit mai limán; top tohoi; ser pasi mai limán; search with the hand; feel with the hand

Worwor talas: This includes groping with a flat hand, as in a dark room, as well as grasping.

Tohtohpas: *Kalilik, kuron á inái má a tu mádáak á tan kubau ida i bail hat. Gam han má gamák top tohoi ngo a sengseng á te, ki gamáng kipi. Má ngo gama salbai má ngo a mádáak, ki páksiai. Children, it's dark now and the (fire) wood back at the cliff is just/still wet. You go and grasp/touch trying it (to feel) if some is dry, then you should bring it. And if you feel it with your hands that it is wet, then leave it.*

Tohtohpas: *Tan wák di han suri ru boloi nengen i libung i lain kalang má kápte di kip te talas. Di tu salbai á boloi. Má pákánbung kándi tu ruru boloi, ki kesi tur di ák salum pasi kesi maumau má dik lala wakwak on má dik táu.*

The women went to collect **boloi** (snail type) last night at/during the nice/bright moon and they did not take any light. They just felt with their hands for the **boloi**. And while they were collecting **boloi**, then one of them felt-got a sea snake and they yelled out loud and then fled.

Mákái mul: salsalum, salum salum

salup

Mákái: salum/salbai

salur

Sálán: **kuir wor suri long palai oror**; word used to remove an oath

Worwor talas: This may be used to void or nullify a command or instruction someone else has said to you, as in telling you not to go to a certain place. By saying **salur** to void that, you indicate that you are not afraid of or respecting what that person said. Not saying this indicates you are respecting what they said.

salus pala-i

Kán him: transitive serial verb

Sálán: brush off or away

Keskeskes: 'rub/brush remove'

Mákái mul: salus/salsi

salus / salsi

Kán him: syncopated verb

Sálán: **apilpilái mai limán**; rub; brush using palm of hand and fingers

Worwor talas: While this verb is basically synonymous with **sabar/sámri**, it is typically used of rubbing or brushing something off oneself, while **sabar/sámri** is never used with that meaning. One can also use this term for applying medicine.

Tohtohpas: *Kauh, a tuan dur á arum, han be unák siusiu. Má pákánbung ngo una siusiu, ki una lain salsi sang á dur er i arum suri nák pilpil. Má unák salus sarai mul i bingam er a tu kanak er i nisum. Son, your face is very dirty, go now and bathe. And when you bathe, scrub well that dirt on your face so it (your face) will be clean. And you should rub off also the mucus that is coated on your nose.*

Arwat mai: **sabar/sámri**

Mákái mul: salus palai, salsalus

sam-i

Kán him: transitive verb

Sálán: sick with

Tohtohpas: *Má kanih er a got pagas sang i limán ái Paulo, pasi ák luhra palai uratung*

i kámnah, má kápate sami ngisán kanih.
(Apo 28.5) *And that snake bit remaining on Paul's hand/arm, resulting in he shook it off there into the fire, and he did not get sick with the snake's teeth/bite.*

Mákái mul: **samsam, sasam**

samsam

Kán him: transitive verb

Sálán: sick with

Worwor talas: This term is used with only certain sicknesses: **gorgor** (excessive sores), **kaskas** (scabies), **mormor** (sores, ulcers), **ranran** (rash, measles). These are sicknesses where multiple sores spread over the body.

Tohtohpas: **Git mákái kalik imunang a samsam kaskas, a tu sák á kán sulu mai peksen kaskas imunang i kápán páplun.** *We saw that child over there who was sick with scabies, his laplap was just ruined with the scabies pus there from his body.*

Mákái mul: **sami, sasam**

sanra-i

Kán him: transitive verb

Sálán: **kipi á tun;** carry away; sweep away

Worwor talas: This is used when someone or something is carried away in a current, tide or flood.

Tohtohpas: **Apong kauh, una lu lain durki á kam takup urami sang tepák alari kon na káp kipi á tun. Ngo káp una te durki ur tepák, ki na sanrai á tun má nák sal, ki na káp kam te takup má.** *Listen son, you should well lift up your canoe up far indeed away from the beach lest a wave take it. If you do not lift it to far away, then a wave will carry/sweep it away and it will flow/be carried away, then there will not be your canoe (you won't have it anymore).*

Arwat mai: **lihái**

sansanat

Kán him: transitive verb taking on

Sálán: **soso dukul; tur tiklik;** support another's talk

Tok Pisin: sapot

Worwor talas: This describes a subsequent speech in support of someone who has already spoken on a topic, as in public speaking one adds his own backup to help in a political speech. It can also be used of supporting a certain political issue or platform.

Tohtohpas: **Gim parai tungu i arasosah i Hutngin Kamkabat suri matananu koion da tu obop**

bia i buk erei má kápdate lu wásái. Má namur rung er di worwor namur di sansanat i worwor minái suri arakrakai i matananu dák lu him mai buk erei. *We said previously at the New Testament dedication that people should not just leave that book and not read it. And later those who spoke afterwards supported this talk to encourage the people to work with that book.*

Arwat mai: **soso dukul/soso dukli**

sang₁

Kán him: particle

Sálán: intensifier; reflexive

Worwor talas: This is a multi-purpose particle that intensifies or increases the focus on a person, object, or action. It can be defined as 'yet, still, precisely, exactly, particular (one), very, indeed, self' to name a few. Combined with **be** (now) in **besang**, it means 'still, while, concurrently'.

Tohtohpas: **Siborbor, ngo da lain mákái á táiit minái, a mákmák ngoro táiit di lu longoi á tan rung di bal er di utngi ngo helikopta. Kán rut a ngorer sang i helikopta.** *The dragonfly, if they (people) will look well at this thing, it looks like the thing white people make that they call a helicopter. Its run/flight is exactly like the helicopter.*

Tohtohpas: **Áá, nagogon a parai ngo ina mat, má iakte mat má! Má kápte ngo iau sang iau mat. Wa ái Karisito a keles iau mák mat i niang, má ngorer ái Káláu a wás pas iau ngo iau sár iakte mat. (Gal 2.19)** *Yes, the law says that I will/must die, and I have already died! But it is not that I indeed/myself I died. Why Christ replaced me and he died in my place, and therefore God counts me that it was just/truly me who died.*

Tohtohpas: **Ái sár i pákánbung gam sángwái ngisán kes má arumrumái kes sang, ngorer gam longoi sápkín má gamá amáris i mátán ái Káláu, kabín gamáte ngákngák i nagogon si Káláu. (Iak 2.9)** *However when you lift up the name of one and shame one indeed (another one), therefore you do evil/sin and you have become guilty in God's eye, because you have rebelled against God's law.*

Arwat mai: **tok₂**

Lite alari: **sár**

Mákái mul: **besang, onin pala (sang), tuan sang i kán hol**

sang₂

Kán him: intransitive verb

Sálán: **kuir worwor án arkawar ngo suri parai muswan;** swear

Worwor talas: This term is typically followed by **si** (by) and then the name of the person one is swearing by or the relationship he has to that person. The name of God is not used in this context.

Tohtohpas: **Pákánbung di atitiu Ratsi ngo a bop mai wák kápte ngo káián, ki ák oror mam kukun ngo kápte longoi má ák parai ngoromin, “Tak sang si kukung ngo kápte iau longoi tatalen er.”** When they accused Ratsi that he slept with a woman not his (committed adultery), then he promised with his sister (swore a strong oath) that he did not do it and he said like this, “I swear by my sister that I did not do that behaviour.”

sangar

Kán him: intransitive verb; transitive verb taking **on**

Sálán: hurry; quickly; rapid

Tok Pisin: hariap

Worwor talas: Although this verb is most typically used alone as an intransitive, it can also operate transitively as an **on** verb. The example below illustrates it as both.

Tohtohpas: **Má ngo bos tám ruruna á Iopa di longrai ngo ái Petero imi Lida ái, ki ngorer dik dos palai aru kálámul uri narsán má diar má ot sangar on mai worwor ngoromin, “Gim sung iau ngo una sangar uradi narsá gim.” (Apo 9.38)** And when the believers in Joppa heard that Peter was up in Lydda, then therefore they sent off two people to him and they then urged him with talk like this, “We request/beg you that you will hurry down to us.”

Arwat mai: **rárbai,** **sangsangar**

Mákái mul: **ot sangar**

sang-i

Kán him: transitive verb

Sálán: **akai i ngisán wonwon;** put bait on a hook

Tohtohpas: **Kauh, ngo una lu wonwon, ki una lu lain akai á kam tolar i ngisán wonwon. Una lu lain sangi má ololoh kuluk suri limam suri na káp rup iau i ngisán wonwon.** Son, when you go fishing, then you should well/carefully hang/hook your bait on the fishing point/hook.

You should carefully bait the hook and take good care of your hand so the fishing hook will not pierce you.

Mákái mul: **asangsangi**

sangin

Kán him: intransitive verb

Sálán: stink; smelly

Tok Pisin: siting

Worwor talas: Although this word almost always occurs as an intransitive verb, it can occur as a transitive. See the second example below. For differentiation of terms meaning ‘rotten, decayed’, see **morot**.

Tohtohpas: **Ngo biláng a mat mák beseng i támin, ki támin er a sangin má git matai suri usmai.** If a cowrie dies and its meat rots, then that meat stinks and we do not like to smell it.

Tohtohpas: **Pap muda er a mat nengen i kábungbung ák pung má bál. Gama lápkai iamunang tepák suri na káp sangin git.** That dog back there that died earlier this morning its stomach is distended. You guys throw it over there far away so it will not stink us up.

Arwat mai: **morot**

Lite alari: **tomtom**

Mákái mul: **sangin mangah, sangin pasam, sangnán**

sangin mangah

Kán him: intransitive serial verb

Sálán: **tuan botal i sangnán; tuan sák i máhngun;** extremely smelly or stinky

sangin pasam

Kán him: intransitive serial verb

Sálán: **sák bia;** wasted

Keskeskes: ‘stinking wasted’

Worwor talas: This would apply to food stored for use but not used, and decaying before it could be eaten, thus wasted.

Arwat mai: **sák pasam**

sanglái

Mákái: **sagul/sanglái**

sanglei

Kán him: alienable noun

Sálán: name for Jesus (?)

sangnán

Kán him: inalienable noun

Sálán: odor; stink

Worwor talas: This word functions as an inalienable noun, as in the example, but also as

a verb and a modifier (see cross references).

Tohtohpas: Iau usmai sagnán biláng, sagnán biláng a sangin sáksák. I am smelling the odor of a (rotten) cowrie, the cowrie's odor is extremely stinky.

Arwat mai: máhngun

Lite alari: tomtomon

Mákái mul: sangin, sagnán á kán hol, sagnán ngudun, sagnán worwor

sagnán á kán hol

Kán him: idiom

Sálán: hol pagas i sápkín; evil thoughts; given to evil

Keskeskes: 'his mind/thinking stinks'

Tohtohpas: Kálámul ngo a lu hol pagas i sápkín gita mákái ngo a lu bal longoi sápkín, matngan kálámul ngorer di lu parai suri ngo a sagnán á kán hol. A person who thinks-stays on evil (and) we see that he repeatedly does evil, that kind of person they say about him that his thinking is stinky (he is full of evil thoughts).

sagnán ngudun

Kán him: idiom

Sálán: wáng a kis i katbán worwor; cuss; curse; swear

Keskeskes: 'stinky mouth'

Arwat mai: sápkín ngudun, wáng

Mákái mul: ngudung

sagnán worwor

Kán him: idiom

Sálán: wáng sáksák; cursing severely; unwholesome talk

Keskeskes: 'stinky talk'

sangsang

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; clownfish; anemonefish; damselfish

Worwor talas: Sangsang a gengen isu sár má a lu kis i lalin hat tangrai polpol i lulawar. Má a mon sang á sangsang tili lámán. Isu minái kápdite lu ani. Te á sangsang a niár no á páplun, má te a niár mák palkus mai a bal. Te a maksin, má te a mákráu mák palkus mai a maksin. The sangsang is just a small fish and it lives under coral along the tide pools on the reef. And there is also a sangsang from the deep. This fish they do not eat it. Some sangsang are all black in color, and some are black and striped vertically with white. Some

are yellow, and some are blue and striped vertically with yellow.

sangsangar

Mákái: sangar

sangsangmat

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This is feminine spirit able to inhabit another's body, causing sickness and death. It is a kind of turngan (spirit, god).

Mákái mul: tesit

sap

Kán him: intransitive verb

Sálán: lu tur; get up

Worwor talas: While this verb does mean 'get up' or 'stand', it also seems to function as a joining or linking verb, expressing a person's reaction to a preceding event. Its purpose may be to draw attention, slow information rate, or indicate the result of a previous event.

Tohtohpas: Nengen i rahrah ái Kiapriut a bátmai kesi rokoí imudi kán guán rum suri ngo na soi mai kán lamrut. Ki ák lu tur bul ái natun ák malmaliu palai rokoí erei, ki ák sap ngorer ák tipar pas natun ngo na ubi mák lala táu ái natun. Earlier this afternoon Kiapriut was sneaking up on a wild pig outside the side of his house so he could spear it with his spear. Then his child stood there moving (and scaring) away that wild pig, so he (Kiapriut who was angry at his son because he moved where the pig could see him and the pig ran off) jumped up like that and chased off his child to beat him and his child greatly/quickly fled.

sapakir

Utngi mul: pasakir

Kán him: alienable noun

Sálán: basket type

Worwor talas: The sapakir is woven from coconut leaf with one pointed end at the bottom and an over-arching handle.

Mákái mul: rat₁

sapki

Mákái: sakis/sapki

saprai

Mákái: sáprai

sapri

Mákái: sapur/sapri

sapsapur

Kán him: intransitive verb

Sálán: splashing

Mákái mul: arsapur, sapur/sapri

sapur / sapri

Kán him: syncopated verb

Sálán: splash

Mákái mul: arsapur, sapsapur

sara₁

Kán him: intransitive verb

Sálán: reach out one's hand; stretch out one's hand

Worwor talas: This is an action done with the hands only. In contrast to its homonym, this verb typically occurs as the initial member of a serial verb construction.

Tohtohpas: *Kálámul a kis ami ungán rum mák nem i kán is tiladi bim, ki ák parai uradi bim ngo "Una sara mai kak is ur main." Ki koner a tur adi bim na top i is má nák tari iamuni bát.* A man who is up on the house roof and he wants his knife from down on the ground, then he says down to (a person on) the ground, "You reach out/up with my knife to here." Then that one who is standing on the ground will grasp the knife and will give it up to the sky (lift it up).

Tohtohpas: *Ngo kálámul a sasam má uk nem suri ngo una tángni nák sámTUR, ki una parai singin ngo, "Sara tilatung má inak top i limam." Ki kálámul er a sasam na soai limán suri unák top on nák sámTUR.* If a person is sick and you want to help him he will stand, then you should say to him, "Reach out from there and I will grasp your hand." Then that person who is sick will reach out his hand so you can grasp him he can stand.

Mákái mul: sara pasi, sara tari, sarsara₁

sara₂

Kán him: intransitive verb

Sálán: lápka sarai; all over; various places; scattered

Tohtohpas: *Kalilik, koion gama lápka sarai tan kápán talis iatung i kon. Iakte timani á kon erei uri kis. Gam lu lala hom sara, má iak lu ngesmat i long sarai kamu apurpur.* Children, don't be throwing the talis skins (nut shells) all over there on the sand. I have cleaned/straightened that sand for sitting on. You do a lot of playing all over, and I am weary of doing-scattering (getting rid of) your trash.

Mákái mul: arbin sara, bárau sara, hom sara, leu sara, pos sara, sarai, sarara, sarsara₂, sorok sara, tam sara, worwor sara

sara pas-i

Kán him: transitive serial verb

Sálán: top pasi; long pasi mai limán; reach out and pick up

Keskeskes: 'reach out get'

Tohtohpas: *Nengen i kábungbung ái nana a tabar Marbuk, mái Marbuk kápate top pasi á namnam tili limán ái nana. Kápate sara pasi kabin a togor i nana suri kápate long pasi urami bos ngo diar no diara han má náng kip án te tuh.* Earlier this morning Mom fed Marbuk, and/but Marbuk did not take hold of the food from Mom's hand. She did not reach out and take it because she was angry at Mom for not taking her up to the bush so they both could go and she could get some sugar cane for herself.

Mákái mul: pasi₁, sara₁

sara tar-i

Kán him: transitive serial verb

Sálán: sua tari; pam tari; give by stretching out the hand; offer

Keskeskes: 'reach out give'

Worwor talas: The implication of this term is that a person gives or offers a thing to another by stretching out his hand to give it to him, and the other person responds by taking it from his hand.

Tohtohpas: *A rau á kálámul erei. Ngo gama nem i tari táit singin, ki gama lu sua tari sang i limán. Kápnate mákái á táit ngo gama tu sara tari ngorer singin. Di lu pam tari sang á táit uri limán ki nák top pasi.* That man is blind. If you want to give something to him, then you should give/put it directly into his hand. He will not see anything if you merely stretch out your hand to give it like that to him. They give a thing right into his hand then he will take hold of it.

Arwat mai: sua tari

Mákái mul: sara₁

sara-i

Kán him: transitive verb

Sálán: tam bop ngo tam kis; all over; scattered

Tohtohpas: *Ngo gama árai tan táit erei gam gorsai, ki gama ára talmi má koion gama tam oboi. Má ngo gama tam obop sarai, ki káp ina*

te mánán pasi ai gam úrai ái á te. When you all hang/lay out to dry those things you washed, then you should hang/lay them (close) together and don't put them separately (spread them out away from each other). And if you spread them out, then I will not know where you hung some (of them).

Mákái mul: bára sarai, lau sarai, long sarai, luk sarai, pala sarai kaungán, para sarai kaungán, pálás sarai, ru sarai, sara₂, sas sarai, tar sarai, taráp sarai, tuh sarai, up bing sarai

sarara

Kán him: intransitive verb

Sálán: salabarbar; tam sara; scattered

Worwor talas: This verb typically occurs as the final member of a serial construction.

Tohtohpas: Kalilik, tan marang er gam rui ur er i malar a tu salabarbar. Gama obop talmi suri nák tukesi boh on má koion na tam sarara ngorer. Children, those dry coconuts you collected (and put) there in the village are just lying all over. Put them together so it will be only one pile and don't let them be scattered all over the place like that.

Arwat mai: sarsara₂

Mákái mul: pos sarara, sara₂

sararap

Kán him: intransitive verb

Sálán: tam sara; spill over; splash; gush

Tohtohpas: Gama urai uramunang tepák á dan erei. Ngo gama urai sár iatung pátum, ki timsán nák tam sara ur main i kim. Mákái timsán a sararap uri kim minái. You should (take) that water to over there far away (and) pour it. If you all pour it just there nearby, then its drops/drips will spread all over here on the mat. Look at its drops splashing on to this mat.

Arwat mai: sororok₃

saras pas-i

Kán him: transitive serial verb

Sálán: tangan pasi tili hiru; tangan pasi ná káp sák; rescue

Keskeskes: 'rescue get'

Tohtohpas: Tungu sár kalik er a lala matpám má gimá tangan pasi mai namnam. Má ngo kápte gima han saras pasi mai namnam, ki na mat sur án te. Just a while ago that child was very hungry and we helped him with food. And if we had not rescued him with food, then he would

have died for (lack of) his food.

Mákái mul: pasi₁, sarasi

saras-i

Utngi mul: sársari

Kán him: transitive verb

Sálán: asengsegeng pasi; rescue

Worwor talas: This word is also used of someone who rescues a child's spirit from an evil spirit who has stolen it, thus making the child well from a sickness that has afflicted him. In this sense, the implication is that the person being rescued is bound by his sins or some action of an evil being on him.

Tohtohpas: Rum si Mikel a inan i kámnah, má ái ami polgon rum, má ngorer gimá han sarasi tilami rum má kápate hiru i kámnah. Mikel's house was alight with fire, and he was inside the house, so we went and rescued him from the house and he was not injured in the fire.

Tohtohpas: Tan kálilik di ubi tám wah má pátum na mat, má ngorer komiti ák han sarasi tám wah er tili lim di má kápdite up bingi. The men were beating a sorcerer and he was near to dying, so the headman went and rescued the sorcerer from their hands and they did not kill him.

Mákái mul: arsaras, saras pasi, up saras pasi

sareren

Kán him: alienable noun

Sálán: membrane around the stomach

sar-i

Kán him: transitive verb

Sálán: climb

Tok Pisin: kalapim

Mákái mul: arsar, asari, sa₁

sarip

Kán him: alienable noun

Sálán: knife type; grass knife; scythe

Worwor talas: This is a long thin knife with a handle and a blade that curves at the end. It is used for cutting swaths of grass or small plants.

Mákái mul: is₁

sarsara₁

Utngi mul: sársára

Kán him: intransitive verb

Sálán: soai lim; soa tari; reach out; raise one's hand

Worwor talas: This could be a raising of the hand to get attention or reaching out with one's arms to be taken (as a child toward his parent). It is also used in voting to have people raise their

hands to be counted.

Mákái mul: sara₁

sarsara₂

Kán him: intransitive verb

Sálán: all over the place

Arwat mai: sarara

Mákái mul: sara₂

sarsarun

Mákái: suk án sarsarun

sarurup

Kán him: intransitive verb

Sálán: sol ur on; inside

Mákái mul: mák sarurup

sarwah

Kán him: transitive verb taking on

Sálán: sorliwi; banai; catch up with; overtake; pass

Worwor talas: This implies coming from behind someone, following him, and catching up to him, possibly to continue on with him.

Tohtohpas: *Tan kalilik er di táil i gim, di hol on ngo káp gima te sorliu di. Mái sár ngo pákánbung gim aptur má gimá mur i di, ki gimá sarwah sár i di adi Punam.* Those guys who were ahead of us, they thought that we would not pass them. However when we got up and followed them, then we overtook them up at Punam.

Arwat mai: sarwai

sarwa-i

Kán him: transitive verb

Sálán 1) sorliwi; pass; overtake and pass; catch up with

Worwor talas: This implies following someone, catching up with him and continuing on past. This term typically occurs following another verb which indicates the kind of action involved such as running or walking.

Tohtohpas: *Tan kalilik di artohtoh i rut, má ái koner a rut namur ái a rut sarwai boh kalilik no er di rut tiklik mák hut táil anang i arahrahi.* The children were doing running competitions, and that one who ran behind he ran catching up to all those children who were running together and he arrived preceding down at the finish.

Arwat mai: sarwah

Sálán 2) unexpectedly

Tohtohpas: *Kálámul a siksikip ami kángim rumán tutun, di hut sarwai mák lu kipi tan táit tilami rumán tutun. Tan kálámul minái di hut*

asodar on i pákánbung kán tu siksikip be. The fellow who was stealing in our cooking house, they arrived unexpectedly at him (while he was there) and he was taking things from the cook house. These people they arrived surprising him while he was still stealing.

Mákái mul: hut sarwai

sas kaleng

Kán him: intransitive serial verb

Sálán: withdraw

Mákái mul: sas kalengnai, sasi

sas kalengna-i

Kán him: transitive serial verb

Sálán: kip kaleng on; take back; withdraw

Keskeskes: 'slide return'

Tohtohpas: *Te á kálámul ding kip kaleng on á kándi mani uri artabar. Káp iau te talas ngo suri dáh dik sas kalengnai kándi mani.* Some of the people took back their money for the offering. I am not clear why they withdrew their money.

Mákái mul: sas kaleng, sasi

sas pala-i

Kán him: transitive serial verb

Sálán: pull away

Keskeskes: 'slide remove'

Mákái mul: sasi

sas pas-i

Kán him: transitive serial verb

Sálán: slide out; pull out

Keskeskes: 'slide get'

Worwor talas: This word describes sliding or pulling something out from among other things surrounding it or on either side, as a sword from a sheath or a book from a shelf of books.

Mákái mul: pasi₁, sasi

sas sara-i

Kán him: transitive serial verb

Sálán: talka sarai tili boh suri nák tam sara; pull out and scatter

Keskeskes: 'slide scatter'

Mákái mul: sasi

sasale

Kán him: alienable noun

Sálán: kesá matngan mingal ngo mil; dance type

Mákái mul: mingal

sasam

Kán him: intransitive verb

Sálán: sick (generic term)

Tok Pisin: sik

Mákái mul: rumán sasam, sami, samsam, sasam kunán, sasam suri, sasam uradi malar, sápkín sasam

sasam kunán

Kán him: transitive serial verb

Sálán: merok on; matai; tired of; weary of

Keskeskes: 'sick about'

Worwor talas: This idiom also works with on instead of kunán.

Tohtohpas: *Ái komiti a lu bal parai singin matananu ngo da long timani sálán kar urami bos. Má matananu dik sasam kunán má him er a lu bal atri.* The headman kept saying to the people that they should clean the road for vehicles up to the jungle. And people were sick about (tired of) that work he kept on putting (on them).

sasam sur-i

Kán him: transitive serial verb

Sálán: lala hol suri; pine for; long for; missing

Keskeskes: 'sick for'

Worwor talas: This can refer to missing a person who is no longer present, or to longing for something that one no longer has or should not have, as a person who has quit smoking longs for a cigarette again.

Tohtohpas: *Aru kálámul ngo diar lu lain homhom talum, má namur kesi turán ák han pas alari ur tepák, má turán er a lu kis ák lala hol on. Kálámul er a lu kis kápte a kuluk i kán liu suri turán er a han pas alari. A ngoro a sasam suri kálámul a bokoh.* Two people if they play well together (are good friends), and later one of them leaves (going) away to far away, and his friend who stays greatly thinks of him. That person who stays his life is not good concerning/because of his friend who left him. It is like he is sick about (missing) the person who is absent.

Mákái mul: suri₁

sasam uradi malar

Kán him: idiom

Sálán: lala hol kaleng uri malar; homesick

Keskeskes: 'sick down to the village'

sasasa

Kán him: intransitive verb

Sálán: climbing

Worwor talas: This is the action of children

climbing around on a tree with many branches.

Mákái mul: sa₁

sasaskek

Kán him: transitive verb taking on

Sálán: trip over; trip someone deliberately

Mákái mul: kiking, saskek

sas-i

Kán him: transitive verb

Sálán: talka pasi; slide out; pull out; withdraw

Tok Pisin: pulim aut

Worwor talas: This includes the idea of removing from underneath something what is holding it up.

Tohtohpas: *Boh dák idi lalin rum iau talka talmi, una sasi tekes má unák osoi purpur imuda.* The torches are under the house I gathered them, slide out one and go burn off that trash back there.

Arwat mai: taruhi

Mákái mul: sas kaleng, sas kalengnai, sas palai, sas pasi, sas sarai

saskek

Kán him: transitive verb taking on

Sálán: kai i keken; trip over

Tohtohpas: *Ái Kiapreu kápate mákái kesi suk a bop kusai sál, má pákánbung a láklák ki suk er áng kai i keken mák pur. Má ngo a aptur kaleng mák mákái suk er a saskek on, ki ák tártár kus on mák lápkai.* Kiapreu did not see a vine lying across the path, and when he walked (there) then his leg caught on that vine and he fell. And when he got up again and saw that vine he tripped over; then he chopped it up and threw it away.

Mákái mul: kiking, sasaskek

satu

Kán him: alienable noun

Sálán: dice game

Mákái mul: hom satu pasi

satul pas-i

Kán him: transitive serial verb

Sálán: pick up

Keskeskes: 'pick up get'

Arwat mai: alihái

Mákái mul: pasi₁, satuli

satul-i

Kán him: transitive verb

Sálán: kip pasi tili pokon er; kip pasi singin i kán láklák; long pas tuli; pick up

Worwor talas: This includes picking up by hand or loading something on to a vehicle, and is used of both objects and people to be picked up. The implication is of picking up along the way, not leaving a place together.

Tohtohpas: **Ái konomin gim long pas tuli ami Tekedan. Kápte kes ngo gima tiklik mai, pasi gimá satuli tilami suri gimák tiklik no uramunang.** *This one we picked him up at Tekedan. There was no one to go together with us, so we picked him up so we all could go together down coast.*

Arwat mai: **alihái**

Mákái mul: **satul pasi, tuli**

sau / sawi

Kán him: transitive verb

Sálán: cook (generic term)

Tok Pisin: kukim

Worwor talas: Typically this is used of cooking food, but **sawi kálámul** (cooking a person) means to make steam for them to breathe. See the entry for **rikrik** as an example of how this is used.

Arwat mai: **tuni**₂

Mákái mul: **sausau asir, sausawi**

sauh

Kán him: alienable noun

Sálán: smoke

Tok Pisin: simuk

Arwat mai: **tom**

Mákái mul: **sahwán**₁

sauliah

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Sauliah kesi aun kubau a ngorer sár mul i aun duldul. Pákán má wán a ngoro duldul, mái sár ngo kápte a mon te surwán i pákán ngo i poknahlán ngorer i duldul. Pákán, tan wák di lu kipi suri top i kaukau i pákánbung ngo di sihsih suri long palai dur. Kopkobon sauliah a arwat suri arahi salsal kán kálámul ngo na kipi kopkobon má nák ani.** **Sauliah** is a tree that is also like the **duldul** tree. Its leaves and its fruit are like the **duldul**, however its leaves and its trunk do not have thorns like the **duldul**. Its leaves, the women get them to hold the sweet potato with when they are peeling (them) to remove dirt. The new shoots of the **sauliah** are able to finish/stop diarrhea if they get the new growth and eat it.

saum

Kán him: intransitive verb

Sálán: **aptur má han ngo so i ngáhwán**

kábungbung; leave early

Tohtohpas: **Tám han mam pap a tu pán sang i ngáhwán kábungbung mai tan pap suri han mam pap. A tu saum pala sang ngorer kabin tan bor án malar di lu kaleng má suri namnam i kábungbung, má ngorer kápnate ubi bor án malar.** *A hunter just wakes up in the early morning with his dogs to go with dogs (go hunting). He just very quickly goes out like that because the village pigs return then for eating in the morning, and therefore he will not hit/kill a village pig.*

Arwat mai: **puki**

sausau asir

Kán him: idiom

Sálán: **mulán artabar uri narsán asir a hut**; refreshing a guest; being hospitable

Keskeskes: ‘guest cooking’

Worwor talas: This is the idea of feeding and caring immediately for a visitor, and would include such actions as climbing for drinking coconuts to offer a drink, going for betel nut, conversation. It also includes the action of preparing a meal for the visitor even though it may not yet be the normal time for cooking.

Tohtohpas: **Tatalen til Sursurunga ngo asir a hut i narsán tekesi kálámul, ki da mulán támri be mai bu má pol. Ma namur da támri má mai namnam muswan ngorer i balbal. Tatalen ngoromin di lu parai ngo di sausau asir mai bu má pol.** *The custom from Sursurunga when a guest/visitor arrives at some person, then they will first feed him then with betel nut and drinking coconut. And later they will feed him with real food like root vegetables. This custom they say that they are cooking (for a) guest (refreshing a guest, being hospitable) with betel nut and drinking coconut.*

Mákái mul: **sau/sawi**

sausauwán

Utngi mul: **sawsawán**

Kán him: inalienable noun

Sálán 1) hairy; hairs of something

Worwor talas: This is used of living or growing things such as plants and parts of plants.

Arwat mai: **lunlun**

Sálán 2) fringe on a garment

Arwat mai: **nomnobon**

sausawán

Mákái: **sausauwán**

sausawi

Kán him: transitive verb

Sálán: **atuntunái**; warm up (leftovers)

Tok Pisin: mekim hat

Tohtohpas: **Kalik, mudán bor erei a gáwár. Unák atuntunái besang suri nák málmálas ki erár má unak ani. Má ngo káp una te sausawi besang, ki na rangrang i balam ngo una ani ngo kápate tuntun.** *Child, that piece of pig is cold. You should warm it up first so it will be hot then at that time you can eat it. And if you do not warm it up first, then your stomach will hurt when you eat it if it is not warm.*

Mákái mul: **sau/sawi**

sawa

Kán him: alienable noun

Sálán: sea creature

Worwor talas: **Sawa a lu kis i loltas má a aririu ngoro gengen bal. Sawa a mon i nihun má a toltolom on á páplun. Te á sawa a mirik no á páplun, má te a sirsirsir mai a mirik má a bal. Má te a sirsirsir mai mirik má a niár má a bal. Táit minái di lu ani má lain namnam.** The **sawa** lives in the ocean and it is round like a small ball. The **sawa** has hair and its colors are varied. Some **sawa** are all red in color, and some are striped horizontally in red and white. And some are striped horizontally with red and black and white. This thing they eat it and it is good food.

sawat

Kán him: alienable noun

Sálán: mourning necklace

Worwor talas: This is a necklace made from braiding strips of black cloth. It is worn by certain relatives of a deceased person during the period of mourning.

sawi

Mákái: **sau/sawi**

sá akop-oi

Kán him: transitive serial verb

Sálán: **ubi uri lul**; hit on the head

Keskeskes: ‘beat cause to hit the head’

Worwor talas: This serial verb implies either one person hitting another on the head with

something, or something falling on the head of a person.

Mákái mul: **sái**

sá bing-i

Kán him: transitive serial verb

Sálán: batter to death; club to death

Keskeskes: ‘beat kill’

Mákái mul: **sái**

sá dāngla-i

Kán him: transitive serial verb

Sálán: **ubi ák pur uradi bim**; strike down

Keskeskes: ‘beat collapse’

Tohtohpas: **Ái Towalaun a mos kalar uri káwán i pákánbung diar mos mák ngoi ngo na up káwán. Kí ák aririu kaleng ái káwán mák sá dānglai uradi bim ák pur.** *Towalaun got angry at his uncle when they were angry and he said he was going to hit his uncle. So his uncle turned around and struck him causing him to fall down to the ground.*

Arwat mai: **sá dumrai**

Mákái mul: **sái**

sá dumra-i

Kán him: transitive serial verb

Arwat mai: **sá dānglai**

Mákái mul: **sái**

sá kus-i

Kán him: transitive serial verb

Sálán: **paktai nák ru on**; break in two; crack in two

Keskeskes: ‘beat sever’

Worwor talas: This can be done with a knife or axe, or by hitting an object against something else.

Tohtohpas: **Wákán, una pakta puri be i marang erei nák ru on. Una sá kusi suri am tekesi kuir má aiak á kuir.** *Old woman, strike and split now that dry coconut it will be two (halves). You should crack it in two so one part (will be) your food and my food (will be) a part.*

Arwat mai: **bus kusi**

Mákái mul: **kusi, sái**

sá pala-i

Kán him: transitive serial verb

Sálán: slap away

Keskeskes: ‘beat remove’

Mákái mul: **sái**

sá ráp-ái

Kán him: transitive serial verb

Sálán: destroy

Keskeskes: ‘beat tear’

Worwor talas: One might do this as an expression of anger.

Mákái mul: **sái**

sá rus-ái

Kán him: transitive serial verb

Sálán 1) **taráp sarai**; tear down

Keskeskes: ‘beat down/collapse’

Tohtohpas: **Tan rung erei di mos, di taráp sarai rum si kometi. Di sá rusái tan bat on ak pur uradi bim.** *Those who were angry, they tore apart the house of the headman. They tore down its walls (and) it (the walls) fell on to the ground.*

Arwat mai: **tarusái**

Sálán 2) **long palai holhol taru**; change another’s mind

Tohtohpas: **Tan kálámul di sopasun i worngai kándi holhol taru suri ngádáh da láklák ngoi i pákánbung da milmil pasi tan asir. Má pákánbung ngo iau longrai kándi holhol taru erei, ki iak long palai fíli kándi holhol. A ngoro iau sá rusái kándi holhol taru.** *The people continued talking about their plans for how they would walk/march when they dance for the visitors. And when I heard those plans of theirs, then I removed them from their thinking (by stopping them or suggesting another plan). It is like I tore down their plans (changed their minds).*

Mákái mul: **sái**

ságálu

Kán him: intransitive verb

Sálán: bold (?)

Worwor talas: This may be equivalent to the English expression ‘rush in where angels fear to tread’.

ságu

Kán him: intransitive verb

Sálán: **ser sál** (?); **pat noi táit i rum** (?); searching (?)

Worwor talas: This has been said to include the ideas of gathering information, talking, planning, trying to find a way to accomplish something. It can be used of the spirit of a dead person searching for the reason for his death. It can be used of a person searching for something in a house by looking into everything, turning everything over, moving

everything. This may include an element of panic or being frantic.

sáhár

Kán him: intransitive verb

Sálán: needy; lacking; poor

Worwor talas: This word is often followed by **suri** (concerning, for) which is then followed by what one is lacking.

Arwat mai: **bilbiling, malahin, maris, natun kálámul (bia), piráh piráh**

sáhdán

Mákái: **seden**

sá-i

Kán him: transitive verb

Sálán: club; beat with stick

Worwor talas: This word includes the ideas of beating as well as violent poking, like spearing but using a blunt weapon.

Arwat mai: **up/ubi**

Mákái mul: **sá akopoi, sá bingi, sá dānglai, sá kusi, sá palai, sá rapái, sá rusái**

sáit-i

Kán him: transitive verb

Sálán: tie; wind

Worwor talas: This is to tie or wind vine around bamboo strips to secure them for use as supports for folding grass over to make a roof. This term is also used of making a **biar** (neck decoration) for dancing.

Arwat mai: **kabat/kápti**

Mákái mul: **sásáit**

sák

Kán him: intransitive verb

Sálán: broken; ruined; bad; evil; dead

Tok Pisin: **nogut**

Worwor talas: **Sák** is generic for what is broken or ruined, including even the idea of dying. The idiomatic use of **sák** is somewhat equivalent to **sáhár** (lacking), so a person is eager, greatly desiring to have something or to be a particular way, but without success just yet.

Mákái mul: **asáksáknai, bál sák, bál sák pagas, kápate sák uri narsán, sák i bál, sák mai, sák pasam, sák suri, sáksák, sáksáknai, tám sák**

sák i bál

Kán him: idiom

Sálán: **tabureng**; upset; sorrowful

Keskeskes: ‘his stomach is broken/ruined’

Worwor talas: This generic term for ‘upset’

includes being sorry, sad or regretful, but not necessarily angry. At times, this seems somewhat synonymous with **bál sák**, but not always (see example in this entry and under **bál sák**). For differentiation of terms meaning 'sad', see **tabureng**.

Tohtohpas: Ái Káláu a sák i bál uri kák di kabin kápdite atintin timani rang nat di. God is upset (i.e. sorrowful, possibly angry) with their fathers because they did not properly teach their children.

Arwat mai: bál sák, kis sáksák, ngiuk i bál, tabureng, taun i kán hol, taun uri kán hol, tius

sák mai

Kán him: transitive serial verb

Sálán: **kápte a kuluk mai**; mistreat

Keskeskes: 'ruined with'

Tohtohpas: Kalik átlái erei kápte kuluk mai ái mánán má kápte lu long timani. I bohboh bung no sang, a lu sák mai má kápte lu támri mam te namnam. That girl, her mother is not being nice to her and she does not take care of her. Every single day, she mistreats her and does not feed her with any food.

Mákái mul: **mam/mai**

sák pasam

Kán him: intransitive serial verb

Sálán: **kápte arahí**; spoiled; wasted; uncompleted

Keskeskes: 'ruined wasted'

Worwor talas: Sák pasam can apply to food that has been set aside but forgotten, so it spoils. It also refers to a task that is put aside or even done, but not really fulfilled or finished.

Tohtohpas: Kam tu talar iatung i taon, má kam tan him minái i malar ák tu sák pasam. Kápte kálámul suri longoi. You're working (spending a lot of time) in town, and your work here in the village has just remained uncompleted. There is no person to do it.

Arwat mai: sangin pasam

sák sur-i

Kán him: transitive serial verb

Sálán: **sáhár; lala nem on**; need; greatly desire

Keskeskes: 'bad/ruined for'

Worwor talas: This is used to express thirst and hunger and one's need or desire for something.

Tohtohpas: I kang kunlán liu no iau lala nem on ngo na mon i kak tekesi wilwil. Má pákánbung a hul tari kes ái pasta ur singing,

ki ák ámtái má i dánih iau sák suri. In all my life I have greatly wanted that there would be a bicycle of mine (wanted to own a bicycle). And when the pastor bought one and gave it to me, then he fulfilled what I was bad for (what I really wanted).

Mákái mul: **suri**₁

sáksák

Kán him: intransitive verb

Sálán: wrong; worst; evil; bad

Tohtohpas: Tili kes sár á kepwen ngus a lu so i parpara agas má ák lu so i worwor sáksák mul. Rang buhang, koion sang na ngorer! (Iak 3.10) From just one single mouth comes out praise and evil talk also comes out. My clansmen, it should definitely not be like that!

Mákái mul: asáksáknai, hol sáksák ur on, hom sáksák, hom sáksák mai, kanih sáksák, kám sáksák, kis sáksák, mátsáksák, mihmih sáksák, rohon sáksák, sák, sáksákán, sáksáknai, worwor sáksák

Kán him: modifier

Sálán: extreme; excessive

Tohtohpas: Kesi pupunkak anang i malar, ngisán ái Soleng, a kaukak be i pákánbung a hut i lotu i bet 1875. Má i bet 1975 i pákánbung di longoi lotu án pátpát mátán lotu a tapam hut, pupunkak minái ákte lala pupunkak sáksák sang má. One old man down in the village, his name was Soleng, he was a young man when the church arrived in the year 1875. And in the year 1975 when they did a service to celebrate the church arriving, this old man had become an extremely old man indeed.

Kán him: alienable noun

Sálán: **sápkín tanián**; evil spirit

Worwor talas: This is used of a place inhabited by an evil spirit harmful to people, and of someone inhabited by an evil spirit.

Tohtohpas: Kálámul erei, tan kám sáksák di tarwai tanián sáksák ur on pasi ák tu manmanu i páplun. A latlat on i tám latlat mák mákái ngo di tarwa sáksák ur on. That man, those with evil ancestral power sent an evil spirit on to him resulting in his body developed sores. The local healer (tried to) heal him and saw that they sent an evil spirit on to him.

Mákái mul: **tesit**

sáksákán

Kán him: intransitive verb

Sálán: **kápte kuluk ur on;** allergic; affected strongly

Worwor talas: This describes someone who has a strong reaction to sickness or injury or is extremely sick or close to death. It includes a person who steps on a stonefish and reacts strongly with a swollen foot and feeling sick.

Tohtohpas: **Te kálámul kápte kuluk uri di á nur ngo da ani, a ngoro di lu sáksákán on. Ngo da ani, ki na tu sutsut á páplun i di.** Some people lobster/shrimp is not good for them to eat, it is like they are allergic to it. If they eat it, then their bodies swell up.

Mákái mul: **sáksák**

sáksákna-i

Kán him: transitive verb

Sálán: ruin; harm; severely

Worwor talas: This word is typically the final member of a serial verb construction and is preceded by a verb or verbs indicating the manner of ruining or destroying.

Mákái mul: **asáksákna-i, kip sáksákna-i, long sáksákna-i, para sáksákna-i, rapis sáksákna-i, sák, sáksák, tok sáksákna-i, wáng sáksákna-i**

sál₁

Kán him: alienable noun

Sálán: road; path; trail

Tok Pisin: rot

Arwat mai: **minlel**

Mákái mul: **kalik án sál, kápsálang, mátán sál, mátsálán, natun sál, páspásgán sál, punam sál, sál án arsaras, sál tur, sálán, ser sál, wák án sál, worwor án sál**

sál₂

Kán him: alienable noun

Sálán: sea creature

Worwor talas: **Sál a ngoro sawa, mái sár ngo páplun a niár no má a mon i surwán a tara dolon má a lu artur. Ngo na tur i kálámul, ki na tuan rangrang. Te á kálámul di lu ani á sál, má ngo di nem suri kipi til ada i loltas, ki di lu kipi mai nikap. A lu kis i loltas má tangrai lulawar mul.** The **sál** is like the sawa, but its color is all black and it has very long spines that pierce. If they pierce a man, then it will hurt a lot. Some people eat the **sál**, and when they want to get it from the ocean, then

they get it with tongs. It lives in the ocean and along the reef too.

sál án arsaras

Kán him: idiom

Sálán: **sirai liu suri saras pasi kálámul tili hiru;** way of rescue; way of resolution of a problem; return to fellowship; peace-keeping

Keskeskes: ‘road of rescue’

Tohtohpas: **Ái Iesu a sosih alari kán kiskis án Káláu suri saras pas git tili hiru aklis. A bál tari kán liu má dik up bingi i kángit arlih. Sál a mur on, ái á sál án arsaras.** Jesus came down away from his position as God to rescue us from eternal injury. He willingly gave his life and they killed him in our place. The road he followed, it is the way of rescue.

Mákái mul: **sál₁**

sál tur

Kán him: alienable noun

Sálán: highway; main road

Keskeskes: ‘road standing’

Mákái mul: **sál₁, tur₁**

sáláh

Kán him: intransitive verb

Sálán: **mákmák; ser;** look around; search

Worwor talas: This word is often followed by **suri** (for) which is then followed by what one is searching for.

Arwat mai: **ser**

Mákái mul: **sálsáláh**

sálán

Kán him: inalienable noun

Sálán 1) way; trail; method

Keskeskes: ‘its road’

Tohtohpas: **Má ngoromin á sálán armámna muswan: kápte ngo git git mámna Káláu, ái sár ái Káláu sang a mámna git má ák tarwa pala Natun suri ák pormi kángit sápkín ák pah. (1Ió 4.10)** And like this is the way of true love: it is not that us we love God, rather God himself loved us and sent his Child to compensate for our evil/sins (resulting in) they are erased.

Sálán 2) meaning

Tok Pisin: mining

Tohtohpas: **Ngo a támin ngo kángit armámna sur Káláu a ngorer, ki a sálán ngo gita taram i kán pinpidan,... (1Ió 5.3)** If it is true that our love for God is like that, then its meaning is

that we should obey his words...

Mákái mul: **sál**, **sálsálán**

sálsál

Sálán: **monai kálámul u mánán on ngo na hut**;

waiting expectantly; watching for someone

Worwor talas: This term is used when expecting someone you intend to do good to.

Tohtohpas: **Malar á Manmantinut a kip ngis suri pokon erei tan kálámul di lu han suri sámtur ái má mákmák urada i lontas suri mon a lu han tilada Tangga. Tan kálámul er di lu sálsál suri mon er ngo erei má tilimuda.** *The village/area of Manmantinut got its name for the place where people went to stand and look out to sea for canoes coming from Tangga. Those people waited expectantly for those canoes to come.*

Arwat mai: **mákmák kursál, nanai**

sálsál nah

Kán him: intransitive verb

Sálán: surfing

sálsálah

Kán him: intransitive verb

Sálán: **mákmák aririu**; looking around

Worwor talas: This implies a more continuous or lengthy looking or searching than **sálah** alone. It includes the idea of a speaker looking around to gauge the reaction of his audience.

Tohtohpas: **Ngo kálámul a balantahni kán gengen is i tekesi kuir pokon, ki a lu lala ser suri i pokon er a balantahni on. Na mákmák aririu no on á tan arlih, tan kuir no er ngo kápate láklák ái na sálsálah on sang. Na tungai sálah sang suri i pokon erei.** *If/when a man forgets his small knife at some place, then he greatly searches for it in that place where he forgot it. He will look all around that space, every part that he did not (even) walk there he will be looking around there. He will keep on looking for it in that place.*

Arwat mai: **ser**

Mákái mul: **sálah**

sálsálán

Kán him: alienable noun

Sálán: **bosbos pákán**; frequently; consistently

Keskeskes: 'its repeated way/road'

Tohtohpas: **I bosbos bung no iau lu bal mákái sang á numán isu iamuda i suan. Kápte kesi bung ngo ina sosih uradi kon má kápte ina mák di. Tu sálsálán sang iau lu bal mák di di kis iamuda.** *Every single day I repeatedly*

see a school of fish out in the sandy area. Not one day that I go down to the beach and I will not see them. Just consistently I repeatedly see them they are out there.

Mákái mul: **sálán**

sámán

Kán him: inalienable noun

Sálán: outrigger of a canoe or raft

sámát

Kán him: intransitive verb

Sálán: **longoi suri kip kaleng on**; recoup; reciprocate

Tohtohpas: **Tungu i nginim pol sur koko, ái Tobunbun a isi kesi bor mák mur i iau mai. A longoi ngorer suri kip kalengnai kán piran tabal er a tumái kak bor mai er iau isi i pákánbung a nginim pol sur mánán. Bor erei a ngoro a sámát pasi kán pirán tabal mai. A isi suri inak tumái ur singin.** *Previously at the coconut drinking (feast) for my uncle, Tobunbun tied a pig and followed me with it (brought it or helped me by contributing it). He did like that to get back his money that he exchanged for my pig that I tied when he did the drinking coconut (feast) for his mother. That pig is like he recouped his money with it. He tied/contributed it so I would exchange/pay to him.*

Arwat mai: **pás kámnah, tumái**

sámkán

Kán him: dyadic term

Sálán: **huhu án tan kálámul tili aru mát no di kis on (?)**; group comprised of members of both moieties (?)

Tohtohpas: **Kápte gim marán er gim han suri lotu, gimhat tara is má sár. Má ngo a mákái ngorer ái pasta, ki ák parai "Ngo githat sámkán sár githata lotu," pasi gimhat sámkán masik má gimhatá lotu.** *We were not many we who went for church, we four were just how many (we were just a few). And when the pastor saw that, then he said "Let's us from both moieties worship," resulting in we alone from both moieties then we workshipped.*

Mákái mul: **arasámkán**

sámri

Mákái: **sabar/sámri**

sámtur

Utngi mul: **sántur**

Kán him: intransitive verb

Sálán: stand

Tok Pisin: sanap

Arwat mai: aptur, but₂, but atur, but sukak, tur₁

Mákái mul: asámtur

sántur

Mákái: sámtur

sáng pas-i₁

Kán him: transitive serial verb

Sálán: top páptai mai limán á táit di lápkai ur
singin; catch; grab

Keskeskes: 'catch get'

Tohtohpas: *Tan angelo da sáng pas iáu mai
lim di suri ngorer na mák suski kikim i hat.
(Mat 4.6) The angels will catch you with their
hands so that therefore a stone will not pierce
your foot.*

Tohtohpas: *Tungu i Tagur gim ialbái rakbi. Má
pákánbung ngo di eran suri hom á tan rung
di lu hom, ái Koboni mái rung di lu hom i
Muruk dik rut sol uri pokon án hom má dik
lápka sarai tan loli ur singin matananu di
ialial suri da top páptai ur ándi. Tan kalilik
dik sáng pasi marán loli sang. Previously on
Saturday we watched rugby. And while the ones
who play were preparing to play, the Koboni
(team) and those who play as the Muruk (team)
ran entering the play area and they threw
scattering sweets/candies to the people who
were watching so they would grasp on to them
for theirs (food). The children caught/grabbed
very many candies.*

Mákái mul: pasi₁, sángái₁

sáng pas-i₂

Kán him: transitive serial verb

Sálán: árár pasi; greet; welcome; speak with

Keskeskes: 'greet get'

Worwor talas: This can imply stopping another
person to speak with him or having a quick
word with another.

Tohtohpas: *Ngo kálámul na hut i kam rum, ki
una lu sangar i árár pasi suri kálámul erei
kápnote áslai rumrum. Kam tan asir ngo
da hut i kam rum, una lu sangar i sáng pas
di mai kam árár. If a person arrives at your
house, then you should quickly greet him so
that that person will not feel embarrassed. Your
visitors when they arrive at your house, you
should be quickly welcoming them with your
greeting.*

Mákái mul: pasi₁, sángái₂

sáng-ái₁

Kán him: transitive verb

Sálán: top on; catch; break the fall of

Tohtohpas: *Kauh, ina lápkai bal ur singim má
unák top on mai limam. Una tohoi suri koion
na pur uri bim. Ngo ina lápkai, ki una lain
sángái sang mai limam. Son, I will throw the
ball to you and you then grab it with your hand.
You should try so that it does not fall to the
ground. When I throw it, then you should catch
it well with your hands.*

Lite alari: lángri

Mákái mul: sáng pasi₁, sángáu

sáng-ái₂

Kán him: transitive verb

Sálán: árár pasi; sáng pasi mai árár; greet;
welcome; engage in conversation

Tohtohpas: *Kam asir ngo na hut i kam rum,
una lu sangar i sángái mai kam árár ná káp
rumrum suri sol. Your visitor/guest when
he arrives at your house, you should quickly
welcome him with your greeting lest he will be
embarrassed to enter.*

Mákái mul: sáng pasi₂

sángán

Kán him: inalienable noun

Sálán: loins; inner thigh; crotch

Worwor talas: This is where the legs and the trunk
of the body join.

Arwat mai: páhwán

sángáu

Kán him: intransitive verb

Sálán: top on; catch

Mákái mul: sángái₁

sángsángái

Kán him: transitive verb

Sálán: gengen sau táilnai; singe

Tohtohpas: *Tan wák ngo di nem i iohoi tan
kaukau pakta mai kápán, ki di lu mulán
gengen sau táilnai má namur dik lu iohoi.
A ngoro di lu mulán sángsángái besang má
namur dik iohoi suri ák lu lain pim á tara
kaukau ngo di pulpulu on ngorer. The women
when they want to mumu large sweet potatoes
with their skins on, then they first cook them a
little and then they mumu them. It is like they
first singe them and then they mumu them so
the large sweet potatoes are nicely cooked
when they mumu them like that.*

Mákái mul: asángsángái

sángul

Kán him: number verb

Sálán: ten

Tok Pisin: ten

Arwat mai: tubán₁

sángwá toh-oi

Kán him: transitive serial verb

Sálán: ser pasi taun; weigh

Keskeskes: 'lift try'

Tohtohpas: *Iau sángwá tohoi kuán galas min má kápate taun, a tu maráhráh sár. I weighed trying/testing this eyeglass case and it was not heavy, it was only just lightweight.*

Mákái mul: sángwái

sángwá-i

Kán him: transitive verb

Sálán: top pasi iamuni bát; durki iamuni bát; lift up; honour

Tohtohpas: *Kesi matngan hom di utngi mai sángwá bal. Tan kalilik di lu tur i gegen, má koner a tur táil na tari bal ami iatin lul. Má koner a tur til namur na top pasi iamuni bát má nák tari uradi namur. Keskeskes na top pasi sang á bal nák han hut sang adi namur. Di tu sángwái sang á bal iamuni bát má koion na pur uri bim. There is a kind of play they call lifting the ball. The children stand in a line, and that one who stands in front will give/put the ball up to the top of his head. And that one who stands from behind will take hold of it up in the air and will give it to behind him. Each one will grasp the ball it will go arriving back at the last (one). They just lift the ball up in the air and don't allow it to fall to the ground.*

Tohtohpas: *A lámán á dan má gama tu durki iamuni bát á kalik erei má gamáng kakas polsai dan mai. Kápate arwat suri ngo gama káhái sár má gamáng kakas mai, na káp konkonam dan, pasi gamák tu sángwái á kálik iamuni bát. The river is deep and you all should just lift up in the air that child and then swim crossing the river with him. It is not possible that you will just carry him and swim with him, lest he swallow water, so you should just lift the child up in the air.*

Tohtohpas: *Ái Káláu a parai ngo rung di lu sángwái ngis di urami bát na lu talka asosih i di. Má rung di lu agengen pas di, ái Káláu na sángwá di urami bát. God says that those who lift/honour their (own) names up to heaven*

he will pull-lower them. And/but those who humble them(selves), God will honour them up to heaven.

Arwat mai: duruk/durki

Mákái mul: sángwá tohoi

sáp

Kán him: intransitive verb

Sálán: han; láklák; sorliu; urup; through

Tohtohpas: *Keskam, inak sáp be main. Excuse me, I'm going through.*

Tohtohpas: *Dan á Ioridan, ái á tilik dan sal on á balis á Israel. A tangkabin tili pungpung á Hermon, má ák sal sáp uri dan taliu á Galiláiiá, má ák sorsorliu uri Tas Mat. The Jordan River, it is a big flowing river in the land of Israel. It begins from the mountain of Hermon, and it flows through the lake of Galilee, and it passes on into the Dead Sea.*

sápál / sápli

Kán him: syncopated verb

Sálán: kuti má long palai táit tilami polgon; disembowel; castrate

Tohtohpas: *Bor er di lu iohoi, di lu mulán os palai besang i nihun má namur dik lu pursi. Di lu sápli tili bál ngorer suri dik lu long palai bál bor, má namur dik lu duri ki dik iohoi má. That pig they mumu, they first burn off its hair and then they disembowel it. They cut and remove from its stomach like that so they remove the pig's insides, and then they wrap them then mumu them.*

Arwat mai: puras/pursi

sápas

Kán him: intransitive verb

Sálán: eran sár má onin ur latiu; prepare ahead

Arwat mai: báí

sápál

Mákái: tur sápál

sápka-i

Kán him: transitive verb

Sálán: throw out

Arwat mai: lápkai, pukrai

sápkin

Kán him: modifier

Sálán: bad; evil; inferior

Tok Pisin: nogut

Mákái mul: lain sápkín kálámul, longoi sápkín, sápkín ngudun, sápkín sasam, sápkín tatalen, tám sápkín

sápkín ngudun

Kán him: idiom

Sálán: wáng a kis i katbán worwor; cuss; curse; swear

Keskeskes: ‘evil mouth’

Arwat mai: sangnán ngudun, wáng

Mákái mul: ngudung

sápkín sasam

Kán him: alienable noun

Sálán: sasam kápte araliu ur on; incurable disease

Keskeskes: ‘evil sickness’

sápkín tatalen

Kán him: alienable noun

Sálán: sin; transgression

Keskeskes: ‘evil custom’

Arwat mai: pinahte

sápkú

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Sápkú kesi aun kubau a lu pakta má a tu doldolon. Kubau min kápate lu ararák melek. Ngo ákte arwat i kán dol, ki ákte oboi rákán. A mon á bultán má a bal. Pákán a ngoro pákán kapuk. Kubau minái di lu longoi uri takup, mái sár a lu mon i tan gengen polgon i poknahlán, má ngorer di lu bulut páptai tan gengen polgon mai katit suri kápnate sorok sorok i dan til on. The sápkú is a tree that is large and of medium height. This tree does not produce branches quickly (i.e. not low to the ground). When it is tall enough, then it produces branches. It has sap and it is white. Its leaves are like kapuk leaves. This tree they make into outrigger canoes, however it has small holes in the trunk, and so they plug the little holes with sap from the katit tree so the water will not leak from them (into the canoe).

sápli

Mákái: sápal/sápli

sápra-i

Utngi mul: saprai

Kán him: transitive verb

Sálán: lápka sarai; scatter

Worwor talas: This action is deliberate, not accidental.

Tohtohpas: Main Sursurunga di lu tabar kakaruk ngoromin. Di lu kipi rais ngo lamas di kasi má dik lu lápka sarai ur singin tan kakaruk.

Di lu sáprai ngorer suri tan kakaruk no da namnam má kápdate arup kunán. Here in Sursurunga they feed chickens like this. They take rice or coconut they have scraped and they throw scattering it to the chickens. They scatter it like that so all the chickens can eat and they will not fight over it.

Arwat mai: sárai

sár

Kán him: particle

Sálán: de-intensifier; only; just

Worwor talas: This is somewhat the opposite of sang (intensifier), defocusing a person, object, or action. It can be translated as ‘that’s all, merely, only’.

Tohtohpas: ...má ngo di mák pasi, di ráuráuwás má dik lala wakwak. Di hol on ngo tesit. Mái Iesu a teken bin ur si di ngo, “Gama mangan! Koion gama mátut, á iau sár á min.” (Mar 6.49-50) ...and when they saw him, they were terrified and they greatly cried out. They thought it was a spirit. And/but Jesus quickly cried out to them that, “Be courageous! Don’t be afraid, this is only me.”

Tohtohpas: Inak bali parai singim ngo ruruna masak má kápte te lain tatalen tiklik mai, ki ruruna erei a tu táit bia sár. (Iak 2.20) I will again say to you that belief/faith alone and there are no good deeds together with it, then that faith is merely only a nothing thing.

Lite alari: sang₁

Mákái mul: ái sár, iatung sár, káh kes (masik) (sár), káp melek (sár) (mul), long káksiái sár, mái sár, na uri balam sár, tu kálámul kálámul (sár)

sár ran

Kán him: phrase

Sálán: longoi ran uri ioh; prepare pit for mumuing

Keskeskes: ‘clean out mumu put’

Worwor talas: This term covers all the steps to prepare a place for mumuing: digging a shallow pit, building a fire, putting the stones in it.

Tohtohpas: Koner a kábái longsít a dos i kalilik suri da lu longoi má i ran uri ioh, má ngo di longrai ái kalilik ki dik lu sár ran sár mul má ákáu. Má te sang dik lu long bing bor uri ioh. That one who supervises a feast commands/delegates the guys to do the mumu pit for mumuing, and when the guys hear it then they prepare the pit and lay down the firewood. And

some others kill the pig for muming.

Mákái mul: **sarái**

sára pas-i

Kán him: transitive serial verb

Sálán: grab (?)

Arwat mai: **top pasi**

Mákái mul: **pasi₁**

sára-i

Kán him: transitive verb

Sálán: **lápka sarai kotlin suri náng kopkom**; sow by scattering

Tok Pisin: tromwe nabaut

Worwor talas: This is to scatter seed for planting.

This action is deliberate, not accidental.

Tohtohpas: **Roho di utngi mai ruprup, ngo tekes a nem suri soi, ki a lu kipi sián ruprup mák lu lápka sarai i kán rákrák. Roho minái kápte di lu kakas mai i bím suri soi, di te tu sárai sár i rákrák.** The greens they call **ruprup**, if someone wants to plant them, then he takes the **ruprup** blossoms and throws scattering them in his new garden. These greens they do not dig with in the ground to plant, they just only sow them by scattering in a new garden.

Arwat mai: **sáprai**

sáras-i

Mákái: **sarasi**

saráhung

Kán him: intransitive verb

Sálán: **kon suri má kip noi; kip noi ur káián; gong sur noi**; selfish; greedy

Tohtohpas: **Wa áng kip noi má namnam ái koner. Ai a han til ái er ák saráhung ngorer?** Why, that one took all the food. Where did he come from that he was (so) greedy like that?

sár-ái

Kán him: transitive verb

Sálán: **long timani**; prepare by cleaning out

Worwor talas: This word describes what one does to one's garden to organize the area in preparation for planting, including cleaning out and getting rid of unwanted weeds, stones, bits and pieces of anything not needed to make it neat and clean.

Tohtohpas: **Tan wák iatung di han urami kak rákrák suri da timani má dúng kuhi. Iau nem ngo da sárai sang inái á kak rákrák suri dák soi ái kalilik latiu.** The women there went up to my new garden to clean/straighten it and pick up the rubbish. I wanted that they would clean

my new garden out today so the guys can plant it tomorrow.

Mákái mul: **sár ran, sársár**

sáraráp

Kán him: intransitive verb

Sálán: **sangar i rah sang**; finished quickly; completely gone quickly

Tohtohpas: **Namnam iatung gim eran on kápate hom, wa a lala marán taladeng. Má sár ngo matananu iatung di tur suri, ki a sangar i ekesi rah no sang má kápte kesi mudán ngo na lukis. Gim hol on ngo na lukis á te, má kápte. A tu sáraráp sang.** The food there we prepared is not play (it is more than enough), why it's greatly extremely much. However when people there stood to (eat) it, then it was quickly all gone and there was not (even) a little bit remaining. We thought there would be some remaining, but not. It was very quickly completely gone.

Arwat mai: **musing₂, musráh**

sárnga-i

Kán him: transitive verb

Sálán: **rabut sarai bos tili pokon**; weed

Tohtohpas: **Nana, una long pas te na ru mul i wák má gamák han rabut sarai bos imi kang kopkom. Iau nem suri gama sárngai alari kak balbal má náng kopkom kuluk.** Mother, get two other women and go pull out the jungle/growth up in my new garden. I want that you will weed away from my root vegetables and it will then grow well.

sársár

Kán him: intransitive verb

Sálán: **kuhkuh**; clean out; pick up and throw away rubbish

Tohtohpas: **Ái tuirara a parai singin tan wák no suri da han uri rákrák káián misinare má dák timani polgon má dúng kuhkuh. A nem ngo da sársár sang onin suri da so palai er i Bung Lim.** The church leader said to all the women that they should go to the missionary's new garden and straighten it inside and clean it out. He wanted that they would clean it and throw out the rubbish today so they would finish the planting on Friday.

Mákái mul: **sarái**

sársára

Mákái: **sarsara₁**

sás

Kán him: intransitive verb

Sálán: **tipri isu uri uben;** chase fish into a net

Worwor talas: This often done by beating the water to scare the fish into a net.

Tohtohpas: **Kauh, gitara han suri soksok be aring i rahrah. Ina oboi uben i tan mátán suan má unák tiptipar ur on. Ngo iau masik iau lu soksok má kápte kes a lu sás kaiak, ki káp iau te lu sok marán isu.** *Son, let's you and I go to net fish later this afternoon. I will put the net at the opening of the sandy area and you can chase (the fish) into it. If I alone go netting there is no one to do my water beating, then I do not catch many fish.*

sásai

Kán him: transitive verb

Arwat mai: **eksai, eswai**

sásáir

Kán him: intransitive verb

Sálán: **káukáu i rákán kubau uri lite rákán;** crawl or jump from one thing to another

Worwor talas: This describes the action of an animal jumping from one branch to another to avoid capture or go after food. A person would do this as he searches among the branches of a tree for ripe fruit. This is also used of a speaker who jumps from one topic to another.

Tohtohpas: **Kapul ngo a kis i rákán anau a tepák alari pimun anau, ki na káukáu tangrai tan rákán suri ani pimun anau er. A ngoro a sásáir tangrai rákán anau suri pimun.** *A possum when he is on an anau (Malay apple) branch far from the ripe anau, then he will crawl along the branches to (get at and) eat that ripe anau. It is like he crawls along the anau branches toward the ripe ones.*

Arwat mai: **gagau**

sásáit

Kán him: intransitive verb

Sálán: tying bamboo strips to rafters

Worwor talas: This is to tie or wind vine around bamboo strips to secure them for use as supports for folding grass over to make a roof.

Mákái mul: **sáiti**

seden

Utngi mul: **sáhdán**

Kán him: inalienable noun

Sálán: nail of hand or foot

Tok Pisin: kapa long han o lek

Worwor talas: See the following entries for how this word is used in phrases.

seden kátngán keken

Kán him: inalienable noun

Sálán: toenail

Keskeskes: 'nail of toe of foot'

Arwat mai: **seden keken**

Mákái mul: **kátngán kiking, seden kátngán limán**

seden kátngán limán

Kán him: inalienable noun

Sálán: fingernail

Keskeskes: 'nail of finger of hand'

Arwat mai: **seden limán**

Mákái mul: **kátngán limang, seden kátngán keken**



seden kátngán limán
kálámul

seden keken

Kán him: inalienable noun

Sálán: toenail

Keskeskes: 'nail of foot'

Arwat mai: **seden kátngán keken**

Mákái mul: **kiking, seden limán**

seden limán

Kán him: inalienable noun

Sálán: fingernail

Keskeskes: 'nail of hand'

Arwat mai: **seden kátngán limán**

Mákái mul: **limang, seden keken**

segerwan

Kán him: intransitive verb

Sálán: **tu bop siari;** untidy; spread all over

Tohtohpas: **Kauh, ngo una lu pán tili boptin ki una lu pipda tímáni á kibam. U te tu duá páksi má ákte tu bop siari. Una lu mánán i pipdai kibam suri nák lu mákmák kuluk. Má koion á lu duá páksi ngoro imuni ák tu segerwan.** *Son, when you awaken from sleeping then you should nicely fold your bed/mat. You just keep leaving it there and it just lays any old way. You should be learning to fold your mat so it will look nice. And do not be leaving it there like (it is now) in there just untidy.*

Arwat mai: **akobor, argolar**

Mákái mul: **sengsegerwan**

segeu

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Mákái mul: **pám i ándiar segeu, roho**

segeukuk

Kán him: transitive verb taking **on**

Sálán: **long siari on**; carelessly do

Worwor talas: This used of cooking a package of root vegetables which you cook carelessly or without doing it well.

Tohtohpas: **Ngo gama duri tan ololás er, ki gama lain duri má koion á long siari on. Marán pákán gam lu segeukuk i ololás má kápte a lu kuluk.** *When you all wrap those food packages, you should wrap them well and don't do it any old way. Many times you do the food packages carelessly and it is not good.*

seh-ei

Kán him: transitive verb

Sálán: slice finely; fillet

Worwor talas: This word is appropriate to use for sweet potato, tomato, pawpaw, beans, and can even be used to refer to slicing off a part of one's body such as a finger or a slice off the foot.

Tohtohpas: **Seh pasi pinsán isu uri wonwon.** *Slice off (a bit of) the flesh of a fish (to use as bait) for fishing.*

Arwat mai: **dedei**

sehel

Kán him: intransitive verb

Sálán: slither; crawl; slide; slip

Tok Pisin: wokabout long bel

Worwor talas: This is to move along the ground, and is appropriate to describe how a snake moves, or even how a child propels himself along the ground on his bottom because he does not yet know how to walk upright. It is used of vines that grow along the ground without putting down roots, and of plants and vines which crawl above the ground, then put down a root to begin growing in another nearby spot. Plants that do this are the **pasak tamán** and the **taulul**.

Arwat mai: **han**

Mákái mul: **sehel masar, sehel namurwai, sehel pas, selsel, selsel**

sehel masar

Kán him: intransitive serial verb

Sálán: come ashore

Keskeskes: 'slide ashore'

sehel namurwa-i

Kán him: transitive serial verb

Sálán: **kakat tangrai kubau ngo bim ngo kesi táit sang**; slide down; crawl along something

Keskeskes: 'slide following'

Worwor talas: This can describe the action of a person purposely sliding down a tree trunk to get to the bottom or because it is wet or slippery.

sehel pas

Kán him: intransitive serial verb

Sálán: slip out; slide out

Keskeskes: 'slide get'

Worwor talas: This could refer to something slipping out of one's basket.

Mákái mul: **pasi,**

sek

Kán him: alienable noun

Sálán: bunch

Worwor talas: This is used of a bunch of taro or pitpit.

sek tabu

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; leatherjacket

Worwor talas: **Sek tabu a mákmák ngoro na niár á páplun. Má kápán a ngoro kápán leke. Má a mon i kán kot iatung i tabun. A lu kis ada i lámán. A lain isu mul uri ani.** The **sek tabu** looks like it is sort of black in color. And its skin is like the skin of the **leke**. And it has a barb there on its tail. It lives out in the deep. It is good fish also for eating.

seklen

Kán him: modifier

Sálán: **kápte a sut**; thin; slender

Arwat mai: **reksen**

Mákái mul: **sekseklen**

sekseklen

Kán him: intransitive verb

Sálán: **kápte a sut**; thin; slender

Arwat mai: **rekreksen**

Mákái mul: **seklen**

sel

Kán him: intransitive verb

Sálán: **tu dol má kápte a ararák melek**; branching up high

Worwor talas: This is used of a tree where the trunk grows without branches near the ground. This describes, among others, the tree called **selsel**.

Mákái mul: **selsel,**

selel

Kán him: alienable noun

Sálán: **ngisán got;** bamboo type

Mákái mul: **got**₁

selpis

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; sailfish

Worwor talas: **Isu minái a lala isu sang má kán dol má botngin a ngoro mot, má ngisán minái a utngi mai á Tok Pisin. Ngo a lu hut i bát, ki ák lu sakrai sistrán suri ák ngoro sel mák lu rut namurwai bát. A lu ubi tan gengen isu suri ák lu ani. Isu minái a bal á páplun má a mon i ilkán. Isu minái di lu ani.** This fish is a very big fish and its length and size are like the **mot**, and this name is what it's called in Tok Pisin. When the wind comes, then it stretches out its fin so that it is like a sail and then it runs following the wind. It kills small fish to eat them. This fish is white in color and it has scales. This fish they eat it.

selsel₁

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Selsel aun kubau kápate lu ararák melek. A lu ararák ngo ákte lala dol arwat suri ngo na oboi rákán. Kubau minái lala aun kubau. Tan bek di lu lala nem on suri da kis i tan rákán i nas. Selsel** is a tree that does not produce branches quickly (i.e. not low to the ground). It branches when it has become tall enough to put out branches. This tree is a very big tree. Fruit bats like very much to sit on its branches in the daytime.

Mákái mul: **sel**

selsel₂

Kán him: intransitive verb

Sálán: **kápate pakta i bál;** flat-stomached

Tohtohpas: **Kálámul erei a lu lala namnam, mái sár ngo kápate pakta, a tu selsel á bál.** That man eats a lot, however he is not big, his stomach is just flat.

Arwat mai: **leplep**

Mákái mul: **selsel á balang**

selsel₃

Kán him: intransitive verb

Sálán: **kán tu su;** sliding; slipping

Worwor talas: This is used of cargo slipping one way and then another because it's not tied properly, or of clothing that slips down.

Tohtohpas: **Pupunkak erei a huli tarauses a lala pakta. Pákámbung a sol on ki ák tu selsel tili páplun má úi kán tu talka kalengnai urami iát.** That old man bought trousers that were very big. When he entered them (put them on) then they slipped from his body and he just kept pulling them back up.

Arwat mai: **kasel**

Mákái mul: **sehel, selselsel**

selsel á balang

Kán him: idiom

Sálán: The End

Keskeskes: 'my stomach is flat'

Worwor talas: This is an idiom used to end a story, its more literal meaning being that my stomach is now flat, i.e. empty of what I wanted to say.

Mákái mul: **selsel**₂

selselsel

Kán him: intransitive verb

Sálán: **dordordor;** sliding

Worwor talas: Most probably, this is the triple reduplication of the verb **sehel** (slide, slip), but shortened for ease of pronunciation. This includes the children's game of sliding down a hill when it is slippery.

Tohtohpas: **Nengen i tilik ráin kalilik di dordordor tangrai sál. Di lu rut, ki dik lu tur suri dik lu selselsel i dor imi tangrai sál.** Earlier during the big rain the children were sliding along the road. They ran, then they stood/stopped so they slid in the slipperiness along the road.

Mákái mul: **sehel, selsel**₃

sem

Kán him: intransitive verb

Sálán: **hutngin sián lamas ngo bu a so;** flowered but not opened

Worwor talas: This cannot be applied to all trees, only to betel nut, coconut, **gilih** (betel nut type), **libung** (palm type) and certain others.

Tohtohpas: **Tan hutngin lamas imi bos, ákte so no má á tan hutngin sián. Di no di sem, mái sár ngo kápate be a pos á tan semen.** The new coconuts in the jungle, their new blossom covers have all come out. They all flowered, however the blossoms have not yet opened up.

Mákái mul: **semen**

semen

Kán him: inalienable noun

Sálán: **káil pap ngo kalat a duri sián; táit a duri**

sián lamas kápte be a pos suri dák mákái sián;
covering of a blossom

Worwor talas: This is the part of a coconut or betel nut tree that covers the blossoms and fruit before they emerge. Once this part breaks open to reveal the blossoms and fruit, then it is called **káil pap** (dog shoulder) on a coconut or **kalat** (slingshot) on a betel nut.

Arwat mai: **kalat, káil pap**

Mákái mul: **sem**

senal

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type; hibiscus (generic)

Tok Pisin: haibiskus

Worwor talas: **Senal gengen aun kubau di lu soi uri purpur. Te a mirik á sián, má te a bal ngo a maksin.** The hibiscus is a small bush they plant for flowers. Some of its blossoms are red, and some are white or yellow.

sengsegeng

Kán him: intransitive verb

Sálán: free; healed; clear; delivered; unencumbered

Tok Pisin: emti

Worwor talas: This can indicate being free from sickness, work, or jail, the idea of deliverance. It can refer to a house that is empty, thus free for use. It may indicate the freedom that is the result of someone else's action rather than one's own.

Tohtohpas: **Kabin gamáte sengsegeng alari rakrakai káián sápkín, ngorer gamáte tám toptop singin liu a nokwan. (Rom 6.18)**

Because you have been freed/delivered from the power of evil/sin, therefore you have become servants/slaves of righteous living.

Tohtohpas: **Má ngo gam wás pala rung di longoi sápkín, ki gam bul gamá longoi matngan sápkín ngorer sár mul, ki ngádáh sur gam?**

Gam hol on ngo gama sengsegeng alari nagogon si Káláu? Wa kápte sang! (Rom 2.3)

And when you condemn those who do evil/sin, then you in turn do that very same sin also, then what about you? Do think that you are free from God's law? Why certainly not!

Tohtohpas: **Ngo Tanián a Pilpil a mon i tekesá kálámul, kálámul erei a mon i kán sengsegeng. (2Ko 3.17)** If/when God's Spirit exists in a person, that person has freedom.

Arwat mai: **kamkamlawas, kápkáplawas,**

láláuán, pilpil, sengsegeng alari, tur manglah

Mákái mul: **arasengsegeng, asengsegeng, sengsegeng alari, tur sengsegeng, tur sengsegeng alari**

sengsegeng alar-i

Kán him: transitive serial verb

Sálán: free from; not responsible for; exempt from

Keskeskes: 'free away from'

Arwat mai: **sengsegeng**

sengsegerwan

Kán him: intransitive verb

Sálán: disorder; ruins

Tohtohpas: **Tan kuir er ákte sengsegerwan, ina kátátum kaleng on, má ina atur kalengnai nák mák kuluk.** Those parts that are in disorder/ruins, I will begin to work on them returning them (to how they were before) and I will establish returning them they will look nice.

Mákái mul: **segerwan**

sengseng

Kán him: intransitive verb

Sálán: dry

Tok Pisin: drai

Mákái mul: **asengsengei**

sep-ei

Kán him: transitive verb

Sálán: split

Tok Pisin: burukim long tamiok

Mákái mul: **sepen**

sepen

Kán him: inalienable noun

Sálán: piece; strip; sliver; slice

Tok Pisin: hap

Worwor talas: This implies a part or piece of a larger whole, i.e. a sliver of wood or a torn off piece of paper.

Mákái mul: **sepei, sepen nitán, sepen ngisán**

sepen nitán

Kán him: idiom

Sálán: **lala nem i kálámul ngo táit alari tan lite;** strong feeling and love; treasure someone or something highly

Keskeskes: 'slice of his liver'

Worwor talas: This is appropriate to refer to one's children or spouse or parents, those with whom one spends a lot of time and has a close relationship with.

Tohtohpas: Ngo tekesi káláu ngo wák a lala nem i kán kalik mák lu lain ololoh on sang, ki kápate nem ngo da lu long bengtai á kalik erei. Ngo kalik erei di lain ololoh on ngorer, ki kalik er a kis i sepen nitán ái kákán ngo ái mámán. If some man or woman greatly likes/ loves his/her child and really cares for him well, then he does not want that they/anyone will ruin/harm that child. If that child they well care for like that, then that child sits in/on a slice of the liver of (is greatly loved by) his father or his mother.

Mákái mul: nitang

sepen ngisán

Kán him: inalienable noun

Sálán: tooth

Keskeskes: ‘piece of tooth’

Mákái mul: ngisang₁

ser

Kán him: intransitive verb

Sálán: search

Arwat mai: mákmák, sáláh, sálsáláh

Mákái mul: ser pasi, ser sál, ser suri

ser pas-i

Kán him: transitive serial verb

Sálán: find

Keskeskes: ‘search get’

Mákái mul: pasi₁

ser sál

Kán him: phrase

Sálán: look for a way

Keskeskes: ‘search road’

Mákái mul: sál₁

ser sur-i

Kán him: transitive serial verb

Sálán: search for

Keskeskes: ‘search for’

Worwor talas: The use of this term implies not knowing where the thing is you’re searching for, while mákmák suri (looking for) implies knowing at least the general location of what you’re looking for.

Arwat mai: mákmák suri, seukai

Mákái mul: suri₁

serka-i

Kán him: transitive verb

Sálán: ser káplabin; investigate

Arwat mai: gálgálta átik, gálgálta tiktik, simkai

Mákái mul: serserka

serserka

Kán him: transitive verb taking on

Sálán: ser káplabin; ser on; investigate

Tohtohpas: Worwor erei dikte gátgátna suri

káplabin, tan komiti di ser on si rung er ngo suri dáh sang dik parai. A ngoro di serserka on suri káplabin. That talk they questioned about it concerning its reason/foundation, the headmen are searching for it (reasons) among those ones that/as to why they said that. It is like they are investigating it concerning the reasons.

Mákái mul: serkai

Seruai

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

seu

Kán him: alienable noun

Sálán: ngisán kubau; tree type

Worwor talas: Seu kesi aun kubau di lu long rum mai. Te aun seu a lu lala pakta, má tan sumlahin di lu tárái uri long rum. Kubau minái kápate rakrakai án kubau ngorer i bitum ngo nis, mái sár di lu long rum mai. Seu is a tree they build houses with. Some seu trees are very large, and they cut down its offshoots for building houses. This tree is not a hardwood tree like the bitum or the nis, however they do build houses with it.

seuka-i

Kán him: transitive verb

Sálán: push aside; open up; uncover

Worwor talas: This is an action typically done when searching for something.

Arwat mai: mákmák suri, ser suri

Mákái mul: seuseuka

seuseuka

Kán him: intransitive verb

Sálán: searching

Worwor talas: This is the idea of searching or pawing through a pile to look for something.

Mákái mul: seukai, seuseuka holhol

seuseuka holhol

Kán him: intransitive verb

Sálán: wondering; questioning

Tohtohpas: Tan tátáil má tan kálámul pakta til Iudáú, onin gam lala seuseuka holhol i giur suri giura atalsai lain táit a tapam hut singin peu minái má suri ngádáh a láklák ngoi.

(Apo 4.8-9) Leaders and big men of Judea, today you are greatly wondering about us two concerning (whether) we will explain the good thing that happened to this cripple and concerning how he is walking.

sew-ei

Kán him: transitive verb

Sálán: open a hole

Worwor talas: This is the action of making a hole in something by spreading it apart, and is appropriate for spreading apart the kunai grass on a roof to drop something inside.

Arwat mai: **pápak/páпки**

si₁

Kán him: particle

Sálán 1) of; belonging to; fault of

Tok Pisin: bilong

Tohtohpas: **Rang buhang, gim sung gam suri gama lu rumrum singin rung er di songsong mai him si Káláu er i katbán i gam. (1Te 5.12)** *My clansmen, we request/pray you so that you will be respectful to those who labor with the work of God that/there in your midst.*

Arwat mai: **a₂**

Sálán 2) indirect object marker; to (someone); from (someone); by (someone)

Tohtohpas: **Pákánbung di atutiú Ratsi ngo a bop mai wák kápte ngo káián, ki ák oror mam kukun ngo kápate longoi má ák parai ngoromin, “Tak sang si kukung ngo kápte iau longoi tatalen er.”** *When they accused Ratsi that he slept with a woman not his (committed adultery), then he promised with his sister (swore a strong oath) that he did not do it and he said like this, “I swear by my sister that I did not do that behaviour.”*

Mákái mul: **narsán, singim, singing, singing**

si₂

Kán him: intransitive verb

Sálán: bloom

Mákái mul: **sián**

siari

Kán him: intransitive verb

Sálán: indefinite; unknown; sloppy

Tok Pisin: mi no save

Worwor talas: This word is used by itself to mean ‘I don’t know’, indicating something not known or something one does not wish to comment on. It can also connote the idea of ‘possibly’ or ‘perhaps’. This word can follow nouns,

as in **tan kálámul siari** (all kinds of people, anybody), and verbs, as in **urup siari** (go any old way, go all over the place).

Tohtohpas: **Ngo iáu á wák u ruruna, koran má unák tangan kam pup nák ruruna mul. Má iáu á káláu u ruruna, siari una tangan kam wák nák ruruna mul gut. (1Ko 7.16)** *If you are woman who believes, perhaps then you will help your husband he will also believe. And you who are a man who believes, it’s possible you will help your wife she will then believe also perhaps.*

Mákái mul: **ararit siari, long siari, tang siari**

siaroh

Kán him: intransitive verb

Sálán: peaceful; calm

Worwor talas: This can refer to the sea being calm with little to no waves.

Arwat mai: **moloh**

sián

Kán him: inalienable noun

Sálán: petal; bloom; blossom; head

Worwor talas: In addition to referring to blossoms on flowering plants, this term can refer to the head of a plant like wheat. Most flowers or blossoms are called **sián kubau** (tree/bush blossom) or **sián** followed by the specific name of a plant such as **sián senal** (hibiscus blossom).

Arwat mai: **purpur₁**

Mákái mul: **si₂**

sibal

Kán him: alienable noun

Sálán: sore type; gangrene

Worwor talas: This refers to a large and progressing sore on the body. It smells bad and does not dry up or heal. Rather it continues to supperate and spread.

Mákái mul: **manu**

siborbor

Kán him: alienable noun

Sálán: insect type; dragonfly; helicopter

Worwor talas: **Siborbor kes tili di á tan rohon bát. Táit minái a lu kis i mátán pán. Siborbor ahat i bábán, aru tili kesá balis mák ru tili kesá balsán. Páplun a toltolom on. Te a mirik**



á páplun i di, má te a niár, má te sang a kálik mirmirik. Kándi talar sár suri roh i iátin mátán pán. Ngo da lain mákái á táit minái, a mákmák ngoro táit di lu longoi á tan rung di bal er di utngi ngo helikopta. Kán rut a ngorer sang i helikopta. A arwat suri na tur iatung i armongoh má kápate kis i te táit.

The **siborbor** is one of the **rohon bát** (flying creature). This thing lives in swampy areas. The **siborbor** has four wings, two on one side and two on its other side. Its colors are varied. Some their color is red, and some are black, and some others are brown. What they do is fly above the swamps. If they (people) will look well at this thing, it looks like the thing white people make that they call a helicopter. Its run/flight is exactly like the helicopter. It is able to stand there in the air and it does not sit on anything.

Mákái mul: rohon bát

sigámrák

Kán him: intransitive verb

Sálán: kápte a mákmák kuluk; presented badly; looking bad

Worwor talas: This can refer to a feast or dance.

Tohtohpas: **Kolos erei u oboi kápate arwat mam iáu mák tu mákmák sáksák uri iáu.**

Pákánbung gim mák iáu u sol ur on, a tu sigámrák. *That blouse you put on is not equal/suitable with you and it just looks bad on you. When we saw you (that) you had entered it (put it on), it was not nice looking.*

sigil

Kán him: alienable noun

Sálán: ngisán kubau; plant type with a nice fragrance

Worwor talas: **Sigil kesi gengen matngan kubau a lu lain tomtom i máhngun. Pákán a tu gengen má di lu kipi turán tan lite pákán kubau uri lom i polgon rat, má dik longoi mul uri mil.** **Sigil** is a small kind of plant whose smell is nicely fragrant. Its leaves are just small and they get them along with other tree/plant leaves for a fragrant bundle inside (one's) basket, and they do them also for dancing.

Mákái mul: lom

sigil / singli

Kán him: syncopated verb

Sálán: touch

Tok Pisin: holim

sigilawak

Utngi mul: sigilwak

Kán him: alienable noun

Sálán: kesá matngan man; bird type; Orange-faced Grackle

Worwor talas: **Sigilawak a kálik niniár mák mirmirik i bongbongon. A pakta arwat mai man pup. A lu kis iamuni tan aun kubau mák lu páhiuh mul iamuni. A lu ani tan wán kubau. Rung tili iát di lu utngi man minái mai sigilwak, má rung tili tas di lu utngi mai sigilawak.** The **sigilawak** is a little blackish and its chest is reddish. Its size is equal with the **man pup**. It lives up in the trees and nests also up there. It eats tree fruits. Those from the top/bush call this bird **sigilwak**, and those from the sea/coast call it **sigilawak**.

sigilwak

Mákái: sigilawak

sih

Kán him: intransitive verb

Sálán: descend

Tok Pisin: go daun

Lite alari: tapam

Mákái mul: asihái, sosih

sih-i

Kán him: transitive verb

Sálán: long palai kápán mai is; peel

Worwor talas: This is only done with a knife, and is appropriate for root vegetables, unripe bananas for cooking, certain fruits like mango.

Tohtohpas: **Ngo di lu nem suri ololás i long ngo tan namnam ngorer, ki tan wák di lu long palai kápán mai is.** **A ngoro di lu sih palai kápán balbal, má támin dik lu ololás on.** *When they want to cook taro in coconut milk or food like that, then the women remove its skin with a knife. It is like they peel off the root vegetable skin, and the insides/flesh they coconut-milk-cook it.*

Arwat mai: pali, suki

Mákái mul: sihsih

sihsih

Kán him: intransitive verb



sihi balbal

Sálán: long palai kápán mai is; peeling

Tohtohpas: *Tan balbal er uri sihsih, di alatung á tan wák suri da sih palai kápán má namur dák iohoi.* Those root vegetables for peeling, the women are somewhere coming this way so they can peel off the skin and later they will mumu them.

Mákái mul: **sihi**

sik-i₁

Kán him: transitive verb

Sálán: slit; split; comb

Worwor talas: This includes splitting or slitting bamboo for making walls.

Mákái mul: **siksik nih**

sik-i₂

Kán him: transitive verb

Sálán: invite

Arwat mai: **el pasi, turpasi**

Mákái mul: **arsik**

sikip kuriah

Kán him: idiom

Sálán: **mudán niár i kápán páplun;** discolourations on the skin

Keskeskes: ‘stealing coals’

Worwor talas: This describes small black moles or discolourations on the skin. Often people are born with these. People with these discolourations are often teased that they have been stealing coals from others.

Mákái mul: **sikip/sipki**

sikip / sipki

Kán him: syncopated verb

Sálán: steal

Tok Pisin: sitil

Mákái mul: **sikip kuriah, siksikip**

sikis

Mákái: **sukis**

sikiu

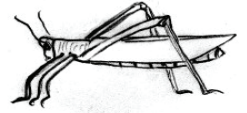
Kán him: alienable noun

Sálán: insect type; grasshopper

Worwor talas: **Sikiu aru i matngan on. Kes a lu kis i pákán kubau mák lu ani mul i pákán kubau. Páplun sikiu minái a mákdáu má a mon i bábán a lu roh mai. Kán pakta a toltolom on, te a gengen má te pakta. Matngan sikiu minái a lu nem on i man suri ani, tan matngan man ngorer i riuriupak má kiukiu, má te tan man mul ngorer di lu lala nem i ani sikiu. Má kesi matngan a lu kis i**

lol pokori má a kálik mirmirk i páplun má a kálik lite i kán mákmák alari sikiu a lu kis i aun kubau. Matngan sikiu mul minái a mon mul i bábán má a lu kis mul tangrai poron ur. There are two kinds

of **sikiu**. One lives on the leaves of trees and it also eats the tree leaves. The color of this **sikiu** is green and it has



wings it flies with. Its sizes are varied, some are small and some are large. This kind of **sikiu**, the birds like to eat, the kinds of birds like the **riuriupak** and the **kiukiu**, and other birds too like those who like very much to eat **sikiu**. And one kind lives in the middle of the kunai grass and its color is brown and it looks a bit different than the **sikiu** that lives in the trees. This kind of **sikiu** also has wings also and it lives also among grassy places.

Mákái mul: **rohon bát0**

sikra-i

Kán him: transitive verb

Sálán: **long palai;** remove; git rid of

Worwor talas: This includes kicking something away or tossing something away by levering it with something else, or removing something with tongs. It also includes using words to get rid of someone.

Tohtohpas: *Ái rung er kándi á bim minái gim kis on, di parai ngo da long pala gim má til mainái. Kápte gim mánán i káplabin er di ngoi ngo da sikra gim.* Those whose ground this is we are staying on, they say that they will remove us from here. We do not know the reason they are thinking that they will get rid of us.

Arwat mai: **ketsikrai, ketuk palai, long palai**

siksik nih

Kán him: alienable noun

Sálán: comb

Keskeskes: ‘slitting hair’

Mákái mul: **nihung, siki₁**

siksikau

Kán him: intransitive verb

Sálán: **láklák mai tan kátngán keken;** walk quietly; walk on tiptoe

Worwor talas: This might be done to avoid awakening someone, or to sneak up on another.

Tohtohpas: **Kono imuda a batam kalilik imuda**

i poron bu. Pákánbung a láklák tilamudi, a kálík lu siksikok sár uramuda pátum di suri mák di ngo dánih di longoi. A kálík lu siksikau uramuda pátum di má kápte di mákái. That one back there sneaked up on the kids back in the betel nut grove. When he walked from back (in the bush), he slowly walked on tiptoe toward there near them to see them (and) what they were doing. He just slowly tiptoed to near them and they did not see him.

Arwat mai: **siksikok**

siksikip

Kán him: intransitive verb

Sálán: stealing

Mákái mul: **ot siksikip, sikip/sipki**

siksikok

Kán him: intransitive verb

Sálán: **láklák mai tan kátngán keken;** limp; walk on tiptoe

Arwat mai: **siksikau**

sikwán

Kán him: inalienable noun

Sálán: **káplabin; wán;** result; reason; consequence

Tohtohpas: *Er ák tu lu bal sasam á kalik erei a káplabin i ngáknngák si mámán. Ai mámán kápate lu taram suri mur i tan táit di lu parai ngo matananu da longoi, má sikwán má erei ák sami á kán kalik. That/when that child is just repeatedly sick it's because of the rebellion of his mother. His mother does not obey concerning following the things they say that people should do, and its result/consequence now is that her child is sick.*

sikwáu

Sálán: **kesá matngan mingal ngo mil (?);** dance type (?)

Mákái mul: **mingal**

sil

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; Rainbow

Runner

Worwor talas: **Sil a ngoro gang, má kán pakta a ngoro gang, mái sár ngo a kálík gengen si diar. Kápate lu kis turmis i kes sár á kuir, a tu lu dangdangdang sang tangrai kápkápán tas. Má a lu kis iamuda i lámán. Páplun a kálík mákráu mák sirsirsir mai a bal ngo a maksin.** The **sil** is like the **gang**, and its size is like the **gang**, however it is the smaller of the two of them. It does not live settled in only one

part, it just wanders along the surface of the ocean. And it lives out in the deep. Its color is light blue and striped horizontally with white or yellow.

silar

Kán him: intransitive verb

Sálán: ugly

Mákái mul: **mák silar**

Silbat

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush.

sili

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Sandpiper

Worwor talas: **Sili ditul arwat i dang má pitápit, ái sár sili a gengen i ditul má a kálík girgirot i nihun.** The **sili** is the same as the **dang** (Common Sandpiper) and the **pitápit**, but the **sili** is the smallest of the three and its feathers are mixed colours.

siling

Kán him: intransitive verb

Sálán: **katkatkat;** shiver

Worwor talas: If one sees another coming at him with an axe, this term is an appropriate reaction.

silok-i

Kán him: transitive verb

Sálán: **long palai mai kuir táit a rakrakai;** pry; lever

Arwat mai: **kektai₁**

silsil

Kán him: alienable noun

Sálán: **kesá matngan roho;** greens type

Worwor talas: This type of greens is not cultivated but grows wild in the bush.

Mákái mul: **roho**

silsilpiu

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Silsilpiu kesi gengen aun kubau a lu kopkom tangrai poron lamas. Pákán a tu gengen má a dol.** **Silsilpiu** is a small tree that grows among the coconut groves. Its leaves are narrow and long.

sim

Kán him: alienable noun

Sálán: island

Tok Pisin: ailan

Mákái mul: **simán**



simán

Kán him: inalienable noun

Sálán: **gengen numán; kesi boh tili kunlán huhu;** bit; section; part; portion; tuft; remnant

Worwor talas: This term refers to a small section or bit of something from a larger group. It can also simply refer to a group that is small in number. See **huhu** for differentiation of the words meaning 'group'.

Tohtohpas: **Matananu on á malar Nokon kápdite marán, a gengen numán matananu sár.**

Pákánbung ngo di lu parai him si di, ki án simán matananu erei di lu arahi sang á kándi him. The people in the village of Nokon are not many, it is only a small group of people. When they say/give work to them, then a section/few people there they complete the work.

Tohtohpas: **Tilik matananu di han suri kis talum, mái sár kesi án simán sár má ding kis on á kis talum, má risán matananu siari di han ur ái.** A large amount of people went for the meeting, however only a small portion sat in the meeting, and a (large) portion of people who knows where they went.

Arwat mai: **huhu**

Mákái mul: **sim**

simka-i

Kán him: transitive verb

Sálán 1) **tatuk sarai táit pas te a kuluk;** search through; uncover

Worwor talas: This is done to find something useable or suitable. One might **simkai** garbage to find still-edible food, or **simkai** sweet potato to find suitable ones for eating.

Mákái mul: **simsimka**

Sálán 2) **ser káplabin;** investigate

Arwat mai: **serkai**

simsim

Kán him: alienable noun

Sálán: crumbs

simsimka

Kán him: intransitive verb

Sálán: **tatuk sarai táit pas te a kuluk;** searching

Worwor talas: This connotes lifting things to

search for something or searching through a pile.

Mákái mul: **simkai**

sin

Mákái: **sinih**

Worwor talas: This is a shortened form of **sinih** (who). The final 'ih' often drops out preceding a vowel-initial word.

sinar pala-i

Kán him: transitive serial verb

Sálán: **long palai poktuán;** remove stalk

Keskeskes: 'split remove'

Tohtohpas: **Ngo kálámul a nem i longoi rat, mulán táit a lu daki pákán lamas ki namur ák sinar palai poktuán suri nák malmu singin suri hiri rat.** When a person wants to make a basket, the first thing he singses the coconut leaf then he removes/splits off the stalk/rib so it will be easy for him to weave the basket.

Mákái mul: **sinar/sinri**

sinar pas-i

Kán him: transitive serial verb

Sálán 1) **tut pasi;** bump into

Keskeskes: 'split get'

Tohtohpas: **Ái tau a láklák tangrai sál má kápate mákái kesi rákán kubau a lek uri sál, ki ák sinar pasi má rákán kubau er ák songri mátán, ki ák bor má á mátán má kápate lu mákmák kukuk má mai.** Auntie was walking along the road and did not see a tree branch leaning (sticking out) on the road, then she bumped into it and that tree branch pierced her eye, so her eye is now visually impaired and she does not see well with it.

Sálán 2) **han gátna pasi mai mos;** confront in anger

Tohtohpas: **Nabung iau han sinar pas Dion má iak gátnai ngo suri dáh ák sipki kak bu.**

Yesterday I went and confronted John and asked him why he stole my betel nut.

Tohtohpas: **Tungu iau sinar pasi ái kono imuda suri a bit uri iau ngo iau sipki lamrut si kámlang.** Iau gálta pasi ngorer kabin tan kálámul kándi tu para iau ngo iau siksikip.

Previously I confronted that fellow back there because he lied about me that I stole Father's spear. I questioned him like that because people were saying about me that I stole.

Arwat mai: **ákdái**

Mákái mul: **pasi, sinar/sinri**

sinar / sinri

Kán him: syncopated verb

Sálán: **puári**; split; strip off

Worwor talas: This refers to removing or splitting off the stalk of a banana leaf or coconut leaf to make the leaf pliable for wrapping food or weaving a mat. It is also done to vines to make them pliable for **sásáit** (tying bamboo strips to rafters).

Tohtohpas: **Kalilik di sinar kopkobon pákán lamas uri merei rumán lotu. Di sinri ák tu gengengen á pákán lamas.** *The kids split the newly grown coconut leaves to decorate the church. They split it so the coconut leaves were in just tiny strips.*

Mákái mul: **sinar palai, sinar pasi**

sinat

Kán him: alienable vocative noun

Sálán: name taboo; in-law

Tok Pisin: tambu

Worwor talas: This term, usually preceded by a possessive pronoun, is both the vocative and reciprocal term for both same sex and opposite sex in-laws of the same generation, i.e. brothers-in-law and sisters-in-law. These are all in the opposite moiety from the speaker. Males use this term for both genders, but females use **iang lik** when referring to another female.

Arwat mai: **iang lik, kokup**

Mákái mul: **arakán sinat, kán sinat**

sinel

Kán him: modifier

Sálán: **bal**; white

Mákái mul: **kong sinel**

sini

Mákái: **sinih**

Worwor talas: This is a shortened form of **sinih** (who). The final ‘h’ often drops out in rapid speech.

sinih

Utngi mul: **sini, sin**

Kán him: pronoun

Sálán: who?

Worwor talas: This functions as both an interrogative pronoun and an indefinite pronoun.

Tohtohpas: **A lu hanhan ái tata ki ák gálta iau ngo, “Be kauh, sinih a apos sarai á tan sepen botol imuda?” Ki iak parai singin ngo, “Wa kalilik di dánlai uri kuti kándi sepen raba uri**

katapel.” *Dad came up and asked me, “Hey, Son, who broke that bottle back there and spread the pieces all around?” And I said to him, “The boys broke/knocked off pieces to cut their rubber strips for slingshots.”*

Tohtohpas: **I bungun káhkáh tan kalilik di lu arkarsa mai arpamar suri ngo ái sinih na sorliu. Koner ngo a duti kes mák lápkai uradi bim, ái a sorliu.** *At Christmas the kids compete with wrestling for who/which will surpass/win. That one who grabs someone and throws him to the ground, he wins.*

Tok Pisin: husat?

Mákái mul: **sinih ngo**

sinih ngo

Kán him: idiom

Sálán: **kápte ngo; lite**; it’s not

Keskeskes: ‘who if’

Worwor talas: This can be used of persons and things.

Tohtohpas: **Nabung giur láklák tangrai sál ái Aupa má giurá mákái kesi kálámul a láklák tilamudi, ki iak parai ngo, “Erei mái Ioanes.” Mái Aupa ák parai ngo kápte ngo ái, a lite kálámul sang. Pákánbung má ngo a láklák patum giur, ki ák parai singin ngo, “Mákái, sinih ngo ái Ioanes.”** *Yesterday Aupa and I were walking along the road and we saw a person who was walking from upcoast, then I said that, “That now is John (here comes John).” And/but Aupa said that it was not him, it was a different person. When then he walked close to us, then he (Aupa) said to me that, “See, who if (it’s not) John.”*

sinim

Kán him: transitive verb

Sálán: **sol uri nárum**; defuse; permeate

Worwor talas: This is what salt does when put in food, or medicine defusing throughout the body, or yeast permeating all the flour in bread-making.

Tohtohpas: **Gáwár a lu sol sang uri nárum i kálámul, a ngoro a sinim sang urami nárum i kálámul mák bonta noi kápán páplun.** *Cold enters into the insides of a person, it is like it permeates into a person’s insides and completely fills/overwhelms his body.*

sinri

Mákái: **sinar/sinri**

sinrong

Kán him: alienable noun

Sálán 1) sinner

Sálán 2) immigrant

Worwor talas: This may refer to a person who is lost and ends up in a place where he remains permanently.

Mákái mul: **rong**

sinum

Kán him: intransitive verb

Sálán: **lum i katbán lontas ngo dan;** swim under water

Tohtohpas: **Tan kalilik di lu artohtoh i lum adi katbán lontas má han uramuda i tepák. Di lu artohtoh ngorer suri ngo ái sinih sang na sinum ur tepák ki ái a sorliu.** Children test/ compete in diving out in the middle of the ocean and go out far. They compete like that so that whoever will swim under water to far (the farthest) then him he wins.

Arwat mai: **lum**

sing

Kán him: intransitive verb

Sálán: pass gas; break wind

sing puri kalat

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; New Guinea Spine-tailed Swift

Worwor talas: **Sing puri kalat a ngoro kápkám, mái sár a pakta si diar ái kápkám. Páplun nihun a niár má te a bal i án pogong. Má tabun a kálik dol má a tor páspáng. Man minái a lu kis i rákán kubau a marang. A lu ani guruh má nguk má tan rohon bát ngorer sár i kepkepto ngo kápkám a lu ani.** The **sing puri kalat** is like the **kápkám** (swallow), but is larger than the **kápkám**. The colour of its feathers is black and some have white necks. And its tail is a bit long and it is forked. This bird lives in dry/old tree branches. It eats caterpillars and mosquitoes and flying things just like the **kepkepto** (swallow) or the **kápkám** eat.

singim

Kán him: pronoun

Sálán: second person singular (indirect object)

Mákái mul: **si₁**

singin

Kán him: pronoun

Sálán: third person singular (indirect object)

Worwor talas: This term, **singin** indicates a stronger connection than does the term **narsán**. See **narsang** for an example of this contrast.

Tohtohpas: **Be, wa uk agasi má i koner ák laes mai sulu er u tari singin.** Hey, you've really pleased that one he was happy with that laplap you gave to him.

Tohtohpas: **Kam worwor er u parai singing ngo ina ámrai ur singin matananu, iakte parai má si di i pákánbung án hauhau ami Tekedan. Má pákánbung erei a lain pákánbung sang kabin marán kálámul di kis talum.** That talk of yours you said to me that I should pass on to the people, I said it to them at the time of the meeting in Tekedan. That time was a very good time because many people were assembled together.

Arwat mai: **narsán**

Mákái mul: **kuron singin, ret singin, si₁, tur singin**

singing

Kán him: pronoun

Sálán: first person singular (indirect object)

Mákái mul: **si₁**

singli

Mákái: **sigil/singli**

siol

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type

Worwor talas: **Siol a gengen ngoro kápikpik má pisiu. A kálik mirmirik i nihun má lul a niár, má te bongbongon i di a bal. A lu kis tangrai tinrán pokori mák lu toktokam táit tangrai poron ur. Má kápte di lu han keskeskes, di lu láklák i numán sang.** The **siol** is small like the **kápikpik** (Regent Whistler) and the **pisiu**. Its feathers are a bit reddish and its head is black, and some their chests are white. It lives among plots of kunai grass and pecks for things among grassy places. And they do not travel individually, they travel in flocks.

sip

Kán him: alienable noun

Sálán: insect type; cockroach

Tok Pisin: kokoros

Worwor talas: **Sip ngis til Sursurunga di lu utngi kokoros mai. Sip a mon i bábán a lu roh mai. Má táit minái a taba kán ngut rápái kolos má laplap. Tan kakaruk di lu lala nem on**

suri ani. **Sip** a lu sangin á máhngun ngo di ubi. Má páplun a kálik ngo na mirmirik má a tu wekwek. **Sip** is the Sursurunga name they call cockroaches with. The **sip** has wings that it jumps/flys with. And this thing chews and rips blouses a lot and laplaps. Chickens very much like to eat them. The smell of the **sip** is stinky when they kill it. And its color is brown and its body is soft.

Arwat mai: **nirus₁**

sipki

Mákái: **sikip/sipki**

sipla-i

Kán him: transitive verb

Sálán: insert; slide in

Worwor talas: Young men often **siplai** a bird feather into their hair as a decoration.

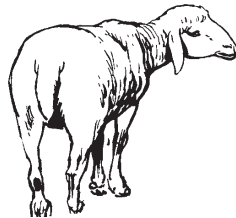
sipsip

Kán him: alienable noun

Sálán: sheep

Worwor talas: **Sipsip** a kápte main Sursurunga.

Mái sár ngo kán pakta na ngoro me, mái sár ngo me a dol i keken má sipsip a tu kuir á keken. Páplun a bal má te a niár. Nihun di lu sirai suri dik lu longoi uri kaen. Má tili kaen dik longoi sulu mai má kolos. **Sipsip** a lain namnam sang. There are no **sipsip** here in Sursurunga. But its size is like the **me** (goat), however the **me** has long legs and the **sipsip** has short legs. Its color is white and some are black. Its hair they sell so that they make it into cloth. And from the cloth they make laplaps with it and blouses. The **sipsip** is definitely good food.



sir

Kán him: intransitive verb

Sálán: **tinang; tabureng**; grieved; lose heart; discouraged

Worwor talas: For differentiation of terms meaning 'sad', see **tabureng**.

Arwat mai: **tabureng**

Mákái mul: **wor sir**

sira-i

Kán him: transitive verb

Sálán: sell; barter

Tok Pisin: salim

Mákái mul: **para sirai, sirsira**

sirap

Mákái: **wor sirap**

sirám

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type

Worwor talas: **Sirám kesá kuk** a lu kis i lulawar tangrai polgon hat. **Sirám** na kálik mákmák ngoro kuk mimir, mái sár páplun a niár.

Kuk minái di lu ani. Sirám is a crab that lives on the reef among the holes in the coral. The **sirám** looks a bit like the **kuk mimir**, but its color is black. This crab they eat.

Mákái mul: **kuk₁**

sirángun

Kán him: inalienable noun

Sálán: stalk of coconut tree

Mákái mul: **lamas**

sirereh

Mákái: **hol sirereh**

sir-i₁

Kán him: transitive verb

Sálán: write; score

Tok Pisin: rait

Worwor talas: In addition to writing on paper, this term is used to describe the shallow scoring one does to an unripe pawpaw/papaya to cause it to ripen quickly.

Arwat mai: **le**

Mákái mul: **siri nitán, sirsir, sirsirsir, sisir₁**

sir-i₂

Kán him: transitive verb

Sálán: gather (palolo worms)

Worwor talas: This verb seems to be used only of **bet** (palolo worms) that swarm in an annual cycle.

Mákái mul: **bet**

siri nitán

Kán him: idiom

Sálán: **tokoi bál má ák lala tabureng suri**; cause great sadness or sorrow

Keskeskes: 'write on his liver'

Worwor talas: This sadness or sorrow is typically caused by losing someone or something beloved or precious.

Tohtohpas: **Táit ngo a lala bop i bál on á kesi kálámul, má ngo tekes ák long bengtai ki ák tuan sák i bál suri. Táit er di longoi mai kán**

táit a siri nitán. A thing which greatly lies on the stomach of (is very precious to) a person, and when someone ruins it then his stomach is very upset about it. That thing they did with his thing writes on his liver (causes great sorrow to him).

Arwat mai: atabureng, soi nitán

Mákái mul: nitang, siri₁

siring / sirngi

Kán him: syncopated verb

Sálán: **hustap pasi;** forcing another to do something

Worwor talas: This term is appropriate for forcing another to do either good or bad.

Tohtohpas: *Kán wák ái kometi a talar sang mai peplai kán malar, ki dik lu hanhan ur on á tan wák ki dik ustap pasi ngo da han suri ruru kalil. A ngoro tan wák er di siring pasi alari kán talar má kápte má a arahi.* The headman's wife was working/busy with cleaning/weeding her village, then the women came along to her and forced her to go for collecting snails. It is like those women forced her to do something away from/other than her work and she did not finish it (her work).

sirkap

Kán him: intransitive verb

Sálán: jump as a frog does

sirmát

Kán him: alienable noun

Sálán: spirit type

Worwor talas: A **sirmát** is a feminine spirit who marries human men and provides wealth for them in secret. She is able to read minds, has her own **reu** (shelll money), and doesn't reveal herself unless her husband is alone with her. If her husband tells anyone that she is a **sirmát** and not a woman, then the **sirmát** won't come again. This is a kind of **turngan** (spirit, god).

Mákái mul: tesit

sirngi

Mákái: siring/sirngi

sirngon

Kán him: inalienable noun

Sálán: mucus

Worwor talas: This is dried mucus from the nose, boogers.

sirok

Kán him: intransitive verb

Sálán: roh; sa; jump; climb

Worwor talas: This is the action one does to get up into a truck.

Tohtohpas: *Tan kalilik di lu saksak di sa i káukáu bim til Samo. Má pákánbung di kaleng, dik sirok bul i káukáu bim til Nokon.* The guys who (went to) sing climbed on the vehicle from Samo. And when they returned, they climbed instead on the vehicle from Nokon.

siror

Kán him: intransitive verb

Sálán: **a lain tang kuluk ia munang; talas; a rah kuluk sang;** well-spoken; articulate; complete

Worwor talas: This refers to a talk or someone talking. It sounds good, seems correct, well-explained, and well-presented. The implication is that the talk is so good that people remain quiet and attentive.

Tohtohpas: *Kálámul min a tám mánán uri pinpidan tili Buk Tabu, má i pákánbung a lu aratintin, a tuan lu siror sang i kán worwor. (Apo 18.24)* This man was a knowledgeable one concerning the talk from the Bible, and when he taught, his talk was very well-presented indeed.

sirsir

Kán him: intransitive verb

Sálán: le; writing

Tohtohpas: *Kalilik, koion gama le iatung i lol malar! Gam lu sirsir sáksáknai malar mák lu mákmák sáksák.* Children, don't write there in the middle of the village! You are writing (and) ruining the village and it looks bad.

Mákái mul: siri₁, sisir₁

sirsir worwor

Kán him: intransitive serial verb

Sálán: **tok pasi wor ur on;** untruthfully speak; reveal information

Worwor talas: This implies experiencing the consequences of one's previous lying, as in being brought to court for something one did not actually do but said he did. It also refers to revealing information others may want to keep hidden

Tohtohpas: *Tan wák erei kápte da han tur i nagogon ngo kápte da han parai worwor erei. Á di sang di sirsir worwor pasi dik tur i nagogon.* Those women would not have stood in the law (been courted) if they had not said that talk. They themselves lied about things resulting in they were courted.

sirsira

Kán him: intransitive verb

Sálán: selling

Mákái mul: **pokon án sirsira, sirai**

sirsirsir

Kán him: intransitive verb

Sálán: striped horizontally

Worwor talas: This refers to stripes or lines running the length of an animal or fish body rather than around the body. It is also used for bands or lines of writing or color.

Tohtohpas: **Kuskus a ngoro dawar, mái sár ngo a lu kis má káukáu tangrai bim. Má páplun a kálik mirmirik mák sirsirsir mai a mákráu ngo a maksin.** The kuskus is (a lizard) like the dawar, but it lives and crawls along the ground. And its color is brownish and it is striped horizontally with blue or yellow.

Lite alari: **palkus**

Mákái mul: **siri₁**

sis₁

Kán him: intransitive verb

Sálán: **táit a lu kopkom i pimun namnam ákte kis pas te bung;** moldy

Worwor talas: This typically applies to cooked food that has been left for some time, thus developing mold on it.

Tohtohpas: **Tan pimun kaukau erei til tungu i kabungbung ákte bahang má. A ngoro torahin má, pasi ák sis má kápte má a arwat suri ani.** That cooked sweet potato from a previous morning is moldy now. It is like already old, resulting in it's moldy and no longer equal/OK for eating.

Arwat mai: **bahang₂**

sis₂

Kán him: intransitive verb

Sálán: **lala niár;** very black

Worwor talas: This typically applies to teeth being betel nut-stained and unclean.

Tohtohpas: **Ái koner a taba kán mama er ák tuan niár á ngisán. Kápate lu balbal konkon ngis pasi ák tuan sis i ngisán.** That one who chews betel nut with betel pepper and powdered lime a lot, his teeth are very black. He does not habitually sand/brush (his) teeth resulting in his teeth are very black.

sisdo-i

Utngi mul: **susdoi**

Kán him: transitive verb

Sálán: push

Worwor talas: This includes the idea of forcing or insisting another express your opinion publicly rather than you doing it yourself. For differentiation of the 'forcing' verbs, see **hustap.**

Arwat mai: **hustap**

Mákái mul: **bit sisdoi**

sis-i

Kán him: transitive verb

Sálán: pry out; scrape out

Worwor talas: This is the step of cutting the meat or flesh out of dry coconuts to remove it for drying to make copra.

sisik

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Sisik táit a ngoro pakpak á pákán má a kálik kuir sár á pákán si diar i pákán pakpak. Pákán pakpak a dol ma sisik a kuir. Di lu dur namnam mul mai ngorer i tapiok má kaskas. Sisik a lu kopkom i pokon a mon on i dan.** The sisik is a thing whose leaves are like the pakpak, but its leaves are a bit shorter than the leaves of the pakpak. The leaves of the pakpak are long and/but the (leaves of the) sisik are short. They wrap food also with it like cassava and kaskas (mumued shredded sweet potato and coconut). The sisik grows in places that have water.

Mákái mul: **pákán sisik**

sisip

Kán him: intransitive verb

Sálán: burrow

Worwor talas: This is to move or burrow down into the ground or under cover and is used of roots burrowing into the ground for sustenance, a lizard scurrying under leaves, or a flounder burying itself in the sand.

Arwat mai: **han**

sisir₁

Kán him: intransitive verb

Sálán: writing

Mákái mul: **siri₁, sirsir**

sisir₂

Kán him: intransitive verb

Sálán: searching for lice

Arwat mai: **rurut**



sisrán

Kán him: inalienable noun

Sálán: fin of a fish or lizard

sit₁

Kán him: alienable noun

Sálán: thing

Arwat mai: **táit**

Mákái mul: **inngas sit, kákán sit pasi, pukpuksa sit, pupun sit pasi, sitán, tanián sit, tok tari sit**

sit₂

Kán him: intransitive verb

Sálán: **ngo na; páput;** soon; close to

Tohtohpas: **Pákámbung gim gátma Saimon suri kán sasam ngo ák rah má, kí a parai si gim ngo kán sasam ák sit suri rah má, má kápate lain liu be.** When we asked Saimon about his illness that/if it was finished, then he said to us that his illness was close to being finished, and/but he was not yet living well (he not yet completely well).

sit₃

Kán him: alienable noun

Sálán: **kubau;** tree; wood

Worwor talas: This word for ‘tree’ is used primarily by those who live in the southern part of the Sursurunga area.

Arwat mai: **kubau**

sitán

Kán him: inalienable noun

Sálán: **kuir til on;** thing

Tohtohpas: **Ái koner a rui kesi kuir aen a pur tili kar til Himau. Gim mákái ngoro te sitán kar til Himau.** That one collected/found a piece of metal that fell from the truck from Himau. We saw it it was like a thing/part off the truck from Himau.

Mákái mul: **sit₁, sitán káláu, sitán wák**

sitán káláu

Kán him: alienable noun

Sálán: **nukun kálámul;** male genitals

Keskeskes: ‘male thing’

Worwor talas: This is a euphemistic or polite term.

Arwat mai: **katlán, koikoi, lolo, losang, musmusán, nukung, pirakbau, punpunma, ranran₂**

Mákái mul: **káláu₁**

sitán wák

Kán him: alienable noun

Sálán: female genitals

Keskeskes: ‘female thing’

Worwor talas: This is a euphemistic or polite term.

Arwat mai: **kálgir, páhwán, punpunma, ton, toto, tudung**

Mákái mul: **wák₁**

siu

Utngi mul: **asiu**

Kán him: number verb

Sálán: nine

Tok Pisin: naen

siu / siwi

Kán him: transitive verb

Sálán: wash; clean

Tok Pisin: wasim

Worwor talas: **Siwi** is the generic term for ‘wash’ and is appropriate to use in referring to people washing themselves or someone else with either water alone or with both soap and water. **Gorsai** is not appropriate to use when referring to washing people.

Arwat mai: **dalus/dalsi, gorsai, guran/gurni**

Mákái mul: **arsiu, siusiu**

siusiu

Kán him: intransitive verb

Sálán: **lum uri dan;**

pukri kápán páplun

mai dan; bathing;

swimming

Tok Pisin: waswas

Mákái mul: **siu/siwi, siusiu kán kalik, siusiu mai**

siusiu kán kalik

Kán him: idiom

Sálán: feast for newborn baby

Keskeskes: ‘baby’s bathing’

Worwor talas: This is celebrated to commemorate washing the blood off a newborn baby. This is a kind of **gomgom** (feast). People come with gifts for the newborn, much like an American baby shower. Food is provided by the baby’s relatives.

Mákái mul: **longsit**

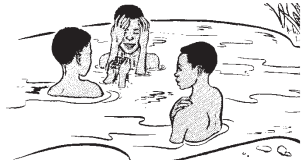
siusiu mai

Kán him: transitive serial verb

Sálán: **lala marán kápate arwat suri arahi;** more than can be used; glutted with

Keskeskes: ‘bathe/swim with it’

Tohtohpas: **Namnam di eran on sur gim a lala marán taladeng má kápate arwat suri gima arahi. Wa gim siusiu sang mai!** The food they



prepared for us was extremely much and it was not possible for us to finish it. Why we were indeed swimming with it (it was more than we could use/eat)!

Arwat mai: **tabir**

Mákái mul: **mam/mai**

siut-i

Kán him: transitive verb

Sálán: crush; press on

Worwor talas: This is what one might experience in a crowd of people.

Arwat mai: **dung kukut kári**

Mákái mul: **arsiut**

siwi

Mákái: **siu/siwi**

so

Kán him: intransitive verb

Sálán: exit; go outside

Tok Pisin: go ausait

Lite alari: **sol**₁

Mákái mul: **aso, so ararkeles, so aririu, so pisar, so pukdai, sosih**

so ararkeles

Kán him: intransitive serial verb

Sálán: in and out; back and forth

Keskeskes: ‘exit changing’

so aririu

Kán him: intransitive serial verb

Sálán: wandering aimlessly

Keskeskes: ‘exit around’

so bali

Kán him: transitive serial verb

Sálán: **kápte mángát;** disagree angrily; protest

Keskeskes: ‘plant again’

Worwor talas: This is a protest involving the actual planting of a second stalk, usually **get**, beside a first one. The first stalk is to signify that an error was made in performing a custom, as in an **urtarang** (evil spirit) being improperly presented. The second stalk is to say that things were in fact done correctly, so a protest against the first stalk. The term for this custom is also used idiomatically of any protest.

Tohtohpas: **E ngo káláu a mák tekesi táit a hol on ngo kápate kuluk, ki ák parai singin kán wák. Má úi kán wák ák so bali kán wor mai mos kabín a hol on ngo táit er a wor suri ái kán pup a kuluk sár.** If a male/man sees something he thinks is not good, then he says it to his

woman/wife. And his wife protests/disagrees (in) her talk with anger because she thinks that that thing her husband spoke about is just good/fine.

Arwat mai: **kos wor**

Mákái mul: **bali**₁, **soi**₃

so bánái

Kán him: transitive serial verb

Sálán: **soi uri turán; so tángni;** plant one thing alongside another

Keskeskes: ‘plant exchange’

Tohtohpas: **Kauh, una kipi tan kopkobon lamas erei má unák so turán tan lamas inang iakte soi. Una so bánái suri na ur kaíam á poron lamas.** Son, take those sprouting coconuts and plant (them) with/alongside the coconuts down coast I have already planted. Plant them together so the coconut grove will be for yours (will belong to you).

Mákái mul: **soi**₃

so dukli

Mákái: **so dukul/so dukli**

so dukul / so dukli

Kán him: transitive serial verb

Sálán: **arakrakai on;** support

Keskeskes: ‘plant support’

Tohtohpas: **Worwor minái a tari úi kometi a suri arakrakai i git suri na kápte te taun na kis i katbán i git. Má kápte na tabureng i kángit hol suri, kabín a so dukul i git mai kán worwor.** This talk the headman gave was to strengthen/encourage us so there would be no heavies/problems existing among us. And our thinking should not be sad/worried about it, because he supported/sustained us with his talk.

Mákái mul: **dukul/dukli, soi**₃, **soso dukul/soso dukli**

so pisar

Kán him: intransitive serial verb

Sálán: **tur uri risán;** crooked

Keskeskes: ‘exit jumping’

Worwor talas: This is used of teeth that grow out crookedly and of materials in house building that are too long and need to be trimmed off.

Tohtohpas: **Kesi sepen ngisán úi koner a lala tur sang ur mer i risán, pasi ák lala so pisar ur mer i malar.** One of that one’s teeth really stands/is located to the side, resulting in it

really is crooked toward the village (pointing out of his mouth rather than inward).

so pukda-i

Kán him: transitive serial verb

Sálán: **kelsei**; change

Keskeskes: ‘exit turn’

Tohtohpas: **Ái kaunsel a parai ngo da pasbat i rum er i mulán kalang, mái sár ngo matananu ding kelsei uri kalang June. Di so pukdai ngorer kabin mulán kalang a taul matpám na kápte te namnam na matuk.** *The kaunsel said that they should open that house in the first month (January), however the people changed it to the month of June. They changed it like that because the first month is the hungry season (and) there won't be any food that will be mature/ripe.*

so pur-i

Kán him: transitive serial verb

Sálán: pierce through to the other side

Keskeskes: ‘pierce split’

Arwat mai: **raubel, raupuat**

Mákái mul: **soi₃**

soa

Kán him: alienable noun

Sálán: platform

Worwor talas: This platform is carried from one village to another with a live pig and uncooked root vegetables on it. A man sits on top of the pig and he dances while other men accompany him singing. This food is delivered for a feast.

soa lim

Kán him: idiom

Sálán: **tari táit uri artangan**; give something to help another person or cause; reach out to help another

Keskeskes: ‘stick out one’s hand’

Worwor talas: This is used of a formal offering to the church, but is also appropriate in referring to one person directly helping another with a need he has.

Tohtohpas: **I bohboh bet no matananu án lotu tili United Church di lápka pirán tabal ur káián lotu. A ngoro matananu no di lu soa lim suri tángni lotu.** *Every year the church people from the United Church throw/donate money for the church. It is like all the people stick out their hands (give) to help the church.*

Arwat mai: **artabar**

Mákái mul: **limang, soai**

soa-i

Utngi mul: **sohai**

Kán him: transitive verb

Sálán: **sisip uradi bim; asolai; sisdo tari; tatki má tari; asoloi i arliwán**; insert; stick out; send up or over; lift; put through

Worwor talas: This connotes putting something through a hole or lifting it up, as to giving a hammer to someone on the roof who needs it. This also describes the action of a snail coming partially out of its shell for the purpose of crawling. This can refer to sticking out one’s hand, an egret inserting its bill into something long and tall in a traditional story, or the implication of sprouting as does a plant when its root is sinking into the soil. It can be used of pushing a canoe or, as long ago, pushing a dead body out to sea to sink. It is also used of the wind pushing a sail or boat.

Tohtohpas: **Rung er di han ur Taga di banai bát. Mái sár ngo bát a tur til namur er ák sisdo di, pasi dik tu lain rut sang kabin a soai mon i bát.** *Those ones who went to Tangga met up with a storm, However the storm stood/was from behind there (and) it pushed them, resulting in they ran very well indeed because the storm pushed the canoe.*

Tohtohpas: **Kauh, una sisdoi kuir kubau erei tilatung má inak long pasi til main. Una lain sohai sang kabin a pongpong á limang suri top pasi.** *Son, push that piece of wood from there and I will take it from here. You should lift it up well because my arm is (too) short for grasping it.*

Arwat mai: **asoloi, duruk/durki, solai**

Mákái mul: **soa lim, soso kerem**

sobik-i

Kán him: transitive verb

Sálán: steer

Worwor talas: This term is only appropriate to use with a **mon** (non-outrigger canoe, boat).

sobon

Kán him: inalienable noun

Sálán: **teten**; cluster

Worwor talas: This term is appropriate for **tawan** (fruit tree), **mulis** (citrus) and **páu** (nut tree), but is not used of betel nut.

Tohtohpas: **Tawan imuda ngo a lu hu, ki a lu oboi sang i tara teten. Imuda a hu mákte lu oboi tara sobon.** *The tawan back there when it*

bears fruit, then it puts out large clusters. (That tree) back there it bears fruit and it puts out huge clusters.

Arwat mai: **ngitin, teten**

sobor

Mákái: **sosobor**₁

sodar

Kán him: intransitive verb; transitive verb taking **on**

Sálán: surprised; astonished

Tok Pisin: kirap nogut

Worwor talas: This verb can be intransitive on its own or transitive using **on** as its direct object.

Arwat mai: **korantik, pil i bál , pil i mansin**

Mákái mul: **asodar**

soduk

Kán him: intransitive verb

Sálán: **sopasun; káp a tini ting**; repeatedly; keep on going

Tohtohpas: **Kápate ting bul á bát merei. A tu sopasun i kán hut, má ngorer kápte má dik han ur Lihir á tan kálámul kabin a tu soduk i kán hut á bát.** That storm did not stop in turn (i.e. once it had arrived). It just joined/continued its arriving/coming, and therefore the people did not go to Lihir because the storm's coming just kept on coming.

sogar

Kán him: alienable noun

Sálán: boil type

Worwor talas: This is a large painful boil which is often accompanied by swollen glands in the groin or armpit.

Mákái mul: **lot, songsong lor**

sogar / songri

Kán him: syncopated verb

Sálán: stab; pierce

Worwor talas: This is the idea of sticking a knife or spear into someone or something.

sogámis / sogámsi

Kán him: syncopated verb

Sálán 1) **song on; hut namur**; missed; late

Worwor talas: This can refer to a person arriving too late, thus missing what he was coming for. It can also be used of a vehicle or airplane.

Tohtohpas: **Uk hut namur má á iáu, má ákte han má ái kono iatung. A ngoro u sogámsi sár á kar er a han mák long pasi mainái. Alamudi má ákte han.** You you arrived later, and that one there had already gone. It is like you just

missed the vehicle that came and took him here. (It's) upcoast somewhere it's already gone.

Sálán 2) **rut namurwai**; run after

Worwor talas: This implies running after another person to catch up with him.

sogámris

Kán him: intransitive verb

Sálán: **rut i risán**; misstep; slip off

Arwat mai: **sogeleh**

sogámsi

Mákái: **sogámis/sogámsi**

sogeleh

Kán him: intransitive verb

Sálán: **rut i risán**; misstep; slip off

Worwor talas: This is used of a foot slipping while walking or climbing. It may or may not be due to slipperiness.

Tohtohpas: **Rung er di káukáu i pokon lamas er a bop kusai dan, kes tili di a sogámris i keken mák pur uradi dan. Má pákánbung a sogeleh i keken mák pur, ki a ekese leu no sang á támin kán rat uri dan mák sal.** Those ones who were crawling/walking on the coconut trunk that is lying across the river, one of them his foot slipped and he fell into the river. And when his foot slipped off and he fell, then the contents of his basket all spilled out into the river and it flowed/was carried away.

Arwat mai: **sogámris**

soha-i

Mákái: **soai**

sohau

Utngi mul: **suhau**

Kán him: intransitive verb

Sálán: **lek**; leaning

Worwor talas: This word applies to a building only. The idea is of leaning over, unstable, but not yet fallen on the ground.

Tohtohpas: **Rum erei a lek i tiling kunkun tungu a hut mák gunái, pasi er ák suhau.** That house is leaning in/from the big earthquake that came and shook it, resulting in there it's leaning to one side.

soholes

Kán him: intransitive verb

Sálán: **kopkom pas mul i hutngin kopkobon**; grow back

Worwor talas: This can apply to trees, bushes, or vines. It is used of things that have been pruned

or cut back, or of things that were thought dead but have a new shoot appear.

sohora₁

Kán him: intransitive verb

Sálán: **tari kán liu ur on;** endure

Worwor talas: This is to endure or brave a difficulty to accomplish something. An example of this would be to ignore one's severe pain to get up and go to one's garden.

Tohtohpas: **Páksiai ngo tilik nas, iau tu sorai sang suri han urami bos. Iau sohora suri ina kip te namnam suri nák artálár mam iau.** Even though the sun is big/strong, I just endured it to go to the bush. I braved the difficulty so I could get some food so it would be sufficient with/for me.

Arwat mai: **sonai**

sohora₂

Mákái: **soura**

soi₁

Kán him: alienable noun

Sálán: story

Tok Pisin: sitori

Mákái mul: **pukpuksa soi**

soi₂

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This is not the spirit of a dead man, but a spirit who has his own place, as a cave or the base of a tree. This is a male spirit, small but with long arms and legs enabling him to reach the tops of trees and to kick things long distances. This type of spirit is malevolent.

Mákái mul: **tesit**

so-i₃

Kán him: transitive verb

Sálán: sow; plant; break ground; pierce; spear

Tok Pisin: palanim

Worwor talas: The connotation of this word is to make a hole in something, as the ground for sowing or a fish for spearing.

Mákái mul: **arso, so bali, so bánái, so dukul/so dukli, so puri, soi aratintin, soi holhol, soi nitán, soso₁**

soi aratintin

Kán him: idiom

Sálán: **kipi hutngin aratintin má oboi i katbán tan kálámul;** introduce new knowledge or skills

Keskeskes: 'plant teaching'

Tohtohpas: **Kálámul erei a oboi kesi hutngin táit kápte be di aratintin on tungu. Kálámul erei a soi aratintin er i kándi hol, má onin dikte las on má táit erei ái kalilik, má dik lu him má mai.** That person put/brought a new thing they had not learned previously. That person planted that teaching (introduced new knowledge/skills) in their minds, and today the children are familiar with that thing, and they now work with/use it.

Mákái mul: **soi₃**

soi holhol

Kán him: idiom

Sálán: **long sáksáknai ásásla;** upset someone

Keskeskes: 'spear/wound thinking'

Tohtohpas: **Táit a parai ái tám aratintin kápaté tang kuluk uri holhol káián matananu, pasi ák long sáksáknai kándi ásásla suri him ami aratintin. Táit er a parai a soi holhol kán matananu.** What the teacher said did not cry/sound good to the thinking of the people, resulting in it upset their feelings about working up at the school. That thing he said planted the thinking of the people (upset people).

Arwat mai: **sokoi bál**

Mákái mul: **soi₃**

soi nitán

Kán him: idiom

Sálán: **lala tinang suri;** cause great sorrow

Keskeskes: 'spear his liver'

Tohtohpas: **Ngo git má te ruruna má git má longoi mul i sápkín tatalen, ki ái Káláu a lu lala tinang i bál suri. Sápkín tatalen er git lu longoi, a lu soi nitán ái Káláu.** When we have believed and we again do a sin, then God's stomach is greatly sad about it. That sin we do, it spears God's liver (causes God great sorrow).

Arwat mai: **atabureng, siri nitán**

Mákái mul: **nitang, soi₃**

sokaprongan

Mákái: **sokoprongan**

sokasman

Kán him: intransitive verb

Sálán: **sangar má sár i aptur mák lu han;** immediately

Tohtohpas: **Mái Paulo mái Banabas diar bit di suri tan táit no ái Káláu a longoi ami lolon kándiar him. Mái sár te tám ruruna di tili**

huhu ún Parisaio, di sokasman má dik parai ngo, “Ái rung tili risán, ngo di nem suri da tám ruruna sang, da kut aririu i di má dák lu mur i nagogon si Moses.” (Apo 15.4-5)

And Paul and Barnabas told them about all the things God did in the midst of their work. However some believers from the group/party of the Pharisees, they immediately got up and said, “The Gentiles, if they want to be believers indeed, they should circumcise themselves and follow the law of Moses.”

soklatán

Utngi mul: saktánrat

Kán him: intransitive verb

Sálán: tántán; look up; lift up head

Tohtohpas: Pákámbung kán tu láklák tangrai sál ái Kapul, a sodar suri kesi táit a rekep iamuni aun lamas ki ák tántán suri mákái ngo dánih á erei. Pákámbung ngo a soklatán, ki ák sodar suri kesi wán marang a pur mák ubi lul, ki ák pur mák mat palpál. While Kapul was walking along the road, he was surprised about a thing that made a noise up in the coconut tree so he looked up to see what was there. When he lifted up his head, then he was surprised about a coconut fruit that fell and hit his head, then he fell and fainted.

Arwat mai: saktádái, tántán

sokodas

Kán him: intransitive verb

Sálán: aptur; get up

Arwat mai: aptur

Mákái mul: kodas

sok-oi

Kán him: transitive verb

Sálán 1) serve; scoop out

Worwor talas: This refers to serving food. With this meaning, the reduplicated form soksok does not occur, but soksokoi does.

Arwat mai: ekai

Mákái mul: asoksokoi, bit sokoi, sokoi bál, soksokoi

Sálán 2) fish with net; scoop up (fish)

Worwor talas: With this meaning, the reduplicated form soksok can occur to indicate fishing using a net.

Mákái mul: soksok

sokoi bál

Kán him: idiom

Sálán: aptur i bál nák mos; alahlahi; tari bál mos;

bother; pester; irritate; upset; incite; stir up; rile; anger

Keskeskes: ‘scoop his stomach’

Worwor talas: This includes the idea of sticking one’s nose into someone else’s business. This term is used of those who stir up or start up trouble leading to an uproar or riot.

Tohtohpas: Nabung tan gengen kalilik di alahlah iau mai básbásbás uri kak ungán rum. Má ngorer iak sosih tili kak rum má iak típar di má iak mos i di. Iau mos i di kabin di sokoi balang mai básbásbás uri kak rum. Yesterday the small children were bothering me with throwing (things, stones, etc) on to my house roof. And so I went down from my house and I chased them and I was angry at them. I was angry at them because they irritated my stomach (upset me) with throwing on to my house.

Tohtohpas: Kalilik, taba kán mos á kálámul erei. Koion gama toktok alahi. Ngo gama sokoi bál, ki na tas talum gam. Children, that man has a lot of anger. Don’t you irritate him. If you irritate his stomach, then he will spank-gather you (spank you all together).

Arwat mai: atius, longlongoi, soi holhol, susuk/suski, tartar mos

sokop (?)

Kán him: intransitive verb

Sálán: turmis; kis pau; calm (?); quiet (?)

sokopana

Kán him: alienable noun

Sálán: evil spirit type

Worwor talas: This is a fairly generic term with each different type having a specific name such as talung rokoi (wild spirit) or talung a sal (flowing spirit). A sokopana cries at the mátán bang (men’s house door/front), especially when an ainpidik (spirit expert) dies.

Mákái mul: tesit

sokoprongan

Utngi mul: sokaprongan

Kán him: intransitive verb

Sálán: kápte mátut; bold; unafraid

Worwor talas: This term implies being ignorant of what is appropriate or respectful, thus boldly doing things that a more knowledgeable person would not do. For a contrast, see mangan (bold, nervy).

Tohtohpas: Kálámul erei tungu sár a hut tilamuda

a tu suka noi pokon má kápate bunbun sur tekesi táit ngo na káp suka tápai. Wa a tu sokoprongan no on á pokon. That man who recently arrived from out there he just steps on every place (goes everywhere without fear or hesitation) and he is not afraid/hesitant about anything lest he will step accidentally. Why he just is completely bold everywhere.

Arwat mai: **suka noi pokon**

sokopta-i

Kán him: transitive verb

Sálán: **obop páksi ur namur**; put aside

Worwor talas: This would be used to refer to a pig being put aside for use another time rather than cooking it and eating it right away, or storing food because a famine is expected.

Tohtohpas: **Kalilik, ngo gama namnam no má gamá mas, ki gama akai á tingnán amu iamuni bát. Gama lain sokoptai iamuni bát suri na káp ani i pap.** Guys, when you will finish eating and you are full, then hang up the pieces of yours (food) up in the sky (up high). You should well put it aside up high lest a dog will eat it.

soksok

Kán him: intransitive verb

Sálán: **upmaiat mai uben**; fishing with a net

Arwat mai: **upmaiat**

Mákái mul: **sokoi, tám soksok**

soksok alah-i

Kán him: transitive serial verb

Sálán: pester; bother

Keskeskes: 'scooping anger'

Worwor talas: This implies making worse an already-existing anger. This contrasts with **bit sokoi** which implies making someone angry when no anger was there previously.

Arwat mai: **longlongoi**

Mákái mul: **soksokoi**

soksok mátán

Kán him: idiom

Sálán: **balbal han suri mákái; salsaliu i mátán**

kes; flirt; repeatedly return to see someone

Keskeskes: 'scoop his eye'

Mákái mul: **soksokoi**

soksok-oi

Kán him: transitive verb

Sálán: serving; scooping

Mákái mul: **sokoi, soksok alahi, soksok mátán, soksokoi bál**

soksokoi bál

Kán him: idiom

Sálán: **toktok alahi; tari bál mos**; stirring up; riling; anger-causing

Keskeskes: 'scooping his stomach'

Tohtohpas: **Kalilik, koion gama toktok alahi bál di tata mai gulmi kán páu, a taba kán mos. Ngo gama tungai gulmi ngorer, ki gam soksokoi bál má na han tilamuni má nák tipar gam.** Children, don't bother Dad's stomach with knocking down his **páu** (nut type), he has lots of anger. If you will knock them down like that, then you rile his stomach and he will come from up there and chase you.

Arwat mai: **tartar mos**

sokta-i₁

Kán him: transitive verb

Sálán: **tari án tum**; win; best someone

Tohtohpas: **Kalilik di hom mai tartar tum arliu i di sang. Má pákánbung di han suri panpanuk man, ki di tam purwa di uri aru á huhu i di. Mulán huhu dik mulán panki kesi man má ngorer dik tari singin áruán huhu. A ngoro mulán huhu di soktai aruán huhu mai panki mulán man.** The children were playing the **tartar tum** game among themselves. And when they went to slingshot birds, then they divided themselves into two groups. The first group they first shot a bird and so they gave it to the second group. It is like the first group won over/bested the second group with shooting the first bird.

Mákái mul: **arsokta₁**

sokta-i₂

Kán him: transitive verb

Sálán: **keles kalengnai**; replace; repay

Tohtohpas: **Gengen bor er di tari di sokta iau mai kabin iau isi kesi bor tungu má ngorer di kosoi kak artangan i pákánbung di toh bor.** That small (living) pig they gave, they repaid me with it because I tied/provided a pig previously and therefore they answered/compensated my gift when they did a pig **mumu**.

Mákái mul: **arsokta₂**

sokul

Kán him: intransitive verb

Sálán: fall down

Arwat mai: **pur**

sol₁

Kán him: intransitive verb; transitive verb taking **on**

Sálán: **kusak**; enter; go inside

Tok Pisin: go insait

Worwor talas: One can **sol** into a house or room as well as into one's trousers or shirt.

Tohtohpas: **Una ákás palai lusán er má nák sol on á kálámul munang.** Take off that shirt and that man over there will put it on.

Arwat mai: **kusak**

Lite alari: **so**

Mákái mul: **asoloi, sol pukdai, solon, solsol, solsolta**

sol₂

Kán him: alienable noun

Sálán: salt

Arwat mai: **tas**

sol pukda-i

Kán him: transitive serial verb

Sálán: **kápte sol on ngorer di longoi suri una sol on ngoi**; put on backwards

Keskeskes: 'enter turn'

Worwor talas: This is used of putting on one's shirt or blouse backwards.

Mákái mul: **sol₁**

solai

Kán him: transitive verb

Sálán: **oboi i arliwán aru táit**; insert between two other things

Arwat mai: **asoloi, soai**

solang / solngi

Kán him: syncopated verb

Sálán: **málsi táit mai hat a málmálas; oboi táit i arliwán**; put one thing into another

Worwor talas: This term is used of putting hot stones into the stomach of a pig being mumued or into coconut milk to cook it. It can also be used of inserting a small piece of wood into an axe handle to secure it to the axe head. Another use of this word describes the action of an invading force.

Mákái mul: **mon solang**

solatabir

Kán him: intransitive verb

Sálán: **a lala káng má kápate arwat suri arahi**; overwhelmed

Worwor talas: May include the idea of being tired because of overwork or even upset about it.

Tohtohpas: **A lala marán á kak him má iak**

solatabir suri long arwat pas noi. Káp iau te arwat. I have an awful lot of work and I am overwhelmed with accomplishing it all. I am not able.

Mákái mul: **tabir**

solngi

Mákái: **solang/solngi**

solon

Kán him: inalienable noun

Sálán: **arlih**; valley; gap

Tohtohpas: **Te á ngisán á kálámul er ákte pur pas, pasi ák mon i marán arlih er i ngisán. Ngo a lu nong, ki di lu mákái sang á kán solon ngeu.** Some of the teeth of that man have already fallen out, resulting in there are many spaces there in his teeth. When he laughs/smiles, then they see his toothless gaps.

Arwat mai: **polon**

Mákái mul: **arsolon, sol₁, solon aur**

solon aur

Kán him: alienable noun

Sálán: forehead; scalp; hairline

Keskeskes: 'gap of one's face'

Worwor talas: This describes the scalp area immediately above the forehead defined by the two hairless areas often referred to in English as a receding hairline.

Mákái mul: **arung**

solsol

Kán him: intransitive verb

Sálán: **kusak**; entering

Mákái mul: **sol₁, solsol hut**

solsol hut

Kán him: intransitive serial verb

Sálán: **hut tili kesi pokon**; arrive from a particular place

Keskeskes: 'entering arrive'

Mákái mul: **hut₁**

solsolat

Kán him: intransitive verb

Sálán: carry on the shoulder

Worwor talas: This denotes carrying a person with his legs straddling your shoulder, his legs hanging on opposite sides of one shoulder. For differentiation of verbs meaning 'carry on the shoulders', see **pusak/puski**.

Mákái mul: **pusak/puski**



solsolta

Utngi mul: solta

Kán him: transitive verb taking on

Sálán: **asola iau i táit káián lite;** involve oneself; fit oneself in; squeeze in

Worwor talas: This is used of someone not part of a group who goes and involves himself with them anyway by his own desire.

Tohtohpas: **Koion una asola iáu uri taun káián lite. Ngo una solsolta iáu ngorer, ki na tur i iáu mul á nagogon.** Do not insert yourself into the problem of another. If you will involve yourself like that, then the law/judgment will also stand on you (affect you, come upon you).

Arwat mai: **insogoslai**

Mákái mul: sol₁

solta

Mákái: solsolta

som

Kán him: alienable noun

Sálán: basket type

Worwor talas: This basket is round like a **kas** but made with coconut leaves.

Mákái mul: rat₁

som kusa-i

Kán him: transitive serial verb

Sálán 1) láklák; cross over

Keskeskes: ‘split across’

Tohtohpas: **Bor er git lala ser suri ngo gita tolai, nengen i kábungbung iau mákái a som kusai sál tilami kon urada i kesi balsán sál.** That pig we were greatly searching for to seize, earlier this morning I saw it cross the road from the beach back to the other side of the road.

Sálán 2) hut i katbán; interrupt; disrupt; disturb

Tohtohpas: **Pákánbung gimtul talar i him, ki ák tang i telepon. A ngoro telepon er a som kusai kángimtul him.** While we three were working on work, the telephone cried/rang. It was like that telephone interrupted our work.

Arwat mai: **sope**

Mákái mul: **somoi**

som kus-i

Kán him: transitive serial verb

Sálán: split in two

Keskeskes: ‘split sever’

Arwat mai: **som puri**

Mákái mul: **kusi₁, somoi**

som pur-i

Kán him: transitive serial verb

Sálán: split into two

Keskeskes: ‘split split’

Arwat mai: **som kusi**

Mákái mul: **somoi**

som-oi

Kán him: transitive verb

Sálán: split

Mákái mul: **som kusai, som kusi, som puri, somsom kus**

somrat

Utngi mul: **sumrat**

Kán him: intransitive verb

Sálán: **sodar suri mákái; mátán mansin kán tu him sangsangar;** pulsing rapidly; rapid heartbeat

Arwat mai: **untip**

somsom kus

Kán him: intransitive verb

Sálán: **táit a hut i katbán dánih di longoi;** interrupting

Keskeskes: ‘splitting cut’

Mákái mul: **somoi, kusi₁**

sona-i

Kán him: transitive verb

Sálán: disregard; risk; endure

Worwor talas: This might be to disregard an inconvenience in order to get a job done.

Arwat mai: **ngari, sohora, sorai**

sonri

Kán him: transitive verb

Sálán: missed; deprived of one’s part

sonsoder

Kán him: intransitive verb

Sálán: shaking loose

song

Kán him: intransitive verb

Sálán: **kápate hut i pákánbung er;** missed

Tohtohpas: **Kán pákánbung ái memba suri ngo na hut tungu i Bung Hat, mái sár ngo pákánbung erei ákte song má. Má iau hol on ngo namur kápnate hut má gut mul.** It was the time (scheduled) for the member to come previously on Thursday, however at that time it was missed (he did not come). And I think that later he probably won’t come either.

Mákái mul: **osong**

song lor

Mákái: **songsong lor**

songap

Kán him: intransitive verb

Sálán: unsurpassed; extraordinary; expensive

Worwor talas: This is something which is unusual or someone who is in a class by himself.

This can be in either a good or bad sense, an extremely good thing or a very harsh and difficult person. To say that the price of something is **A tuan songap muni má!** means that its price is very high, it is very expensive.

Tohtohpas: **Ái Káláu a songap taladeng mai kán armámna.** *God is extremely extraordinary with his compassion, or God's compassion is very great.*

Arwat mai: alal, kolobon, lalain, malilis

songet

Kán him: intransitive verb

Sálán: hot; sticky

Worwor talas: This is appropriate to use of people and also of places such as villages.

Arwat mai: málmálas

songri

Mákái: sogar/songri

songsong

Kán him: intransitive verb

Sálán: sweat

Tok Pisin: tuhat

Mákái mul: wán songsong

songsong lor

Utngi mul: song lor

Kán him: alienable noun

Sálán: swollen gland in the groin or armpit

Worwor talas: This often accompanies a **sogar** (type of boil).

sop

Kán him: intransitive verb; transitive verb taking **on**

Sálán: wash clothes

Worwor talas: This can be washing with or without soap. This verb can occur as an intransitive or as a transitive **on** verb.

Kán him: alienable noun

Sálán: soap

sopasun

Kán him: transitive verb

Sálán: join together; continue

Worwor talas: This word can be followed by **mai** (with).

Tohtohpas: **Ngo tekes ákte mánán i aratintin si Karisito má kápate mur masik on, má ák teleh**

mák sopasun mai lite aratintin mul, kálámul er kápate kis tiklik mam Káláu. (2Io 9) *If someone has known the teaching of Christ but does not follow it only, and he turns away and joins together with a different teaching also, than person does not sit together with God.*

Tohtohpas: **Ina kis dol ngorer suri gama tangan iau, má namur gama tarwa iau suri sopasun kak láklák uri bos malar ina han ur on.** (1Ko 16.6-7) *I will stay a long time like that so you can help me, and later/then you can send me off to continue my journey to the villages/ places where I'm going.*

Tok Pisin: sukurim

Mákái mul: sopasun ngudun, sosopas, tám sopas

sopasun ngudun

Kán him: idiom

Sálán: **kipi worwor má asali;** pass on talk or news
Keskeskes: 'join/connect his mouth'

Tohtohpas: **Ái Toremrem a worwor til Kainantu uranang i malar. A tari worwor si pasta ngo tan kálámul da eran suri da kis i kesá aratintin da longoi anang i malar. Má ák parai singin ngo na sopasun ngudun suri parai singin tan kálámul inang i malar.** *Toremrem spoke from Kainantu down to the village. He gave/sent talk to the pastor that people should prepare to sit in a teaching/course they would do down in the village. And he said to him (pastor) he should connect his mouth (pass on his talk, Toremrem's) to say it to people down in the village.*

Arwat mai: alsai,

Mákái mul: ngudung

sope

Kán him: intransitive verb

Sálán: **som kusai; som kus; hut i katbán;** interrupt

Worwor talas: This is typically followed by **mai** (with), and refers to someone saying something that is unrelated to what is currently being discussed, an interruption.

Arwat mai: som kusai

sopsopsop

Kán him: intransitive verb

Sálán: waterfall

sor₁

Kán him: intransitive verb

Sálán: **suir lot a so;** drain

Worwor talas: This would be



appropriate when draining pus from a sore.

Mákái mul: **sorsor**

Sor₂

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush.

sora-i

Kán him: transitive verb

Sálán: **láklák i katbán;** endure; risk

Worwor talas: The implication of this word is that you know there is risk and choose to do it anyway, you are not ignorant of the risk.

Tohtohpas: **A sorai kámmah suri saras pasi kalik tilami katbán kámmah.** *He ignored/risked the fire to rescue the child from the midst of the fire.*

Tohtohpas: **Kálámul ngo a patap muswan i Iesu, ki a lu sorai arabilbiling mai tari kán liu uri him ún arbin mai lain arbin. Káksiai ngo rangrangas a hut uri narsán, a lu tur dik pagas sang.** *A person if/when he truly aligns to Jesus, then he risks/endures persecution by giving his life to the work of preaching with the good news. Even if difficulty/persecution comes to him, he remains standing strong indeed.*

Arwat mai: **sonai**

sorakai

Kán him: intransitive verb

Sálán: very strong and tough

Worwor talas: A thing that is **sorakai** is unable to be broken by a person's hand alone. Instead it must be cut or beaten. This term is appropriate for the shells of **talis** (nut) and **damau** (nut), and also for meat.

Arwat mai: **dosdos, papngas**

Mákái mul: **rakai**

sorbing

Kán him: intransitive verb

Sálán: blow one's nose

sorliu pala-i

Kán him: intransitive serial verb

Sálán: pass by; pass over

Keskeskes: 'pass remove'

Worwor talas: This term refers more to the physical act of passing over or passing by a person or place, while **hol lákái** is the mental act of overlooking something.

Tohtohpas: **Di longoi ngorer kabin úi Káláu na**

tarwai angelo suri na up bingi tan mulán kalik no iatung i balis á Aigipto. Má ngo angelo erei na mákái dárán sipsip ngorer i rum káián tan Israel, ki na tu sorliu pala di má kápnate ubi rang nat di. (Eba 11.28) *They did like that because God was sending an angel to kill all the firstborn children there in the country of Egypt. And when that angel was to see the blood of the sheep there on the houses of the Israelites, then he would just pass over them and he would not kill their children.*

Arwat mai: **hol lákái**

Mákái mul: **sorliu/sorliwi**

sorliu / sorliwi

Kán him: transitive verb

Sálán: pass; excel

Worwor talas: This applies to passing someone on the road, winning a game, or being better than another. It is often used to express a comparison, as in the first example.

Tohtohpas: **Má iau parai si gam ngo kálámul a pakta sorliu Solomon minái ákte hut má, má kápgamte alongra singin. (Luk 11.31)** *And I say to you that a person big/important surpassing (greater than) Solomon is here he has come, and you do not listen to him.*

Tohtohpas: **Io, kesi kálámul tám osmapak a mur i sál er mul. Má pákánbung a tapam hut iatung i narsán kálámul er, a tu mákmákái sár má kápate tángni. A tu láklák sorliwi sang tili kesi balsán sál mák han sár. (Luk 10.31)** *OK, a person a priest followed that road also. And when he arrived there near that man, he just ignored him and did not help him. He just walked past from one (along the other) side of the road and just went on.*

Tok Pisin: lusim

Arwat mai: **alari**

Mákái mul: **rakrakai sorliu, rakrakai sorliwi, sorliu palai, sorsorliu**

sorliwi

Mákái: **sorliu/sorliwi**

sormángát

Kán him: intransitive verb

Sálán: agree; assent; permit; approve

Worwor talas: Some say this is stronger than **mángát**, and may be expressed by nodding the head in definite agreement with what another is saying. See the following entries for some

examples of this word used in serial verb constructions.

Arwat mai: **kadah, mángát**

sormángát pala-i

Kán him: transitive serial verb

Sálán: allow

Keskeskes: ‘agree remove’

Arwat mai: **mángát palai, sormángát tari**

sormángát pas-i

Kán him: transitive serial verb

Sálán: approve; accept; allow

Keskeskes: ‘agree get’

Arwat mai: **mángát pasi**

Mákái mul: **pasi₁**

sormángát tar-i

Kán him: transitive serial verb

Sálán: allow; approve; encourage

Keskeskes: ‘agree give’

Arwat mai: **sormángát palai**

sorobur

Kán him: alienable noun

Sálán: **kesá matngan ur;** grass type

Worwor talas: **Sorobur kesi matngan ur a lu**

kopkom i rákrák, má ngo tan wák di mákái ngo a kopkom i katbán num, ki di lu sangar i rabut palai kabin i ruruna ngo a lu long bengtai num má kápaté lu obop te lain

balbal. Sorobur is a kind of grass that grows in ground newly prepared for a garden, and if the women see that it is growing in the garden, then they quickly pull it out and throw it away because of the belief that it ruins the garden and it does not produce any good root vegetables.

Mákái mul: **ur₂**

sorok

Kán him: intransitive verb

Sálán: leak

Arwat mai: **tím**

Mákái mul: **sorok sara**

sorok sara

Kán him: intransitive serial verb

Sálán: leak out all over

Keskeskes: ‘leak all over’

Mákái mul: **sara₂**

soroput

Kán him: intransitive verb

Sálán: sniffle

Tok Pisin: pulim kus

sororok₁

Kán him: intransitive verb

Sálán 1) leu sara; spilling over

Arwat mai: **sararap**

Sálán 2) tar sarai kán táit; generous

Lite alari: **kiu**

sororok₂

Kán him: intransitive verb

Sálán: **kaungán hat a málmálas di solngi táit mai;** sizzling sound

Worwor talas: This describes the sound of hot stones as they are being put into the stomach of a pig.

sorsor

Kán him: intransitive verb

Sálán: **ráin a tímím; bingán a so;** leaking; draining

Tok Pisin: lik

Arwat mai: **tímím**

Mákái mul: **sor₁**

sorsorliu

Kán him: intransitive verb

Sálán: surpassing

Mákái mul: **sorliu/sorliwi**

sorun

Kán him: intransitive verb

Sálán: spread around

Worwor talas: This is used of spreading hot stones around evenly over the bottom of a mumu pit, and also used for the stick that one does this with.

soruruh

Kán him: alienable noun

Sálán: cage; corral

Worwor talas: This includes the idea of a small temporary fence or enclosure, as for a pig.

Arwat mai: **bak₁**

SOS₁

Kán him: intransitive verb

Sálán: **tapam hut;** arrive; descend (from)

Worwor talas: This term is used of the arrival of certain fish that travel in schools such as the **tala** (herring), **malár** (trevally), **ulut** (whitebait) and **kileli**.

Tohtohpas: **Matananu Israel di sos tili mát si Abaram, a ngoro ái Abaram a kámpup i di no.** The Israel people descend from Abraham's clan, it is like Abraham is the ancestor of them all.

Mákái mul: **sosah₂**

SOS₂

Kán him: intransitive verb

Sálán: **pailán (wán bu)**; unripe

Worwor talas: This is used of betel nut that as yet has no flesh or edible part.

sosah₁

Sálán: extremely good; blessed

Arwat mai: **kuluk pala**

Mákái mul: **arasosah, asosah**

sosah₂

Sálán: touch; enter; become part of

Mákái mul: **so**₁

sosap / sospi

Kán him: syncopated verb

Sálán: suck; absorb

Arwat mai: **dupi, sus**₁

sosih

Kán him: intransitive verb

Sálán: descend; come down

Tok Pisin: kam daun

Worwor talas: This is the fusion of **so** (exit) and **sih** (descend).

Mákái mul: **asosih, sih, so**

SOSO₁

Kán him: intransitive verb

Sálán: piercing; spearing; making holes for planting

Tok Pisin: burukim graun

Mákái mul: **soi**₃, **soso isu, sosobor**₂, **tám soso poron buah**

SOSO₂

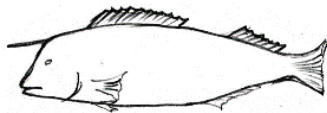
Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Unicornfish

Worwor talas: **Soso kesi isu a mákmák ngoro**

leke, mái sár soso a bal á páplun. A mon mul á kán kot iatung i tabun, má kápán a ngoro kápán leke sang mul. Táit a kálik lite a ngoromin. Soso a mon i táit a ngoro lamrut a tur táil iatung i lul. Di lu parai ngo kálwán soso a dol i kán lamrut iatung i lul, má tinán a kuir á lamrut iatung i lul. Kán pakta á soso a kálik pakta si diar ái leke. A lu ngarsi hat mák lu tolai tan gengen kuk ur áián. A lu kis iamuda

i lámán, má ngo a lu tun ki ák lu han uri lulawar suri namnam. The **soso** is a fish that looks like the **leke**, however the **soso** is white in color. It



has also a barb there on its tail, and its skin is like the skin of the **leke** too. The thing that is a bit different is like this. The **soso** has a thing like a spear that stands there on the front of its head. They say that the male **soso**, its spear there on its head is long, and the female, its spear there on its head is short. The size of the **soso** is a bit bigger than the **leke**. It scrapes off bits of coral and it catches small crabs for its food. It lives out there in the deep, and when it high tides then it goes to the reef to eat.

soso dukli

Mákái: **soso dukul/soso dukli**

soso dukul

Kán him: alienable noun

Sálán: diagonal roof supports of a house

Keskeskes: ‘planting support’

Worwor talas: The **soso dukli** form of this serial verb is not used with this meaning.

Mákái mul: **soso dukul / soso dukli**

soso dukul / soso dukli

Kán him: transitive serial verb

Sálán: **arakrakai on**; support; sustain

Keskeskes: ‘planting support’

Arwat mai: **sansanat**

Mákái mul: **dukul/dukli, so dukul/so dukli, soso dukul**

soso isu

Kán him: intransitive verb

Sálán: spearfishing

Keskeskes: ‘spearing fish’

Mákái mul: **soso**₁

soso kerem

Kán him: phrase

Sálán: **tungai soai kermen uri malar**; sticking out one’s tongue; flaming

Keskeskes: ‘exiting tongue’

Worwor talas: This is used of a person repeatedly sticking his tongue out of his mouth, and also of a flame of fire or streak of lightning.

Tohtohpas: **Kono imunang a mat, i pákánbung a úslai ngo na mat ki a tu lu kerem kerem.**

Kápgite mánán i káplábin suri dáh ák tu lu soso kerem ngorer. That one down there who died, when he was feeling that he would die then he just kept sticking out his tongue. We do not know the reason why he just kept sticking out his tongue like that.

Arwat mai: **kerem, kerem kerem**

Mákái mul: **soai**

soso pap*Kán him:* alienable noun*Sálán:* snake type*Keskeskes:* 'dog piercing'*Mákái mul:* **kanih****sosobor₁***Utngi mul:* **sobor***Kán him:* alienable noun*Sálán:* insect type; centipede*Worwor talas:* **Sosobor a lu kis i poknahlán marngán kubau má tangrai bim mul.**

Sosobor a lala marán i keken ngoro diu. Ngo a lu árti kálámul, ki di lu parai ngo kálámul na mat palpal ngorer sár mul i mákál ngo a árti kálámul. Páplun a kálik mirmirik. The **sosobor** lives on old tree trunks and along the ground also. The **sosobor** has lots of feet like the **diu** (millipede). If it bites a person, then they say that the person will faint just like when the **mákál** (scorpion) bites a person. Its color is brown.

sosobor₂*Kán him:* alienable noun*Sálán:* spear type*Worwor talas:* This spear's name is the combination of **soso** (spearing) and **bor** (pig). It is designed specifically for hunting pigs.*Mákái mul:* **bor₁, lamrut, soso₁****sosopas***Kán him:* alienable noun*Sálán:* joint*Tok Pisin:* sukuru; skru*Worwor talas:* This is a body joint such as the **pukun limán** (elbow) or **pukun_keken** (knee) or **tokpalum** (ankle).*Mákái mul:* **sopasun****sospi***Mákái:* **sosap/sospi****sotáp***Kán him:* intransitive verb*Sálán:* **sortiu**; increase; added to*Worwor talas:* This may imply increasing to become full or complete.**sotip***Kán him:* intransitive verb*Sálán:* **a rah i kán mangeh**; stop; cease*Worwor talas:* This is the idea of a person's breath

leaving him, then nothing, i.e. full stop, so his final breath drawn and his heartbeat ceasing.

This contrasts with **untip** which indicates a more rapid than normal heartbeat.

Tohtohpas: **Kálámul ngo táit a rah i kán mangmangeh, pákánbung erei a obop palai kán liu. I pákánbung sang erei a so tip á mansin.** A person or thing (when) his breathing stops, at that time he puts-removes his life. At that very time his breathing ceases.

Arwat mai: **mat***Lite alari:* **untip***Mákái mul:* **tip****sotsot***Kán him:* transitive verb taking **on***Sálán:* **tángni**; take part in; join with others to do; help with

Tohtohpas: **Tan kálámul di ngurkai hinan ur Námátánai. Te tili di kápte di laes suri táit di parai pasi kápte di artangan i parai. Má kesá risán sang di sotsot i holhol er suri han ur Námátánai.** The people were discussing the trip to Namatanai. Some from them were not happy about what they said resulting in they did not help in speaking (contribute to the discussion). And/but the other side joined/helped in that thinking about going to Namatanai.

Arwat mai: **tangtangan****sotwánsit (?)***Kán him:* intransitive verb*Sálán:* sorcerize (?); payback (?)*Worwor talas:* This may be to sorcerize a sorcerer or pay him back for doing black magic.**soululus***Mákái:* **soululus pas***Kán him:* intransitive verb*Sálán:* **so pas má táu; aptur pas má táu;****soululus pas***Kán him:* intransitive serial verb*Sálán:* **so pas má táu; aptur pas má táu;** flee in surprise or fear*Arwat mai:* **soululus***Mákái mul:* **pasi₁****soura***Utngi mul:* **sohora₂***Kán him:* intransitive verb*Sálán 1)* **tapam hut**; appear; arrive*Worwor talas:* This word is appropriate when speaking of how an angel or demon appears.

For contrast with other synonymms see **hut**.

Arwat mai: **hut**₁

Mákái mul: **tur soura**

Sálán 2) stick out; poke out

Worwor talas: This could refer to a knife sticking out of a basket.

su

Kán him: intransitive verb

Sálán: back up; backwards

Worwor talas: This includes the connotation of being afraid or not wanting to go on. This word is also used of the tongue when it curls toward the back, as a person with a speech impediment or someone close to death who becomes unintelligible. This is the idea of one's tongue being stuck to the roof of one's mouth.

Tohtohpas: *Ái Petero a longra di ngorer mák máút. A mánán ami kán hol ngo tatalen án namnam talum erei a kuluk, mái sár a matai tan kálámul er til Ierusalem da káp worwor sáksák ur on, má ngorer ák turpasi su alari rang turán er tili risán. (Gal 2.12) Peter heard them like that and he was afraid. He knew in his mind that that way of eating was good, however he was afraid of those people from Jerusalem lest they would speak badly about him, and so he began to back off away from those Gentile friends of his.*

Tohtohpas: *Kálámul ngo a sasam má ngo pátum má na mat, ki a lu su á kermen má kápte a lu worwor kuluk má. A tu lu bit kamáh má mai kán worwor. A person who is sick and close to dying, his tongue curls up (backwards) and he is not able to speak well. His talk is just said with a speech impediment.*

Tok Pisin: wokabout long baksait

Mákái mul: **murmur su, su kaleng, sukis**

su kaleng

Kán him: intransitive serial verb

Sálán: **puplr**; back out; give up

Keskeskes: 'back up return'

Arwat mai: **tah pasi**

sua lim

Kán him: intransitive verb

Sálán: **tari uri artangan**; offering

Worwor talas: This is typically money offered to help others or given to the church.

Mákái mul: **tamtam sua lim**

sua mai

Kán him: transitive serial verb

Sálán: **láklák má saksak mai táit di kipi**; present; offer

Keskeskes: 'present with'

Worwor talas: This term describes the ceremony of walking along while singing and carrying something in order to make a presentation of it.

Tohtohpas: *I pákánbung ún arasosah i Hutgin Kamkabat, matananu di láklák mai Buk Tabu til Mátán Kám uri pokon di asosah on ái.*

Matananu er di sua mai pinpidan má dik sara tari ur si Bishop. At the time of the dedication of the New Testament, the people walked with the Bible from Mátán Kám (hamlet name) to the place where they blessed it. Those people walked with the Word while singing and they presented it to the bishop.

Arwat mai: **sua tari**

Mákái mul: **mam/mai**

sua tar-i

Kán him: transitive serial verb

Sálán: **tar palai**; give away; offer

Keskeskes: 'present give'

Worwor talas: This implies giving with one's hand, but it can also refer to things like bank transfers.

Arwat mai: **sara tari, sua mai**

Suabu

Kán him: alienable noun

Sálán: clan name (Malai moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived up in the bush.

suai

Kán him: transitive verb

Sálán: **hut ár**; show up

Worwor talas: This is used of someone who has been absent for a long time, then returns, showing up again.

Tohtohpas: *Hirá sang a gengen ái koner ák han kis á Mosbi má kápate lu kaleng. Er ár sang má áng kaleng ur main si git, ák suai ár á aur narsá git má gitá mákmák arsuar mul. Long ago when that one was small he went to live in Moresby and he did not return. Just then now he has returned to here among us, he showed his face to us then and we have seen him face-to-face again.*

suan

Kán him: alienable noun

Sálán: **nián masmasar kán mon**; beach; harbor;

sandy area without reef

Worwor talas: This refers to an area suitable for landing or beaching a boat or canoe, away from the reef. It can also refer to a deep area between shallows.

suapok

Kán him: alienable noun

Sálán: table

Worwor talas: This is a storage table built at the side of one's cook house for storing uncooked food until needed; typically, unsplit whole lengths of bamboo or wood are used for the surface.

Mákái mul: **pok**₂

suar

Kán him: intransitive verb

Sálán: **ili bim mai nisun**; root around; dig with the snout

Worwor talas: This is appropriate for what a pig does as he roots around in the ground looking for food.

Arwat mai: **kikir**

suau

Kán him: intransitive verb

Sálán: leaning because of a rotten foundation

su-ái

Kán him: transitive verb

Sálán: collapse

suám

Kán him: intransitive verb

Sálán: sleepy

Tok Pisin: ai silip

Arwat mai: **tukaul**

Mákái mul: **boptin**

suát pas-i

Kán him: transitive serial verb

Sálán: **hul pasi**; hire; rent

Keskeskes: 'buy get'

Worwor talas: This implies hiring or renting a vehicle, canoe, or something for a specific job, then returning it when that job is finished. This term is not appropriate for hiring people.

Tohtohpas: **Pákánbung di han á tan kálámul tiladi kesi balis uranang suri arasosah i Hutngin Kamkabat, di suát pasi aru tiling kar tiladi má dik han on.** *When people came from one side (the other coast) down to the blessing/dedication of the New Testament, they hired two*

big trucks from up there and they came in them.

Mákái mul: **pasi, suáti**

suát-i

Kán him: transitive verb

Sálán: **huli suri longoi talar**; rent; hire

Worwor talas: This connotes hiring for a specific job, and is appropriate for hiring people as well as vehicles.

Tohtohpas: **Ái tám aratintin a suáti tan kalilik kaukak mai kesi mar á pirán tabal suri da kakas mai kán rum.** *The teacher hired the young men with one hundred moneys (K100) to dig (holes for the posts of) his house.*

Arwat mai: **huli**

Mákái mul: **suát pasi**

subatoh

Mákái: **subautoh**

subautoh

Utngi mul: **subatoh**

Kán him: intransitive verb

Sálán: **kápate mákái sál ngádáh a mur on**; wandering

Worwor talas: This includes the idea of searching for a path, possibly weaving around, and is due primarily to the inability to see the path.

Tohtohpas: **Rau kápate lu mákmák, pasi ák tu lu subautoh má kápate lu mur timani sál er a láklák on.** *A blind person does not see, resulting in he just wanders and does not follow accurately that road he is walking on.*

Arwat mai: **kis kalbán**

subul

Kán him: inalienable noun

Sálán: descendant; replacement

Worwor talas: This term refers to a person who comes from one's line or clan, including the idea of one who follows or replaces another in the same clan.

Tohtohpas: **Ái Dewit sang a tám worwor tus, má a mánán on ngo ái Káláu ákte oror pagas suri na ilwa pas tekesi subul on náng kis i kán kiskis án kabisit ngoro Dewit sang.** *(Apo 2.30) David himself was a prophet, and he knew that God had already promised placed that he would choose a descendant of his (David's) he would sit in the position of king like David himself.*

Arwat mai: **kopkobon, rang kopkom, sumlahin, turtur keles**

suder

Kán him: intransitive verb

Sálán: **risgos suri asengsegeng on;** struggle to free oneself

Worwor talas: This may be used of a pig who is trying to free himself from being trussed up.

Arwat mai: **sunsuder**

Mákái mul: **suder suder**

suder suder

Kán him: intransitive verb

Sálán: **malmaliu suri paklai;** thrash around

Arwat mai: **lemlebar, liput liput, sunsuder**

sueng

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Bird of Paradise

Worwor talas: **Sueng ái á man a ngoro mukmuk, mái sár a gengen si diar. Tabun a lala dol, má nihun a niár no. Man minái a kis masik main Niu Ailan má kápte mul á main Papua New Guinea no; ái**

kesi matngan man di utngi mai Inglis ngo “bird of paradise”. I bos pákán no ngo gita banai, gita mákái ngo a lu ru diar lu kis ngo diar lu láklák tiklik, wák má káláu. Diar lu kis iamuni rákán kubau. Ngo a kuron á pokon mai ráin, ki man minái a akiláng on mai kaungán ngo na hus á ráin. The **sueng** is a bird like the **mukmuk**, but it is the smaller of the two. Its tail is very long, and its feathers are completely black. This bird only lives here on New Ireland and not anywhere else in all of Papua New Guinea; it is the kind of bird they call in English a bird of paradise. Every time we meet it, we will see that there are two sitting or traveling together, female and male. They live up in tree branches. When the place is dark with rain, then this bird signals it with his voice that the rain will fall.



sues

Kán him: intransitive verb

Sálán: **lala pakta taladeng;** obese

Arwat mai: **básrat, patrán, sut**

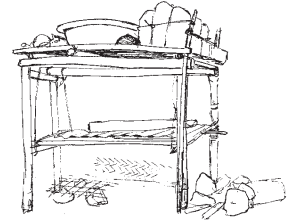
suh

Kán him: alienable noun

Sálán: table (generic term); bench (generic term)

Tok Pisin: teol

Mákái mul: **suh án hat**



suh án hat

Kán him: alienable noun

Sálán: altar

Keskeskes: ‘table of stone’

Mákái mul: **hat₂**

suhau

Mákái: **sohau**

suh-i

Kán him: transitive verb

Sálán 1) **sisdoi ák pur;** collapse; push over

Worwor talas: The wind might do this to a tree, roots and all, causing it to collapse, or a group of men would use this term to describe them all pushing on a house that then collapses on the ground.

Arwat mai: **puki, tapuki**

Mákái mul: **musuh**

Sálán 2) **sisdo tari sápkín ur on;** curse

Suilik

Kán him: alienable noun

Sálán: character from Sursurunga legends

Worwor talas: This name comes from a Sursurunga legend and is associated with some of the same roles as Jesus.

Mákái mul: **kabatarai, Tamagulahi**

suir

Kán him: inalienable noun

Sálán: juice; nectar; sap

Worwor talas: This describes liquid that comes out of something else, like tree sap or fruit juice or even semen.

Mákái mul: **suir midu, suir sus**

suir midu

Kán him: alienable noun

Sálán: honey

Keskeskes: ‘bee juice’

Worwor talas: **Suir midu** is usually used for ‘honey’ although **midu** alone is also acceptable.

suir sus

Kán him: alienable noun

Sálán: milk

Keskeskes: ‘breast juice’

Worwor talas: While technically this is the proper term for ‘milk’, people mostly use just **sus**.

Mákái mul: **sus**, **susung**

suisui

Kán him: alienable noun

Sálán: orphan

suk

Kán him: alienable noun

Sálán: vine (generic term); rope (generic term)

Tok Pisin: rop

Worwor talas: This is the generic term for vine or purchased rope. See the cross references for specific types.

Mákái mul: **putai suk i án pogong, suk án bután, sukán, talkai suk i án pogong**, Types of vine: **apan, bám, buáh, bur₂, bus₁, bus kokok, galut, gáh, kenedok, kuikui, lagum lagum, mel₁, palngat, pokopok, puluk, suk án áir, suk án karim, suk án kodol, suk án sarsarun, suk bal, suk hat, suk wáh, tingting₂, toptom, walwal₁**



suk án áir

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Keskeskes: ‘fence vine/rope’

Worwor talas: **Suk án áir a lala dol má a lu sehel tangrai bim. Di lu kipi uri kabat áir mai. Te suk án áir, kopkobon a mirik, má te a mákdáu á kopkobon. Suk minái ngo da kipi má ding kápti namnam er di duri má ngo da iohoi, namnam er kápnate pim. Suk án áir** is very long and it crawls along the ground. People get it to tie fences with. Some **suk án áir**, its new growth is red, and some its new growth is green. This vine when they get it and tie food they are wrapping and will mumu, that food will not cook well/get done.

Mákái mul: **suk**

suk án bután

Kán him: inalienable noun

Sálán: umbilical cord

suk án karim

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Worwor talas: **Suk án karim ái á kesá suk a lu sehel tangrai kon má pákán a taba páklábán má a aririu. Má wán karim a ngoro wán bin er di utngi ngo bám. Tan wák ngo di**

gorgorsa, ki dik lu árai tan táit di gorsai i iátin poron karim. Suk án karim is a vine that crawls along the beach and its leaves are very wide and round. And the **karim** fruit is like the fruit of that bean they call **bám**.

Women when they are doing laundry, then they dry the things they washed on top of an area of **karim**.

Mákái mul: **suk**

suk án kodol

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Worwor talas: **Suk án kodol kesi suk a lu sehel tangrai kon. Pákán a ngoro pákán bin, má wán mul a ngoro wán bin. Suk minái kápte a rakrakai, mái sár di lu kipi suri kápti táit mai ngo di duri. Suk án kodol** is a vine that crawls along the beach. Its leaves are like bean leaves, and its fruit also is like the fruit of a bean. This vine is not strong, however they get it for tying something with when they are wrapping it.

Mákái mul: **suk**

suk án sarsarun

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Worwor talas: **Suk án sarsarun kesi suk a tu gengen i pákán. Suk minái kápte a rakrakai suri long te táit mai. Má kopkobon er kápte be a táplas, di lu kipi má dik lu isa pasi suir suri oboi i ngudun kalik ngo a samí másik. Suk án sarsarun** is a vine whose leaves are just small. This vine is not strong for doing things with. But its new growth that has not yet unfolded, they get it and squeeze out the sap for putting into the mouth of a child when he has mouth sores.

Mákái mul: **suk**

suk bal

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Keskeskes: ‘white vine’

Worwor talas: **Suk bal ái á kesá suk a kipi ngisán min kabin ngo páplun a bal. Suk minái a lu sa i aun kubau, má a lain suk mul suri kamkabat mai. Te pákán ngo áir a musuh má dik long timan kalengnai, ki dik lu kipi má kamkabat mai ngo kápte te suk án áir. Bultán suk min a bal ngorer i suir sus má a bulbulut. Suk bal** (white vine) is a vine that

takes its name because its colour is white. This vine climbs tree trunks, and it is a good vine also for tying with. Some times when a fence has collapsed and they are repairing it, then they get it and tie with it if there is not **suk án áir** (fence vine/rope). The sap of this vine is like milk and is sticky.

Mákái mul: **bal, suk**

suk hat

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Keskeskes: ‘stone vine’

Worwor talas: **Suk hat ái á kesi matngan suk a ngorer i suk bal. A bal á poknahlán ngorer i suk bal. Pákán mul a ngorer. Suk minái a rakrakai si diar i suk bal má a kuluk mul suri kamkabat mai. Bultán suk min a bal ngorer i suir sus má a bulbulut. Suk hat** (stone vine) is a kind of vine that is like **suk bal** (white vine). Its stalk is white like the **suk bal**. Its leaves also are like that. This vine is stronger than **suk bal** and it is good also for tying with. The sap of this vine is white just like milk and it is sticky.

Mákái mul: **hat, suk**

suk wáh

Kán him: alienable noun

Sálán: **ngisán suk**; vine type

Mákái mul: **suk, tuhi suk wáh**

suka bámbia-i

Kán him: transitive serial verb

Sálán: **rakrakai sorliwi**; defeat; trample; conquer; oppress

Keskeskes: ‘step on conquer’

Worwor talas: **Bámiai** does not seem to occur as a verb alone or with any verb other than **sukai**.

Tohtohpas: **Kápte te táit mul ngo gita longoi suri giták suka bámbiai bos artohtoh minái kán tu hut. Rakai sár mai sung suri giták sorliwi!**

There is nothing more we can do to defeat/conquer/resist these temptations/trials that are coming. Only be strong with praying so that we will surpass/win!

Mákái mul: **sukai**

suka noi pokon

Kán him: idiom

Sálán: **kápte máttut**; bold; unafraid; unhesitating

Keskeskes: ‘steps on every place’

Arwat mai: **sokoprongan**

Mákái mul: **sukai**

suka-i

Kán him: transitive verb

Sálán: **oboi kek on; tur on**; step on

Tok Pisin: kurugutim

Worwor talas: This term’s wider meaning includes the idea of visiting or being present at a place.

Arwat mai: **pámpur, sukak**

Mákái mul: **suka bámbiai, suka noi pokon, sukak, sukalelei**

sukak

Kán him: transitive verb taking **on**

Sálán: **oboi kek on**; step; put the foot down normally

Tok Pisin: kurugutim

Arwat mai: **sukai**

Mákái mul: **but sukak, sukai, suksukak**

sukalelei

Kán him: intransitive verb

Sálán: trodden down

Worwor talas: This could refer to a path through a previously untrodden area.

Mákái mul: **sukai**

sukaperek

Kán him: alienable noun

Sálán: snail type

Worwor talas: **Sukaperek a mákmák ngoro palburui, mái sár ngo kápate mon i nihun má kápate a mon i kápán tuán bahin ngorer i palburui. Sukaperek a tu wekwek á páplun má kápate sorakai ngoro palburui. Táit min di lu ani. Kesá ngisán mul di lu utngi mai, pasbang.** The **sukaperek** looks like the **palburui** (snail type), but it does not have hair and it does not have a carapace on its back like the **palburui**. The body of the **sukaperek** is soft and it is not tough like the **palburui**. This thing they eat. Another name they call it with, **pasbang**.

Arwat mai: **pasbang**

sukán

Kán him: inalienable noun

Sálán: vine

Tohtohpas: **...má a parai ngoromin singin, “Top pasi kam is má unuk lu han tár pasi wán wain tili sukán er a tur idi naul bim! Wán wain erei ákte matuk má!” (Apa 14.18) ...and he said like this to him, “Take hold of your knife and go chopping to get the grapes from their vine that stands down on the earth! Those grapes are**

now ripe!"

Mákái mul: **suk**

sukbám

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Variegated Emperor

Worwor talas: **Sukbám kesi isu pakta. Páplun má kán mákmák a ngoro woso. Isu minái a mon á ilkán. A lu kis i lámán, má a lu namnam sang ada i lámán, má ngo a lu tun ki ákte tapam suri namnam i más tangrai lulawar. A lain namnam á isu min.** The **sukbám** is a large fish. Its color and its looks are like the **woso**. This fish has scales. It lives in the deep, and it eats out in the deep, and when it high tides then it goes up to eat in the shallow water along the reef. This fish is good food.

suk-i

Kán him: transitive verb

Sálán: **long palai kápán**; peel

Tok Pisin: rausim sikin

Worwor talas: This is used for things whose skin is strong or tough. This is done with a knife or one's hand, and is appropriate for peeling bark for making food packages or unripe bananas for cooking. It is not appropriate for root vegetables.

Tohtohpas: **I tara long namnam, tan kálámul di lu eran i kápán kábau uri ololás. Ngorer di lu suki tan kápán kábau ngorer i lapsái ngo málmál pasi kápán uri duri namnam da iohoi.** At a large feast, the men prepare tree bark for coconut-milk-cooking. Therefore they peel bark (from trees) like **lapsái** or **málmál** getting the bark for wrapping the food they will mumu.

Arwat mai: **pali, sali, sihi**

sukis

Utngi mul: **sikis**

Kán him: intransitive verb

Sálán: sit down

Keskeskes: 'back up sit'

Tok Pisin: sindaun

Worwor talas: This is generally to sit down from a standing position. It is often used as a gentle imperative or invitation equivalent to the English 'Have a seat.'

Mákái mul: **kis, su**



sukláh

Mákái: **supláh**

suksukak

Kán him: intransitive verb

Sálán: **ser suri táit mai keken**; feel for something with one's foot

Mákái mul: **sukak**

suksuksuk

Kán him: intransitive verb

Sálán: shivering; shaking

Worwor talas: This could be from the chills of malaria or just being cold. This word is not used for shaking from fear.

Arwat mai: **dikdikdik**

sul

Kán him: alienable noun

Sálán: stone type

Worwor talas: This stone type is found in the jungle and is useful for mumuing.

Mákái mul: **hat₂**

sulba-i

Kán him: transitive verb

Sálán: **himnai táit i bim; soi táit na ga on**; sow; plant

Worwor talas: This is the idea of working with one's hands to plant one's own things for food or cash crops.

sulek

Kán him: transitive verb taking **on**

Sálán: **sisdoi; pupuk**; motivate

Worwor talas: This describes a motivation people have to display their wealth or ability to put on an event, such as a mortuary feast.

Tohtohpas: **Ngo kálámul a longoi lala namnam, ki di lu parai ngo a sulek on i kán tan minsik. A sálán ngo a sisdoi i kán minsik er ák longoi lala namnam ngorer.** When a man makes a large feast, then they say that his possessions are motivating him. Its meaning is that those possessions of his are pushing him he has made a large feast like that.

sulu

Kán him: alienable noun

Sálán: laplap; sarong

Worwor talas: This is a length of cloth wrapped around the waist worn by both men and women as a garment for the lower part of the body.

Mákái mul: **asulu, kuir sulu, sulu mai**

sulu mai

Kán him: transitive serial verb

Sálán: dress oneself or another with (clothing)

Keskeskes: ‘laplap with’

Mákái mul: **mam/mai**

sum₁

Kán him: intransitive verb

Sálán: grow back

Worwor talas: This is what the jungle does over an old garden.

Arwat mai: **lun**

sum₂

Kán him: intransitive verb

Sálán: restricted; tabooed; mourning

Worwor talas: This is imposed on things previously provided by someone who has died as part of **kis mokos** (widowhood customs).

sumar / sumri

Kán him: syncopated verb

Sálán: **top páptai; pur mai aur;** ram into

Worwor talas: This is also used of a canoe that rams on to the beach.

Tohtohpas: **Kalik er a soi isu mai kán lamrut mák sumar páptai uri hat na káp táu.** *That kid speared a fish with his spear and rammed-pinned it to a piece of coral so it would not get away.*

Tohtohpas: **Nabung kesi kálámul a pur tili kar mák sumri lul i karanas ki ák pos á lul mák mat.** *Yesterday a man fell from the truck and smashed his head on the crushed coral (road) so it was broken open (wounded, gashed) and he died.*

Arwat mai: **dumái**

sumlahin

Kán him: inalienable noun

Sálán 1) growth; offshoot of a plant

Worwor talas: This is the new growth which comes up after the parent plant has been cut down.

Arwat mai: **kopkobon**

Sálán 2) descendant; replacement

Arwat mai: **rang kopkom**

sumlahin táuh

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Kurah kotokoto má kurah án gargar ngo a lala pakta má, ki dik utngi má mai táuh.** *Má koner ngo a kálik pakta sár,*

ki dik lu utngi mai sumlahin táuh. *Isu minái a mon i tan gengen ilkán. A lain isu suri ani.* The **kurah kotokoto** and **kurah án gargar** when they are big, then they call it **táuh**. And that one when it is only a little big, then they call it **sumlahin táuh**. This fish has small scales. It is a good fish for eating.

sumnau lul

Kán him: alienable noun

Sálán: brain

Tok Pisin: kuru long het

Mákái mul: **lulung**

sumrat

Mákái: **somrat**

sumri

Mákái: **sumar/sumri**

sun-i₁

Kán him: transitive verb

Sálán: **kipi mai lul;** carry on the head

Mákái mul: **sunsun, sunsunun**

sun-i₂

Kán him: transitive verb

Sálán: **tasi; rapsi;** spank; beat

Worwor talas: The subject of this verb is not the person administering punishment, but the instrument of punishment.

Tohtohpas: **Kalik er taba kán ngul má kápte a mánán i taram. Aring i rahrah sang na suni á bus min.** *That child is really stupid and he does not know obedience. Later this very afternoon this cane will be beating him.*

Arwat mai: **up/ubi**

sunsuder

Kán him: intransitive verb

Sálán: struggle to free oneself

Worwor talas: This implies thrashing around, kicking, screaming under restraint in an attempt to free oneself, i.e. a prisoner or a child being held down.

Arwat mai: **suder**

Mákái mul: **suder suder**

sunsun

Kán him: transitive verb taking **on**

Sálán: **kipi táit i lul kálámul;** carry on the head

Arwat mai: **sunsunun**

Mákái mul: **sun₁**

sunsunun

Kán him: intransitive verb; transitive verb taking **on**

Sálán: **kipi táit i lul kálámul**; carry on the head

Tok Pisin: karim long het

Worwor talas: This verb can be intransitive on its own or transitive using **on** as its direct object.

Arwat mai: **sunsun**

Mákái mul: **sun₁**



sung

Kán him: intransitive verb

Sálán: pray; request; beg

Tok Pisin: prei; beten

Arwat mai: **aráng**

Mákái mul: **sung kári, sungi, tám sung**

sung kári

Kán him: transitive serial verb

Sálán: pray over

Keskeskes: 'request cover/block'

Worwor talas: This is to pray a blessing over a meal or a person being entrusted with a responsibility.

Mákái mul: **kalar/kári**

sung-i

Kán him: transitive verb

Sálán: request; ask; beg

Tok Pisin: asikim

Worwor talas: This verb implies asking for goods or services. It contrasts with the verbs **gáltai** and **gátnai** which imply asking a question or asking for information.

Arwat mai: **áng/ágái₁**

Mákái mul: **sung**

supan pas-i

Kán him: transitive serial verb

Sálán: **hul pasi**; buy rights to something for one's own

Keskeskes: 'buy get'

Mákái mul: **pasi₁, supan/supni**

supan tar-i

Kán him: transitive serial verb

Sálán: **kosoi**; payback

Keskeskes: 'pay give'

Mákái mul: **supan/supni**

supan / supni

Kán him: syncopated verb

Sálán: buy; reward; gift in exchange for service or

help

Arwat mai: **huli**

Mákái mul: **arsupan, supan pasi, supan tari**

sup-i

Kán him: transitive verb

Sálán: husk; crack open; split open

Tok Pisin: selim

Worwor talas: The most common use of this term refers to removing the husk of a coconut by throwing or pushing it on to a **kirau** (sharp pointed stick) anchored in the ground, then pushing down to remove part of the husk, and repeating that process around the full circumference of the coconut. Every family will have a **kirau** near their cook house for this purpose.



supi marang

supláh

Utngi mul: **sukláh**

Kán him: intransitive verb

Sálán: trouble-causing

Mákái mul: **kalik án supláh, tám supláh**

supni

Mákái: **supan/supni**

supu

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type

Worwor talas: **Supu a gengen isu. Diar arwat sár i bikbik, mái sár ngo a lala pakta á mátán supu. A lu kis i poron pospos mák lu punpunam iatung, má ngo a mák pasi kálámul ki ák lu roh pas tili tan kuir er a lu kis ái mák lu táu. Supu a lu ani ái kong.** The **supu** is a small fish. The **supu** and the **bikbik** are the same size, however the eyes of the **supu** are very large. It lives in the area of the mangrove trees and it hides there, and if it sees a person then it skips away from those parts where it lives and it flees. The **kong** (egret) eats the **supu**.

sur

Kán him: intransitive verb

Sálán: irritating; itchy; stinging

Mákái mul: **suri₂, sursuru, surwán**

suran

Kán him: alienable noun

Sálán: insect type; fly type

Worwor talas: **Suran ái á kesi matngan lang a**

lu káhkáh i bim má a lu kis i bim mul. Kán pakta a ngorer sang i lang. Táit a lite alari lang a ngoromin. Suran a mirik i páplun mák niár i lul. Ngo a lu kis i bim, ki putun a atri uramudi bim kaleng. The suran is a kind of fly that gives birth on the ground and it also lives on the ground. Its size is like the lang fly. The things that are different from the lang are like this. The body of the suran is red and its head is black. When it sits on the ground, then it sets its bottom back down on the ground.

suran tar-i

Kán him: transitive serial verb

Sálán: **duá tari;** give over to another's responsibility

surbáráu

Kán him: intransitive verb

Sálán: goose bumps

sur-i₁

Kán him: transitive verb

Sálán 1) purpose; benefactive; to

Tohtohpas: **Ái Paulo a mur i kán tatalen sang a lu longoi mák han uri rumán lotu minái suri nguruk tiklik mai bos kálámul. (Apo 17.2)**
Paul followed his own custom he habitually did and he went to this synagogue for the purpose of conversing together with the people.

Arwat mai: **ur₁**

Mákái mul: liu suri, pánpán suri, suri ngorer, tari lul suri, tur rakrakai suri

Sálán 2) about; concerning; for

Tohtohpas: **Ngo aru kálámul diar lu worwor suri kesá táit, koran diar mángát suri táit erei ngo na ngorer, ki diara kápti kándiar kamkabat er nák dik. (Gal 3.15)** If/when two people talk about a thing, perhaps they agree concerning that thing that it will be like that, then they will tie/confirm their covenant of theirs it will be firm.

Tohtohpas: **Sasam erei di utngi ngo kolora ákte bonta noi matananu i kesá malar main i Pacific. Má a mákmák ngoro na talbap i git no á sasam erei, má git no gita sami besang ngo kápte gita ololoh kuluk suri.** That sickness they call cholera has completely filled/affected the people in one place here in the Pacific. And it looks like that sickness will spread to all of us, and we all will probably be sick if we don't watch out for it.

Mákái mul: gong suri, holhol suri, mákmák suri, nokwan artálár suri, ololoh suri, sasam suri,

sák suri, ser suri, worwor suri

Sálán 3) compared to

Tohtohpas: **Bát di utngi mai moroilu ngo a lu hut, ki di lu longra palai sang á kaungán má dik lu áslai mul i kán rakrakai a tuan lite. Irngán moroilu a tuan rakrakai suri tan gengen bát ngo a lu hut.** The wind they call moroilu (typhoon) when it arrives, then they hear-remove (hear from a distance) its voice/sound and they also feel its power that it is very different (more powerful than other winds). The force of a typhoon is very powerful for/compared to the small winds that come.

Sálán 4) preceding; close to

Worwor talas: This is used in telling time to indicate how many minutes before the hour, and to indicate positions close to but not quite at or on the location stated. While **risán** carries the meaning of next to, right beside someone or something, **suri** connotes a wider area, being close to but not necessarily right next to.

Lite alari: **palai**

sur-i₂

Kán him: transitive verb

Sálán: cause itchiness

Worwor talas: This may come about from brushing against a **rábái** or **nulas** tree, or a jellyfish.

Mákái mul: **sur**

suri ngorer

Kán him: conjunction

Sálán: **káplabin;** so that; for the purpose of; to demonstrate

Keskeskes: 'so that like that'

Tohtohpas: **Ái komiti ákte para táilnai ngo gita eran i namnam áian tan kalilik da káp matpám. Erei ák matpám ái koner, kabin gam tu longlongrai worwor si komiti. Gam sang á káplabin suri ngorer má ák matpám ái koner.** The headman said preceding (told ahead of time) that we should prepare food for the children (so) they will not be hungry. That that one is hungry, (it is) because you ignored the headman's talk. You yourselves are the reason so that that one is hungry.

Tohtohpas: **Ái Iesu a parai ngo gita lu ani Namnam kán Konom suri ngorer gita tungai bálsai kápán páplun má dárán er a tari suri asengsegeng pas git.** Jesus said that we should eat the Lord's Meal so that therefore we will continually remember his body and his blood

that he gave to free us.

Mákái mul: suri₁

surngi

Mákái: surung/surngi

surpi

Mákái: surup/surpi

sursur₁

Kán him: intransitive verb

Sálán: display

Worwor talas: This verb is followed by **mai** (w Pith). The implication of this term is to display something with the intention of it being seen and admired. Historically and up to the present time, the jawbones of pigs presented and eaten at a men's house were hung inside the house as a display of wealth or prestige. This is called **sursur mai kepsen bor** (displaying pig jawbones). This same custom was said to be done long ago with human jawbones and skulls.

sursur₂

Kán him: intransitive verb

Sálán: lusting

Worwor talas: This verb is followed by **suri** (for) as in **sursur suri longoi sápkín** (lusting for doing bad, i.e. sex), or by **ngoro** (like) as in the idiom **sursur ngoro pap** (lust like a dog, i.e. be promiscuous).

Mákái mul: sursur ngoro pap

sursur ngoro pap

Kán him: idiom

Sálán: **taba kán ararit siari; lala hustap suri ararit**; promiscuous; insistent on having sex
Keskeskes: 'lusting like a dog'

Arwat mai: **tatalen ngoro pap**

Mákái mul: sursur₂

sursuru

Kán him: intransitive verb

Sálán: **a mon i surwán**; thorny; uneven; irritating; curly; bumpy

Worwor talas: This includes things that are uneven, like a reef that is not **leplep** (flat), or curly hair.

Arwat mai: **kalkalis**

Mákái mul: **sur, surwán**

sursurung

Kán him: intransitive verb

Sálán: take down something you have hung up

Worwor talas: This is used of taking down laundry from the rope or wire on which it has been

hung for drying.

Mákái mul: **surung/surngi, tám sursurung**

surung purpur

Kán him: intransitive serial verb

Sálán: **bop sara**; untidy

Tohtohpas: **Kak malar a tu surung purpur mai tan rákán kubau di tár sarai.** My area is untidy with branches they cut and left all over.

Mákái mul: **purpur₂**

surung / surngi

Kán him: syncopated verb

Sálán: snatch; claw

Tohtohpas: **Tárgau a surngi isu mai kátngán keken tilada i lontas ur áián.** The eagle snatches fish with his claws from the ocean for his food.

Tohtohpas: **Surung palai sosopan erei, ákte pim má.** Remove that kettle, it's finished cooking.

Mákái mul: **sursurung, tám sursurung**

surup / surpi

Kán him: syncopated verb

Sálán: slurp; suck up

Worwor talas: This is done with soup or water.

Mákái mul: **sururup**

sururup

Kán him: intransitive verb

Sálán: sucking up

Mákái mul: **surup/surpi, sururup pasi**

sururup pas-i

Kán him: transitive serial verb

Sálán: absorb

Keskeskes: 'sucking get'

Mákái mul: **pasi₁**

surwán

Kán him: inalienable noun

Sálán: **sitán pákán táit ngo**

suk a lu artur; thorn

Tok Pisin: nil

Arwat mai: **kaután**

Mákái mul: **sur, sursuru, surwán kaukau a suski kán burkut**



surwán kubau

surwán kaukau a suski kán burkut

Kán him: idiom

Sálán: **kápte a kis tumran; kis kang**; antsy

Keskeskes: 'sweet potato thorns are piercing his rectum'

Worwor talas: This describes a person who cannot sit still, is up and down and changing position

all the time, or a person who is not sitting directly on something but squats instead.

Tohtohpas: Tan kálámul di kis talum, á kes tili di kápte a kis tumran i tekes sár á kuir. Te tili di á tan kálámul iatung di kis talum dik parai ur on ngo, “Surwán kaukau a suski kán burkut ái koner er tu lu bal kis kang.” The people who were meeting, one of them did not sit settled in just one part/place. Some of the people there meeting said about him that, “A sweet potato thorn is piercing that one’s rectum (he is antsy) that he keeps on squatting (rather than sitting down properly).”

Mákái mul: susuk/suski

SUS₁

Kán him: inalienable noun

Mákái: susung

Kán him: intransitive verb

Sálán: ngin i suir susun; sosap pasi suir susun; suckle; drink at the breast

Tok Pisin: kisim susu long meri

Arwat mai: dupi, sosap/sospi

Mákái mul: asusi, puksus, suir sus, sus pasi, teken sus

SUS₂

Kán him: alienable noun

Sálán: pointed stick

Worwor talas: This is used for husking coconuts or in certain kinds of traps.

Arwat mai: kirau

SUS₃

Kán him: alienable noun

Sálán: clam type; giant clam

Worwor talas: Sus a lu kis ada i lámán adi kon i risán hat. Páplun a mákráu, má kápán a tu dalian no. A mon i aru kápán a kis tili aru risán. Ngo kálámul na top on i támin, ki aru kápán tili aru risán na gap páptai limán kálámul. Ngo di nem suri kipi, ki a malmu suri kipi. Di lu top i aru kápán tili aru risán má dik lu duruk pasi tilada i lámán urami lulawar i más. Má ngo dikte long pasi támin tili aru kápán, ki aru kápán er di lu utngi má mai papkim. Papkim di lu kipi suri ák lu namnam on á bor. Sus live out in the ocean down on the sand close to coral. Its color is blue, and its shell is smooth all over. It has two shells that sit on the two sides. If a person takes

hold of the meat, then the two shells from the two sides will trap the person’s hand. If they want to get it, then it is easy to get. They take hold of the two shells from the two sides and then they lift taking it from out in the deep up to the reef shallows. And when they have taken the meat from the two shells, then those two shells they call **papkim**. The **papkim** they take it so the pigs will eat from it.

Mákái mul: papkim

sus pas-i

Kán him: transitive serial verb

Sálán: kipi tatalen si kákán ngo si mámán; imitate or follow the ways of one’s parents

Keskeskes: ‘suckle get’

Worwor talas: This is not genetically passed on or inherited, but happens as a child learns how to do things from his parents. This can apply to the traits of one’s mother or one’s father or both.

Tohtohpas: Kalik erei a lala mur i tatalen si kákán. Bos tatalen no erei a lu longoi á kalik erei, a sus pasi sang si kákán. That child greatly follows the ways of his father. All those behaviours that child does, he suckled-got (imitated) indeed off/from his father.

Mákái mul: pasi₁, sus₁

susdo-i

Mákái: sisdoi

sus-i

Kán him: transitive verb

Sálán: longoi polgon i táit; burrow; drill

*Worwor talas: This is appropriate of an insect making a hole in a wood or bamboo post. The insect goes inside and remains there. This causes sawdust. Insects known for doing this are the **tamlur** (beetle), **tup** and **koropos** (white ant, termite).*

Arwat mai: bari

suski

Mákái: susuk/suski

suski nitán

Kán him: idiom

Sálán: aptur i bál mos máng kis pagas i liu mák arup imi bál; anger someone

Keskeskes: ‘pierce his liver’

Worwor talas: This implies causing much thinking and mulling over in one’s mind, even bitterness that remains in one without outward sign of it but with a struggle going on inside.

Tohtohpas: Tan worwor no erei di parai uri iau a kis pagas imi kak hol, a ngoro kán tu suski nitang mák long iau káp iau te gasgas. All that talk they said about me is sitting remaining in my thinking, it is like it continues to pierce my liver (causes me anger and mulling over) and it has made me not happy.

Arwat mai: tartar mos, tokoi nitán

Mákái mul: nitang, susuk/suski

susuk / suski

Kán him: syncopated verb

Sálán 1) a tur i kálámul; pierce; inject; poke; puncture; stick

Tok Pisin: sutim

Arwat mai: artur, rupi, tutut

Mákái mul: arsusuk

Sálán 2) ák tinang i bál; affect; sadden; upset

Tohtohpas: Tan kálámul di para iau suri ngo káp iau te mák nana er a mat má dik para te worwor mul uri iau. Tan worwor erei káp iau te laes suri longrai. Onin a ngoro a susuk iau á tan worwor erei. People said me (talked about me) that I did not see my mother that/when she died and they said some talk also about me (unfavorable talk, gossip). That talk I was not happy about hearing. Today/now it is like that talk pierces me (saddens/upsets me).

Arwat mai: atabureng, sokoi bál

Mákái mul: surwán kaukau a suski kán burkut, suski nitán, sususuk

susum

Mákái: susung

susun

Mákái: susung

susun tahlik

Kán him: alienable noun

Sálán: shell type

Keskeskes: 'adolescent girl's breast'

Worwor talas: This shell is similiar to an árbi in colouring, but smaller and with a rougher texture. It is also round at the bottom where the smail comes out and pointed at the opposite end.

Mákái mul: susung

susung

Kán him: inalienable noun

Kaiam: susum

Káián: susun

Kángit: sus git (sus,)

Sálán: my breast

Tok Pisin: susu bilong mi

Mákái mul: suir sus, susun tahlik

sususuk

Kán him: intransitive verb

Sálán: thread

Worwor talas: This is to thread something like one would thread beads.

Mákái mul: susuk/suski

sut

Kán him: intransitive verb

Sálán: fat; swollen; thick

Tok Pisin: pat

Worwor talas: When used in contrast with terms meaning 'thin' or 'sickly', then sut connotes good health. This word is also used of bread rising from the yeast in it.

Arwat mai: básrat, nges, patrán, pung, sues

swit mulis

Kán him: alienable noun

Sálán: ngisán kubau; tree type; orange; tangerine

Keskeskes: 'sweet citrus'

Worwor talas: Aru on á matngan mulis minái.

Koner di utngi ngo 'orange' i worwor Inglis má di utngi ngo swit mulis i worwor án man. Minái di kipi tili te lite malar tepák má onin dik lu soi má minái si git. Matngan mulis minái kápte a lu nginngin. Má kes sang til hirá sang di lu soi main si git, ái sár ngo a kálik lu nginngin ngo di lu ani. Wán i diar no a tu kesá matngan. Kápte a lala pakta má kápte mul a lala gengen. There are two kinds of this mulis. That one they call orange in the English language and they call it sweet mulis in the language of birds (Tok Pisin). This they brought from some other places far away and today they plant it here among us. This kind of citrus is not sour. And another from long ago they planted here among us, however it is a bit sour when they eat it. The fruit of both of them is one kind. It is not real big and it is also not real small.

Mákái mul: mulis

T — t

ta-

Sálán: prefix indicating transitivity change

Worwor talas: This prefix operates on intransitive verbs to change them into transitive ones, as in **ráp** (torn) and **tarápái** (tear something). In one case it also changes a transitive verb into an intransitive, as in **pásang** (remove, unhook) and **tapásang** (separated). With some combinations there does not seem to be any change in transitivity, as in **rabut/rapti** and **tarabut/tarapti** (pull something out). The cross references list some of the verbs that occur with this prefix.

Mákái mul: **a-**, **tagomlak**, **takotsai**, **tamutái**, **tapálas/tapálsi**, **tapángáng**, **tapángni**, **tapásang**, **tapuki**, **tarabut/tarapti**, **taránsi**, **tarápái**, **taruhi**, **tarusái**

taba

Kán him: modifier

Sálán 1) **pakta**; **lala**; **big**

Worwor talas: This term is frequently used in a phrase followed by a possessive pronoun then a verb, as in **taba kán toltol** (big his energy, i.e. he is really active).

Tohtohpas: **Má sángul mai aru á hat er a kábutkis i bat, dikte merei mai toltolom hat a taba mátán i di. (Apa 21.19)** And those twelve stones that were the foundation of the wall, they decorated them with various stones whose price was great.

Mákái mul: **Taba Lokon**, **taba lul**, **taba ngudun**

Sálán 2) **marán**; many

Worwor talas: This word is used to mean ‘many’ when referring to things like fish bones, roots of vegetables, fibers in food.

Taba Lokon

Kán him: idiom

Sálán: **tilik ngisán**; Devil; Satan

Keskeskes: ‘big tusks’

Worwor talas: While Satan is used for Satan’s name, **Taba Lokon** is used specifically to mean the Devil.

Mákái mul: **lokón**₁

taba lul

Kán him: alienable noun

Sálán: insect type; ant type

Keskeskes: ‘big head’

Worwor talas: **Kes mul á matngan mur di utngi mai taba lul. Mur minái a pakta i lul pasi dik utngi mai taba lul. Má ngo a lu ararat, ki a tuan lu rangrang á nián ngisán. A lu long rum i bim má tangrai kabin kubau. Kán him á mur minái a lu kip talmi tan mudán namnam er a lu pur uri bim má ák lu kipi uri kán rum.** Another kind of **mur** they call **taba lul**. This ant’s head is big resulting in them calling it **taba lul** (big head). And when it bites, the site of its teeth/bite hurts a lot. It house-builds on the ground around the base of trees. The work of this ant is to bring-gather those bits of food that fall to the ground and it then takes it to its house.

Mákái mul: **mur**₂, **lulung**

taba ngudun

Kán him: idiom

Sálán: **worwor sáksák**; **para saksaknai**; speak badly of; speak evil of

Keskeskes: ‘his mouth is big’

Tohtohpas: **Ái Marburus a lu lain kuluk mam di á tan wák er. Má inái má ngo a tur i nagogon suri ngo a táu alar kán pup, ki ák taba ngus di má ur on. Di para te wor rakrakai ur on.** Marburus is usually very nice to those women. But today when she was courted because she fled from her husband, then they spoke badly of her. They spoke very strong talk to her.

Mákái mul: **ngudung**

tabakau

Kán him: alienable noun

Sálán: mat

Worwor talas: This is a mat woven from coconut leaf with the woven part on both sides of the rib, like a double mat.

Mákái mul: **kim**

tabal

Mákái: **pirán tabal**

tabar bulunánát

Kán him: alienable noun

Sálán: feast type

Worwor talas: In this feast type, if the feast is given by clan A, then those who were fathered by members of clan A sit inside the men’s

house. Those outside shut them into the men's house by closing the door and windows or putting up a mat over the doorway. They do not eat when the rest of the people are eating, but later after all the people outside have eaten. One pig is marked for these people in the men's house; it is eaten with chunks of coconut or **talis** (nut) or **damau** (nut). Root vegetables are not eaten with it. The pig must be completely finished before they are allowed to leave the men's house, and sometimes dirt is sprinkled on the pig or put into the food served with it. This gives the feeling of giving disgrace to those who eat in the men's house. They **sahi** (pay for) the pig with shell money or cash; one person's contribution would be about K20-₅₀ in cash or one string of **reu** (shell money).

Mákái mul: **longsit**

tabar peksa-i

Kán him: transitive serial verb

Sálán: **lain támri mai namnam ák pakta**; overfeed

Keskeskes: 'feed soften'

Worwor talas: This implies feeding a person so much he becomes fat.

Tohtohpas: *Ái koner a lala sut kabin ái koko a lu lala támri mai lain namnam. A kis i lalin ololoh si koko mák lu lala tabar peksai mai namnam. That one is really fat because my uncle greatly fed him with good food. He sat under the care of my uncle and he greatly fed-softened (overfed) him with food.*

Mákái mul: **peksai, tabar/támri**

tabar / támri

Kán him: syncopated verb

Sálán: give; present to; feed

Tok Pisin: givim

Worwor talas: This verb is often followed by **mai** (with). The implication of this word is to give away with no expectation of having the item returned.

Arwat mai: **tari**

Mákái mul: **artabar, tabar peksai**



tabar kakaruk

tabaran

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil**; dance type

Mákái mul: **mingal**

tabataba

Kán him: alienable noun

Sálán: idol

tabir

Kán him: intransitive verb

Sálán: **lala marán kápate arwat suri arahi**;

wealthy; glutton

Worwor talas: This verb is followed by **mai** (with) and implies a fullness of good things.

Tohtohpas: *I taul hu kán bihi tungu, tan bihi no di u pasi tan kálámul dik tabir mai ani bihi má kápáite áslai matpám. Previously during the breadfruit season, all the breadfruit produced resulting in people were glutton with eating breadfruit and they did not experience hunger.*

Arwat mai: **bes, siusiu mai**

Mákái mul: **solatabir**

tabu

Kán him: alienable noun

Sálán: pitpit

Tok Pisin: pitpit



tabun

Kán him: inalienable noun

Sálán: tail

Tok Pisin: tel

Mákái mul: **láprán tabun, tabun bor**

tabun bor

Kán him: idiom

Sálán: **talka dolon wor**; talk a long time

Keskeskes: 'pig's tail'

Worwor talas: This represents the incessant moving of a pig's tail. It implies a person who takes a long time to say what he wants, so does not finish quickly. This term is frequently used of what happens at a meeting that goes on and on for a long time.

Arwat mai: **minok, wor amati**

Mákái mul: **bor₁**

tabureng

Kán him: intransitive verb

Sálán: **lala sák i bál; merok i holhol; táit a long**

sáksáknai kak liu má kápate arwat suri ina

elai, ngorer iau lala kis án hol suri; sák i

hol suri táit a tapam hut; disappointed; sad;

unhappy; upset; troubled; worried; miserable

Tok Pisin: sore

Worwor talas: **Tabureng** is worry about what's currently happening to oneself, and may contain an element of frustration at not being allowed to do something you want to do. It implies unfulfilled expectations. A person who is **tabureng** is unable to do anything because he's upset, or if he does do something it will

not be the right way. The term **tapunuk**, actually a Kuanua word that is frequently used in Sursurunga, is equivalent to **tabureng**.

Tinang is sadness or worry about something that's already happened (as after a death). **Bál sák** implies being upset but not necessarily angry. This generic term for 'upset' includes being sorry, sad and regretful. **Sák i bál** also implies upset, sadness and regret. And **tang i bál** implies a sad expression on one's face but without outward crying.

Tohtohpas: Kálámul a tabureng i kán hol suri bor a kokon ami kán pokon. Ai na ser pas te táit mul uri tángni kán liu? A person is upset/troubled in his mind about a pig who roots around up in his garden. Where will he find some other things to help/provide for his life?

Arwat mai: konngék, sák i bál, sir, tang i bál, tapunuk, tinang

Mákái mul: atabureng

tagara

Kán him: alienable noun

Sálán: kesá matngan mingal ngo mil; dance type

Mákái mul: mingal

tagomlak

Utngi mul: argomlak, gomlak

Kán him: intransitive verb

Sálán: arsök i sosopas; dislocated

Tohtohpas: Ái Tomutmut a pur tili aun bu mák liksai keken i kabin bu pasi ák tagomlak á sosopas i páwán má kápate lu láklák kuluk má. Tomutmut fell from the betel nut tree and bumped/banged his leg at the bottom of the betel nut resulting in his hip joint was dislocated and he is not walking well now.

Tagur

Kán him: alienable noun

Sálán: Saturday

Tók Pisin: Sarere

tah₁

Kán him: alienable noun

Sálán: woman from

Worwor talas: This word is usually followed by the name of a village, area, or some other locality, as in tah Iudáíá (woman from Judea, Jewish woman).

Arwat mai: kono-

tah₂

Kán him: intransitive verb

Sálán: wave the hand

Worwor talas: This motion is used for waving someone off or signaling him to continue on, but is not used for stopping a crowd talking.

tah dikti

Kán him: transitive serial verb

Sálán: kápti ák dik; tie tightly

Keskeskes: 'tie strongly'

Tohtohpas: A mákmák ngoro kak reureu á munang i nahlán ái Toubu. Ai má sár a kipi til ái er ák tah dikti imunang i nahlán? It looks like my belt over there on Toubu's waist. Just where did he get it from that he has tied it tightly on his waist?

Mákái mul: adikti, tahi,

tah kus-i

Kán him: transitive serial verb

Sálán: tamut palai; cut off; break off; stop

Keskeskes: 'cut sever'

Tohtohpas: Ngo worwor a lala dol, ki dik lu parai ngo, "Tah kusi pukpuksa er, a lala dol." When the talking is very long, then they say, "Cut off that story, it's too long."

Arwat mai: kumut/kumti

Mákái mul: kusi, tah kusi liu, tahi,

tah kusi liu

Kán him: idiom

Sálán: long pala meleknai liu; kill a person

Keskeskes: 'cut sever life'

Worwor talas: This term is used of a person dying from an observable cause, i.e. sickness, injury, or sorcery.

Mákái mul: tah kusi

tah pas-i

Kán him: transitive serial verb

Sálán: so pas; leave; depart

Tohtohpas: Ái Kiapbang a merok i kis monai tan komiti ngo da worwor, ki ák tah pasi tili katbán matananu mák han pas. Kiapbang was tired of sitting and waiting for the headmen to speak, so he departed from the people and left.

Arwat mai: su kaleng

Mákái mul: pasi,

tahang

Kán him: intransitive verb

Sálán: pán i katbán boptin; awaken before sleeping time is finished

Tohtohpas: Nengen i libung iau lala boptin sang má káp iau te tahang sur di á kalilik er di hut tili saksak. Last night I was really sleeping and I did not awaken for the guys that arrived from

singing.

Mákái mul: **táhngai**

tahás

Kán him: intransitive verb

Sálán: **sas palai kuriah;** spread apart a fire

Worwor talas: This is the idea of pulling wood out of a fire to make the fire smaller or cause it to die.

Mákái mul: **ásái**

tah-i₁

Kán him: transitive verb

Sálán: sweep; clean out

Tok Pisin: kilinim

Worwor talas: This is appropriate for house or canoe.

Mákái mul: **tahtah**

tah-i₂

Kán him: transitive verb

Sálán: chop

Worwor talas: This is appropriate for plantation or garden.

Mákái mul: **tah kusi**

tah-i₃

Sálán: tie

Mákái mul: **tah dikti**

tah-i₄

Kán him: transitive verb

Sálán: **kaskas i namnam mai kapa;** grate

Worwor talas: This verb is typically used of grating raw cassava along a length of metal into which holes have been punched, causing one side to have sharp edges around the holes. This process is also used on sweet potato and fish.

tahlik

Kán him: alienable noun

Sálán: adolescent girl; young woman

Tok Pisin: yangpela meri

Arwat mai: **kalik átlái**

Mákái mul: **susun tahlik**



tahna-i₁

Mákái: **tahngai**

Kán him: transitive verb

Sálán: **oboi uri tan huhu;** line up

Tohtohpas: **Ái tata a tahnai kán tan long ada i suh mák lu hanhan bul á bor ák talka sarai tilada i suh.** Dad lined up his taro on the bench and along came a pig in turn and pulled it from the table scattering it.

Mákái mul: **tahtahna**

tahna-i₂

Kán him: transitive verb

Sálán: **manman; mákmák;** wait for

Worwor talas: This term is typically used of waiting for fish to catch them.

Tohtohpas: **Bosbos pákán no iau lu balbal manman isu iamuni kon. Má pákánbung ngo iau lu tahna isu, ki iau lu bal banai sang á kesi unsis a lu bok pagas iamuda i loltas, pasi iang kipi kak tilik lamrut má iak soi, ki iak talka masar on á unsis erei ur main i kon.** All the time I repeatedly waited expectantly for fish out on the beach. And when I was waiting for the fish, I kept meeting up a turtle who is floating along out in the ocean, so I took my large spear and I speared it, then I pulled that turtle ashore to here on the beach.

Arwat mai: **nanai**

tahni

Mákái: **tahun/tahni**

tahnga-i

Utngi mul: **tangai, tahnai, tanai**

Kán him: transitive verb

Sálán: **lain oboi; oboi uri tan huhu;** line up; list; order; outline

Tohtohpas: **Ngo gama ru marang uri umat, ki gama lu tahngai iamunang i lalin tawan.** When you are finding coconuts for bartering, then line them up over there under the tawan tree.

Mákái mul: **artahnga**

tahran

Utngi mul: **taran**

Kán him: alienable noun

Sálán: eel type; Moray Eel

Worwor talas: **Tahran ái á iás**

tili lámán, mái sár ngo a pakta si diar á iás tili lulawar. Tahran a lu kis i polgon hat. Má páplun a kálik mirmirik, má te a tiptiptip mai a maksin má te a tiptiptip mai a bal. A lu up gengen isu ur áián má ák lu tolai tan gengen kuk ur áián. Tahran di lu ani má a lain namnamin. A kálik mon i tigán iatung i kápán, má a mel ngoro tigán bor. The tahran is a iás (eel) from the deep, however it is bigger than the iás from the reef. The tahran lives inside/in the holes in coral. And its colour is brown, and some are



speckled with yellow and some are speckled with white. It kills small fish for its food and it catches small crabs for its food. The **tahran** they eat it and it is nicely tasty. There is fat there in its skin, and it's greasy/rich like the fat of pig.

Mákái mul: **meleu**

tahtah

Utngi mul: **tatah₁**

Kán him: intransitive verb

Sálán: sweeping; brooming; cleaning out

Tok Pisin: burumim peles

Mákái mul: **tahi₁**



tahtahna

Kán him: alienable noun

Sálán: line; column

Worwor talas: This term is also used to refer to an index.

Arwat mai: **gegen**

Mákái mul: **tahnai₁**

tahtahsu

Kán him: intransitive verb

Sálán: **kálik lu hanhan**; straggle behind; follow hesitantly

Worwor talas: This is the action of someone who does not want to go along with others, so he follows them, but way behind, hoping they will get far enough ahead that he can turn around and get away or go back.

Tohtohpas: **Kono imudi bul a kálik lu hanhan ngoro imudi suri nák táu kaleng uradi malar. A lu longoi sang i marán pákán. A lu tahtahsu má ngoro imudi, ki nákte táu kaleng má uri malar.** *That one up there next/now is going along slowly like (he's going) up there so that he can flee returning down to the village. He does that many times (all the time). He straggles behind like (he is doing) up there, then he will flee returning to the village.*

tahtahun

Kán him: intransitive verb

Sálán: bury

Kán him: alienable noun

Sálán: mortuary feast type

Worwor talas: This is the first of three mortuary feasts following a death. This occurs on the day of the funeral. Pigs are provided by the in-laws of the deceased. If a father dies, pigs are given as compensation for his energy in raising and

providing for his children. The other two feasts are **ngin i pol** and **táptápir**.

Mákái mul: **longsit, tahun/tahni**

tahun

Mákái: **taun**

tahun / tahni

Utngi mul: **taun/tani**

Kán him: syncopated verb

Sálán: **kasi bim uri iátin**; bury; put earth over

Tok Pisin: palanim

Worwor talas: This verb is a frequent component of serial constructions.

Mákái mul: **balantahun/balantahni, bohboh tahni, hom tahun, kas tahni, pah tahni, tahtahun**

ta-i₁

Kán him: transitive verb

Sálán: **salsi mai hat án ángangas**; sharpen; file

Tok Pisin: sapim

Tohtohpas: **Kang kekel án kas lamas a tai ái**

Tomailgel mák tuan inan má. *My knife for scraping coconuts Tomailgel sharpened it and it's now very sharp.*

Arwat mai: **ángas/ángsi**

ta-i₂

Kán him: transitive verb

Sálán: **talkai**; tighten; pull

Worwor talas: This is appropriate for pulling a rope to make it secure and keep it from loosening.

taial

Kán him: alienable noun

Sálán: **kaukau ngo inbul di lu oboi uri soso**; planting

Worwor talas: This is usually a small sweet potato or yam set aside and used for replanting.

taián

Kán him: inalienable noun

Sálán: **suir a tit; mudán támin a kis i kápán pol**; thickened juice or broth; bits of coconut flesh left in the shell

Worwor talas: This is used only of coconut and coconut cream.

Tohtohpas: **Kauh, ngo ukte an noi má á támin am pol ki mudán támin er a kis besáng i kápán pol, una kipi ur main singing. Á iau ina kah tari á am taián pol.** *Son, when you have eaten all the meat/flesh of your drinking coconut then/and a little meat is still there in the coconut shell, you should bring it to here to me.*

Me I will scrape it and give to you your (last) drinking coconut bits.

Mákái mul: **lamas**

tais

Kán him: intransitive verb

Sálán: **batah**; protected; hidden

Worwor talas: This implies being hidden by something but not hiding oneself deliberately, as when one happens to walk behind a house and can no longer be seen.

Mákái mul: **riut tais, tais palai, tur tais**

tais pala-i

Kán him: transitive serial verb

Sálán: **kálik lu hanhan mona palai ák táil**; fall behind deliberately; slow down deliberately

Keskeskes: ‘hidden remove’

Tohtohpas: **Giur no ái títi giur láklák uranang Huris. Giur lu hanhan uranang Bálwár kí iak tais palai ák táil, má iak mur má á iau.** Grandfather and I walked down to Huris. We were going along at Bálwár and I slowed down letting him go on ahead, and I followed.

taisput

Kán him: intransitive verb

Sálán: **kápate láklák sangsangar**; progressing slowly

Worwor talas: This implies slow progress that is not deliberate on the part of the people involved, but due to some other factor.

Tohtohpas: **Gim taisput mai alus kabin bát a lala kingai takup má gimá hut namur.** We made slow progress with paddling because the wind was blowing the canoe a lot and we arrived later.

Tohtohpas: **Tan kálámul di sangsangar i láklák uranang Nokon suri lotu. Má tan tinánkak ái rung di kináh i kándi tan goion kalik di taisput, pasi dik hut namurwai lotu.** The men were hurrying to walk down to Nokon for church. And the mothers who were carrying their infants were progressing slowly, resulting in they arrived after church.

takap

Kán him: transitive verb taking on

Sálán: **ani**; eat

Tok Pisin: **kaikai**

Worwor talas: This term is usually used in a semi-joking way.

Tohtohpas: **Ngo wák a mánán ngo káp má te namnam suri ani, kí ák lu gátna ngoromin,**

“Be, wa dánih má giták takap on aring i rahrah? Git má, giták han uri bos má giták urup pas te namnam ur ángit.” When a woman knows that there is no longer any food for eating, then she asks like this, “Hey, why what are we going to eat later this afternoon? Let’s go, let’s go to the bush and go to the garden getting some food for ours(elves).”

Mákái mul: **ngas takap**

takotsa-i

Mákái: **kotsai**

Kán him: transitive verb

Sálán: stretch out; straighten

takulem

Kán him: intransitive verb

Sálán: weak

Worwor talas: **Takulem** implies weak from sickness, while **pepeluk** implies weak from hunger.

Arwat mai: **daul, pepeluk**

takup

Kán him: alienable noun

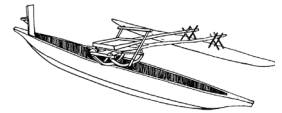
Sálán 1) canoe type

Worwor talas: This canoe is smaller than a **mon** and has an outrigger.

Arwat mai: **mon₁**

Sálán 2) envelope

Arwat mai: **dudur**



tal

Sálán: hinder; interfere

Worwor talas: This always occurs preceding another verb and carries the idea of interference or causing something or someone to be late.

Mákái mul: **tal pasi, tal páptai**

tal pas-i

Kán him: transitive serial verb

Sálán: **longoi táit a lite alari táit ngo na longoi**; interfere; obstruct; hinder

Keskeskes: ‘hinder get’

Worwor talas: This term implies pulling someone away from what he intended to do in order to do something else, thus preventing him from accomplishing the first thing.

Tohtohpas: **Ái kauh, iau parai singin ngo giura upmaiat mai uben, mái sár tan kalilik dik long pasi bul suri tangan di i sis lamas. Tan kalilik di tal pasi má on á kunlan bung inái má kápte má giur upmaiat.** My son, I said to him that

we two would go fishing with a net, however the guys they took him instead to help them with scraping out coconuts. The guys hindered/prevented him this entire day and we did not go fishing.

Arwat mai: aririo, tal páptai

Mákái mul: pasi,

tal pápta-i

Kán him: transitive serial verb

Sálán: long páptai mai lite him ngo táit; hinder; cause to be late

Keskeskes: ‘hinder fasten’

Worwor talas: This term implies preventing a person from doing or accomplishing something by detaining him in some way.

Tohtohpas: *Ái Kiapmirik a sangar sangar i eran suri na han tiklik mai tan kálámul ur Lipek. Má pákánbung kán tu eran be, ki ái kán wák ák parai singin ngo na lu mákmákái be i kalik má nák sangar i han suri ananut. Má pákánbung ái Kiapmirik kán tu mákmák kári be i kalik, tan kálámul dik han pas má alari. Má ngorer káp má a te han kabin ái kán wák a tal páptai mai kalik. Kiapmirik very quickly prepared to go together with the men to Lipek. And/but while he was still preparing, his wife said to him that he should look after the/their child and she would quickly go to get water. And/but while Kiapmirik was still looking after the child, the men left away from him. And so he did not go because his wife hindered him with the child.*

Arwat mai: aririo, tal pasi

tala

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; herring

Tok Pisin: talai

Worwor talas: Tala tan gengen isu di lu kis i numán tangrai suan. Tan gengen

isu minái a lu mon i kálgun suri kis i kesi kuir. Tala a ngorer i hái, mái sár ngo a pakta si diar ái hái. Inglis a hutngi á isu minái mai herring. The tala are small fish that live in groups along sandy areas. These small fish have a season for being in a place. The tala is like the hái, however it is bigger than the hái. In English this fish is called ‘herring’.



taladeng

Kán him: modifier

Sálán: kápte kes a arwat mai; intensifier; very much

Worwor talas: This refers to being unparalleled re strength, knowledge, riches, or in any other way.

Mákái mul: ilang taladeng alari, kis taladeng, long taladeng, longoi mai taladeng, taltaladeng, tu long taladeng

talar

Kán him: alienable noun

Sálán: job; responsibility; business; use

Tok Pisin: wok

Tohtohpas: *Io ngorer, rang buh gim, á gam sang gama ilwa pas te na hit á kálámul tili gam. Gama ilwa pasi tan kálámul er git mánán i di ngo kándi tatalen a kuluk má di polon á hol má ding káng mai Tanián a Pilpil. Gama ilwa pas di ngorer, má gita oboi talar minái uri káil i di suri da ololoh i him án tulsai pirán tabal uri namnam. (Apo 6.3) So therefore, our clansmen, you yourselves choose seven men from (among) you. You should choose those men we know them that their ways are good and they are wise they are filled with the Holy Spirit. You should choose them like that, and we will put this job/responsibility on to their shoulders so they will take care of the work of dividing/distributing the money for food.*

Tohtohpas: *Gamate bonta noi bimán rum á Jerusalem mai kamu aratintin, má gamá atiutiu gim mai dárán ái koner ngo a kángim talar á kán minat! (Apo 5.28) You have filled all the city of Jerusalem with your teaching, and you have accused us with the blood of that one that his death is our responsibility!*

Arwat mai: him, ngat

talas

Kán him: intransitive verb

Sálán 1) light; bright; clear

Tok Pisin: kilia

Arwat mai: manglah, manglar, maraslahi, mármáras

Sálán 2) understanding; comprehending

Worwor talas: Talas indicates understanding about someone or something, while mánán refers to more personal acquaintance with that thing or person. For differentiation of the terms meaning ‘know’ or ‘understand’, see mánán.

Arwat mai: mánán

Mákái mul: aratalas, arbin talas, atalsai, talsai, talsán, taltalas, tur talas

talángran

Kán him: intransitive verb

Sálán: take notice; pay attention

Worwor talas: This connotes being alert, prepared, readying one's mind, and implies straightening the body and looking intently at what is happening.

talápár

Kán him: intransitive verb

Sálán: bright; shining

talbap

Kán him: transitive verb

Sálán: **kip noi; bonta noi;** spread everywhere; reach
Worwor talas: This word includes the idea of being covered or perhaps even penetrated, as blood on a garment, or being infected with sickness. It is a strong word denoting the most penetrating or strongest. This is not an **on** verb, but requires an **i** followed by a non-singular pronoun.

Tohtohpas: *Sasam erei di utngi ngo kolora ákte bonta noi matananu i kesá malar main i Pacific. Má a mákmák ngoro na talbap i git no á sasam erei, má git no gita sami besang ngo kápte gita ololoh kuluk suri. That sickness they call cholera has completely filled/affected the people in one place here in the Pacific. And it looks like that sickness will spread to all of us, and we all will probably be sick if we don't watch out for it.*

taling₁

Kán him: alienable noun

Sálán: mushroom

Worwor talas: **Taling kesi matngan táit a lu kopkom i**

pokon kubau a bures má tangrai bim mul.

Te á taling di lu ani, má te kápte di lu ani.

Táit minái Inglis a utngi ngo 'mushroom'.

Taling is a kind of thing that grows on the trunk of a tree that is rotten and also along the ground. Some **taling** they eat, and some they do not eat. This thing English calls a mushroom.



taling₂

Kán him: alienable noun

Sálán: **talngán kálámul ngo táit;** ear

Mákái mul: paupau taling, talngang

taling taling

Kán him: alienable noun

Sálán: membrane around small intestine; ocean plant type

Worwor talas: Because a certain sea plant looks like the membrane around the small intestine, it too is called by this name. It is soft and slippery just like the membrane. Another type of sea plant that is called by this name resembles a mushroom.

Mákái mul: **aun táit án loltas**

talingpil

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; mullet; Diamond-scale Mullet

Worwor talas: **Talingpil a ngoro anas sár, mái sár ngo talngán a niár, má sistrán ami iát má tiladi lal má lepren tabun a maksin. Má isu minái a mon i ilkán. A lu kis tangrai risán kon má a lu namnam mul ngoro anas.** The **talingpil** is just like the **anas**, however its ears are black, and its fin on the top and from underneath and the flat side of its tail is yellow. This fish has scales. It lives along beside the beach and it also eats like the **anas**.

talis

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; nut type; Indian Chestnut

Tok Pisin: talisa

Worwor talas: **Talis kesi aun kubau a lu kopkom tangrai malar má i kon. Wán á talis di lu básái pasi kolmair tilami polgon uri ani. Talis a lu lala aun kubau. A lu mon i kálgun suri hu, má ngorer mul i pákán a lu mon i kálgun suri ák lu rus i pákán. Inglis a utngi talis mai 'Indian Chestnut'.** The **talis** is a tree that grows in the village and on the beach. **Talis** fruit they pound to get the nut from the inside to eat. The **talis** is a large tree. It has its season for bearing fruit, and like that also its leaves have a season for falling. English calls the **talis** Indian Chestnut.

talis roh

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: **Aru on á talis roh. Kes a lu kopkom imi katbán bos, má kes sang a lu kopkom tangrai kon. Talis roh a tu gengen sár á wán má kápte di lu ani. A lu tilik aun**

kubau. Má pákán má poknahlán á talis roh a ngoro pákán má poknahlán talis er di lu básái pasi kolmair uri ani. Talis roh tili bos di lu tárái uri palang má dik lu longoi rum mai. There are two kinds of **talis roh**. One grows up in the midst of the jungle, and another grows along the beach. The **talis roh** its fruit is just small and they do not eat it. It is a large tree. And the leaves and trunk of the **talis roh** are like the leaves and trunk of that **talis** that they pound to get its nut to eat. The **talis roh** from the jungle they cut down to make planks and they build houses with them.

taliu

Kán him: intransitive verb

Sálán: round; circular; whirling

Mákái mul: **dan taliu, taltaliu**

talka amut-ái

Kán him: transitive serial verb

Sálán: **talka kusi; ruhi ák mut;** pull apart

Keskeskes: ‘pull cause to break in two’

Arwat mai: **talka rápái, tamutái**

Mákái mul: **talkai**

talka masar

Kán him: transitive serial verb taking on

Sálán: pull ashore

Keskeskes: ‘pull ashore’

Mákái mul: **talkai**

talka ráp-ái

Kán him: transitive serial verb

Sálán: **talkai ák ráp;** tear apart

Keskeskes: ‘pull tear’

Arwat mai: **talka amutái**

Mákái mul: **talkai**

talka rápsa pas-i

Kán him: transitive serial verb

Sálán: drag forcefully

Keskeskes: ‘pull out get’

Worwor talas: This implies taking another against his will and forcefully dragging him away.

Mákái mul: **pasi, rápsai, talkai**

talka-i

Kán him: transitive verb

Sálán: pull

Tok Pisin: pulim

Worwor talas: When used in a serial verb construction, this verb typically occurs non-finally followed by another verb indicating the

result of the pulling. See the preceding entries for some examples of these and the following entry for an idiom using this word.

Arwat mai: **saki₁**

Mákái mul: **artalka**

talkai suk i án pogong

Kán him: idiom

Sálán: **lala kátlán; talka pasi mai worwor án**

totor; kálámul a mur i lite má kápte a ngoi i bál suri han; dominate; force another against his will

Keskeskes: ‘pull the rope on his neck’

Arwat mai: **hustap, putai suk i án pogong**

Mákái mul: **ak pogong**

talmi

Mákái: **talum/talmi**

talngam

Mákái: **talngang**

talngang

Kán him: inalienable noun

Kaiam: **talngam**

Káián: **talngán**

Kángit: **talngá git**

Sálán: my ear

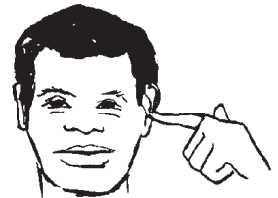
Tok Pisin: ia bilong mi

Mákái mul: **namnamin**

uri talngán, ngoro

rokoi i talngán, taling₂, talngán pap, tasi

talngán



talngán kálámul

talngá

Mákái: **talngang**

talngán

Mákái: **talngang**

talngán pap

Kán him: alienable noun

Sálán: ocean plant type or soft coral

Keskeskes: ‘dog’s ear’

Mákái mul: **aun táit án loltas, hat₂, talngang**

talsa-i

Kán him: transitive verb

Sálán: clarify; explain

Tok Pisin: kiliaim

Mákái mul: **atalsai, para talsai, talas**

talsán

Kán him: inalienable noun

Sálán: light

Mákái mul: **talas, talsán nas**

talsán nas

Kán him: alienable noun

Sálán: sunlight
Keskeskes: 'sun's light'

talsir

Kán him: intransitive verb

Sálán: **totol; kápte sangar;** waste time; late

Tok Pisin: hambak

Tohtohpas: **Tan rung iatung di tu bokoh be, kápdite nem ngo da sangar mai kubau má giták lu ioh pala. Di lala talsir mák mat má kámnah. Má ngo da lala totol, ki anges má gita lu ioh, má muni má i iát á nas?** *Those who are still absent, they do not want to hurry with the wood and let's mumu away (mumu and be done with it). They are very late and the fire has died. And if they are greatly delayed, then when will we be muming, and/since the sun is now straight on top?*

Arwat mai: **alis, ninis, riris,, totol**

taltal

Kán him: intransitive verb

Sálán: **saliu;** stroll; swing around; going back and forth

Tok Pisin: kam raun; wok long go i kam

Worwor talas: This is what a ship does for docking or an airplane for landing.

Tohtohpas: **Tan kalilik erei kándi tu saliu besang, má anges má da lu kip palai á bor erei uramudi? Dikte parai si di ngo da lu kip palai má, mái sár ngo kándi tu taltal besang.** *Those guys are still wandering around, and when will they take that pig away (take it and be done with the job) upcoast? They have already said to them that should take it and be finished, however they are still just strolling around.*

taltaladeng

Kán him: intransitive verb

Sálán: **tungai longoi lite táit besang;** disobedient; doing something other than what one is supposed to be doing

Worwor talas: This word denotes doing one's usual activities, not thinking about anything in particular; it also carries the idea of wasting time instead of getting the job done, and possibly the idea of procrastinating. This carries the idea of, rather than cooperating or obeying, just going one's own way and ignoring what one should do.

Tohtohpas: **Tan kálámul kandi tungai longoi tan lite táit besang, má kápdite nem suri ngo da lu sangar má suri saksak. Di alatung sang**

kandi tu taltaladeng be i kandi tan kuir malar má tu kápte kálámul be á main. *The men are still just doing other things, and they do not want to hurry for singing. They are out there somewhere just doing their thing still in their own areas and there are no men here yet.*

Mákái mul: **taladeng**

taltalas

Kán him: intransitive verb

Sálán: lightening; clearing

Worwor talas: This includes both the ideas of becoming lighter in the sky, as when dawn is breaking, or the dawning or return of mental clarity.

Mákái mul: **talas**

taltalikus

Kán him: intransitive verb

Sálán: **ligái;** curled up

Worwor talas: This describes a person lying in a fetal position, or a snake curled up.

Tohtohpas: **Nabung iau lu hanhan uri kesi tiling kanih a tu ligá páksi anang i risán sál. Má pákánbung iau mákái, ki iak hol on ngo boh purpur di tah talmi suri da osoi. Má ngo iau lain tiktikon suri mák timani, ki iak mákái ngo tiling kanih a bop taltalikus pagas má kápate kálik malmaliu.** *Yesterday I went along to a large snake who was curled up remaining down beside the road. And when I saw it, I thought it was trash they had swept together to burn. But when I peeked at it well to see it accurately, then I saw that it was a large snake lying curled there and it was not (even) moving slightly.*

Arwat mai: **ligá**

taltalisa-i

Kán him: transitive verb

Sálán: **arisai;** wrap around; coil

Worwor talas: This is what a snake might do on one's arm or on the ground.

Tohtohpas: **Tungu i rahrah iau rui kesi lala dolon suk anang i kon. Lala dolon suk er a sal gut tili tekesá sip. Iau kip pasi má iak lápka páksi inang i kabin kubau. Iau taltalisa páksi suri namur ina kip pasi ur main i malar.** *Previously in the afternoon I collected a very long rope down on the beach. That very long rope probably flowed/came from some ship. I took it and threw it to stay down at the base of a tree. I coiled it up so that later I could bring*

it to here in the village.

Arwat mai: arisai, talwai

taltaliu

Kán him: intransitive verb

Sálán: revolve; spin

Tok Pisin: raun raun

Mákái mul: taliu, taltaliu i mátán

taltaliu i mátán

Kán him: idiom

Sálán: **kálámul a áslai ngo na pur kabin dárán kápate him kuluk má a ngoro tan táit a mákái a hol on ngo a malmaliu;** dizzy

Keskeskes: ‘his eye is spinning’

taltalpen

Kán him: alienable noun

Sálán: **bim a tuan kanak;** mud; wet ground

Worwor talas: This term implies a source of water under the ground which keeps it wet.

Arwat mai: pen₁

Mákái mul: lolon taltalpen

taltalsa pokon

Kán him: idiom

Sálán: **haunges pas;** change one’s position

Keskeskes: ‘change one’s area’

Worwor talas: This is typically said when one is tired of sitting in a vehicle or chair for a long stretch and asks to stand or get out or take a break. It is used as a euphemism to ask for a toilet break.

Mákái mul: taltalsai

taltalsa-i

Kán him: transitive verb

Sálán: **haunges pas;** change; take a break

Mákái mul: ataltalsa₁, taltalsa pokon

talum

Kán him: intransitive verb

Sálán: gathered; together

Worwor talas: This is the intransitive counterpart of the syncopated transitive verb **talum/talmi**, and it is usually the final member of a serial verb construction. The preceding verb(s) indicate how the gathering occurred or in what way or for what purpose the group has come together. When used alone, it often refers to sexual intercourse.

Tohtohpas: **Pákámbung ngo di ol kámnah mai tan kuir kubau, ki tan kuir kubau erei di aradum talum iatung i kámnah. Kámnah kápnate inan ngo tan kuir kubau minái kápdite sosopas**

talum. When they build a fire with pieces of wood, then those pieces of wood they join/place together there on the fire. A fire will not light up if these pieces of wood are not joined together (close together or touching each other).

Tohtohpas: **Ngo di mákái kesi wák má kesi káláu diar lu bop i kes sár á rum, ki dik lu hol sáksák uri diar ngo diar talum, a sálán ngo diar ararit.** When they see a woman and a man who are sleeping in just one house/room, then they think badly (are suspicious) about them that they are together, meaning that they are having sexual relations.

Arwat mai: tiklik

Mákái mul: aradum talum, arartalum, bárau talum, bop talum, hau talum, homhom talum, kis talum, talum/talmi, worwor talum

talum / talmi

Kán him: syncopated verb

Sálán: gather; together

Tohtohpas: **Má kesi bung namur, ái Iesu a bin talmi kán sángul mai aru á kalik án aratintin uri narsán suri na tarwa di dák arbin suri lolsit si Káláu má suri dák araliu. (Luk 9.1-2)** And another day, Jesus called together his twelve disciples to him so he could send them off to preach about God’s kingdom and to heal.

Tohtohpas: **Kalilik, taba kán mos á kálámul erei. Koion gama toktok alahi. Ngo gama sokoi bál, ki na tas talum gam.** Children, that man has a lot of anger. Don’t you irritate him. If you irritate his stomach, then he will spank-gather you (spank you all together).

Arwat mai: tikliknai

Mákái mul: kilikila talmi, kip talmi, lam talum/lam talmi, pam talum/pam talmi, ru talmi, sak talmi, talumnai, wás talmi

talumbat

Kán him: intransitive verb

Sálán: **málmálas kabin kápte bát;** hot and still

Worwor talas: This implies a lack of wind to cool things off. One gets rid of **talumbat** inside by opening a window.

Arwat mai: málmálas

talumna-i

Kán him: transitive verb

Sálán: **ru boh on; obop talmi;** together

Tohtohpas: **Kalilik, kamu tan purpur erei gama obop talmi suri da sár palai uramunang i bos.**

Gam tu long sarai ngorer má kápate mákmák kuluk i malar on. A kuluk ngo gama talumnai sang suri dák sár sarai á tan wák. Children, that trash of yours you should put together so they can clear it off to the bush. You just spread it all over like that and the village/area does not look nice (because of) it. You should gather it so the women can clear it off.

Mákái mul: **talum/talmi**

talwa-i

Kán him: transitive verb

Sálán: **arisai**; wrap around

Tohtohpas: *Kauh, kak suk er uri wonwon una arisai be uri kubau er iakte kanbái ur on. Una talwai suri koion na ararong. Son, my rope/line there for fishing you should wrap it now on to that (piece of) wood I carved for it. You should wrap it around it so it will not become tangled.*

Arwat mai: **arisai, taltalisai**

tam₁

Kán him: intransitive verb

Sálán: **koion da sukai ngo da ani**; taboo; sacred; holy

Worwor talas: **Tam** is more serious than **gorgor** (taboo) and with more fear of reprisal if broken. It is used of places where spirits dwell or rituals have been performed and where punishment is inevitable if violated. **Gorgor** is used more for tabooing such things as a betel nut tree, and people still break the taboo and steal from it without much fear of consequences.

Tohtohpas: *Kamnar ái á kuir a tam suri koion da sukai á tan wák kabin dikte obop te sápkín táit on. Ngo da sukai, ki da sasam ngo da mat. A sacred place is a part/area that is taboo so that women should not step on it because they have put some evil thing there. If they step on it, then they will become sick or they will die.*

Arwat mai: **gorgor₁, tartaring**

Mákái mul: **atam, ot tam**

tam₂

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type with fragrant leaves

Worwor talas: **Tam kesi kubau pákán a ngorer i pákán gok, mái sár ngo pákán gok a mákdáu má pákán tam a kálik mirik á pákán, má a lu tomtom mul. Di lu kipi á pákán turán tan lite pákán kubau er a lu tomtom má dik lu is talmi uri lom. Tam** is a tree whose leaves are

like **gok** leaves, however **gok** leaves are green and **tam** leaves are light red, and they smell good too. They get its leaves along with other tree leaves that smell good and they tie them together into a fragrant bundle.

Mákái mul: **lom**

tam arsaḡil

Kán him: intransitive serial verb

Sálán: leave

Keskeskes: 'divide separate'

Mákái mul: **tami**

tam hut

Kán him: intransitive serial verb

Sálán: **han arsaḡil**; leave; separate; go home

Keskeskes: 'divide go'

Tohtohpas: *Tan kálámul di hut talum suri longrai worwor si memba, má pákánbung ngo ákte worwor no má, ki ái kometi ák parai singin matananu ngo da lu han arsaḡil má uri kandi bos malar. Má ngo tan kálámul di longrai ngorer, ki dik lu tam hut sár. The people came together to hear the talk of the member, and when he had finished speaking, then the headman said to the people that they could leave-separating then to their villages. And when the people heard that, then they just went home.*

Mákái mul: **hut₁, tami**

tam latar

Kán him: intransitive serial verb

Sálán: scattered; spread all over; disorganized

Arwat mai: **tam sara**

Mákái mul: **tami**

tam otoi

Kán him: transitive serial verb

Sálán: **keskeskes na top on**; share; partake in

Keskeskes: 'divide inherit'

Tohtohpas: *Gim á rang natun ái tata gim tara hat. Má kán mahal ái tata, gimhat no keskeskes gim top on. Gimhat tam otoi ngorer suri káp gima te mos kunán tan táit si tata er namur. We the children of our father are four (there are four of us). And Dad's wealth, all four of us each one grasped it (got some of it). We shared it like that so that we would not be angry about Dad's things later.*

Mákái mul: **otoi₁, tami**

tam purwa-i

Kán him: transitive serial verb

Sálán: **tulsai**; divide; share

Keskeskes: ‘divide share’

Tohtohpas: *Ái pasta a parai singin tan wák ngo da tulsai má i di á taial er di taun tígán. A parai ngo da lain tam purwai sang suri nák arwat mam di no. The pastor said to the women that they should divide among them the plantings that they planted part (that were left over after all the planting holes were filled). He said they should nicely/evenly divide them so it would be enough/equal with them all.*

Arwat mai: **timlai, tulsai**₁

Mákái mul: **tami**

tam ráp-ái

Kán him: transitive serial verb

Sálán: **tam kip sarai**; grab; snatch

Keskeskes: ‘divide tear’

Worwor talas: This is an idiomatic use of the term **rápái**, not actually tearing something but tearing/snatching at something to get it.

Tohtohpas: *Tan buk gim kipi uranang i malar suri tari singin tan kálámul. Pákánbung di longrai ngo a mon á buk suri tari, ki marán sang di han má dik tu tam rápái ák rah, má te má kápte di kipi. Books, we take them down to the village to give to people. When they hear that there are books for giving, then very many come and just grab them (until) they’re finished, and some then do not get them.*

Mákái mul: **tami**

tam sara

Kán him: intransitive serial verb

Sálán: scattered; spread out

Keskeskes: ‘divide all over/scattered’

Worwor talas: This can refer to just about anything that can be scattered or spread around, including talk and gossip. If talk about you is scattered around, you feel **kunsin i mátán matananu** (naked in people’s eyes, i.e. embarrassed).

Arwat mai: **tam latar**

Mákái mul: **sara**, **tami**

Tamagulahi

Kán him: alienable noun

Sálán: character from Sursurunga legends

Worwor talas: This is from a Sursurunga legend which associates this person with some of the same roles as God.

Mákái mul: **kabatarai, Suilik**

taman

Kán him: alienable noun

Sálán: deep jungle; uninhabited wilderness

Tok Pisin: bik bus

Worwor talas: This refers to the areas of jungle or forest far away from human habitation, ‘in the middle of nowhere’. This is where the tallest trees grow, and so it connotes thick shade. A trip to the **taman** is not a frequent occurrence.

Arwat mai: **bos**₁



tamankak

Kán him: alienable noun

Sálán: father

Tok Pisin: man i gat pikinini

Worwor talas: This is a man who has children, a man between **kaukak** (adolescent, young man) and **matkán** (middle-aged).

Mákái mul: **támán**

tamasik

Kán him: alienable noun

Sálán: plant type; airplant (?)

tamelo

Kán him: alienable noun

Sálán: watermelon

tam-i

Kán him: transitive verb

Sálán: **timlai**; divide

Tohtohpas: *Kalilik, tan balbal erei gama timlai má i gam má gamáng kipi ur amu. Gama lain tami sang i gam suri nák arwat mam gam no. Guys, those root vegetables you all should divide among you and take them for yours (food). You should nicely/evenly divide them among yourselves so it will be enough/equal with all of you.*

Arwat mai: **purwai**

Mákái mul: **atam pasi, tam arsagil, tam hut, tam latar, tam otoi, tam purwai, tam rápái, tam sara, tamtami**

tamlur

Kán him: alienable noun

Sálán: insect type; beetle type

Worwor talas: **Tamlur páplun a ngoro na niár, má a taba kán long bengtai aun lamas ngo aun bu. Táit minái a lu kiti kopkobon lamas ngo kopkobon bu mák lu marang.**

Tamlur a mon i bábán a lu roh mai. Tan rung tilada i tilik malar di lu ani, má git til main Sursurunga kápte git lu ani. The color of the **tamlur** is sort of like black, and it often destroys coconut trees or betel nut trees. This thing chews on the new growth of the coconut or betel nut and then it dries up. The **tamlur** has wings it flies with. The people from the big village (mainland) eat it, but we from here in Sursurunga we don't eat it. (Additional information: This is a large beetle, including the Flower Beetle.)

tamtam pas-i

Kán him: transitive serial verb

Sálán: **tam kipi; keskeskes a kipi;** share

Keskeskes: 'dividing get'

Tohtohpas: **Tan him án lotu, di lu tulsai tan him singin tan kálámul suri da tamtam pasi keskeskesá talar. Ngorer kápte kes a kip noi tan him erei ná mák taun páptai.** *The work of the church, they divide the work to/among the people so they will share each responsibility. Therefore no one takes all that work lest it will heavy-fasten him (weigh him down, overwhelm him).*

Mákái mul: **pasi, tamtami**

tamtam sua lim

Kán him: intransitive serial verb

Sálán: **di no di tari;** giving by everyone

Keskeskes: 'dividing give'

Worwor talas: This is used of offerings, of sharing the responsibility for providing food, and of the custom of basket-to-basket.

Tohtohpas: **Matananu da tamtam sualim mai namnam. Keskeskesá luliru kes na top on i pákánbung gita lotu talum.** *People will reach out and give with food. Each food package one will hold it (each person will bring a food package) when we will worship together.*

Mákái mul: **sua lim, tamtami**

tamtami

Kán him: intransitive verb

Sálán: **lite arsagil; toltolom;** different kinds; various

Tohtohpas: **Mermer kán tan kalilik a lite arsagil, kabín kápdite para timani si di ngo na tukesi matngan sár á kándi mermer. Má kabin kápdite lain para timani si di, pasi ák tamtami á kándi mermer.** *The clothing of the guys is different separating, because they did not say*

clearly to them that their clothing should be just only one kind. And because they did not say it clearly to them, so their clothing is various kinds.

Mákái mul: **tami, tamtam pasi, tamtam sua lim**

tamut-ái

Kán him: transitive verb

Sálán: **talka kusi; ruhi ák mut;** pull apart

Keskeskes: 'cause to break in two'

Worwor talas: This describes pulling something in two by breaking it in the middle, and is used primarily of rope or vines, things that are long and that one breaks in two.

Arwat mai: **talka amutái**

Mákái mul: **amutái, mut,**

tan

Kán him: modifier

Sálán: **marán;** pluralizer

Worwor talas: For differentiation of the words with a meaning similar to **tan**, see **marán**.

Tohtohpas: **Lul a lu támri kápán páplun no mák tángni tan kalkuir ngorer i sosopas má pinsán ák tur dik máng kes on,... (Kol 2.19)** *The head feeds/gifts all the body and helps the parts therefore the joints and the flesh stand strong and are one (unit/body),...*

Arwat mai: **bos,, boh,, marán**

Mákái mul: **mák tan kuluk on, tantan, tán**

tana-i

Mákái: **tahngai**

tanela

Kán him: alienable noun

Sálán: type of white yam

tani

Mákái: **taun/tani**

taniam

Mákái: **taniang**

taniang

Kán him: inalienable noun

Kaiam: **taniam**

Káián: **tanián**

Kángit: **taniá git**

Sálán: my spirit; my shadow

Tok Pisin: sipirit bilong mi

Mákái mul: **tanián armongoh, tanián hiru, tantanián**

taniá

Mákái: **taniang**

tanián*Mákái:* taniang*Sálán:* spirit*Mákái mul:* tanián armongoh, tanián hiru, tanián sit, tesit**tanián armongoh***Kán him:* idiom*Sálán:* tanián kápate hut tili tekesi táit; angagur án mákmák; spirit not associated with any specific person or thing; false vision or sighting*Keskeskes:* ‘spirit of the air’*Mákái mul:* tesit**tanián hiru***Kán him:* alienable noun*Sálán:* spirit of someone killed*Keskeskes:* ‘spirit of injured’*Worwor talas:* The significance of this spirit is that he remains in the location where he was killed.*Mákái mul:* tesit**tanián sit***Kán him:* alienable noun*Sálán:* shooting star*Keskeskes:* ‘spirit of a thing’*Worwor talas:* This is a large shooting star, lighting things up significantly. Some Sursurungas believe this kind of shooting star indicates that someone will soon die.*Arwat mai:* gogontuh*Mákái mul:* mátmátiah, sit₁**tantan***Kán him:* modifier*Sálán:* toltolom; various kinds*Worwor talas:* This is the reduplication of **tan** (pluralizer), but has a slightly different meaning.*Mákái mul:* tan**tantanián***Kán him:* inalienable noun*Sálán:* image; reflection; picture; photo; drawing; representation*Worwor talas:* This can include not only outward appearance, but also personality, mannerisms, both internal and external qualities.*Tohtohpas:* *A kipi tantanián ái kákán. He got his father's image/representation (he is just like his father in every way).**Tohtohpas:* *Ái Paulo a kis mona Sailas mái Timoteo á Aten. Má ák lala sák i kán liu suri mákái ngo a lala marán i tantanián bos káláu**on á malar erei,... (Apo 17.16) Paul remained waiting on Silas and Timothy at Athens. And his life was greatly bad (he was very upset) by seeing the very many images of gods in that town,...**Arwat mai:* málálár, mámáhat, pukron, tártárwán*Mákái mul:* taniang**tantantan***Kán him:* intransitive verb*Sálán:* kápate láklák nokwan; staggering; weaving back and forth*Worwor talas:* This can be caused by sickness, drunkenness, or being newly awake.*Arwat mai:* tukul tukul**tang***Kán him:* intransitive verb*Sálán:* cry*Tok Pisin:* karai*Worwor talas:* For humans, **tang** means crying, but otherwise it simply means to make a noise appropriate to one's natural character or species. So children, dogs, chickens, and bells all **tang**, but the child is crying, the dog is barking, the chicken is clucking or crowing, and the bell is ringing.*Arwat mai:* wor sir*Mákái mul:* artangsa, pánpán kán tang, tang bin, tang i bál, tang siari, tangis/tangsi, tangtang**tang bin***Kán him:* intransitive serial verb*Sálán:* parai táit i pákánbung a tang; cry and talk at the same time*Keskeskes:* ‘cry shout’*Tohtohpas:* *Wák imunang kán tu tang a lu parparai ngo ái kán pup di wahi suri kuir bim si kákán er a otoi mahal on. Ái á imunang a lu tangtang bin mai. That woman down there who is crying keeps on saying that her husband they sorcerized him concerning the parcel of ground of his father's that he inherited (from his) estate. Her down there she is crying and talking with/about it at the same time.***tang i bál***Kán him:* idiom*Sálán 1) sák i bál suri;* sad; compassionate; grieving*Keskeskes:* ‘his stomach is crying’*Worwor talas:* For differentiation of terms meaning ‘sad’, see **tabureng**.*Tohtohpas:* *Tungu i Sade ái pasta a tuan sák i*

bál suri matananu án lotu kápte di han no suri lotu. A mákái ngorer ki ák tang i bál suri tatalen ngorer di longoi á tan kálámul. Last Sunday the pastor's stomach was very upset about the church people they did not all go for worship/church. He saw that then his stomach was crying (he was sad/grieving) about that kind of behaviour the people did.

Arwat mai: **tabureng**

Sálán 2) **lala laes**; extremely happy causing tears

Tohtohpas: *Tan kalilik di mil i mingal anang Likas di pukdai kándi mermer án mil ák arwat mai dánih a parai á Buk Tabu, má gárán mingal a arwat mai pinpidan. Má pákánbung iau mákái, ák tang i balang mam di kabin til tungu di lu lala mil i táit a agasgas pasi lite tanián. The young men who danced a dance down at Likas turned/changed their dancing decorations they became like what the Bible says, and the dance song was equal/consistent with the talk/Word. And when I saw it, my stomach cried (I was extremely happy) with them because since previously they greatly/always danced the thing that praised a different spirit.*

tang siari

Kán him: intransitive verb

Sálán: **kápate mur kuluk i kaungán saksak**; off tune

Keskeskes: 'cry unknown'

tanga-i

Mákái: **tahngai**

tangan pasi alar-i

Kán him: transitive serial verb

Sálán: redeem; ransom

Keskeskes: 'help someone away from something'
Tohtohpas: *Git no sang gita párngá Káláu er Konom káián matananu Israel, suri ákte hut sosih má ák tangan pasi kán matananu alari kángit kis án kamkabat, má a asengsegeng i git. (Luk 1.68) All of us let us praise God that Lord of the Israel people, because he has come down and has helped his people away from (redeemed his people from) their sitting in bondage, and he freed us.*

Mákái mul: **pasi₁, tangan/tángni**

tangan / tángni

Kán him: syncopated verb

Sálán: help

Tok Pisin: halipim

Mákái mul: **arartangan, artangan, tangan pasi alari, tangtangan, tur tángni**

tangir

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type

Worwor talas: **Tangir a ngorer sár i mot, kán dol má kán pakta diar tu arwat sár. Má isu minái a mon i ilkán. Má a lu kis ada i lámán. A lu ubi tan gengen isu suri ák lu ani. Di lu ani á isu minái. A rakrakai á pinsán ngoro pinsán raprapu. The tangir is just like the mot (barracuda), its length and its size are just alike. And this fish has scales. And it lives out in the deep. It kills small fish to eat them. They (people) eat this fish. Its meat is tough like the meat of the raprapu (tuna).**

tangis / tangsi

Kán him: syncopated verb

Sálán: cry for

Mákái mul: **tang**

tangkabin

Kán him: intransitive verb and modifier

Sálán: begin; first

Tok Pisin: sitatim

Arwat mai: **kátkátum, turpasi**

tanglon

Kán him: inalienable noun

Sálán: **idi katbán**; depths

Worwor talas: This can be the depths of earth, ocean, river.

Tohtohpas: *Tan isu di lu liu ada i kahkahlangit kabin ngo di long di suri ngo da liu sang i tanglon tas. Má git á tan kálámul kápte. Fish live out in the deep because they made them (they were made) to live in the depths of the salt water. And/but us people not.*

Arwat mai: **kahkahlagit**

tangna-i

Kán him: transitive verb

Sálán: **lami**; lead; set an example

Worwor talas: The implication of **tangnai** seems to be that one leads another to something but also goes along with him, as a guard leading a prisoner. It is appropriate to use of one leading another into wrongdoing or a bad habit.

Tohtohpas: *Wákánkak er a rau kápate arwat suri ngo na láklák masik suri lotu. Pasi tan kalilik*

átlái dik lu lami suri lotu. Má namurwai lotu, ki dik lu tangna kaleng on uri kán rum. That old woman who is blind is not able to walk alone for (going to) church. So the young women lead her for church. And following church, then they lead her back to her house.

tangra-i

Kán him: transitive verb

Sálán: around; along; among; throughout

Tok Pisin: bihainim

Tohtohpas: Má tan tám ololoh bor di mákái ngorer má dik táu. Di han má dik para sarai iatung i bimán rum erei má tangrai tan malar mul, má marán kálámul di han suri mákái, má di hut si Iesu má dik mákái kálámul erei tungu a káng mai sápkín tanián. (Mar 5.14-15) And the caretakers of the pigs saw that and they fled. They went and proclaimed it all over there in that town and around the villages also, and many people went to see, and they arrived at Jesus and then saw the man that previously was filled evil spirits.

Tohtohpas: Má unák mákái ngo bos túit no diara nem on a arwat uri kándiar láklák má káp diara te sáhár sur tekesi túit tangrai sál.

(Tit 3.13) And you should see that everything they two want is sufficient (supplied) for their journey and they will not lack for anything along the road.

Tohtohpas: Kaiiau ngo a nem i kákáh, ki a lu kakas i bim suri oboi pasin ki ákte kas tahni mák lu táu alari. A lu longoi ngorer tangrai kabin kubau a bures. The bush fowl when it wants to give birth, then it digs in the ground to place its eggs, then when it has covered them it abandons them. It does that among the bases of trees that are rotting.

Mákái mul: hol tangrai, longra tangrai, mák tangrai

tangsi

Mákái: tangis/tangsi

tangtang

Kán him: intransitive verb

Sálán: crying; sounding

Worwor talas: This can imply continuous or on and off crying.

Tohtohpas: A támin ngo bos tatalen erei a tangtang



kuluk uri talngán kálámul ngo a lain tatalen án lotu,...Ái sár kápate tángni kálámul suri na kátlán i nemnem káián kápán páplun.

(Kol 2.23) It is true that those customs sound good to a person's ears that they are good church customs,...However they do not help a person to rule/control the desires of his body.

Mákái mul: tang

tangtangan

Kán him: intransitive verb

Sálán: support; helping frequently

Tok Pisin: halipim

Worwor talas: This is the idea of frequent or repeated help.

Arwat mai: sotsot

Mákái mul: tangan/tángni

tapam

Kán him: intransitive verb

Sálán: ascend; climb

Tok Pisin: go antap

Lite alari: sih

Mákái mul: tapam hut, taptapam

Kán him: alienable noun

Sálán: top

tapam hut

Utngi mul: tapamut

Kán him: intransitive serial verb

Sálán: arrive; happen

Keskeskes: 'ascend arrive'

Tok Pisin: kamap

Worwor talas: This implies the idea of 'arriving by ascending', but is frequently used in a very generic sense. It may also imply the appearance of something which has been hidden. For contrast with other synonymms see **hut**.

Mákái mul: hut₁

tapamut

Mákái: tapam hut

tapálas / tapálsi

Kán him: syncopated verb

Sálán: uláti; stretch out; open up; spread out; widen; expand

Keskeskes: 'cause to be untied, loosened'

Tok Pisin: siteretim

Worwor talas: This may be used of stretching out one's arm, or of a flower opening its petals,

Mákái mul: pálas/pálsi, táplas

tapálsi

Mákái: tapálas/tapálsi

tapángáng

Kán him: intransitive verb

Sálán: **kápte a patap;** gaping; detached

Tohtohpas: **Bali nil on á kip er a duk imuni iátin kip tilanang. Kápte a patap, a ngoro a tapángáng be, pasi unák bali nil on má lala básái suri nák patap kuluk.** Nail again that horizontal beam that is (barely) touching up on top of the beam from/on the down coast (side). It is not attached (securely), it is like it is gaping still, so you should again nail it and really pound it so it will be well attached.

Mákái mul: **pángáng, tapángni**

tapángni

Kán him: transitive verb

Sálán: **pati nák pángáng;** open

Keskeskes: ‘cause to be gaping’

Worwor talas: This term is used to describe the mouth of fish, the openings of baskets, and shellfish when they are open.

Tohtohpas: **Pati be i kam rat nák pángáng má inak mákái. Una lain tapángni sang suri inak lain mákái, kápte be iau lain mákái.** Open up your basket now so it will be gaping and I will see (inside) it. You should open it well so it I can see it well, I have not yet seen it well.

Mákái mul: **tapángáng**

tapásang

Kán him: intransitive verb

Sálán: **hau pas tili sosopas; arsok pas tili sosopas;** separated

Tohtohpas: **Sosopas imuni i kip ákte hau pas, kápte má a sosopas kuluk. Iau mákái til main ngoro ákte tapásang má.** That joint up on the horizontal beam has separated itself, it is not now joined well. I see it from here (it is) like it has separated.

Mákái mul: **pásang/pásngi**

tapeka₁

Kán him: alienable noun

Sálán: tobacco

Tok Pisin: tapak

Arwat mai: **burus**

tapeka₂

Kán him: alienable noun

Sálán: pawpaw; papaya

Tok Pisin: popo

Worwor talas: This is an old word that is rarely used now, having been replaced by **mimia** or the Tok Pisin **popo**.

tapeluk

Kán him: intransitive verb

Sálán: **lala merok mák duel;** weak

Worwor talas: This implies being tired and sick, without strength.

Tohtohpas: **Nabung a lala merok mák tu duel i on ái koner. Iau hol on ngo a matpám gut pasi ák tapeluk i páplun.** Yesterday that one was very tired and his body was just limp. I thought that he was probably hungry resulting in his body was weak.

tap-i

Kán him: transitive verb

Sálán: fan

Worwor talas: This is the motion one does with a **teptep** (coconut leaf fan).

tapiok

Kán him: alienable noun

Sálán: cassava; manioc

Mákái mul: **patalbong**

tapriu

Kán him: intransitive verb

Sálán: **ilang kaleng; kaleng;** turn and go back the way you’ve come from

Worwor talas: This verb can be followed by **suri** (for). To **tapriu** is equivalent to making a U-turn, and when used of one’s life or spirit, it implies a life change.

Tohtohpas: **Tám arbin a parai gamáte lala han tepák má alar Káláu, a kuluk ngo gama kaleng uri narsán suri nák asengsegeng i gam. Gama tapriu sur Káláu kabin ngo lain liu er a kis áklis na tari si gam.** The preacher said you have gone far away from God, you should return to him so he can free you. You should turn around toward God because the good life that exists forever he will give it to you.

Arwat mai: **aririu, ilang**

Mákái mul: **tapriu kaleng**

tapriu kaleng

Kán him: intransitive serial verb

Sálán: turn back

Keskeskes: ‘turn return’

Arwat mai: **ilang kaleng**

taptapal

Kán him: intransitive verb

Sálán: faded

taptapam

Kán him: intransitive verb

Sálán: ascending

Tohtohpas: *A támin muswan sang ngo gama mákái naul bát na pasbat, má tan angelo si Káláu da lu taptapam má dák lu sososih, má Natun Kálámul a ngoro sál tan angelo di lu láklák on. (Ioa 1.51) It is true indeed that you will see heaven will open, and God's angels will be ascending and descending, and the Son Of Man is like the road the angels are walking on.*

Mákái mul: **tapam**

tapuk-i

Kán him: transitive verb

Sálán: **abopbopoi táit uradi bim;** collapse; uproot

Worwor talas: This is the action of the wind or a machine that uproots or collapses a tree or house.

Arwat mai: **suhí**

Mákái mul: **puki₂**

tapul

Kán him: intransitive verb

Sálán: respectfully; shamefacedly

Worwor talas: This implies a bowed head.

Mákái mul: **dirtapul**

tapunuk

Kán him: intransitive verb

Sálán: sad; upset; worried; disappointed

Worwor talas: For differentiation of terms meaning 'sad', see **tabureng**.

Arwat mai: **sák i bál, tabureng**

Mákái mul: **Kálámul án Tapunuk**

tar₁

Kán him: alienable noun

Sálán: **bim er a mirik;** red mud

Tok Pisin: retpela graun

Worwor talas: This is used for rain making and also for dying a **kámgu's** (girl initiate's) hair at her presentation.

tar₂

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Worwor talas: This is a tree with small fruit, the inside of which is used for red dye.

tar₃

Kán him: transitive verb

Sálán: **arkeles;** become; change

Worwor talas: This verb requires either **ur** (to) or

kápán páplun (body) to follow.

Tohtohpas: *Di lu parai ngo kesi kanih a lu arkeles uri kálámul ngo ákte nem suri saliu. Má i libung masik a lu tar uri kálámul ki ák lu saliu má. Má marán kálámul má dikte banai má dik lu mákái. They say that a snake changes into a person when he wants to walk around. And at night only he becomes a person then he goes around. And many people have already met up with him and they saw him.*

Mákái mul: **tar kápán páplun**

tar kápán páplun

Kán him: phrase

Sálán: become a human being

Keskeskes: 'change into body'

Worwor talas: This is used of beings (spirits, Jesus Christ) who take on human form.

Mákái mul: **tar₃**

tar kári

Kán him: transitive serial verb

Sálán: **hul kári ur káián;** reserve with a deposit; deposit a down payment

Keskeskes: 'give block'

Worwor talas: This can be a down payment for one's bride, a 'reservation fee' paid for claiming or reserving a bride. It is also used for reserving a pig or a vehicle.

Tohtohpas: *Kálámul a tar kári wák mai K100 suri kákán wák na mánán on ngo kán wák. The man reserved the girl with K100 so the girl's father would know that she was his.*

Mákái mul: **kalar/kári, tari, tatar kalar**

tar ngisán

Kán him: phrase

Sálán: name someone

Keskeskes: 'give his name'

Arwat mai: **puki₃, utung tari ngisán**

Mákái mul: **ngisang₂, tari**

tar pala-i

Kán him: transitive serial verb

Sálán: give away; send away

Keskeskes: 'give remove'

Mákái mul: **tari**

tar sara-i

Kán him: transitive serial verb

Sálán: give away; give generously

Keskeskes: 'give scatter'

Worwor talas: This connotes the idea of seeing a

need and giving what one has to help meet that need. It implies generosity.

Mákái mul: **tari**

tara₁

Kán him: intransitive verb and modifier

Sálán: number; people from

Worwor talas: This word is always followed by an actual number or another word expressing a number as in the first example, or by the name of a place as in the second example. It can also be followed by a term expressing a kind of people, as in **tara madar** (literally ‘people from white skin’, meaning ‘white people’).

Tohtohpas: Á iau erei tiklik mam gam ngo gam kis talum i ngisang. Káksiai ngo gaur tara ru ngo gamtul tara tul sár, ngo gam marán sang, ina iatung tiklik mam gam. (Mat 18.20) I am there together with you when you meeting together in my name. Even though you two are two in number or you three are only three in number, or you are very many, I will be there together with you.

Tohtohpas: Má iau nem ngo gama mánán ngo iakte lala songsong suri tangan di ái rung káp di tini mák iau besang, ngorer á gam tara Kolose má tara Laodikia má di no kápte be dikte mák iau. (Kol 2.1) And I want that you will know that I have greatly sweated/labored to help those who have not yet seen me, like you people from Colosse and people from Laodicea and all of them who have not yet seen me.

tara₂

Kán him: modifier

Sálán: huge; great

Worwor talas: This describes something larger than **pakta** (big, large), so a **tara táit** is a ‘really big thing’.

Tohtohpas: Má i pákánbung ái Káláu a tari Tanián má ák longoi tara akiláng i katbán i gam, ngádáh? A longoi ngorer kabin gam long artálár pasi nagogon, ngo kabin gam longrai lain arbin má gamá ruruna on? (Gal 3.5) And when God gave the Spirit and he did great/many miracles in your midst, what? He did like that because you fulfilled the law, or because you heard the gospel and believed it?

tara án

Utngi mul: **tarán**

Kán him: modifier

Sálán: **kápte a lala pakta; lala gengen;** just; merely

Worwor talas: This combination is used to either denigrate something or indicate it is small in value or number. See the entry for **án** for similar uses of this particle.

Tohtohpas: Pákán marmar kápte a lala pakta ngoro te tan lite kubau er a pakta i pákán i di. Pákán á marmar a tara án gengen sár.

Marmar leaves are not large like some other trees whose leaves are large. The leaves of the **marmar** are only just small.

Mákái mul: **án₁**

tarabut / tarapti

Kán him: syncopated verb

Sálán 1) **rapti; rabut pasi;** pull out

Worwor talas: This is used of things one pulls out of something else, as a plant out of the ground or a nail out of a post.

Tohtohpas: Tungu ái koner a atri be á kán rum iatung, má namur mul ák rabut pasi mák atri inang Huris. A tarabut pas noi sang á tan sitán kán rum uramunang. Previously that one stood up his house there, and later also he pulled it out and stood it up down at Huris. He pulled all the parts of his house out completely (and moved it) to down coast.

Sálán 2) **aptur i holhol;** stir up

Worwor talas: This is used of stirring up one’s thinking toward work or faith or some other desired result.

Tohtohpas: I pákánbung ún kempein, ái memba a parai ngo na oboi kolta tangkabin til Námátánai uranang Sursurunga. Má worwor sár er a tarapti holhol kán matananu pasi dik bali ilwai suri na memba. At the time of a campaign, the (local government) member says that he will put cold tar beginning from Namatanai down coast to Sursurunga. And that very talk stirs up the thinking of his people resulting in they again choose him to be the member.

Mákái mul: **rabut/rapti**

taraiu

Kán him: alienable noun

Sálán: sacred place

Worwor talas: This is the place where men go to see **tobuán** (secret society and dance), a taboo place where only followers of the **tobuán** can go.

Arwat mai: **kamnar**

taralaun

Kán him: alienable noun

Sálán: yoke on an animal

Arwat mai: karabau

taram

Kán him: intransitive verb; transitive verb taking **on**

Sálán: obey; cooperate; go along with; accede to

Tok Pisin: harim tok

Worwor talas: This word has the connotation of doing what someone else wants you to do, as a child obeys his parents or an employee his supervisor. It may include the aspect of being **rumrum** (respectful). God is said to **taram** a person also, meaning he grants what that person is requesting. **Taram** is stronger and more compelling than **tármai**. This verb can be intransitive on its own or transitive using **on** as its direct object.

Arwat mai: alongra, longra pasi

Lite alari: ngákngák

Mákái mul: tármai

taran

Mákái: tahrán

tarang

Kán him: alienable noun

Sálán: hole

Tok Pisin: hul

Worwor talas: This connotes a hole dug for a particular purpose (grave, burying bananas) but nothing's put in it yet.

Mákái mul: **kis i risán tarang, tarang án minat,**
Types of holes: **kanap, tarang, tárgun,**
tárun, tinkas

tarang án minat

Kán him: alienable noun

Sálán 1) **pokon di lu tahun kálámul on;** grave

Keskeskes: 'hole for death'

Arwat mai: **bimun, ioiohun, tárgun minat**

Sálán 2) **pokon án hiru áklis;** hell

tarapti

Mákái: tarabut/tarapti

tarán

Mákái: tara án

taránsi

Kán him: transitive verb

Sálán: **tarápái;** tear; open

Worwor talas: This verb can be used to indicate dawn breaking, i.e. the sky lightening but no visible sun yet, or the sky/clouds opening for

the sun to come through.

Tohtohpas: **Gim tu lu ser suk ngo gima puti uri kinber má nák sari bu mai ái kauh, ki gimá tarápái kak laplap má gimá puti uri kinber. Gim tu taránsi sár i gengen sepen til on á kak laplap.** We were just looking for vine/rope that we could tie into a footstrap and the boy can then climb betel nut with it, so then we tore my laplap and we tied it into a footstrap. We just tore off a small length from my laplap.

Tohtohpas: **Ngo di mákái ngo a talas má tilanang, ki dik parai ngo ák taránsi kuron má á talas.** When they see that it is light from down coast, then they say that the light is now tearing open the darkness.

Arwat mai: **báng i arasa, tarápái**

Mákái mul: **ránsi**

taráp pala-i

Kán him: transitive serial verb

Sálán: tear off; destroy

Keskeskes: 'tear remove'

Worwor talas: This can be used of tearing off a piece of cloth or paper, or tearing down a building.

Mákái mul: **tarápái**

taráp sara-i

Kán him: transitive serial verb

Sálán: **tarápái ák marán i sepen;** tear into pieces; tear apart

Keskeskes: 'tear scatter'

Arwat mai: **pápak/páпки**

Mákái mul: **tarápái**

taráp-ái

Kán him: transitive verb

Sálán: tear; tear down

Keskeskes: 'cause to be torn'

Tok Pisin: burukim

Arwat mai: **ránsi, taránsi**

Mákái mul: **ráp, taráp palai, taráp sarai**

tar-i

Kán him: transitive verb

Sálán: give; lend

Tok Pisin: givim

Worwor talas: There is no word in Sursurunga exactly equivalent to the English 'lend'. When one is asked for something, he chooses to give it or not. The person receiving it may return it, or the giver might go and get it back. If neither of those things happens, then the giver has essentially given it away.

Arwat mai: tabar/támri

Mákái mul: **bál tari, hol tari, hustap tari, inngas tari, kálir tari, kip tari, lam tari, para tari, patak tari, put tari, rusan tari, sara tari, sormángát tari, sua tari, supan tari, suran tari, tar kári, tar ngisán, tar palai, tar sarai, tari duk, tari lul suri, tartar₁, tatar kalar, toh tari, tok tari, tok tari sit, tus tari, utung tari ngisán**

tari duk

Kán him: transitive verb taking **on**

Sálán: urge; insist; force

Keskeskes: ‘give touching’

Worwor talas: This is typically to force verbally, as insisting or urging, but not in the sense of physical force. For differentiation of the ‘forcing’ verbs, see **hustap**.

Tohtohpas: **Má i ngahwán kábungbung, ái Paulo a tari duk i di no ngo da namnam, má ák parai si di ngoromin, “Gamáte kis án máttut arwat mai kesá sángul mai ahat á bung, má ákte lala dolon pákánbung má kápgamte an te táit. Minái iau lala sung gam ngo gama namnam suri gamák liu. Kápte kes tili git na bokoh i kán liu.”** (Apo 27.33-34) *And early in the morning, Paul urged them all that they should eat, and he said to them like this, “You have lived in fear for fourteen days, and it has been a very long time and you have not eaten anything. Now I am greatly requesting of you that you eat so you will live. Not one from us his life will be absent (not one of us will die).”*

Arwat mai: **hustap**

Mákái mul: **duk₁**

tari lul sur-i

Kán him: transitive serial verb

Sálán: **sorai rangrangas;** strive for; refuse to give up on; determined to

Keskeskes: ‘give his head for’

Worwor talas: This includes giving oneself to a particular job or to learning something one is determined to know. It also includes the possibility of risking pain or suffering to accomplish a goal.

Tohtohpas: **Pákánbung a bam i kángim rum, gim no gim táu so tili rum. Mái sár ngo kesi gengen tuang gim balantahni ami rum. Má ngo a mákái ngorer ái tata, ki ák rut kaleng uri rum er a bam mák duruk pasi gengen tuang urmain i malar. A tari lul suri saras**

pasi tuang tili kámnah. *When our house was burned up, we all exited-fled from the house. However one of my small brothers we forgot him in the house. And when Dad saw that, then he ran returning into that house that was burning and lifted-got my small brother (and brought him) to here in the village (outside). He gave his head for (was determined to) rescue my brother from the fire.*

Mákái mul: **lulung, suri₁**

tarkipun

Kán him: alienable noun

Sálán: **kuir kubau uri kipi kipkip;** pole used for suspending something on

Mákái mul: **kipun**

Kán him: transitive verb taking **on**

Sálán: suspend on a pole for carrying

Worwor talas: This word is seen by Sursurungas as a noun and it is always defined that way, but, indicating the flexibility of the Sursurunga language, it can also be verbalized. Unlike typical **on** verbs, however, it does not require **i** preceding direct object noun phrases. This may be to hang one’s basket on one end of a pole and lay the other end on your shoulder, or to tie a pig to a pole to be carried by two people.

Tohtohpas: **Iau kipi á kuir kubau tilatung má iang kipi kak rat balbal mai. Iau tarkipun kak rat balbal mai kabin a tilik rat balbal sang.** *I took a length of wood from there and I carried my basket of root vegetables with it. I suspended my basket of root vegetables with it because it is a huge basket of root vegetables.*

tarnga-i

Kán him: transitive verb

Sálán: **oboi uben suri tolai táit;** put out a net

Worwor talas: This is can done in the jungle to catch a wild animal as well as in the ocean or river to catch fish.

Tohtohpas: **Kalilik, gama han mai uben má gamák tarngai iamuda i suan pas te isu ur ángit.** *Guys, you all should go with a net and put it out out in the sandy area getting some fish for our food/meal.*

tarngi

Kán him: transitive verb

Sálán: **kápte te wán; lawai;** fruitlessly; wasted; in vain

Tok Pisin: baim nating

Tohtohpas: **A tu lawa git sang i han ur main i**

rumán sasam má kapte te kotlín marasin. Git tu tarngi láklák i dolon sál erei ur main. Coming here to the clinic and there being no medicine just wasted us (wasted our time). We just walked fruitlessly that long road to here.

Arwat mai: kereh₁, oksam

tartar₁

Kán him: intransitive verb

Sálán: giving

Mákái mul: tari, tartar kalar, tartar mos, tartar ngul, tartar retreat

tartar₂

Mákái: pos tartar

tartar kalar

Kán him: intransitive serial verb

Sálán: tari duk sang; lala rakrakai i bál suri; determined

Keskeskes: ‘keep on giving blocking’

Tohtohpas: *Gengen kalik iatung a tari duk sang suri mur i kákán ur Namatanai. Páksiai sang má nák usni rain iamudi tangrai sál kábin a tartar kalar sang suri han. That small child there was very insistent concering following his father to Namatanai. Even though it was going to rain upcoast along the road (it didn't matter) because he was determined to go.*

Mákái mul: kalar/kári, tartar₁

tartar mos

Kán him: intransitive serial verb

Sálán: mock; cause anger

Keskeskes: ‘keep on giving anger’

Arwat mai: alahi, alahlahi, asoksokoi, bit sokoi, sokoi bál, soksokoi bál, suski nitán, tartar retreat, tok alahi, tok angarnhari, tokoi nitán, toktok alahi

Mákái mul: mos₁, tartar₁

tartar ngul

Kán him: transitive serial verb taking on

Sálán: longoi ngoro kálámul káp kán te mánán; stupid; foolish

Keskeskes: ‘keep on giving craziness’

Tohtohpas: *Wák erei a lu omon páksi ái kán pup iatung i malar má kán pup masak sang a lu saliu. Káp sang a tini nem ngo diara lu saliu tiklik ái kán wák. A lu lala tartar ngul on sang. That woman, her husband leaves her (and she) remains in the village and her*

husband alone goes around. He definitely does not want that he and his wife will go around together. She acts very foolishly.

Mákái mul: tartar₁

tartar retreat

Kán him: intransitive serial verb

Sálán 1) teasing; joking

Keskeskes: ‘keep on giving joking’

Worwor talas: This sense is to tease and joke with someone to his face. Either sense is typically followed by **mai** (with) or **si** (to).

Tohtohpas: *Má morongnau iatung a pil i mansin i di má di ngátngát sálán, ngorer te tili di di tungai gálgálta keskeskes i di ngo, “A káplabin tili dánih á táit minái?” Ái sár te di tartar retreat singin boh tám ruruna má dik parai ngo, “Wa di ngulngul mai dan rakrakai.” (Apo 2.12-13) And the huge crowd there were greatly surprised and they wondered about its meaning, so some from there were asking among themselves, “This thing comes from what?” Howeve some made fun of the believers and they said, “Why they are drunk with strong water (liquor)”*

Sálán 2) mock; taunt; gossip; scoff

Worwor talas: While **ret** (tease) is a fun joking thing to do, so a good practice, this sense of **tartar retreat** is not a good practice as it causes shame and embarrassment. This includes both gossiping and joking behind someone's back and mocking someone to his face.

Tohtohpas: *Má tan tám arup mul di tartar retreat mai, má ngorer di tari wain a maptal singin suri nák nginmi, má dik parai singin ngoromin, “Ngo iáu á kabisit káián tan Iudáá, ki una aliu pas iáu sang!” (Luk 23.36-37) And the soldiers also mocked him, and they gave him bitter wine so he would drink it, and they said to him like this, “If you are the king of the Jews, then you should save yourself!”*

Arwat mai: tartar mos

Mákái mul: tartar₁

tartar tum

Kán him: alienable noun

Sálán: goal; score; game

Worwor talas: This is used of making a goal in soccer, or of giving or showing the answer to a riddle. It's also the name of a game where two people or two teams complete to be the first to accomplish something like slingshotting a bird.

The one to do it first presents it to the other, signifying that he has won. The other is then obligated to repay with a bird he has shot.

Mákái mul: **tum**₁

tartaral

Kán him: intransitive verb

Sálán: lying (?)

tartaram korot

Sálán: echo

Arwat mai: **támtár**

tartaring

Kán him: transitive verb taking **on**

Sálán: **talka walwal kári**; taboo

Worwor talas: This is typically done to an area where betel nut is growing to keep people from climbing there so the betel nut can grow and mature. One does not do this to a coconut grove; one uses **gorgor** for that. This can also be combined with sorcery to harm any person who crosses the **walwal** (vine used for tabooing a tree or area).

Tohtohpas: **Kalilik dikte talka walwal kári á poron bu inang. A tartaring on sang ái kono káián á poron bu suri nák mon i wán. Onin a kápte wán kabin di lu bal sari.** *The guys have pulled walwal vine blocking/across the betel nut grove down coast. That one who owns the betel nut grove tabooed it so there would be fruit. Now there is no fruit because they repeatedly climb (and take) it.*

Arwat mai: **gorgor**₁, **tam**₁

tartinoh

Kán him: intransitive verb

Sálán: **pongpong**; too short

Tohtohpas: **Ái kauh iau dos palai suri tár pas tekesi dolon kubau uri ungán pal, ki ák han tár pasi bul i kes a kuír. Má pákánbung ngo gim oboi i ungán pal ki ák tu tartinoh má kápate arwat.** *My son I sent off to chop down a tall tree for the cook house roof, so/but he went and chopped down a short one instead. And when we put it on the cook house roof it was too short and it was not enough/adequate.*

Arwat mai: **pongpong, tingákák**

taru

Kán him: transitive verb taking **on**

Sálán: **táil**; ahead; first

Worwor talas: This verb only occurs as the final member of a serial construction following verbs

which define what is being done first or ahead. It can carry the implication of a plan.

Mákái mul: **holhol taru, mánán taru, worwor taru**

taruh pas-i

Kán him: transitive serial verb

Sálán: **aptur pas mák táu**; leave; depart; slide away

Keskeskes: ‘slide get’

Tohtohpas: **Iau lu hanhan urami kak pokon nabung má iau banai kesi tiling kanih a tu ligá páksi ami kabin kubau. Ki iak long pasi kesi hat má iak básái mai mák taruh pasi ák táu sol uri nián i polgon hat.** *I was going along to my garden yesterday and I met up with a large snake who was lying coiled at the base of a tree. So I got a stone and pounded (the snake) with it and (the snake) it slid away fleeing and entered into its place inside a rock.*

Mákái mul: **pasi**₁, **taruhi**

taruh-i

Kán him: transitive verb

Sálán: **talka pasi**; slide out; pull off

Worwor talas: This includes taking something out of a **kuán** (sheath), like a knife.

Tohtohpas: **Gáh anang a kai i aun kubau, tan kalilik dikte taruhi tilamuni aun kubau má inang i bim má ák lu bop ái.** *That vine down there that was caught in the tree, the kids pulled it off the tree and it's laying down on the ground.*

Arwat mai: **sasi**

Mákái mul: **ruhi, taruh pasi**

tarusái

Utngi mul: **rusái**

Kán him: transitive verb

Sálán: **luk sara noi**; tear down; break apart

Worwor talas: Used of tearing down a house or fence.

Tohtohpas: **Ái komiti a parai singin tan kálámul ngo da tarusái bang inang Nábut, kabin bang inang ákte putun má, mákte eran suri da taráp sarai.** *The headman said to the men that they were to tear down the men's house at Nábut, because that men's house was rotten now, and was ready for them to tear it apart.*

Arwat mai: **sá rusái, tarápái**

tarut

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; Porcupinefish

Worwor talas: **Tarut a ngoro máimái, mái sár a**

mon i surwán, má máimái kápte te surwán i páplun. Ngo di lu tokoi ki ák lu sut. A lu kis i más má i lámán mul. A lu ngarsi hat pasi milut suri ák lu ani. Te á pákán a lu tolai gengen kuk suri ák lu ani. Páplun a kálik bal. The tarut is like the máimái (pufferfish), however it has spines, and the máimái does not have spines on its body. If they poke it then it swells up. It lives in the shallows and also in the deep. It bites coral getting the moss to eat it. Some times it catches small crabs to eat them. It's color is off white.

tarwa pala-i

Kán him: transitive serial verb

Sálán: send off; send away; ship off

Keskeskes: 'send remove'

Worwor talas: This is not ordering someone but rather sending him off with his cooperation to do something.

Arwat mai: dos palai

Mákái mul: tarwai

tarwa-i

Kán him: transitive verb

Sálán: send

Tok Pisin: salim

Mákái mul: artarwa, tarwa palai, tarwai turngan

tarwai turngan

Kán him: idiom

Sálán: doing magic

Keskeskes: 'sending off power'

tas

Kán him: alienable noun

Sálán: salt water; salt

Tok Pisin: solwara; sol

Arwat mai: sol₂

Lite alari: dan

Mákái mul: loltas, lontas, man án tas

tas-i

Kán him: transitive verb

Sálán: spank; beat

Tok Pisin: paitim

Arwat mai: up/ubi

Mákái mul: artas, tasi talngán

tasi talngán

Kán him: idiom

Sálán: worwor a kusak uri talngán; hear

Keskeskes: 'spanked his ear'

Tohtohpas: Ái Kiapbang a longrai ngo kán rum dikte osoi ái kalilik má ák tuan sák i búl suri.

Arbin erei a tang sáksák uri kán alalongra. Pákánbung a be tasi talngán i arbin erei, ki ák lu han suri gálta pasi tan kalilik suri dáh dik osoi kán rum. Kiapbang heard that his house the guys had burned it and his stomach was very upset about it. That news cried/sounded bad to his hearing. When that news spanked his ear (reached him), then he went to question the guys why they burned his house.

Mákái mul: talngang

tasim

Kán him: alienable noun

Sálán: important woman; prominent woman

tastas

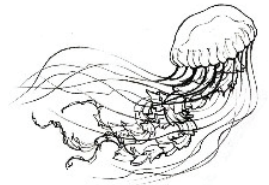
Kán him: alienable noun

Sálán: jellyfish

Worwor talas: Tastas a lu kis ada i loltas, má a mon i keuken. Tastas a marán matngan on. Táit minái a kápte te

tuán, má ngo kálámul na dai on, ki na suri á tastas. A lu mon i kán pákánbung ki gita arwat suri mákái. The tastas lives out in the ocean, and it has tentacles. There are many kinds of tastas. This thing doesn't have bones, and if a person brushes against it, then the tastas causes itchiness. It has its times/seasons/cycles when we will be able to see it.

Mákái mul: keuken



taswa timan-i

Kán him: transitive serial verb

Sálán: explain accurately; give reasons for; justify one's actions

Keskeskes: 'explain straighten'

Mákái mul: taswai

taswa-i

Kán him: transitive verb

Sálán: explain

Tohtohpas: Tanián a tari ur singin te má dik mánán tusi holhol si Káláu má taswai singin matananu. (1Ko 12.8) The Spirit gives to some and they know accurately God's thinking and explain it to people.

Arwat mai: atalas/atalsai, ataltalsa, para atalsai, para inngasi, para tumani, pálási, pálpálás, pirak/pirki, utung timani

Mákái mul: taswa timani

tata

Kán him: alienable vocative noun

Sálán: Daddy

Tok Pisin: papa

Worwor talas: This term is used to address one's father, an intimate term, much like the English 'Daddy'.

Arwat mai: kakang, kang₂

tatah₁

Mákái: tahtah

tatah₂

Kán him: intransitive verb

Sálán: rub two pieces of wood together to make a fire

tatalen

Kán him: alienable noun

Sálán: custom; way of doing things; behaviour

Tok Pisin: pasin; kastam

Worwor talas: This refers to actions observable by others as opposed to emotions, thoughts and feelings. One's **tatalen** reveals one's **ninsin** (personality, character). This term is appropriate to refer to the customs and practices of an entire people, or to the ways and behaviour of a single individual.

Arwat mai: ninas, ninsing

Mákái mul: sápkín tatalen, tatalen ngoro pap

tatalen ngoro pap

Kán him: idiom

Sálán: **taba kán ararit siari; lala hustap suri ararit**; promiscuous; insistent on having sex

Keskeskes: 'ways/behaviour like a dog'

Arwat mai: sursur ngoro pap

tatar kalar

Kán him: intransitive serial verb

Sálán: **hul kári wák ur káián**; down payment

Keskeskes: 'give block'

Worwor talas: This is the first part of the brideprice given to a girl's parents to seal an engagement. This removes embarrassment and the couple can then be seen together. The final part of the marriage process is called the **aratalas**.

Mákái mul: tar kári, tari

Tatau

Kán him: alienable noun

Sálán: clan name (Malai moiety)

tataun

Kán him: intransitive verb

Sálán: heaviness; burdened emotionally

Mákái mul: taun

tatár

Kán him: alienable noun

Sálán: **kesá matngan isu**; fish type; sea perch

Worwor talas: **Tatár, wa banat sár, mái sár banat minái kabin i páplun a sirsirsir, ngorer dik utngi ngo tatár. Aru á matngan on á tatár. Kono kesá matngan páplun a kálik bal mák sirsirsir mai a maksin, má kes a kálik bal mul á páplun mái sár ngo a sirsirsir mai a mirik. A mon mul á ilkán á isu minái. Di lu láklák i numán má di lu kis tangrai lulawar. Di lu ani tan gengen isu má gengen kuk mul. Má kesi lain isu uri ani. Tatár,** why it is just a **banat** (sea perch), however this **banat**, because its body is horizontally striped, therefore they call it **tatár**. There are two different kinds of the **tatár**. One kind of body/color is a bit white and horizontally striped with yellow, and one is off white also its color however it is horizontally striped with red. This fish also has scales. They travel in groups and they live along the reef. They eat small fish and small crabs too. And it is a good fish for eating.

tatki

Mákái: tatuk/tatki

tatuk pas-i

Kán him: transitive serial verb

Sálán: lift up to get

Keskeskes: 'lift get'

Worwor talas: This term is used of the action of lifting up the meat of shellfish to remove it from its shell.

Mákái mul: pasi, tatuk/tatki

tatuk / tatki

Kán him: syncopated verb

Sálán: lift up

Tok Pisin: apim

Arwat mai: duruk/durki

Mákái mul: tatuk pasi

tau₁

Kán him: alienable vocative noun

Sálán: aunt; uncle's wife; mother-in-law

Tok Pisin: mama bilong meri bilong yu

Worwor talas: This term, often preceded by a possessive pronoun, is both the vocative and reciprocal term for the wife of one's **koko** (uncle). While this term is used by males for mother-in-law, a woman uses another term for her mother-in-law (**ianang**). Its use without the pronoun is also allowed, especially as a

vocative, when the referent is known in the context. This is a two-syllable word, **ta-u** or **tawu**, but Sursurungas prefer spelling it **tau**.

Mákái mul: **arakán tau, ianang, kak tau, kán tau**

tau₂

Kán him: alienable noun

Sálán: stone type

Worwor talas: This is a large stone suitable for use in mumuing.

Mákái mul: **hat₂**

taubar

Kán him: alienable noun

Sálán: wind from the east

Worwor talas: This is the east wind, blowing from the east where the sun rises.

Mákái mul: **kihkih, mátán taubar**

taul

Kán him: inalienable noun

Sálán: season

Tok Pisin: taim bilong

Worwor talas: This word refers to a period of time, usually several weeks or months long, characterized by a weather or growing event or even a war. It is followed by the specific season being referred to, as **taul ráin** (rainy season) or **taul matpám** (hungry season). This is different than **kálgun** (particular plant's season for bearing fruit).

Mákái mul: **taul itol, taul mas, taul matpám, taul minas**

taul itol

Kán him: alienable noun

Sálán: **pákánbung a kápte te namnam;** hungry season

Arwat mai: **taul matpám**

Lite alari: **taul mas, taul minas**

taul mas

Kán him: alienable noun

Sálán: **pákánbung a marán i namnam;** full season; season of plenty

Arwat mai: **taul minas**

Lite alari: **taul itol, taul matpám**

taul matpám

Kán him: alienable noun

Sálán: **pákánbung a kápte te namnam;** hungry season

Arwat mai: **taul itol**

Lite alari: **taul mas, taul minas**

taul minas

Kán him: alienable noun

Sálán: **pákánbung a marán i namnam;** growing season; season of plenty

Arwat mai: **taul mas**

Lite alari: **taul itol, taul matpám**

taulul

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: **Taulul táit a lu kopkom má ák lu sehel tangrai bim. Pákán a gengen mák aririu. Táit min a lu kopkom tangrai poron lamas, má ngo kápte a lu mon te pákán pok, ki di lu kipi pákán táit min má di lu mama mai.** The **taulul** is a thing that grows and crawls along the ground putting down roots. Its leaves are small and round. This thing grows among the coconut groves, and if there are no betel pepper leaves, then they get the leaves of this plant and they chew them with betel nut and powdered lime. (Additional information: **Taulul** leaves are used in curing **lul pos** (headache, migraine).)

taun

Utngi mul: **tahun**

Kán him: intransitive verb

Sálán: heavy; effective; important

Tok Pisin: hevi

Worwor talas: This term is used to connote talk that makes an impact on the hearer.

Mákái mul: **ataunán, boptin taun, tataun, taun i kán hol, taun kalar, taun uri kán hol, taunán, tauni**

Kán him: alienable noun

Sálán: weight; problem; difficulty

Worwor talas: **Taun** is also used of internal burdens such as sickness, hunger, sadness, "heavies" that one must bear in life. This includes feelings like fear and helplessness.

Tohtohpas: **Má matananu di kis iatung, taun a bor noi kándi liu, má dik árti kerme di kabin i lala rangrang di áslai,... (Apa 16.10)** And the people who were there, heaviness/devastation completely covered their lives, and they bit their tongues because of the great pain they felt,...

taun i kán hol

Kán him: idiom

Sálán 1) **hol apakta on;** important

Keskeskes: ‘his thinking is heavy’

Tohtohpas: ...**ái Káláu kápate taun i kán hol suri tan konom ngo suri tan tám toptop. A toh pas di no mai takes sár á tintoh. (Kol 3.25)** ... (for) God it is not heavy in his thinking (not important to Him) concerning (whether one is) a big man or a servant. He tests/measures them all with just only one measure (He views everyone the same, shows no partiality).

Sálán 2) **hol sáksák**; upset

Tohtohpas: **Ái tám aratintin a mák kán wák diar worwor i kesá kálámul má ák hol sáksák uri diar. Má pákánbung a kaleng ái kán wák, ki ák parai singin kán wák ngo a taun i kán hol ur on er a worwor mai kálámul.** The teacher saw his wife and another man were talking and he (teacher) thought badly about them two. And when his wife returned, then he said to his wife that his thinking was heavy (he was upset) about that she was talking with the man.

Arwat mai: **sák i bál**

taun kalar

Kán him: intransitive serial verb

Sálán: problem-causing

Keskeskes: ‘heavy blocking’

Tohtohpas: **Di han parparai má si di ái rung er ngo da lu han má, mák rakrakai kalar má si di ngo da lu aptur má suri han. A ngoro ák taun kalar má si di, kabin dikte longrai ngo na kápte te káukáu bim suri long pas di tilanang.** They kept saying to those ones that they would go now, and it was difficult for them to get up for going (not really happening that they were leaving). It is like it was difficult/problematic for them, because they had heard that there would not be any vehicle to bring them from down coast (implied: it was too long or too hard to walk themselves, so they were upset).

Arwat mai: **rakrakai kalar**

Mákái mul: **kalar/kári**

taun pápta-i

Kán him: transitive serial verb

Sálán: hinder; weigh down; hold down; oppress

Keskeskes: ‘heavy fasten’

Tohtohpas: **Gama ololoh kuluk i gam sang suri koion na taun pápta gam i tan táit til main i naul bim ngorer i talar mai gong kári namnam má dan a rakái, má konngek mul suri tan táit uri tángni liu. (Luk 21.34)** You

should look out well to yourselves so that things from here on earth will not weigh/burden you down, (things) like the work/busyness of being greedy with food and strong drink, and also worrying about the things that provide for life.

Mákái mul: **tauni**

taun uri kán hol

Kán him: idiom

Sálán: **lala áslai táit a sák uri kán hol**; upset; worried

Keskeskes: ‘heavy on his mind’

Tohtohpas: **Pákánbung gim longrai arup ami Kainantu, ki ák taun i kángim hol suri. A lala sák i kángim hol sur iáu kabin iáu kis ami on á pákánbung erei, má gim hol on ngo da káp up iáu mul.** When we heard about the fighting up in Kainantu, then our thinking was heavy (we were worried) about it. Our thinking was really upset about you because you were up there at that time, and we thought/were concerned lest they hit/kill you also.

Arwat mai: **sák i bál**

Mákái mul: **ur₁**

taun / tani

Mákái: **tahun/tahni**

taunam

Kán him: alienable noun

Sálán: mosquito net

Mákái mul: **uben**

taunán

Kán him: modifier

Sálán: **taun**; heavy

Tohtohpas: **Marán balbal á minái i rat. Ngádáh una puski ngoi á taunán rat balbal ngorer?** There are lots of root vegetables here in the basket. How will you shoulder a heavy basket of root vegetables like that?

Mákái mul: **ataunán, taun**

Kán him: inalienable noun

Sálán: **rangrangas; kokos; wán**; punishment; consequence

Tohtohpas: **Er ák sasam ái koner a kabin i taunán kán ngáknngák. A lu lala abulbul á tungu er ák hut má i kokos ur on.** That one is sick because of the consequence of his rebellion. He greatly rebelled previously that now the answer/repayment has come to him.

taun-i

Kán him: transitive verb

Sálán: load; burden; put something heavy on

Worwor talas: This is used when putting a weight on something to keep it from blowing around, or when putting lots of jobs or responsibilities on to one person.

Mákái mul: **taun, taun páptai**

taunmin

Kán him: alienable noun

Sálán: cemetery fence

Arwat mai: **lár**

Mákái mul: **áir**

taur

Kán him: alienable noun

Sálán: shell type; triton shell

Worwor talas: In traditional times, this shell was blown to signal meetings and the beginning of a **kámgu** (girl initiate) seclusion.



tauror

Kán him: intransitive verb

Sálán: single; unmarried

Tok Pisin: singel

Lite alari: **kila**

tawan

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type

Tok Pisin: ton

Worwor talas: **Tawan kesi aun kubau di lu ani wán. Páplun wán kubau minai te a mirik má te a mákdáu á páplun. Támin tawan a bal má a mon i suir, má a lu lain rihrih sang á támin ngo di ani. Kápán á wán tawan a malmu suri pal palai kápán. Tawan di lu soi á tan kálámul, má te a lu soi i bek ngo a márngai á bek tangrai poron lamas.** The **tawan** is a tree whose fruit they eat. The colour of the fruit of this tree, some are red and some are green in colour. The flesh of the **tawan** is white and it has juice, and its flesh is very nicely sweet when they eat it. The skin of the **tawan** fruit is easy to peel off. People plant the **tawan**, and some the fruit bats plant when the bats drop the seed among the coconut groves.

tawi

Kán him: transitive verb

Sálán: **longoi mátán;** make a hole in

Worwor talas: Appropriate for opening a coconut or making a hole in a plastic bottle.

Tohtohpas: **Ái kauh a tang ngo dák lu longoi má**

á mátán án pol suri nák lu ngin on. Dikte parai singin ngo náng kálik ur aring be ki dák tawi, má kápte a alongra. The boy was crying that they should make a hole in his drinking coconut so he could drink it. They had already said to him that it should be a little later then they would make a hole in it, and/but he did not listen.

tábár

Kán him: alienable noun

Sálán: bracelet

Tok Pisin: paspas bilong han

Worwor talas: This type of bracelet is made by cutting a cross-section of shell and it is worn on the upper arm.

tábun

Kán him: alienable noun

Sálán: **bang di atam on;** taboo area

Worwor talas: This refers to the area inside the **lár** (low stone wall) surrounding a men's house. Once food has entered that area, it is sacred and cannot be brought out but must be consumed within the **lár**.

tábur

Kán him: alienable noun

Sálán: snail type

Worwor talas: This is a large snail from the sea.

Mákái mul: **mátán tábur**

tádái

Mákái: **tán/tádái**

tágáng

Kán him: intransitive verb

Sálán: **pasbat;** open

Worwor talas: This is used of a hole opening up in the ground, i.e. from the ground splitting in an earthquake, or of a shellfish opening its shell.

Tohtohpas: **Ngo di nem suri sisi sus ngo kábir, ki di lu monai suri ák lu pángáng. Ngo kápte a tágáng, ki na rakakai kalar sang suri sisi.** When they want to scrape out giant clam or oyster, then they wait so it will gape/open up (on its own). If it does not open up, then it is impossible indeed to scrape it out.

Arwat mai: **pángáng**

tágár

Kán him: inalienable noun

Sálán: **kápán lamas dikte kas pasi támin; kápán lamas turán mudán támin er a kis;** coconut bits left in the shell after scraping

Tohtohpas: Iau kábái tágár pasi mudán sár. Iau arat pasi mudán tili polgon kápán lengwen lamas. I was biting the leftover coconut bits getting just a little. I bit off a little from the inside of the coconut shell.

Mákái mul: lamas

táh

Kán him: intransitive verb

Sálán: do what?

Worwor talas: Note the slight difference between dáh (what?, which?) and táh that substitutes for a verb (doing what?).

Mákái mul: dáh

táh-ái

Kán him: transitive verb

Sálán: carve

Tok Pisin: sapim

Worwor talas: This is used of carving meat, as carving pigs at a feast.

Arwat mai: pokoi₂

Mákái mul: táhtáh

táhngai

Kán him: transitive verb

Sálán: longrai mái sár kápte kokos kabin i merok ngo lala boptin; unresponsive; ignoring

Worwor talas: This implies a person hearing a knock or a sound, but not sure of what it is because he is sleeping or dreaming, and so he does not respond to it.

Tohtohpas: Pákánbung ngo u pinpidir i mátán sál i kak rum, iau tu táhngai kam pinpidir, mái sár káp iau te talas ngo á iáu u pinpidir kabin iau lala barung. When you knocked on the door of my house, I heard but ignored your knocking, but I was not clear that it was you knocking because I was very deeply asleep.

Mákái mul: pán táhngai, pánpán táhngai, tahang

táhtáh

Kán him: alienable noun

Sálán: tattoo

Mákái mul: táhái

táil

Kán him: intransitive verb

Sálán: precede; first; before; front

Tok Pisin: go pas

Arwat mai: árik₁

Mákái mul: mákmák uramunang táil, mátán táil, táil pasi, táilnai, tátáil, tur táil

táil pas-i

Kán him: transitive serial verb

Sálán: lead a group

Keskeskes: 'precede get'

Mákái mul: pasi₁

táilna-i

Kán him: transitive verb

Sálán: precede; lead; administer

Worwor talas: This is used of a leader who assigns work or says what others should do.

Mákái mul: para táilnai, táil, tátáilnai, tur táilnai

táir

Mákái: táring

Worwor talas: This third person singular form of this word is also used as the non-singular stem followed by i plus the appropriate pronoun, as in táir i diar (their 2 follower, the follower of them both).

táit

Kán him: alienable noun

Sálán: thing

Tok Pisin: samting

Worwor talas: Applies to both animate and inanimate; may refer to things like help, wisdom, knowledge, as well as tangible things like food, housing.

Arwat mai: sit₁

Mákái mul: hol te táit ur on, langwán táit, tu táit bia

tákas / táksi

Kán him: syncopated verb

Sálán: rip off; tear off

Worwor talas: This is appropriate for the action of a fish who nibbled or got the bait, but did not get hooked, or to describe the action of ripping or tearing off a piece of meat.

tákruruh

Kán him: intransitive verb

Sálán: ulat mák pur; fall down; fall off

Arwat mai: pur

táksi

Mákái: tákas/táksi

tákun

Sálán: blame (?)

tákwái

Kán him: transitive verb

Sálán: mulán; tangkabin; beginning; first; primary; initially

Tohtohpas: Ái rung di tákwái him án pukpukda,

di bokoh má onin. Te dikte mat, má te di inang sár i malar mai lite talar di longoi. Those who initially did the work of translating, they are absent now today. Some have already died, and some are just down in the village with a different responsibility they are doing.

tál

Kán him: intransitive verb

Sálán: **kápate talas i hol; kápate talas suri dánih a longoi;** unclear thinking; not knowing what one is doing

Worwor talas: This may be caused by being newly awake or being drunk.

Tohtohpas: **A tál i u di mai dan rakrakai kabin di lala ngin nengen i libung pasi dik bau.** *Their bodies are thinking unclearly with strong water (liquor) because they greatly drank last night resulting in they became drunk.*

tálángna-i

Kán him: transitive verb

Sálán: **han nokwan suri; hut arwat mai;** directly towards; same time as

Worwor talas: This verb only occurs as the final member of a serial verb construction, and typically follows motion verbs like **hut** (arrive), **han** (go, come), **kusak** (enter) and **láklák** (walk), but can also be combined with certain others like **him** (work) to indicate working towards a goal.

Tohtohpas: **Kálámul er a láklák tilamunang a tu han nokwan sang sur iau. Kápate teleh sur tekes mul, a tu han tálángna iau sang.** *That man who was walking from down coast just went straight indeed towards me. He did not veer off toward anyone else, he just went directly towards me.*

Tohtohpas: **Tan kálámul di hut arwat sang mai pákánbung ngo na worwor on úi tám aratintin. A ngoro di hut tálángnai pákánbung a aptur má suri ngo na worwor.** *The people arrived equal indeed with (at the exact same time as) when the teacher was to speak. It is like they arrived at the same time as he got up to talk.*

tám₁

Kán him: alienable noun

Sálán: one who...

Worwor talas: This word is typically followed by a verb or phrase which describes the characteristic of a person or something he

is well known for. This is not used, at least anymore, as part of a male name except as a nickname. There are numerous examples of how this term is used in the following entries.

Arwat mai: **kono-**

tám₂

Kán him: intransitive verb

Sálán: father a child

Worwor talas: This verb can be used in an idiomatic sense as in **Gamate tám er!** (You've fathered children; thus, you're big enough to do it yourself!)

Mákái mul: **támán, támin**

tám₋₃

Sálán: prefix indicating intransitive

Worwor talas: This is used with only a few transitive verbs to make them intransitive. One example is **rabut** (pull out) and **támrabut** (uprooted, pulled out).

Mákái mul: **támluk, támlus, támrabut**

tám abulbul

Kán him: alienable noun

Sálán: rebel; sinner; disobedient person

Keskeskes: 'one who rebels'

Arwat mai: **tám ngákngák**

Mákái mul: **tám₁**

tám anansit

Kán him: alienable noun

Sálán: food burglar

Mákái mul: **tám₁**

tám angagur

Kán him: alienable noun

Sálán: liar

Keskeskes: 'one who lies'

Worwor talas: This term is often used to refer to Satan.

Mákái mul: **tám₁**

tám angagur án naul bim

Kán him: alienable noun

Sálán: **tám latlat a lu mákái táit i libung ngorer i mihmih ngo mákmák;** healer

Keskeskes: 'liar of earth'

Worwor talas: This implies not seeing God's revelation, but rather seeing what comes from earth instead, so a local healer that relies on something other than God's help.

Mákái mul: **naul bim, tám₁**

Tám Araliu

Kán him: alienable noun

Sálán: Saviour

Keskeskes: ‘one who causes life’

Arwat mai: **tám arсарas**

Mákái mul: **tám₁**

tám arardos

Kán him: alienable noun

Sálán: **kálámul di lu dos on suri longoi táit;**
servant; assistant

Keskeskes: ‘one who (hears) commandments’

Worwor talas: This term is used for ‘servant’ in the Sursurunga New Testament, implying a person but not one who is a slave, while **tám toptop** is used for ‘slave’. This was also used of police during the time of Australian administration.

Tohtohpas: **Tan kálámul di lu kis i lalin konom ngo a nagogon i di á konom erei, ki di lu mur sár i táit dánih a parai á kándi konom. Di ngorer i tám arardos sár.** People who are under a big man/master who controls them, then they just follow what(ever) their master says. They are just like servants.

Arwat mai: **káisán kálámul**

Mákái mul: **tám₁, tám ardos**

tám arasong

Kán him: alienable noun

Sálán: traitor; betrayer

Keskeskes: ‘one who goes back on his word’

Mákái mul: **tám₁**

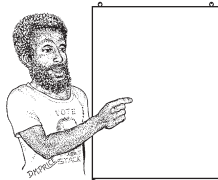
tám aratintin

Kán him: alienable noun

Sálán: teacher

Keskeskes: ‘one who teaches’

Mákái mul: **tám₁**



tám arátliu

Kán him: alienable noun

Sálán: imitator

Keskeskes: ‘one who imitates’

Mákái mul: **tám₁**

tám arbin

Kán him: alienable noun

Sálán: preacher

Keskeskes: ‘one who proclaims or brings news’

Mákái mul: **tám₁**

tám ardos

Kán him: alienable noun

Sálán: commander

Keskeskes: ‘one who commands’

Mákái mul: **tám₁, tám arardos**

tám arlam

Kán him: alienable noun

Sálán: guide

Worwor talas: This term is used of someone whose job is to lead a person to someone else, for example John the Baptist pointing/leading people to be ready for the Messiah.

Mákái mul: **tám₁**

tám arсарas

Kán him: alienable noun

Sálán: rescuer; Saviour

Keskeskes: ‘one who rescues’

Tohtohpas: **Pákánbung a hut á kámnah ada Rábául, bos tám arсарas di saras pasi tan kálámul tilatung uri lite kuir má ngorer kápte kes tili di a hiru i kámnah.** When the fire (volcano) happened in Rabaul, the rescuers rescued people from there to another area and so not one of them was injured in the volcano.

Arwat mai: **Tám Araliu**

Mákái mul: **tám₁**

tám arup

Kán him: alienable noun

Sálán: soldier

Keskeskes: ‘one who fights’

Mákái mul: **tám₁**

tám bumbum mat

Kán him: alienable noun

Sálán: **kálámul a lu gong kári namnam;** glutton

Keskeskes: ‘one who fills his mouth (until he) dies’

Mákái mul: **bumbum mat, tám₁**

tám dahil

Kán him: alienable noun

Sálán: magician

Keskeskes: ‘one who knows white magic’

Arwat mai: **tám latlat**

Lite alari: **kám sáksák, mátsáksák, tám wah**

Mákái mul: **tám₁**

tám dar worwor

Kán him: alienable noun

Sálán: exaggerator

Keskeskes: ‘one who adds to the truth’

Mákái mul: **dari, tám₁**

tám dák

Kán him: alienable noun

Sálán: spirit type

Keskeskes: ‘one who uses torches’

Worwor talas: This is a spirit being who emanates light from his armpits. He is the subject of a

well-known Sursurunga legend.

Mákái mul: **dák₂, tám₁, tesit**

tám gol bas

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Keskeskes: ‘one who has sex with rats’

Worwor talas: **Tám gol bas a kurur má a gengen si di no á tan kurur. Te páplun i di a mirik má a sirsirsir mai a bal, má te a sirsirsir mai a niár. Má a taba ilkán mák lu artur á sistrán. Má tuán kepsen mul a inan ngoro ngisán is má a lu arkut ngorer sár mul i kurur. Ngo na kut iáu, na lala rángráng á pokon er a kuti. Isu minái a lu kis i lulawar. Di lu ani.** The **tám gol bas** is a **kurur** (soldierfish), but it is the smallest of all the **kurur**. Some of their colors are red and striped horizontally with white, and some are striped horizontally with black. And it has big scales and its fin stands up. And also its jaw bone is sharp like the edge of a knife and it cuts with it just like the **kurur**. If it cuts you, that place it cuts will hurt a lot. This fish lives on the reef. They eat it.

Mákái mul: **gloi, kurur, tám₁**

tám himhimna

Kán him: alienable noun

Sálán: gardener; farmer

Keskeskes: ‘one who works/gardens’

Mákái mul: **tám₁**

tám hushus

Utngi mul: **támhushus**

Kán him: alienable noun

Sálán: wind from the south

Keskeskes: ‘one who keeps blowing’

Worwor talas: This is the south wind, blowing from inland off the jungle.

Arwat mai: **pulus**

Mákái mul: **kihkih, mátán kihkih tám hushus, mátán tám hushus, tám₁**

tám kára

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Isu minái a ngoro kurah, mái sár ngo a kálik pakta á ilkán má a sorakai. Páplun a ngorer mul i kurah. A lu kis tangrai mátán suan. Má a lu ani tan gengen isu ngorer i bikbik má sangsang. Te á pákán a lu tolai tan gengen kuk suri ák lu ani. A lain namnam.** This fish is like the **kurah** (rock cod), however its scales are a bit bigger and

they are tough. Its color is also like the **kurah**. It lives along the opening to sandy areas. And it eats small fish like **bikbik** (blenny) and **sangsang** (clownfish). Sometimes it catches small crabs to eat them. It is good food.

Mákái mul: **tám₁**

tám lah káhkáh

Kán him: alienable noun

Sálán: dance composer

Keskeskes: ‘one who originates the **káhkáh** dance’

Mákái mul: **káhkáh₄, lahi, tám₁, tám lah saksak**

tám lah saksak

Kán him: alienable noun

Sálán: song composer

Keskeskes: ‘one who originates a song’

Mákái mul: **lahi, saksak₁, tám₁, tám lah káhkáh**

tám lahau

Kán him: alienable noun

Sálán: **kálámul a lu kis kalbán;** unsettled person

Keskeskes: ‘one who keeps moving house’

Mákái mul: **tám₁**

tám latlat

Kán him: alienable noun

Sálán: healer; shaman

Keskeskes: ‘one who does white magic’

Arwat mai: **tám dahil**

Lite alari: **kám sáksák, mátsáksák, tám wah**

Mákái mul: **tám₁**

tám lelek

Kán him: alienable noun

Sálán: leaning tree

Worwor talas: This refers to a tree that does not have enough roots to hold it upright

Mákái mul: **lek, tám₁**

tám mánán

Kán him: alienable noun

Sálán: knowledgeable person; expert; wise person

Keskeskes: ‘one who knows’

Arwat mai: **kámlemen, tengnain**

Mákái mul: **tám₁**

tám minminok

Kán him: alienable noun

Sálán: showoff

Keskeskes: ‘one who talks incessantly’

Worwor talas: The implication of **tám minminok** is that of an uneducated showoff, one who acts like he knows something when he really does not.

Mákái mul: **minok, tám₁, tám minminok mat**

tám minminok mat

Kán him: alienable noun

Sálán: **taba kán wor; tabun bor;** babbler

Keskeskes: ‘one who talks (until he) dies’

Tok Pisin: mauswara

Mákái mul: **minok, tám₁, tám minminok**

tám nagogon

Kán him: alienable noun

Sálán: judge

Keskeskes: ‘one who judges’

Mákái mul: **tám₁**

tám namnam mat

Kán him: alienable noun

Sálán: **kálámul taba kán namnam;** glutton

Keskeskes: ‘one who eats (until he) dies’

Mákái mul: **tám₁**

tám ngáknngák

Kán him: alienable noun

Sálán: rebel; criminal

Keskeskes: ‘one who rebels’

Arwat mai: **tám abulbul**

Mákái mul: **tám₁**

tám pukpukda

Kán him: alienable noun

Sálán: translator

Keskeskes: ‘one who translates’

Mákái mul: **tám₁**

Tám Pulpulus Tánráu

Kán him: alienable noun

Sálán: Most High God; Almighty One

Keskeskes: ‘one who overthrows gods/spirits’

Mákái mul: **tám₁, tánráu₁**

tám ráuráuwas

Kán him: alienable noun

Sálán: **kálámul a lu máút;** fearful person

Keskeskes: ‘one who is afraid’

Mákái mul: **tám₁**

tám sák

Kán him: alienable noun

Sálán 1) **kálámul a sák i kesi kalkuir kápán páplun;** crippled person

Sálán 2) **kálámul kápte a lu mánán i artabar;** greedy; unsharing; unsharing

Keskeskes: ‘one who is evil’

Mákái mul: **tám₁**

tám sápkín

Kán him: alienable noun

Sálán: sinner

Keskeskes: ‘one who is evil’

Mákái mul: **tám₁**

tám soksok

Kán him: alienable noun

Sálán: fisherman

Keskeskes: ‘one who fishes with a net’

Mákái mul: **tám₁**

tám sopas

Kán him: alienable noun

Sálán: evening star

Keskeskes: ‘one who joins or connects’

Mákái mul: **mátmátiah, sopasun, tám₁**

tám soso poron buáh

Kán him: alienable noun

Sálán: eel type; Clouded Reef Eel

Keskeskes: ‘one who plants a vine grove/area’

Worwor talas: **Kesi matngan isu a lu kis i lalin**

hat. A girgirot mai a bal má a maksin má mai a niár mul. A kálik gengen si diar ái iás. (This is) a kind of fish that lives under coral. It is mixed with white and yellow and with black also. It is a bit smaller than the **iás** (eel type).

Mákái mul: **meleu, tám₁**

tám sung

Kán him: alienable noun

Sálán: beggar

Keskeskes: ‘one who requests/begs’

Mákái mul: **tám₁**

tám supláh

Kán him: alienable noun

Sálán: troublemaker

Keskeskes: ‘one who causes trouble’

Arwat mai: **kalik án supláh**

Mákái mul: **tám₁**

tám sursurung

Kán him: alienable noun

Sálán: bird that grabs with its claws

Keskeskes: ‘one who snatches with claws’

Worwor talas: Birds referred to as this include the **kalamlam** (hawk), **kosor** (large eagle) and **tárgau** (small eagle).

Mákái mul: **surung/surngi, tám₁**



tám tiul

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; Rufous Babbler

Keskeskes: ‘one who moves his head back and

forth'

Worwor talas: Páplun tám tiul a kálik mamaiar má a kálik dol á tabun. A pakta ngorer i gilás. A lu kis iamuni rákán kubau mák lu ani wán kubau. Man minái a kipkip ngis suri pákánbung ngo a lu kis i rákán kubau, a lu tungai tiwai lul pasi dik utngi ngo tám tiul. Man minái te di lu ani. The colouring of the tám tiul is a bit light-coloured and its tail is a bit long. Its size is like that of the gilás. It lives up in tree branches and eats tree fruits. This bird gets its name because when it is sitting on a tree branch, it continually moves its head back and forth (as people do when listening to singing and dancing) resulting in they call it tám tiul. Some eat this bird.

Mákái mul: tám₁

tám toptop

Kán him: alienable noun

Sálán: kálámul di lu dos on suri longoi táit;

servant; slave; assistant

Keskeskes: 'one who grasps'

Worwor talas: This term as well as **toptop** alone is used for 'slave' in the Sursurunga New Testament while tám arardos (servant, assistant) is used for a non-slave servant.

Mákái mul: tám₁

tám tuar

Kán him: alienable noun

Sálán: táit a parai a lite alari tatalen a longoi; hypocrite; two-faced

Keskeskes: 'one who exposes his rear end/buttocks'

Worwor talas: Although structured like a noun or noun plus verb, this term is often used as a verb. This is the idea of saying one thing but doing something different. The literal meaning of the verb **tuar** is to 'show one's rear end/buttocks to someone', an offensive gesture. So a person called a tám tuar is one who says or promises he will do something, but then figuratively exposes his buttocks in the face of the one he made a promise to, indicating exactly the opposite.

Tohtohpas: Ái komiti a lu para palai táit suri matananu da longoi má ái sang kápate lu mur arwat pasi táit a parai. Ái á kesi kálámul án tám tuar sang. The headman said out a thing so that people would do it and he himself did not follow fulfilling the thing he said. He is a person of hypocrisy indeed.

Arwat mai: toltolom i kermen

Mákái mul: tám₁

tám tuar pedopedo

Mákái: tutuar pedopedo

tám wah

Kán him: alienable noun

Sálán: sorcerer

Keskeskes: 'one who does bad magic'

Worwor talas: This term refers to a sorcerer who learns his skills from another, contrasting with kám sáksák who comes by ancestral or evil power naturally by inheriting it.

Arwat mai: kám sáksák, mátsáksák

Lite alari: tám dahil, tám latlat

Mákái mul: tám₁, wah₁

tám wángwáng mat

Kán him: alienable noun

Sálán: taba kán wáng; constant curser

Keskeskes: 'one who uses foul language (until he) dies'

Mákái mul: tám₁, wáng

tám worwor mat

Kán him: alienable noun

Sálán: kálámul taba kán worwor; babbler; garrulous; talking a lot

Keskeskes: 'one who talks (until he) dies'

Worwor talas: This connotes a person who is a big talker, frequently and always talking.

Mákái mul: tám₁

tám worwor tus

Kán him: alienable noun

Sálán: kálámul a lu para tusi táit na hut namur; on á Buk Tabu, kálámul a kipi má alsai midán ái Káláu ur singin matananu; prophet

Keskeskes: 'one who talks points'

Mákái mul: tám₁

támán

Kán him: dyadic term

Sálán: nuclear family; father and his children

Tok Pisin: ol papa

Worwor talas: This includes a man plus his children (and optionally, his wife/their mother). In contrast, the term kámlán only includes males.

Lite alari: tinán

Mákái mul: aratámán, kakang, kámlang, tamankak, tám₂

támhushus

Mákái: tám hushus

támin

Kán him: intransitive verb and modifier

Sálán: true; faithful; reliable; important

Tok Pisin: turu

Worwor talas: Use of this word is an appropriate comment when turning to a new point in a discourse.

Tohtohpas: **A támin ngo git no a ngorer sang i kángit liu á tungu. Git lu long artálár pasi ninsin kápán páplun, ngorer git murmur i nemnem káián kángit holhol má káián kápán páplun i git. (Epe 2.3) It is true that all of us were just like that in our lives previously. We accomplished/fulfilled the character/ways of the body/flesh, as in we followed the desire of our thinking and our bodies.**

Tohtohpas: **Auh, kut aririu kápate támin táit uri narsán ái Káláu. Tukes sár á táit a támin uri narsán, má a ngoromin. A tirwai bál kálámul suri na mákái ngo a ruruna tus i Karisito pasi ák mon i kán armámna narsán matananu. (Gal 5.6) No, circumcision is not a true/important thing to God. Only one thing is important to him, and it is like this. He examines a person's stomach to see if he accurately believes in Christ resulting in there is his love for people.**

Arwat mai: **muswan**

Kán him: inalienable noun

Sálán 1) insides; core; meat; substance; essence; contents

Worwor talas: This can be the insides or substance of a tree, a coconut, a water container, a basket and many other things. It can refer to a person as well, for example **támin i iau** (my bones and flesh, the purely physical parts of my body).

Tohtohpas: **Ái Tomal a lala ser suri kán kesi kina i polgon kán rat má kápte a ser pasi. A urai á támin á kán rat má kápte sang a ser pasi. A marán pákán sang a tiri á kán rat má kápte sang a mák pasi. Tomal was greatly searching for his one kina inside his basket and he did not find it. He emptied out the contents of his basket and he still did not find it. Very many times he emptied his basket and he did not see it.**

Arwat mai: **kalolon₁, kalwoson, kolmair, lengwen**

Sálán 2) ancestor

Arwat mai: **mokdon, rang támin**

Mákái mul: **tám₂**

Kán him: alienable noun

Sálán: truth

Mákái mul: **támin muswan**

támin muswan

Kán him: intransitive serial verb

Sálán: definitely true

Keskeskes: 'true true'

Worwor talas: The combination of **támin** and **muswan** serves to intensify each, so it carries the connotation of 'completely accurate' or 'absolutely true'.

Kán him: inalienable noun

Sálán: true center of something

Worwor talas: This term is used to express the inner substance or center of a thing or a person, i.e. the core or what one's real self is.

Arwat mai: **kalolon₁, kalwoson, lengwen**

támpla kákán

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Keskeskes: 'forsaking his father'

Worwor talas: **Kán mákmák á támpla kákán a ngoro kurah, mái sár ngo a kálik gengen si diar ái kurah. A lu ani tan gengen isu má ngorer mul i gengen kuk ngo a banai. A lu kis i lalin hat. Ruruna ur on ngo kalik na ani, ki kalik erei na táu alar kákán, pasi dik utngi ngo támpla kákán.** The look of the **támpla kákán** it is like the **kurah** (rock cod), however it is a bit smaller than the **kurah**. It eats small fish and like that too small crabs when it comes on them. It lives under coral. The belief about them is if a child will eat it, then that child will run away from his father. so they call it **támpla kákán** (forsaking his father).

Mákái mul: **kakang, támlai**

támpla-i

Utngi mul: **támrai**

Kán him: transitive verb

Sálán: **táu alari;** forsake; desert

Worwor talas: This can apply to either permanent or temporary forsaking.

Tohtohpas: **Wák erei a tu táu alari rang natun mam kák di inang i malar mák han ur Kavieng. A ngoro a tu táu támpla dihat támán má kápate para talsai kán hinan ur Kavieng si dihat támán.** That woman fled away from her children with/and their father down in the village and went to Kavieng. It is like she forsook them four father and children (the family) and did not announce/explain her

journey to Kavieng to the family.

Mákái mul: **támpla kákán**

támluk

Kán him: intransitive verb

Sálán: **golgol**; loosened

Arwat mai: **golgol**

Mákái mul: **lukái, tám-₃**

támilus

Kán him: intransitive verb

Sálán: **pur pas**; fallen off

Tok Pisin: lus nating

Arwat mai: **pur**

Mákái mul: **lusái, lusi, tám-₃**

támrabut

Kán him: intransitive verb

Sálán: uprooted; pulled out

Worwor talas: The meaning includes ‘all roots ripped out’.

Arwat mai: **tepuk₁**

Mákái mul: **rabut/rapti, tám-₃**

támra-i

Mákái: **támrai**

támri

Mákái: **tabar/támri**

támtár

Kán him: alienable noun

Sálán: echo

Arwat mai: **tartaram korot**

támur

Kán him: alienable noun

Sálán: **manu a kis i láprán keken**; sore type

Worwor talas: This is a kind of sore on the bottom of the foot, very very painful and impossible to put one’s weight on.

Mákái mul: **manu**

Kán him: intransitive verb

Sálán: **mon i polgon i putun kuro**; leak from the bottom

Worwor talas: This is used of a saucepan or container having a hole in the bottom which causes it to leak.

tán

Kán him: modifier

Sálán: the; that

Worwor talas: This may be the singular form of **tan** (pluralizer), usually used by Bush dialect speakers. Some say this has the effect of de-emphasizing what it precedes.

Mákái mul: **tan**

tán pas-i

Kán him: transitive serial verb

Sálán: look up and see

Keskeskes: ‘look up get’

Mákái mul: **pasi₁, tán/tádái**

tán / tádáí

Kán him: irregular verb

Sálán: look upwards

Mákái mul: **atántádái, saktádái, tán pasí, tántán**

tánáu

Kán him: transitive verb

Sálán: **pusak pasí; kelsei**; replace

Mákái mul: **tánáu pasí**

tánáu pas-i

Kán him: transitive serial verb

Sálán: **pusak pasí**; take on a responsibility

Keskeskes: ‘replace get’

Tohtohpas: *Ngó kálámul a han pas alari kán kiskis án pasta, tekes na tánáu pasí him erei má na kelsei kálámul er ákte han pas. If a person leaves his position as pastor, someone else will take on the responsibility of that job and will replace that man who has left.*

Mákái mul: **pasi₁**

tánlak

Kán him: intransitive verb

Sálán: wild; shy of contact; hermit-like; rebellious; resist; turn away

Worwor talas: This is used of humans who are disobedient and follow their own inclinations, and of animals who are shy of humans. The implication is of a deliberate going one’s own way. It implies refusing to believe in something because one has already chosen to set one’s belief on something else. This can imply leaving the impression one will obey, but then not obeying.

Tohtohpas: *Má ngorer gama tánlak alari tatalen án angagur! Má gam no sang gama lu para támín masik ur singin rang táir i gam,...*

(Epe 4.25) And therefore you should turn away from the custom of lying! And all of you should be saying only truth to your companions...

Arwat mai: **abulbul, kulut, laklak i bál, lang**

tánrau₁

Kán him: alienable noun

Sálán: spirit type or place; taboo place; clan spirit

Tok Pisin: peles tambu

Worwor talas: This is a generic term referring to

a god or spirit associated with a place or with a particular clan. It is prayed to for help, goods, and protection. Some have used this term as a reference to God. The power of a **tánráu** is called **sikwán** (evil power). Under the generic **tánráu** there are three classes of spirits: (1) **turngan** (including **sangsangmat**, **sirmát**, **soi**), (2) **urtarang** (including **tesit**, **kinitsuil**), and (3) **morsohsoh**.

Mákái mul: **Tám Pulpulus Tánráu, tesit**

tánráu₂

Kán him: intransitive verb

Sálán: much; lots; large amount

Tohtohpas: **Tánráu á táit sang onin gim ani. A sorliu gim sang á namnam er, marán, gim táu alari kabin gim mas tigán.** (There was) a huge amount of things we ate today. That food surpassed us (was more than we could eat), it was much, we left it because we were full part (too full to eat it all).

tántán

Kán him: intransitive verb

Sálán: **mákmák urami**; look up; right side up

Tohtohpas: **Gama ekési atri kamu nemnem má holhol nák tántán urami bát suri tan táit imi, má koion na tirtir uramudi bim,... (Kol 3.2)** You should always establish/set your desires and minds it/they will look up to heaven concerning things up there, and do not look down to the ground,...

Arwat mai: **saktádái, soklatán**

Lite alari: **pirbáu, tirtir**

Mákái mul: **tán/tádái**

tángni

Mákái: **tangan/tángni**

tángrin

Kán him: inalienable noun

Sálán: **a tangkabin til ái**; beginning; border

Worwor talas: This is used to speak of the border area between two kinds of growth, as in the area where it is changing from sand/beach to the jungle, but is not yet heavy jungle growth, so **tángrin bos** (where the jungle begins).

tángtáng

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type

Worwor talas: **Tángtáng kesi aun kubau a mákmák ngoro náu. Pákán má poknahlán a ngorer sang i náu, má wán tángtáng a gengen má a kiskis. Wán a aririu ngorer i**

wán seri, má tan kotlin a ngorer sár mul i kotlin seri, mái sár wán seri a kálik pakta suri wán tángtáng. Marán man ngorer i bun má unsir má tám tiul má maran di lu han suri kis i tan rákán má dik lu ani wán. Te di lu mama mai wán tángtáng. The **tángtáng** is a tree that looks like the **náu**. Its leaves and its trunk are just like the **náu**, and the **tángtáng** fruit is small and round. Its fruit is round like the cherry fruit, and its seeds are also just like the cherry seed, however the fruit of the cherry is a bit bigger than the **tángtáng** fruit. Many birds like the **bun** and **unsir** and **tám tiul** and **maran** come to sit on its branches and they eat its fruit. Some chew (like betel nut) with the **tángtáng** fruit.

Mákái mul: **wán tángtáng**

táp

Kán him: alienable noun

Sálán: basket type

Worwor talas: This basket, woven from a coconut leaf, has an almost square shape, slight scoop, and two handles for carrying. It is typically used for distributing food gifts at a feast. Larger ones may be used for gathering swept up trash to be thrown in the river or jungle.

Mákái mul: **rat₁**

tápa-i

Kán him: transitive verb

Sálán: **kápte mák tusi ngo kaiak má iang kipi**; accidentally

Tohtohpas: **Tuang, kam is minái iau kipi tilanang i kam rum, iau hol on ngo kaiak. Má pákánbung iau mákái má, ki iak mák pasi ngo kápte ngo kaiak, wa kam is iau kip tápai tilanang i rum.** My brother, this is your knife I took from there in your house, I thought it was mine. But when I saw it now, then I recognized that it was not mine, why it was your knife I took accidentally from the house.

Arwat mai: **lálai**

tápál

Kán him: intransitive verb

Sálán: wide

Worwor talas: This can refer to a road. When followed by **alari** (away from), this can indicate comparison. See the second example.

Tohtohpas: **Iau sung ngo gam tiklik mai boh matananu si Káláu, gam no gama talas muswan sang suri armámna si Karisito,**

ngo a tuan tápál mák lala dol, má a tuan kakkahlagit sang uradi má a lala imi taladeng mul. (Epe 3.18) I pray that you together with God's people, you all you will truly understand indeed about the love of Christ, that it is very wide and greatly long, and it is very deep indeed down and it is greatly up extremely also.

Tohtohpas: Koner a mon i kán ruruna i iau, na longoi matngan akiláng ngorer iakte longoi. Má him na longoi na kálik tápál alari him iau longoi, má na pakta sorliu. (Ioa 14.12) That one who has his belief/faith in me, he will do the kinds of miracles like I have done. And the work he will do will be a bit wider/greater than the work I did, and it will be great surpassing.

Mákái mul: bemlen

táplas

Kán him: intransitive verb

Sálán: unfolded; opened; wide; expansive

Worwor talas: This may apply to a banana leaf which unfolds and opens up, or to one's mind opening up to a new idea.

Mákái mul: tapálas/tapálsi

táprákun

Kán him: inalienable noun

Sálán: husk

Worwor talas: This is used of bamboo and corn.

Arwat mai: kápán

táprán

Kán him: inalienable noun

Sálán: body of fish; torso of fish

Worwor talas: This is the part of a fish that is not head or tail, just the body.

Arwat mai: láprán

táprík

Kán him: intransitive verb

Sálán: pal palai kápán; peel off skin

tápsa-i (?)

Kán him: transitive verb

Sálán: remain while being passed by (?)

Mákái mul: táptápsa bet

tápsang

Kán him: intransitive verb

Sálán: pur pas; fall away; escape

Worwor talas: This word is used of tree branches that break off at the trunk they're attached to, of a fish escaping from the hook it is caught on, and of a cup handle that breaks off from the cup.

Tohtohpas: Nabung ái Kiptoltol a wonoi kesi tilik táuh, mái sár ngo a pur pas tili kán wonwon. A tuan mos sang i bál i pákánbung er a tápsang pas i táuh tili kán ngisán wonwon. Yesterday Kiptoltol fished/caught a large táuh (fish type), however it fell from his fishing (line). His stomach was very angry indeed at that time the táuh escaped from his fishing hook.

Arwat mai: paklai, pur

tápsin

Kán him: intransitive verb

Sálán: kápte a namnamin; not flavorful

Worwor talas: This might describe fish with a tough skin, little flavour, and not enjoyable to eat.

Arwat mai: dosdos, papngas

Lite alari: monak

táptápir

Kán him: alienable noun

Sálán: mortuary feast type

Worwor talas: This is the final feast to honour a person who has died, the third in the sequence of mortuary feasts. Bananas are eaten as well as pork and tubers. This may occur several months or several years after the death. The other two feasts are tahtahun and ngin i pol.

Mákái mul: longsit

táptápsa bet

Kán him: phrase

Sálán: te marán bet palai; many many years

Arwat mai: kámkámsa bet

Mákái mul: tápsai

táptáptáp

Kán him: intransitive verb

Sálán: moving constantly; wandering

Worwor talas: This connotes waving or blowing around in the wind, that there is no resting place, constantly on the move like a butterfly.

Arwat mai: kis kalbán, mermermer

Lite alari: kis turmis

tápuk

Kán him: intransitive verb

Sálán: musuh; fall over

Tok Pisin: pundaun

Worwor talas: This word is appropriate for both buildings which have fallen over and trees which are uprooted and fallen.

Tohtohpas: Tiling kuil iamunang ákte tápuk má nengen i kábungbung, má imunang má i bim

ák lu bop ái. That big ironwood tree down coast fell over earlier this morning, and now it's down there laying on the ground.

Arwat mai: **pur**

Mákái mul: **elpukrai**

tár átnani

Kán him: transitive serial verb

Sálán: chop partway through

Keskeskes: 'chop partially'

Arwat mai: **tárnan**

Mákái mul: **tárái**

tár kus-i

Kán him: transitive serial verb

Sálán: chop in two

Keskeskes: 'chop sever'

Mákái mul: **kusi, tárái**

tára-i (?)

Kán him: transitive verb

Sálán: buy (?)

Worwor talas: This is said to be buying the service of one person on behalf of another.

tár-ái

Kán him: transitive verb

Sálán: chop; lacerate

Tok Pisin: katim

Worwor talas: When chopping something standing on its own, as a tree, this word connotes cutting from two sides, first one, then the other.

Arwat mai: **busái**

Mákái mul: **artár, tár átnani, tár kusi, tártár**

tárgau

Kán him: alienable noun

Sálán: **kesá matngan man;** bird type; White-breasted Sea Eagle

Worwor talas: **Tárgau a gengen si diar ái kosor, má kán pakta diar arwat ái kalamlam. Tárgau a niár i nihun má a kálik mamaiar. A lu kis i rákán kubau mák lu manman isu suri surngi ur áián. Má kán namnam sár á isu. A lu longoi páhiun i rákán tara aun kubau ngorer sár i kosor a lu longoi ngoi. Main Sursurunga aru á kabinhun, kongkong má malai. Tárgau a man káián malai.** The **tárgau** is smaller than the **kosor** (large eagle), and its size is the same as the **kalamlam** (hawk). The **tárgau** has black feathers and they are a little light in colour. It sits on a tree branch and waits for fish to snatch with its claws for its food. And its only food is fish. It makes its

nest in the branches of large trees just like the **kosor** does. Here in Sursurunga there are two moieties, **kongkong** and **malai**. The **tárgau** is the bird belonging to the **malai**.

Mákái mul: **Malai**

tárgun

Kán him: inalienable noun

Sálán: hole

Tok Pisin: hul

Worwor talas: This is the inalienable equivalent of **tárun**, and describes an old or empty hole left after something is removed, as in **tárgun hun** (empty hole left from burying bananas). It is also used of the site where someone is buried.

Mákái mul: **tarang, tárgun minat, tárun**

tárgun minat

Kán him: alienable noun

Sálán: **pokon di tahni kálámul on;** grave

Keskeskes: 'death's hole'

Worwor talas: This term is used primarily to refer to the grave of a particular person rather than being used in a generic sense.

Arwat mai: **bimun, ioiohun, tarang án minat**

tárian

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type

Worwor talas: **Tárian a kurur sár, má kono a lala pakta i di. Te di pakta ngorer i isu di utngi ngo hos. Má tárian a lu kis ada i lámán. I libung ngo a lu nem suri namnam, ki ák lu tapam uri más i mátán suan. A mirik i páplun. Sísrán a lu artur má tuán kepsen a lu arkut. Má a lu rangrang i pokon er ngo a kuti ngo rup on á sísrán, ngorer sár i tan lite kurur mul.** The **tárian** is just a **kurur** (soldierfish), and the one that is the biggest of them. Some are big like the fish they call **hos** (red emperor). And the **tárian** lives out in the deep. At night if it desires to eat, then it comes to the shallows at the opening to sandy areas. It is red in color. Its fin stands up and the bone of its jaw cuts. And that place (on a person) hurts where the fin cuts or rips open, just like the other **kurur** also.

Mákái mul: **kurur**

tárim

Mákái: **táring**

táring

Kán him: inalienable noun

Kaiam: **tárim**

Káián: táir

Kángit: táir i git

Sálán: **rung di lu tur talum suri longoi kesá táit;**

my follower; my adherent; my fellow group member; my comrade

Worwor talas: The traditional connotation of this reference term was those sharing some blood connection, as in the same clan, or outsiders accepted into a clan. They participated together in clan activities and worked together at clan functions. It is implied that there was a leader among them whose directives everyone followed. Another connotation is for those of the same mind and/or engaged in the same work or working toward the same goals. This can imply that they follow the same leader and his teachings. Thus, in the Christian context, it can mean fellow believers or adherents or followers of Christ. This contrasts with **turán** which means more ‘friend, neighbor, companion, equal’, although **turán** is the closest dyadic equivalent for this term.

Tohtohpas: **Koion gama tal pasi ái koner, di mudi má dák lu han á rang turán. Gam dos palai má suri nák lu mur i rang táir.** Don't you all hinder that one, his friends they are back there they are coming. You command-remove him (send him off) so he can follow his companions.

Arwat mai: **turang**

tárma-i

Kán him: transitive verb

Sálán 1) **taram on;** listen to; heed; obey

Worwor talas: This word does not seem quite as strong or compelling as **taram** for ‘obey’. It is more of a cooperation, going along with, granting a request, or following instructions or directions.

Tohtohpas: **Kákán kalik erei a lu taram on sang ngo a lu parai táit singin á kán kalik. Kápte kesi bung ngo kápnate tármai ái kákán.** The father of that child obeys/cooperates with him when his child says something to him. There is not one day that his father will not cooperate/agree.

Mákái mul: **taram**

Sálán 2) **kosoi;** answer

Tohtohpas: **Kalilik di han mam pap ami bos má dik sák suri dan, pasi dik saki tuh si Kiapbok má dik ngasi. Má ngo a mák di ái Kiapbok, ki ák gátma pas di ngo suri dáh dik saki kán**

tuh, mái sár ngo kalilik kápte di tármai kán wor, kándi tu láklák sár má kápte di kosoi.

The guys were hunting up in the jungle and they were bad for water (thirsty), resulting in they pulled up the sugar cane of Kiapbok and they chewed it. And when Kiapbok saw them, then he questioned them angrily that why they pulled up his sugar cane, however the guys did not answer his talk, they only just continued walking and did not answer him.

tárnan

Kán him: transitive verb taking on

Sálán: **tártár pagas on;** chop partway through

Tohtohpas: **Kubau er di tártár pagas on mák hut mái bát mák abopbopoi uradi bim. Ngo kápte da han tárnan on, ki kápte na han puh.** That tree they chopped and left it and a wind came and laid it down on the ground. If they had not chopped it partway through, then it would not have broken.

Arwat mai: **tár átnani**

tártár

Kán him: intransitive verb

Sálán: chopping

Mákái mul: **tarái**

tártár mák

Kán him: intransitive serial verb

Sálán: **tu márásngin sár má kápte wor;** stare silently

Keskeskes: ‘stare look’

Tohtohpas: **Ái tám aratintin a gátnai tan kalilik mam te argátna, mái sár ngo tan kalilik kápte di kosoi tan argátna, di tu márásngin sár má kápte di wor. A han gálgálta di má ái tám aratintin, má dik tu kis tártár mák pagas sár.** The teachers asked the children with some questions, however the children did not answer the questions, they only watched speechlessly and they did not talk. The teacher went questioning them, and they merely remained just sitting (and) staring.

Arwat mai: **ialbái**

Mákái mul: **kis tár mák, mákái**

tártárwán

Kán him: inalienable noun

Sálán: image; picture

Arwat mai: **tantanián**

tárung

Kán him: alienable noun

Sálán: hole

Worwor talas: This is used of a small natural hole caused by the washing out effect of rain dripping.

Mákái mul: tarang, tárgun

tátáil

Kán him: alienable noun

Sálán: leader; administrator

Arwat mai: pakpakta

Mákái mul: táil

tátáilna-i

Kán him: transitive verb

Sálán: preceding; going ahead of

Tohtohpas: *Má te di lu tátáilnai má te di lu murmur on, má di lu wakwakwak ngoromin, “Huihui iá! Huihui iá! Ái Káláu na kuluk mam Koner a hut mai ngisán!” (Mar 11.9) And some were going ahead and some were following him, and they were crying out like this, “Hallelujah! Hallelujah! God will do well with (bless, honour) That One who comes with his name!”*

Mákái mul: táilnai

tátnga-i

Kán him: transitive verb

Sálán: lift; praise; honour

Arwat mai: duruk/durki

Tok Pisin: apim

táu

Kán him: intransitive verb

Sálán: flee; leave

Tok Pisin: ronowe

Mákái mul: táu kuluk, táu sa

táu kuluk

Kán him: intransitive serial verb

Sálán: kápate kila ger; kápate a iom; marry properly

Keskeskes: ‘run away well’

Worwor talas: This refers to following the moiety system for marriage, a person of one moiety marrying a person from the other moiety, so not marrying within the same moiety or clan.

Lite alari: iom

táu sa

Mákái: káu sa

táuh

Kán him: alienable noun

Sálán: kesá matngan isu; fish type

Worwor talas: Táuh, kurah sár án lulawar. Má

aru on á matngan kurah án lulawar. Kes páplun a kálik ngo na mirik, má kes a niár á páplun má a tiptiptip mai a bal, má di hutngi á matngan kurah min mai kurah kotokoto. Má aru kurah no min diar pakta uri táuh. Má ngo a lala pakta, ki ák han kis má ada i lámán. A lu ubi tan gengen isu má tola gengen kuk ngo gengen nur suri ák lu ani. The táuh, it’s just a kurah of the reef. And there are two different kurah of the reef. One its color is a little like brown, and one its color is black and it is spotted with white, and this kind of kurah they call kurah kotokoto. And both of these kurah when they are bigger become táuh. And when it is really big, then it goes and lives out in the deep. It kills small fish and catches small crabs or small shrimp to eat them.

Mákái mul: kurah, kurah kotokoto, kurah sumlán táuh, sumlahin táuh

te₁

Kán him: modifier; pronoun

Sálán: some; any; few

Tok Pisin: sampela

Tohtohpas: *Kauh, a lala marán á long u kipi. Suri abánbánái kam kipkip, una long pala te long má nák tu is má sár una kipi. Son, you are carrying too many taros. To lighten your load, you should take off some taros and then just carry only a few.*

Tohtohpas: *Kalilik, a tikai á isu er gam ubi? Má ngo gam mákái ngo a lala marán, ki gama wás pala te má gamák tari si pasta. Guys, are there lots of fish you all hit/caught? If you see that it is a great many, then count off some and give them to the pastor.*

Lite alari: marán

Mákái mul: marán te, Te mingim sang er?, te ngoi gut, tekes

te₂

Kán him: particle

Sálán: definite

Worwor talas: This can occur as a suffix on pronouns or stand alone in the midst of a serial verb. Standing alone is the stronger sense of the two. Both are illustrated in the example here.

Tohtohpas: *Ngo dikte han longoi mul á tan akiláng ngorer hirá sang i malar á Sodom, wa matananu tilatung da han te hol kaleng má, má ngorer malar erei kápnate sák, na ekesi*

kis má pang onin! (Mat 11.23) If they had also done miracles/signs like that long ago in the village of Sodom, why people from there would have surely/definitely repented, and therefore that village would not have been ruined, it would permanently exist until today!

Mákái mul: iakte, ukte, ákte, gitaráte, gituláte, githatáte, gitáte, giuráte, gimtuláte, gimhatáte, gimáte, gauráte, gamtuláte, gamhatáte, gamáte, diaráte, dituláte, dihatáte, dikte

Te mingim sang er?

Kán him: idiom

Sálán: A mon kam te rakrakai artálár suri longoi táit min? Can you do this?

Keskeskes: 'Any of your right hand/power there?'

Worwor talas: This is asking if you have either the knowledge or strength to help with something, for example lifting something or paddling a canoe. This tends to refer to physical strength, while **rakrakai** is appropriate for all kinds of power, strength and might -- physical and intangible.

Mákái mul: minging, te₁

te ngoi gut

Kán him: idiom

Sálán: siari; na ngorer ngo kápte; perhaps; probably; possibly

Keskeskes: 'some like that probably'

Tok Pisin: mi ting olsem; ating

Arwat mai: koran

Mákái mul: ngoi₁

tehlen

Kán him: inalienable noun

Sálán: spark

Worwor talas: This is also appropriate for the still-attached burned pieces of a coconut leaf that are still alight.

Tohtohpas: Rum si koko a pur i tehlen kámnah ur on mák bam no. Some bits of burning debris fell on Uncle's house and it was completely burned up.

Arwat mai: ngatngatán

teken₁

Kán him: inalienable noun

Sálán 1) Mákái: tiking

Sálán 2) bodily fluid; dregs

Mákái mul: bop teken kim, teken ngar, teken sus

teken₂

Kán him: modifier

Sálán: sangar; quickly

Tohtohpas: Kalilik, ngo gama han urami

aratintin, ki gama teken sangar suri gita

han suri ialial anang Samo. Koion á talsir.

Children, when you go up to the school, then you should be quickly quick so that we can go to watch down at Samo. Don't be late.

teken lang

Kán him: idiom

Sálán: sápkín tatalen di hol on ngo kápate lala

támin táit; small sin

Keskeskes: 'fly feces'

Worwor talas: This term is used to downplay sin. Since the feces of a fly is so small and infinitesimal, people speak of their small sins as fly feces.

Mákái mul: lang, tiking

teken ngar

Kán him: inalienable noun

Sálán: suir kálámul; semen

Arwat mai: ngair, ngar

Mákái mul: teken₁

teken sus

Kán him: idiom

Sálán: áwáwatin kalik; youngest child

Keskeskes: 'dregs of the milk; the milk's feces'

Mákái mul: sus₁, teken₁

tekes

Kán him: pronoun

Sálán: one of a group; someone

Keskeskes: 'some one; one of some'

Tok Pisin: wanpela

Worwor talas: This pronoun is the combination of **te** (some) and **kes** (one) and is suffixed by the relaters **-i** or **-á** preceding a noun.

Tohtohpas: Ngo ái Káláu a long artálár pasi kán kamkabat ur singin tekes kabin a mur i nagogon, ki kápate hut kabin i kán oror ái Káláu. (Gal 3.18) If God fulfils his covenant to someone because he follows the law, then it does not come because of God's promise.

Tohtohpas: Má ngo kálámul a eran suri na ani balbal má na ngin tili kinleh si Konom, na mulán tirtirwa i kán liu. Má ngo a kuluk no, ki na tu namnam sár má na ngin. Má sár ngo tekesi sápkín tatalen a kis i kán liu, ki na sangar i aposoi si Káláu má nák hol kaleng

alari, má namur nák namnam má nák ngin. (1Ko 11.28) And when a person prepares to eat the starchy food/bread and drink from the cup of the Lord, he should first examine his life. And if it is all good, then he should just only eat and drink. However if some/any sin dwells in his life, then he should quickly confess it to God and then repent away from it, and then he can eat and drink.

Mákái mul: kes, te₁

tektek₁

Kán him: transitive verb taking on

Sálán: **tarái suri áng gengen;** chop into small pieces

Worwor talas: This is done to sweet potato and to certain kinds of taro.

tektek₂

Kán him: intransitive verb

Sálán: sound type; tapping

Worwor talas: Depending on whether there is one occurrence of this sound or more than one, one might say **tek**, **tektek**, or **tektektek**. This is described as the sound made by a chicken, or sometimes by a vehicle.

teleh

Kán him: intransitive verb

Sálán: **murwa pasi kesi sál sang;** turn off; turn aside; veer off

Worwor talas: This may connote leaving the path and walking through the bush, or it may just refer to turning off the road into a village area. In all cases, it implies turning while already moving.

Tohtohpas: **Gim no ái Topolo urami bos, mái sár ngo a murwa pasi kesi sál bul. Kápgimte mánán ngo suri dáh er ák teleh alar gim.** All of us including Topolo (went) up to the jungle, however he followed another path. We do not know why he turned off away from us.

telngen (?)

Kán him: alienable noun

Sálán: **katbán libung;** middle of the night (?)

Tok Pisin: biknait

Arwat mai: **katbán tihlo**

temes

Kán him: alienable noun

Sálán: foreigner; different one

Mákái mul: **mai bál temes**

tengnain

Kán him: alienable noun

Sálán: **lala mánán i longoi táit;** expert

Arwat mai: **kámlemen, tám mánán**

tengteng

Kán him: alienable noun

Sálán: headband

Arwat mai: **lul tengteng**

tep

Kán him: intransitive verb

Sálán: full

Tok Pisin: pulap

Arwat mai: **ámás, káng**

Mákái mul: **atepei**

tepák

Kán him: intransitive verb

Sálán: far away; distant

Tok Pisin: longwe

Lite alari: **páput, pátum/pátmi**

Mákái mul: **hol tepák**

teptep

Kán him: alienable noun

Sálán: fan

Worwor talas: This is a hand fan woven from a coconut leaf and a person **tapi** (waves, fans) the **teptep** to chase away flies and to stir the air when it's hot.

tepu₁

Kán him: intransitive verb

Sálán: uprooted

Worwor talas: This connotes that some roots are still intact enabling new growth.

Arwat mai: **támrabut**

tepu₂

Kán him: intransitive verb

Sálán: pregnant

Arwat mai: **tián**

tesit

Kán him: alienable noun

Sálán: spirit type

Worwor talas: This word is sometimes used as a generic term, and is spoken of as something recognized as a spirit but not recognized or distinguished as to kind. However, this term does not include angels as they are distinguished as a separate class. This is a kind of **urtarang** (evil spirit).

Mákái mul: Types of spirits: **bulau, kabatarai, kinitsuil, kulahi, kulahin, morsohsoh, sangsangmat, sáksák, sirmát, soi₂, sokopana, tanián, tanián armongoh, tanián hiru, tám dák, tánráu₁, turngan, urtarang**

teten

Kán him: inalienable noun

Sálán: cluster

Worwor talas: This is used of betel nut and coconut.

Arwat mai: **ngitin, sobon**

Mákái mul: **teten hut**

teten hut

Kán him: alienable noun

Sálán: boil with several 'eyes'; carbuncle

Keskeskes: 'cluster of lice'

Mákái mul: **hut₂, lot**

teu

Sálán: crippled

Worwor talas: **Kápsál** people use **teu** to mean 'crippled'. This implies one is born unable to use one's legs, a physical infirmity.

Arwat mai: **pam sák, peu**

tían

Kán him: intransitive verb

Sálán: pregnant

Tok Pisin: (meri i gat) bel

Arwat mai: **tepu₂**

tibi

Mákái: **tim/tibi**

tibin

Kán him: intransitive verb

Sálán: flood

Tok Pisin: wara i tait

tivorbor

Mákái: **katbán tivorbor**

tiga

Kán him: intransitive verb

Sálán: **áwáwatín;** last

Worwor talas: This word does not occur alone, but in combination with such verbs as **han** (go, come), **mákái** (see), **worwor** (talk), **saliu** (stroll) and many others.

Tohtohpas: **Nabung i Sade iau lotu tiga mai matanau an lotu i Tok Pisin. Káp ina te lotu mul mam di kabin ina han má uradi malar erei i Bung Lim. Yesterday on Sunday I (went to my) last worship service with the Tok Pisin**



teten bu

church people. I will not worship again with them because I am going/leaving down to the village on Friday.

tigán₁

Kán him: inalienable noun

Sálán: fat

Tok Pisin: giris

tigán₂

Kán him: inalienable noun

Sálán: bit; piece; part

Tok Pisin: hap

Worwor talas: This is used most commonly to refer to a bit of food.

Arwat mai: **mudán, tingnán**

Mákái mul: **an tigán, haunges tigán, mas tigán, tigán án minat, tigán er a lu kis, tigán perbeh**

tigán án minat

Kán him: idiom

Sálán: **liu kaleng tili sasam er na han mat on; mat pilar;** recovered from a serious illness; almost died

Keskeskes: 'piece of death'

Worwor talas: This refers to recovery from an illness that brought one close to death.

Tohtohpas: **Ái dokta a kinmi keken i káukáu bim má pátum na han mat. Má kabin a teken han uri rumán sasam má dik long timani keken máng kipi artangan, pasi ák liu. Ái a tigán án minat kabin a mat pilar i pákánbung a kinmi keken i káukáu bim. The doctor a vehicle pinned his leg and it was near he would die. And because he quickly went to the clinic and they fixed up his leg and he received help, (it) resulted in he lived. Him he was at a piece of death (close to dying, but recovered) because he fainted when the vehicle pinned his leg.**

Mákái mul: **tigán₂**

tigán er a lu kis

Kán him: phrase

Sálán: extra

Keskeskes: 'that piece that remains'

Arwat mai: **demen**

Mákái mul: **tigán₂**

tigán perbeh

Kán him: phrase

Sálán: **kápate dolat;** incomplete

Keskeskes: 'piece unfinished'

Tohtohpas: **A tu tigán perbeh be á rum inang di iatih on kabin a sáhár i pokori ur on má**

ngorer kápate rah. That house down there they are roofing is still incomplete because the grass is lacking (there is not enough grass) and therefore it is not finished.

Arwat mai: **perbeh**

Lite alari: **dolat**

Mákái mul: **tigán₂**

tigi

Mákái: **ting/tigi**

tihlo

Utngi mul: **tilo**

Kán him: alienable noun

Sálán: **katbán libung**; middle of the night

Arwat mai: **lohon**

Mákái mul: **katbán tihlo**

tihri

Mákái: **tiri₂**

tihwai

Mákái: **tiwai**

tik

Mákái: **tiking**

tikai

Kán him: intransitive verb and modifier

Sálán: **lala marán**; lots of; many

Tok Pisin: planti

Worwor talas: This word, along with **marán**

(many), is a fairly generic term, but its use tends to emphasize the large number involved. This word is appropriate for referring to people, pigs, food, money, possessions and many other things. For differentiation in similar terms, see **marán**.

Tohtohpas: *Kalilik, a tikai á isu er gam ubi? Má ngo gam mákái ngo a lala marán, kí gama wás pala te má gamák tari si pasta. Guys, are there lots of fish you all are hitting/catching? If you see that it is a great many, then count off some and give them to the pastor.*

Arwat mai: **marán**

Mákái mul: **tikai mingin**

tikai mingin

Kán him: phrase

Sálán: **lala rakrakai taladeng**; mighty

Keskeskes: 'he has much right hand/side; he has much might'

Worwor talas: **Tikai mingin** is stronger than **tuan rakrakai** (very strong) and about equal with **taba mingin** (lots of might).

Mákái mul: **mingin**

tikái

Kán him: number verb

Sálán: one

Tok Pisin: wan

Worwor talas: This word is only used when counting, otherwise **kes** is used.

Arwat mai: **kes**

tikbut

Kán him: intransitive verb

Sálán: sprout

Worwor talas: This applies both to things which sprout unplanted (as a coconut or bean), and to things which have been planted.

tikim

Mákái: **tiking**

tiking

Kán him: inalienable noun

Kaiam: **tikim**

Káián: **teken₁**

Kángit: **tik git**

Sálán: my feces

Tok Pisin: pekpek bilong mi

Arwat mai: **káptak**

Mákái mul: **ak tikim, káp teken gumgum, ráp i teken, teken lang**

tiklik

Kán him: intransitive verb

Sálán: together

Tok Pisin: wantaim

Worwor talas: This verb is often followed by **mai** (with). It is transitivized with the transitivizing suffix **nai**.

Arwat mai: **talum, turán**

Mákái mul: **bop tiklik, kabat tiklik noi, tikliknai**

tiklikna-i

Kán him: transitive verb

Sálán: together

Arwat mai: **arsaktai, talum/talmi**

Mákái mul: **tiklik, wás tikliknai**

tiko

Kán him: alienable noun

Sálán: **ngisán saksak; kesá matngan hom**; song type; game type

Worwor talas: This is sung at the **tiko** games. It is performed by both men and women without instrument accompaniment and without dancing. In this game, one group tries to guess the identity of a person hiding behind a woven mat who is sent from the opposing team to their

side.

Mákái mul: gárán

tiktik

Mákái: bop tiktik, gálgálta tiktik, tiktik puras

Worwor talas: This word does not occur alone.

tiktik puras

Kán him: intransitive serial verb

Sálán: pos i pasin mák hut i gengen; hatch

Tok Pisin: burukim kiau

tiktikon

Kán him: intransitive verb

Sálán: mákmák kodong; peek

Tohtohpas: *Tungu di up bingi kesi mákmák kalar mainái, má matananu di tur kauli, má kápte arwat suri tekes na mákái kálámul er a mat. Pákánbung iau lu hanhan suri ngo ina mákái, kápte arlih suri ina han pátmi, pasi iak tiktikon tili risán sár.* Previously they killed a guard here, and people were standing around him, and it was not possible for anyone to see that man who died. When I went to see him, there was no space so I could go close, resulting in I just peeked from the outside (of the group).

til

Kán him: transitive verb taking on

Sálán 1) from

Worwor talas: This typically occurs preceding locative relaters and direction words (short or long forms). Sursurungas prefer to write this combination as a single word. **Til** may also be suffixed with **-i** (relater) preceding a verb or noun. It can even serve as a verb on its own.

Tohtohpas: *Má namur iau mákái kesi angelo mul a hut tilamunang i mátán taubar má a top i táit án akiláng uri akiláng i kán matananu ái Káláu koner a liu áklis. (Apa 7.2)* And then I saw another angel he came/arrived from down at the eye of the east wind (from the east) and he held a mark/seal for marking the people of God that one who lives forever.

Tohtohpas: *Mái Iesu a bali worwor má a parai singing ngo, "...Á iau iau sumlahin ái Dewit má iau tili kán mát sang, má á iau á mátál án arasa."* (Apa 22.16) And Jesus spoke again and he said to me that, "...Me I am David's descendant and I am from his own clan, and I am the morning star."

Lite alari: ur₁

Sálán 2) same clan

Worwor talas: This usage of **til** indicates that one person is the same clan as another, but without being specific as to who preceded or is more important. The phrase **Karisito tili Káláu** (Christ is from God) means that Christ and God are bound up with each other, have something in common, are from the same group or source.

tilik

Utngi mul: tiling

Kán him: modifier

Sálán: large; big

Tok Pisin: bikpela

Arwat mai: lala, pakta

Mákái mul: tilik ngis

tilik ngis

Kán him: alienable noun

Sálán: generic term

Worwor talas: Examples of this would be the generic 'bird' as opposed to the more specific 'parrot', or 'fish' as opposed to 'flounder'. Thus, **tánráu** is the **tilik ngis** for spirits, and **worwor sáksák** (speak badly/evilily) is the **tilik ngis** for **ot bilingnai** (shame verbally) and **worwor kodong** (gossip).

Mákái mul: ngisang₂

tiling

Mákái: tilik

Worwor talas: This form occurs preceding words beginning with the letter **k**.

tilo

Mákái: tihlo

tim

Kán him: intransitive verb

Sálán: leak

Arwat mai: sorok

Mákái mul: timis/timsi, timsán, timtim

tim kus-i

Kán him: transitive serial verb

Sálán: break in two

Keskeskes: 'break sever'

Worwor talas: This describes breaking or dividing food into pieces for distribution.

Mákái mul: kusi, tim/tibi

tim purwa-i

Kán him: transitive serial verb

Sálán: separate

Keskeskes: 'break divide'

Worwor talas: This can be to separate people or things within a group into smaller groups, or to

separate a crowd into groups.

Mákái mul: tim/tibi

tim / tibi

Kán him: irregular verb

Sálán: break; bend

Tok Pisin: burukim

Mákái mul: tim kusi, tim purwai

timan pas-i

Kán him: transitive serial verb

Sálán: long kalengnai áng kuluk; straighten; repair; improve; purify; heal; sanctify

Keskeskes: 'straighten get'

Tohtohpas: *Wilwil si koko a sák mák tu lápka páksi, ki iak long pasi singin iak timan pasi, ki minái má iak lu kis on.* Uncle's bicycle was broken and he just threw it away and left it, so I got it from him and repaired it, and here I am sitting on it.

Mákái mul: pasi, timani

timan-i

Utngi mul: tumani

Kán him: transitive verb

Sálán: long kuluknai; clean; straighten; correct; repair; improve; prune; sanctify

Tok Pisin: mekim gut

Worwor talas: This word frequently occurs in serial verb constructions.

Tohtohpas: *Nabung gim timani pal si nana suri na bop on ái wowo. Gim lain timani polgon má gimá longoi suhán.* Yesterday we cleaned out Mom's cook house so that Grandmother could sleep there. We cleaned the inside well and made her a bed/bench.

Tohtohpas: *Má kálámul erei kápate artálár ngo na puai kálámul a káng mai Tanián ái Káláu, kabìn ái koner a káng on i Tanián a lu nánwá timani tan táit no. (Iko 2.15)* And that man is not able to contradict a person who is filled with God's Spirit, because that one who is filled by the Spirit correctly discerns/judges all things.

Mákái mul: kálámul a lu timtiman, kut timani, long timan kalengnai, long timani, mák timani, obop timani, para tumani, taswa timani, timan pasi, utung timani

timis / timsi

Kán him: syncopated verb

Sálán: sprinkle on; drop on

Worwor talas: This generally refers to rain, but may include liquid of any kind.

Arwat mai: pukur/pukri

Mákái mul: tim, timsán

timla-i

Kán him: transitive verb

Sálán: tam purwai; divide; designate; appoint; assign; set apart

Worwor talas: Timlai has the idea of assigning several different people to several different jobs, thus dividing the work among them.

Ilwai is more the idea of there being a job, and someone choosing a person to fill it, possibly excluding others who were being considered.

Akiláng is to mark or indicate s.t or someone that one has chosen or selected.

Tohtohpas: *Tan kaukau erei gama ilwai pasi er a kuluk suri gamáng kipi, má er a sák gama páksiai iatung. Ái rung di kipi á kaukau erei kápdate lain timlai suri dák tu kipi er sár a kuluk.* Those sweet potatoes you should choose (some) that are good for you to take, and those that are bad you should leave them there. Those who brought those sweet potatoes did not divide them well so they would only bring those that were good.

Arwat mai: tulsai,

Mákái mul: timtimla

timsán

Kán him: inalienable noun

Sálán: drop

Worwor talas: This is usually combined with a noun naming the kind of drop referred to, as timsán ráin (raindrop).

Mákái mul: tim, timis/timsi

timsi

Mákái: timis/timsi

timtim

Kán him: intransitive verb

Sálán: leaking

Tok Pisin: i lik

Arwat mai: sorsor

Mákái mul: tim

timtimla

Kán him: alienable noun

Sálán: tam purwai uri tan huhu; distinction; selection

Tohtohpas: *Rung di lu oboi balbal i kándi suh di lu longoi timtimla uri tan balbal. Di lu timlai inbul uri kesá huhu, má kaukau di lu timlai uri kesá huhu sang.* Those who put

root vegetables on their benches they make a distinction for/of the vegetables. They divide/set apart yams into one group, and sweet potato they divide into another group.

Mákái mul: **timlai**

Tin-

Kán him: alienable noun

Sálán: female name designator

Worwor talas: This designator is for females, much like saying 'Miss' or Ms' in English. The male equivalents are **tám** (one who...), **Tua-** (from Kuanua), **To-** (from Kuanua), and **Misi-**.

Mákái mul: **tinán**

tin murwa-i

Kán him: transitive serial verb

Sálán 1) **mur on; mur i kemen;** investigate; find out about; search for knowledge about

Keskeskes: 'know follow'

Tok Pisin: bihainim gen

Sálán 2) imitate; emulate

Worwor talas: This can be used of following another's footsteps or footprints, so following his trail.

Tohtohpas: *Tan kalilik di mur i kesi kemen kálámul a láklák anang i kon. Di tangkabin tin murwai sang tili pokon erei a sosih úi átik anang i pokon er a tapam úi.* The children followed a man's footprints who was walking down on the beach. They began following him from that place where he went down (to the beach) as far down as the place where he went up (away from the beach).

Arwat mai: **toh namurwai**

Mákái mul: **tini**

tin pas-i

Kán him: transitive serial verb

Sálán: **mánán pasi; kipi mánán;** learn

Keskeskes: 'know get'

Tohtohpas: *Tan kalilik di las sang i mánán pas meleknai táit ngo di atintin di. Páksiai ngo táit a rakrakai da atintin di mai, da tin pasi sang.* The children are really used to knowing/learning quickly things when they teach them. Even if it's something difficult they would teach them with, they will learn it.

Mákái mul: **pasi, tini**

tinang

Kán him: intransitive verb

Sálán: sad; grieving; sorrowful

Tok Pisin: wari long bihain taim

Worwor talas: **Tinang** is sadness or worry about something that's already happened (as after a death) while **konngek** refers to worrying about the future. Both imply emotional distress. For differentiation of terms meaning 'sad', see **tabureng**.

Arwat mai: **konngek, tabureng**

tinákum

Kán him: alienable noun

Sálán: debt; loan

Tok Pisin: dinau

Arwat mai: **ngasa**

tinán

Kán him: dyadic term

Sálán: mother and her children

Tok Pisin: mama wantaim ol pikinini bilong en

Worwor talas: This term excludes the father.

Lite alari: **támán**

Mákái mul: **aratinán, mamang, Tin-, tinán kámwák, tinánkak, top i diar tinán**

Kán him: inalienable noun

Sálán: female animal

Tok Pisin: meri pik

Lite alari: **kálwán**

tinán kámwák

Kán him: alienable noun

Sálán: instrument type

Worwor talas: This instrument is used to simulate the crying of an **urtarang** (evil spirit).

tinánkak

Kán him: alienable noun

Sálán: mother

Worwor talas: This refers to a woman who has children, a woman between **tahlik** (adolescent, young woman) and **matkán** (middle-aged).

Mákái mul: **tinán**

tinbuk

Kán him: alienable noun

Sálán: musical instrument

Worwor talas: This musical instrument consists of two logs or sticks on the ground which are hit alternately with another stick.

Mákái mul: **garap**

tin-i

Kán him: transitive verb

Sálán: know how to; able to; developed for

Tok Pisin: save

Worwor talas: For differentiation of the terms meaning 'know', see **mánán**. **Tini** seems to be



tinán kakaruk

used most often following a negative, either **káp** or **kápte**, and in this usage means ‘never’. When it is used without the negative, it is synonymous with **lu** (habitually).

Tohtohpas: Máí koner a tini ani tan matngan namnam no, koion na mák asosih i koner a lu ani kesi matngan namnam sár. Máí koner a lu ani kesi matngan sár, koion na nagogon i koner a lu ani tan namnam no ngo ákte longoi sápkín, kabin ái Káláu ákte sormángát pasi sang. (Rom 14.3) And that one who habitually eats all kinds of food, he should not look down on that one who eats only one kind of food. And that one who eats only one kind, he should not judge that one who habitually eats all foods that he has done evil/sin, because God has indeed accepted him.

Tohtohpas: Káp iau tini kis i balus. I do not know sitting on an airplane, or I’ve never been on an airplane.

Tohtohpas: Máí Káláu, koner káp a tini mat, a sormángát palai ngo lain arbin er na pos ur singin matananu no suri da ruruna i Karisito má taram on. (Rom 16.26) And God, that one who never dies, has allowed that that good news will break/be revealed to all people so they will believe in Christ and obey him.

Arwat mai: lu, mánán

Mákái mul: aratintin, atintini, tin murwai, tin pasi

tinkas

Kán him: alienable noun

Sálán 1) hole; pit

Worwor talas: This is a large and very deep natural hole in the ground which traditionally would have been used for throwing human bodies into.

Mákái mul: tarang

Sálán 2) gate to a men’s house

tinmas

Kán him: alienable noun

Sálán: namnam tangrai sál; namnam di obop páksi ur namur; food for later

Worwor talas: This term refers to food that is taken along on a journey, perhaps eaten along the road, or food that is put aside to be eaten at a later time.

Tohtohpas: Ngo u nem i kip te namnam uri kam tinmas, a mon i namnam. If you would like to take some food for eating later, there is some

available.

Tohtohpas: Tan wák di lu sirai namnam i maket ami aratintin uri tinmas káián tan kalilik má tan tám aratintin. The women sell food at the market at the school for the children and the teachers’ food for later.

Arwat mai: bakbakam, nanau

tinra-i

Kán him: transitive verb

Sálán: shake

Worwor talas: For differentiation of words meaning ‘shake’, see **gunrai**.

Tohtohpas: Má alim á wák er di ngul di tinrai kandi lam má pátum na rah i kandi karasin. (Mat 25.8) And those five women who were foolish shook their lamps and (discovered that) their kerosene was close to being finished.

Arwat mai: gunrai

Mákái mul: tintinrai

tinrán

Utngi mul: tingrán

Kán him: inalienable noun

Sálán 1) simán; sim; bit; section; part; tuft; remnant

Worwor talas: This is used of **pokori** (sword grass) to mean one or a few bundles.

Tohtohpas: Tan wák di raksai simán pokori ami kam máksu. Di raksai á tinrán pokori erei uri kak suh án balbal. The women pulled out bits of grass up in your old garden. They pulled out tufts of that grass for (roofing) my root vegetable table.

Sálán 2) risán bos; edge; border

Worwor talas: This is used of **bos** (jungle, bush) to mean a small area of jungle within a larger area of grass.

Tohtohpas: Kalilik di torong iamuni risán bos imuni lul hám mák árti kesi tur di á tomos. Kápte di mánán ngo a mon i tomos on á tingrán bos imuni lul hám. The guys were wandering up on the edge of the jungle on top of the cliff and a wasp bit one of them. They did not know that there were wasps in that jungle edge up on the cliff top.

tintinlán

Mákái: tingtinglán

tintinrai

Kán him: intransitive verb

Sálán: shaking; keep on shaking

Worwor talas: For differentiation of words meaning ‘shake’, see **gunrai**.

Arwat mai: **gunrai**

Mákái mul: **tinrai**

tintoh

Kán him: alienable noun

Sálán: measurement (generic term)

Worwor talas: This generic term for measurement includes the use of a rope to take soundings at sea.

Mákái mul: Terms of measurement: **bemlen, kes lim, kidut, páklábán, pokon**

tintoni (?)

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type (?)

ting

Kán him: intransitive verb

Sálán: **ák rah má**; stop; coagulate

Worwor talas: This can refer to the wind drying or blood coagulating.

Tohtohpas: *Tilik bát nabung er a hut, a rah má i rahrah sang. Má pákánbung gim mákái ngo a ting, kí erár má gimá talka pasi kángim tan takup má gim han ur Lipek suri dákdák. That big storm that came yesterday, it finished in the afternoon. And when we saw that it stopped, then at that time we pulled-got our canoes and we went to Lipek to torch for fish.*

Arwat mai: **tit**

Mákái mul: **tingting₁**

ting atri

Kán him: transitive serial verb

Sálán: cut to secure

Keskeskes: ‘split establish’

Worwor talas: This is to cut into something to hold another thing in place, as a bush knife stuck into a tree to hold it temporarily.

Mákái mul: **atur/atri, ting/tigi**

ting kus-i

Kán him: transitive serial verb

Sálán: split in two

Keskeskes: ‘split sever’

Mákái mul: **kusi₁, ting/tigi**

ting pur-i

Kán him: transitive serial verb

Sálán: cut in half

Keskeskes: ‘split split’

Mákái mul: **ting/tigi**

ting turngan

Kán him: phrase

Sálán: **bin ur singin turngan; kilkilai turngan ur**

on; curse

Keskeskes: ‘power-split’

Tohtohpas: *Kán sasam ái koner er a mat mai, di parai ngo tekes a bin ur singin turngan ngo na kis on. Má ngorer marán di ruruna ngo di ting turngan ur on má ngorer ák mat. The sickness of that one that he died with/from, they said that someone called to a power that it would sit/be on him. And therefore many believed that they cursed him and so he died.*

Mákái mul: **ting/tigi**

ting / tigi

Kán him: irregular verb

Sálán: split

Tok Pisin: **katim**

Worwor talas: This is done to bamboo for making walls; it also refers to splitting fish open.

Mákái mul: **ting atri, ting kusi, ting puri, ting turngan**

tingákák

Kán him: intransitive verb

Sálán: uneven; short; unfinished (?)

Worwor talas: This is used of something that is not joining correctly, as a space between two pieces of wood, or possibly of an unfinished project.

Arwat mai: **tartinoh**

tingkáu

Kán him: intransitive verb

Sálán: **káukáu; sa mai limán má keken masak**; climb with hands and feet only

Worwor talas: This implies climbing a tree without the aid of a **kinber** (footstrap).

Tohtohpas: *Kalik er a sari lamas má kápte te kinber. A tu tingkáu on á dolon lamas erei, a ngoro a tu káukáu on sár. That child climbed the coconut and there was no footstrap. He just climbed with hands and feet only that tall coconut, it is like he just crawled up it.*

tingnán

Kán him: inalienable noun

Sálán: bit; piece

Tohtohpas: *Ngo iau sokoi lala marán namnam uri pelet má iak an tigán, kí namnam er a kis git ungi ngo tingnán aiak. When I serve a lot of food on to the plate and I cannot finish it, then that food that is sitting/left we call it my bit of food leftover.*

Arwat mai: **mudán, tigán₂**

tingrán

Mákái: **tinrán**

tingting₁

Kán him: intransitive verb

Sálán: **ák lu rahrah má;** finishing; stopping

Mákái mul: **ting, tingting gomot**

tingting₂

Kán him: alienable noun

Sálán: **ngisán suk;** vine type

Worwor talas: **Tingting kesi suk a rakrakai mák mon i surwán tangrai poknahlán, má páplun poknahlán a mákdáu má pákán te a pakta má te a gengen. Má a lu artur i surwán. Ngo na tur i páplun kálámul á surwán, ki páplun kálámul er na manu. Tingting** is a vine that is strong and it has thorns along its stalk, and the colour of its stalk is green and its leaves some are large and some are small. And its thorns stand up. If a person's body touches its thorns, then that person's body will get sores.

Mákái mul: **suk**

tingting gomot

Utngi mul: **tingting komot**

Kán him: intransitive verb

Sálán: **ák lu rahrah má i worwor ngo mos;** end of talking or anger; calming down

Worwor talas: This describes the end of a noisy uproar or meeting where everyone is talking at once. This implies that people have, for the most part, stopped shouting and talking, although a few people may still be talking quietly.

Mákái mul: **tingting₁**

tingtinglán

Utngi mul: **tintinlán**

Kán him: verbal noun

Sálán: **tohoi banbanah on;** check on; try out

Worwor talas: This word, structured like an inalienable noun, is used as both an intransitive and a transitive verb, a modifier, and a noun. **Tingtinglán** is used when checking to see if a thing is happening or not, as a feast, or to check on food cooking to see if it's done yet. This might also be used of checking on a person at the clinic to see if he is well or still sick. **Laumái** is used to check on someone who is sick or to check one's garden to make sure everything is OK.

Tohtohpas: **Di parai ngo na hut ái memba onin, giták tu banbanah on sár. Kápte git mánán ngo na hut sang á inái ngo kápte. Giták tu tingtinglán be.** They said that the member

would come today, we should just wait for him. We did not know that he would indeed come today or not. We were just to check/try (go at the appointed time to wait on him).

Tohtohpas: **“Káp ina te han má iau, kabin iakte huli alim i bulumákau uri him, má ngorer ina han be suri tingtinglán i di arwat suri da him kuluk be ngo kápte.” (Luk 14.19)** “Me, I will not be going, because I have bought five cows for working, and therefore I will go to check on them enough for (to see if) they will work well now or not.”

Arwat mai: **laumái**

tip

Kán him: alienable noun

Sálán 1) mark; full stop; dot

Worwor talas: This is occasionally used idiomatically to mean ‘sentence’ (i.e. talk that finishes with a full stop) since Sursurunga has become a written language.

Mákái mul: **so tip, tip i mansin, tiptiptip, untip**

Sálán 2) fingerprint

Worwor talas: A fingerprint, made by an **urtarang** (evil spirit), when seen at a cave along the beach signifies someone will soon die but doesn't specify who. The **urtarang** sings a special song called **gárán tip** (fingerprint song) while he does this.

tip i mansin

Kán him: idiom

Sálán: dead

Keskeskes: ‘his breathing is full stop’

Arwat mai: **mat**

Mákái mul: **mansing**

tipar / tipri

Kán him: syncopated verb

Sálán 1) chase; run after

Tok Pisin: ronim

Mákái mul: **artipar, tiptipar**

Arwat mai: **dokat/dokti**

Sálán 2) **anokwai táit a lu rut;** drive; pilot

Worwor talas: This idiomatic meaning is used of driving a moving vehicle: car, truck, ship, airplane.

tipri

Mákái: **tipar/tipri**

tiptipar

Kán him: intransitive verb

Sálán: chasing

Mákái mul: artipar, tipar/tipri, tiptipar
namurwai

tiptipar namurwa-i

Kán him: transitive serial verb

Sálán: rut namurwai; pursue

Keskeskes: ‘chasing following/after’

Worwor talas: One typically does this with things, even customs or ways or behaviour. When using this with people, it implies chasing them to harm them or to go together with them somewhere.

Tohtohpas: *Ái koner di tipri, ákte han sang.*

Kalilik er di rut namurwai kápte di banai. Di tohoi suri tiptipar namurwai má káp sang di te mák te on pasi dik tu kaleng. That one they chased, he has already gone. Those children who ran after him did not meet up with him. They tried to pursue him and/but they did not see anything/anyone resulting in they just came back.

Arwat mai: mur arwat pasi

tiptiptip

Kán him: intransitive verb

Sálán: spotted; speckled

Worwor talas: This is used of small spots or areas of contrasting colour, as opposed to *toktoktok* which refers to larger patches.

Mákái mul: tip

tir

Kán him: alienable noun

Sálán: suk di lu tiri isu mai; rope for carrying fish

Mákái mul: tiri₁

tir-i₁

Kán him: transitive verb

Sálán: susuk talmi mai suk; string

Worwor talas: This describes stringing rope through something, as stringing fish on a line for carrying.

Mákái mul: tir

tir-i₂

Utngi mul: tihri

Kán him: transitive verb

Sálán: ura palai támin tili polgon; empty out; clean out; brush off or out

Tok Pisin: kilinim aut

Tohtohpas: *Ái Tomal a lala ser suri kán kesi kina i polgon kán rat má kápte a ser pasi. A urai á támin á kán rat má kápte sang a ser pasi. A marán pákán sang a tiri á kán rat má kápte sang a mák pasi. Tomal was greatly searching*

for his one kina inside his basket and he did not find it. He emptied out the contents of his basket and he still did not find it. Very many times he emptied his basket and he did not see it.

tiri₃

Kán him: alienable noun

Sálán: insect type; leech; bloodsucker

Worwor talas: This term is also the name of **Tám Nginim Suir Bor** (the pig juice drinker), the character of a well-known Sursurunga story.

Arwat mai: bunái

tirtir

Kán him: intransitive verb

Sálán: look downward

Lite alari: tántán

Mákái mul: kis tirtir

tirwa-i

Kán him: transitive verb

Sálán: mák kalengnai; examine; evaluate; look over

Tok Pisin: lukluk

Worwor talas: This can include looking into hidden areas as well as more evident ones.

Tohtohpas: *Be, kauh, him erei iau hol on ngo kápte iáu arwat suri long artálár pasi, mái sár ngo ukte tirwa iáu ki uk hol on ngo iáu arwat suri longoi, ki a kuluk. Una tohoi! Hey, son, that work I think that you are not able to accomplish it, however if you have evaluated yourself and you think that you are able to do it, then that's good. Try it!*

Mákái mul: tirwas

tirwas

Kán him: alienable noun

Sálán: mirror

Tok Pisin: galas

Mákái mul: tirwai

tít

Kán him: intransitive verb

Sálán: suir táit a kis talum mák sengseng; harden; clot; clumped together; spaced very tightly

Tok Pisin: sitorong

Worwor talas: This is used of blood that has coagulated or dried and also of powdered lime that has become wet and hard. It can be said of coconut milk that has lost most of its moisture and is in clumps.

Arwat mai: ting

titbai (?)

Kán him: transitive verb

Sálán: divide (?)

Arwat mai: **tulsai**₁

titi

Kán him: alienable vocative noun

Sálán: mother's father

Tok Pisin: pupu

Worwor talas: This is the vocative and reciprocal term for one's maternal grandfather and one's daughter's children.

Mákái mul: **pupung**

títitwai

Kán him: transitive verb

Sálán: shake the head

tiu

Mákái: **tiu palai**

tiu pala-i

Kán him: transitive serial verb

Sálán: **wás palai ur singin lite**; pass the blame on to another; pass the buck

Keskeskes: 'accuse remove'

Mákái mul: **atiutiu/atiutiwi**

tiul

Kán him: intransitive verb

Sálán: **tiwai lul**; move the head

Worwor talas: This is the movement of the head left and right on its side and back again, a motion used in dancing or moving to music.

Arwat mai: **malmaliu, tiwai**

Mákái mul: **tám tiul**

tius

Kán him: intransitive verb

Sálán: **sák i bál**; **kápte a kuluk á kán hol suri kesi táit**; upset; angry

Tohtohpas: **I pákánbung ngo kálámul a longrai arbin sur káwán ngo díkte up bingi, ki ák tius i kán hol sur káwán mák lala sák i bál.**
When the man heard the news about his uncle that they had killed him, he was very upset and angry about his uncle.

Arwat mai: **mos**₁, **sák i bál**

Mákái mul: **atius**

tiwai

Utngi mul: **tihwai**

Kán him: transitive verb

Sálán: **longoi ngoi á tatalen**; move body or head to follow song or dance; do

Worwor talas: Some say this is the action of dancing, as in how one moves one's arms while dancing. It may also speak of how one acts or

performs as a leader.

Tohtohpas: **Tan kálámul da mur i kak tatalen kabin da mákái ngo dánih iau lu longoi. Er dik mur on kabin di mákái ngádáh iau tiwai ngoi á kak tatalen.** *The people will follow my ways because they will see what I do. That they will follow because they see how I do my behaviour.*

Arwat mai: **tiul**

To-

Sálán: male name designator

Worwor talas: This designator is for males, like saying 'Mister' or 'Mr' in English. The female equivalent is **Tin-**.

Arwat mai: **Misi-**₁, **Tua-**

tobuán

Utngi mul: **tubuán**

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil**; dance type; society organized around secrecy

Worwor talas: This is equivalent to **turngan** (spirit, god), but not to **tanián** (spirit). This somewhat corresponds to the **dukduk** of the Tolai area. It is a secret society of men only. They keep the secrets of sorcery and other magic within the society, passing them on to initiates at certain times. They also organize and perform the dance.

Mákái mul: **Koropo, mingal**

tobur

Kán him: alienable noun

Sálán: giant snail

todon

Mákái: **tudung**

togor

Kán him: intransitive verb

Sálán: angry

Tok Pisin: koros

Worwor talas: This is a stronger feeling than **mos**, and also implies showing one's anger externally such as throwing a tantrum.

Arwat mai: **mos**₁

toh arwat pas-i

Kán him: transitive serial verb

Sálán: **mákái ngo a arwat mai**; compare

Keskeskes: 'try equal get'

Tohtohpas: **Ilám erei a masar, tan kalilik kápдите mák tekesi táit ngo da mak arwat on mai. Di parai ngo a lala pakta má kápte te táit ngo**

da toh arwat pasi mai. That whale that came ashore, the children had not seen anything that they could see it was equal with. They said that it was very large and there was nothing that they could compare it with.

Mákái mul: **pasi₁, tohoi**

toh namurwa-i

Kán him: transitive serial verb

Sálán: imitate; emulate; follow the example of; copycat

Keskeskes: ‘try follow’

Tohtohpas: **Lain buhang, koion á toh namurwai sápkín ninas, ái sár una mur i tatalen a kuluk. (3Io 11)** My dear clansmen, do not imitate evil ways, rather you should follow ways that are good.

Arwat mai: **murmurwasu, tin murwai**

Mákái mul: **tohoi**

toh pas-i

Kán him: transitive serial verb

Sálán: measure

Keskeskes: ‘try get’

Mákái mul: **pasi₁, tohoi**

toh tar-i

Kán him: transitive serial verb

Sálán: **long táilnai suri dák mákái;** illustrate; demonstrate; display

Keskeskes: ‘try give’

Tohtohpas: **Tám long mingal ngo a lu atotsai mingal, ki a lu sak táilnai gárán mil erei suri dik mánán on á tan kalilik. A lu toh tari be i saki gárán mil mák lu toh tari ngádáh da piti ngoi á pítpitin mil erei da mil on.** One who authors dances, when he is training/teaching the dance, he first sings his dance song so the men know it. He demonstrates then the singing of his dance song and he demonstrates how they will move in the steps of that dance they will dance.

Mákái mul: **tohoi**

toha-i

Kán him: transitive verb

Sálán: **toh arwat pasi mákmák;** compare the appearance of

Arwat mai: **atohtohai₁**

toh-oi

Kán him: transitive verb

Sálán: try

Tok Pisin: taraim

Mákái mul: **arartoh, artohtoh, dam tohoi,**

sángwá tohoi, toh arwat pasi, toh namurwai, toh pasi, toh tari, tohtohpas

tohra

Mákái: **tora**

tohrin

Mákái: **torahin**

tohtohpas

Kán him: intransitive verb

Sálán: example; illustrate

Mákái mul: **pasi₁, tohoi**

toian

Mákái: **bek musmusing**

tok₁

Kán him: transitive verb taking on

Sálán: **dungi pok i kabang;** dip into

Worwor talas: This describes the action of dipping one’s betel pepper into powdered lime so that the bitten off end of the betel pepper picks up some lime. One then bites off the end of that to chew with betel nut.

Tohtohpas: **Pákánbung ngo una mama, koion una lala tok i kabang. Ngo una lala kipi kabang ngorer, ki na malwah i iáu á kabang má nák manu i kermam.** When you chew betel nut, do not greatly dip into the powdered lime. If you greatly get lime like that, then the lime will blister your mouth and your tongue will develop sores.

Mákái mul: **tokoi**

tok₂

Kán him: particle

Sálán: intensifier

Worwor talas: This particle, which seems to function much like **sang**, is used primarily in the northern Sursurunga villages.

Tohtohpas: **Gam kis talum tok á onin?** Did you all really meet together today?

Arwat mai: **sang₁**

tok alah-i

Kán him: transitive serial verb

Sálán: **tok angarngari; longoi ák tang ngo mos;** anger; bother

Keskeskes: ‘poke anger’

Arwat mai: **longlongoi, tartar mos**

Mákái mul: **tokoi, toktok alahi**

tok angarngari

Kán him: transitive serial verb

Sálán 1) **toktok alahi; longoi ák tang ngo mos;** anger

Keskeskes: 'poke cause to be upset'

Arwat mai: **tartar mos**

Sálán 2) ruin

Keskeskes: 'poke harm'

Arwat mai: **tok sáksáknai**

Mákái mul: **tokoi**

tok berengna-i

Kán him: transitive serial verb

Sálán: **long sáksáknai**; ruin; confuse

Worwor talas: This may include the idea of confusing someone with new thinking or teaching.

Tohtohpas: *Kalilik di sung pasi kak redio suri da longrai. Má siari di longoi ngoi er dik tok berengnai ák sák. The guys asked for my radio so they could listen to it. And I don't know what they did that they broke it it was ruined.*

Arwat mai: **long bengtai**

Mákái mul: **tokoi**

tok komot

Mákái: **tingting gomot**

tok pas-i

Kán him: transitive serial verb

Sálán 1) **long pasi tili polgon**; get from inside

Keskeskes: 'poke get'

Sálán 2) **tangkabin**; **long pasi ur on**; **káplabin**; cause; begin

Worwor talas: The implication of this term is to begin something not good such as a war, an argument or dissension.

Tohtohpas: *Er ák hiru i káukáu bim ái Nonte, má di komkom on suri a wahi kán sinat. Ái sang a tok pasi minat ur on mai wahi kán sinat. When Nonte was injured/killed by a truck, and they did magic to find out who sorcerized his inlaw (then his death showed that he was the one who did the sorcery). He himself started the death to himself with/by sorcerizing his inlaw.*

Mákái mul: **pasi₁**, **tokoi**

tok pápta-i

Kán him: transitive serial verb

Sálán: write down

Keskeskes: 'poke attach'

Mákái mul: **tokoi**

tok peksa-i

Kán him: transitive serial verb

Sálán: **tokoi ák pekes**; mash; soften

Keskeskes: 'poke soften'

Mákái mul: **peksai₁**, **tokoi**

tok pur-i

Kán him: transitive serial verb

Sálán: punch a hole in

Keskeskes: 'poke split'

Mákái mul: **tokoi**

tok ráp-ái

Kán him: transitive serial verb

Sálán: punch a hole in

Keskeskes: 'poke tear'

Worwor talas: This term tends to be used of cloth or paper.

Mákái mul: **tokoi**

tok sáksákna-i

Sálán: persecute; ruin; spoil; destroy

Keskeskes: 'poke ruin'

Worwor talas: This is the idea of stirring up trouble, causing an uproar. This is what the false witnesses did to the council trying Stephen in the book of Acts.

Tohtohpas: *Rangrangas a tok sáksáknaí kádi liu. Suffering/punishment has stirred up their lives to make them difficult.*

Arwat mai: **long bengtai**, **tok bengtai**

Mákái mul: **tokoi**

tok tar-i

Kán him: transitive serial verb

Sálán: **kip pasi ur on**; **solsolta**; bring; involve

Keskeskes: 'poke give'

Worwor talas: This connotes bringing something, often an undesirable something, on to yourself or another, getting someone involved.

Tohtohpas: *Ngo kápte una han mur i tan kalilik er suri ngin, ki kápte una han tur i nagogon suri táit er gam longoi. Má kabin u mur i di má gamá ngin, ngorer á iáu sang uk tok tari nagogon er uri iáu. If you had not followed the guys for drinking, then you would not be standing before the law/court for that thing you all did. And because you followed them and you all drank, therefore you yourself brought the law onto yourself.*

Mákái mul: **tokoi**

tok tari sit

Kán him: phrase

Sálán: **kip pasi taun ur on**; get into trouble; lead another into trouble

Keskeskes: 'poke give thing'

Worwor talas: This is appropriate only for bad things or activities that one gets himself into

trouble doing or involves another in.

Mákái mul: **sit₁, tokoi**

tokam / tokmi

Kán him: syncopated verb

Sálán: peck; eat like a chicken

tokas / toksi

Kán him: syncopated verb

Sálán: scrape out; carve out

Worwor talas: This is what is done in making a canoe.

Arwat mai: **kadum/kanbái**

Tokbol

Kán him: alienable noun

Sálán: clan name (Kongkong moiety)

Worwor talas: Pre-Australian administration resettlement mandate (ca. 1920), traditionally lived along the coast.

token

Kán him: inalienable noun

Sálán: flakes

Worwor talas: This refers to flakes from something like **kirpai** (grille).

tokmi

Mákái: **tokam/tokmi**

tok-oi

Kán him: transitive verb

Sálán 1) poke; dip

Worwor talas: This is to poke with the finger, or dip something. This term is also used of closing the eyes of a dead person.

Sálán 2) bother

Worwor talas: This word is often combined with a body part or another verb and used to mean 'irritate, stir up'.

Arwat mai: **longlongoi**

Mákái mul: **artok, tok₁, tok alahi, tok angarngari, tok berengnai, tok pasi, tok páptai, tok peksai, tok puri, tok rápái, tok sáksáknai, tok tari, tok tari sit, tokoi bál, tokoi nitán, toktok alahi, toktokoi**

tokoi bál

Kán him: idiom

Sálán: **aptur i mos i bál;** irritate; offend

Keskeskes: 'poke his stomach'

Arwat mai: **longlongoi**

tokoi nitán

Kán him: idiom

Sálán: **aptur i bál mos máng kis pagas i liu mák arup imi bál;** anger someone

Keskeskes: 'poke his liver'

Worwor talas: This implies causing much thinking and mulling over in one's mind, even bitterness that remains in one without outward sign of it but with a struggle going on inside.

Tohtohpas: **Worwor a tari bál mos singin kálámul erei a ngoromin, "Wa dánih ukte lu longoi á piráh piráh inái?" Worwor erei a tokoi nitán pasi ák lala mos mák perek uri tan kálámul.**

The talk that gave an angry stomach to that man is like this, "Why what have you done now (you who are) a poor/unimportant one?" That talk poked his liver (caused anger and mulling over) resulting in he was very angry and yelled at the people.

Arwat mai: **suski nitán, tartar mos**

Mákái mul: **nitang**

tokop

Kán him: transitive verb taking **on**

Sálán: **ani;** eat

Tok Pisin: **kaikai**

Tohtohpas: **Dánih má ina tokop on aring i rahrah? Kápte má te balbal suri inak sawi má inak ani aring.** *What will I eat later this afternoon? There are no root vegetables so I can cook them and eat them later.*

tokpalum

Kán him: alienable noun

Sálán: ankle

Mákái mul: **sosopas**

tokrat tokrat

Kán him: intransitive verb

Sálán: **ardolat mai a niár má a bal;** black and white

Worwor talas: This may be used of the feathers of a duck that are mixed black and white.

tokroroi

Kán him: transitive verb

Sálán: **long bengtai táit ák sák;** spoil; ruin

Worwor talas: This includes the idea of continuing to work on something until it is ruined or unfixable, and also of messing up something another is doing, such as eating or writing by knocking his arm.

toksi

Mákái: **tokas/toksi**

toktirwas

Kán him: alienable noun

Sálán: **ngisán kubau;** plant type

Worwor talas: Toktirwas a lu kopkom má sehel tangrai kon. Pákán a tu gengen mák mon i bultán a bal ngoro bultán frangipani. The toktirwas grows and crawls along the beach putting down roots. Its leaves are small and it has white sap like frangipani sap. (Additional information: This plant is purplish in color. Its leaves when boiled to make a tea are said to relieve ngehnggeh (respiratory problems).)

toktok₁

Kán him: intransitive verb

Sálán: merok suri longoi lain him; tired; weary

Tok Pisin: les

Arwat mai: merok

Mákái mul: atoktokoi

toktok₂

Kán him: intransitive verb

Sálán: kápte a rakrakai; soft

Worwor talas: This is used of the meat of animals or fish that is soft.

Arwat mai: pekes

toktok alah-i

Kán him: transitive serial verb

Sálán: balbal longoi ák tang ngo mos; keep on angering or bothering

Keskeskes: ‘poking anger’

Arwat mai: longlongoi, tartar mos

Mákái mul: tok alahi, tokoi

toktok-oi

Kán him: transitive verb

Sálán 1) longoi ák pekes; mash

Worwor talas: This reduplicated form of the verb tokoi implies the continuous or repeated motion of poking or mashing.

Sálán 2) long sáksáknai táit ngo kálámul; aptur i bál nák mos; bother

Worwor talas: This connotes doing a bothersome thing with a part of one’s body such as a hand or foot, but not one’s voice.

Arwat mai: longlongoi

Mákái mul: tokoi

toktokon

Kán him: inalienable noun

Sálán: stem; stalk

Worwor talas: This is used of the stalk of pumpkin greens.

Arwat mai: kalkoton

toktoktok

Kán him: intransitive verb

Sálán: tiptiptip mam te lite páplun; spotted; speckled

Worwor talas: This refers to large areas on the body of a creature that are a different colour than the main colour of its body, like large white patches on the brown body of a cow. This word contrasts with tiptiptip which refers to small spots or areas of a different colour.

toktoktok pas-i

Kán him: transitive serial verb

Sálán: kilkilai bor; call a pig

Mákái mul: pasi₁

tola pápta-i

Kán him: transitive serial verb

Sálán: catch and hold

Keskeskes: ‘seize attach’

Arwat mai: iokah

Mákái mul: tolai

tola-i

Kán him: transitive verb

Sálán: catch; seize; arrest

Tok Pisin: holim pas

Mákái mul: tola páptai, tolai wák, toltola

tolai wák

Kán him: idiom

Sálán: ararit mai wák kápate sormángát pasi; rape

Keskeskes: ‘seize/grab a woman’

Mákái mul: wák₁

tolar

Kán him: alienable noun

Sálán: bait

tol-oi

Kán him: transitive verb

Sálán: turn inside out

Tok Pisin: rausim pekpek long bel bilong pik

Worwor talas: This action is performed on pig intestines to remove feces while preparing the pig for mumuing.

Arwat mai: apilwasi

tolonglong

Kán him: intransitive verb

Sálán: kápte a laplap; naked

Tok Pisin: no gat laplap

Arwat mai: kunsin, towoturiá

tolor (?)

Sálán: bad weather (?)

Arwat mai: láguris

toltol₁

Kán him: intransitive verb

Sálán: **kápte bunbun; mangan;** energetic; confident; fearless

Tok Pisin: bikhet

Worwor talas: This is not necessarily a bad quality, especially in children, but it can imply someone doing something without thinking ahead to consider the consequences.

Tohtohpas: **Kálámul er, wa a lala toltol taladeng sang! Páksiai ngo lala dolon lamas er kápdite lu sari ngo tilik lala aun kubau, ái na sari sang.** *That man, why he is extremely fearless/confident/sure of himself! Even if there's a very tall coconut that they do not climb or a very large tree, him he just climbs it.*

Arwat mai: **langan**

toltol₂

Kán him: inalienable noun

Sálán: **dut burus;** group of leaves tied together

Tok Pisin: mekpas (burus)

Worwor talas: This only seems to be used of

tobacco.

Tohtohpas: **Ái wowo a duti kán tan pákán burus uri kán sirsira. A arwat mai kesi sángul á kán toltol burus, má kes til on á kán toltol burus iakte hul pasi singin.** *Grandmother wrapped her tobacco leaves for her selling. It was 10 bundles of tobacco, and one of her tobacco bundles I bought from her.*

toitola

Kán him: intransitive verb

Sálán: catching over and over

Mákái mul: **tolai**

toitolom

Kán him: modifier

Sálán: various; many kinds of

Tok Pisin: kain kain

Worwor talas: When used with **boh** (group), as in **toitolom boh** (various groups), it implies 'factions', i.e. groups which hold different opinions from each other or follow different and contrasting leaders. This distinguishes it from **keskeskesi boh** (individual groups), which implies different groups working on the same problem or toward a common goal.

Tohtohpas: **Nihun ruk a toitolom á girton, te a mirik má te a maksin mák niár á te má mákdáu mul á te.** *The feathers of a ruk (bird type) are varied in colour, some are red and*

some are yellow and there are some black and some green also.

Arwat mai: **bohboh**

Mákái mul: **toitolom i kermen**

toitolom i kermen

Kán him: idiom

Sálán: **marán i pukpukda i táit a parai;** changing frequently; unreliable; hypocritical

Keskeskes: 'his tongue is various'

Worwor talas: This describes a person who changes his story or instructions all the time, thus an unreliable and undependable person whose word one cannot trust.

Tohtohpas: **Tungu ái Kopo a parai be ngo na tangan kalilik suri huli sál di ur Lihir. Má namur bul ák parai ngo ái memba má na huli á sál di. Matngan kálámul ngorer di lu parai suri ngo a toitolom i kermen.** *Previously Kopo said first that he would help the guys to buy their road/way to Lihir. And later instead he said that the member now would buy their way. That kind of man they say about him that his tongue is various (he frequently changes what he has said, thus is unreliable).*

Arwat mai: **tám tuar**

Mákái mul: **kermang**

tom

Kán him: intransitive verb

Sálán: smoking; signaling

Worwor talas: This refers to something like the smoke of a fire or a flare shot off by someone in trouble, the visible indication or signal of something.

Arwat mai: **sauh**

Mákái mul: **tomon**

tomalagen

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil;** dance type

Mákái mul: **mingal**

tomon

Kán him: inalienable noun

Sálán: smoke

Worwor talas: This is specified by the addition of a noun following it, as in **tomon kámnah** (smoke from a fire).

Arwat mai: **sahwán₁**

Mákái mul: **tom**

tomono

Sálán: crazy; funny in the head

Worwor talas: This is a joke word, taken from the

traditional story about a man named Tomono who sent his own domesticated pigs out to weed his garden, then, in frustration because they dug everything up and ate it, killed the pigs and gave a feast for his friends, thus leaving himself with no garden food and no pigs.

Mákái mul: **longlong tomono**

tomos

Kán him: alienable noun

Sálán: insect type; hornet; wasp

Worwor talas: **Tomos ái á kesi langwán táit a ngoro langwán midu er a pakta. A lu longoi páhiun i lalin rum ngo i rákán kubau. Tan rung til Sursurunga di lu hol on ngo tomos a lu ararat mai ngisán, má sár ngo kápte. Tomos a mon i kesi táit ngoro nil án arsusuk a lu kis iatung i putun. Pákánbung ngo a lu mos kalar má áng kis i kálámul, ki a lu sangar i suski kálámul er mai kán nil er a mon i wah on. Aru matngan tomos no diar lu longoi matngan minái. Koner a pakta e ngo a suski kálámul, ki pokon er a suski a lu lala sut mák tuan lu rangrang. Má ngorer mul ái koner a gengen, a lu lala rangrang á pokon erei a lu suski. Tomos er a pakta di lu utngi mai tomos tánráu.** The **tomos** is a flying insect that is like the **midu** (bee) that are large. It makes its nest under buildings or in the branch of a tree. The people from Sursurunga think that the **tomos** bites with its teeth, however no. The **tomos** has a thing like a needle for giving shots there on its bottom. When it is angry and it is sitting on a person, then it quickly punctures that person with its needle that has poison in it. Both kinds of **tomos** do this kind of thing. That one which is big if it punctures a person, then that place it punctured swells a lot and it hurts a lot. And it is like that also for the small one, the place it punctures hurts a lot. The **tomos** that is a big one they call **tomos tánráu** (spirit wasp).



Mákái mul: **langwán tomos**

tomtom

Kán him: intransitive verb

Sálán: fragrant

Tok Pisin: simel gut

Worwor talas: This is a pleasing smell.

Lite alari: **sangin**

Mákái mul: **atomtomo, tomtomon**

tomtomon

Kán him: inalienable noun

Sálán: fragrance

Tohtohpas: **Iau usmai tomtomon lain namnam. I am smelling the fragrance of good food.**

Tohtohpas: **Kándi tu namnam besang, mái Maria, kukun lik ái Lasaro, a kipi átbán wel a tomtom má a pakta sang i mátán. A urai wel erei uri keken ái Iesu, má namur a salsi keken mai nihun. Má polgon rum a káng mai lain tomtomon wel er. (Ioa 12.3) They were still eating, and Mary, Lazarus' sister, took a container of oil that was fragrant and its cost was very great. She poured that oil on to Jesus' feet, and then she rubbed his feet with her hair. And the inside of the house was filled with the nice fragrance of that oil.**

Arwat mai: **máhngun**

Lite alari: **sangnán**

Mákái mul: **tomtom**

ton

Kán him: alienable noun

Sálán: female genitals

Arwat mai: **sítán wák**

tonaen

Kán him: alienable noun

Sálán: **ngisán kubau;** tree type; white coconut

Tok Pisin: waitpela kokonas

Worwor talas: **Tonaen ngisán kesi matngan**

lamas er a mákmák ngoro na mirik ngo na maksin i pákán má wán. Tonaen a lamas sár má di lu ngin i suir má ani támin.

Kabin i páplun sár, pasi dik utngi ngo tonaen. Tonaen is the name of that kind of coconut whose leaves and fruit look reddish or yellowish. The **tonaen** is just a coconut and they drink its juice and eat its flesh. Because of its colour only, therefore they call it **tonaen**.

Mákái mul: **lamas**

tononoh

Kán him: intransitive verb

Sálán: **tohtoh;** try

Tohtohpas: **Gim han urami rumán sasam suri kis talum. Gima tu han tononoh sár kabin bokoh**

ái siaman e ngo na táilnai á kis talum minái.
We are going up to the clinic for the meeting.
We will just go and try because the chairman is
absent if/that he will lead this meeting.

tong₁

Kán him: alienable noun

Sálán: **ngisán kubau**; tree type; mangrove

Worwor talas: **Tong kesi ngisán mul di lu utngi mai pospos. Mákái worwor talas suri pospos. Tong** is another name they call the **pospos**. Look at the description of the **pospos**. (Additional information: This is also called the long-leafed mangrove.)

Arwat mai: **pospos**

tong₂

Kán him: intransitive verb

Sálán: sexual desire; erection

Worwor talas: The inability to **tong**, i.e. impotence, is always attributed to sorcery.

tongos / tongsoi

Utngi mul: **tongsi**

Kán him: syncopated verb

Sálán: **tusi; kipi taun on**; apply to; affect

Worwor talas: This implies a negative effect, a problem or difficulty.

Tohtohpas: **Tan tátáil án lotu di parai ngo matananu án wák má matananu án káláu di no da top i te na hat i pákur uri pasbat i rumán sasam. Má táit er di parai a tongos gim kabin taul matpám á inái má kápte te namnam.** *The church leaders said that women people and men people all of them should grasp/provide four food packages (each) for opening the clinic. And that thing they said (negatively) affected us because it is the hungry time now and there is no food.*

Arwat mai: **duk₁**

tongsi

Mákái: **tongos/tongsoi**

tongsoi

Mákái: **tongos/tongsoi**

tongtongos

Kán him: alienable noun

Sálán: nest

Worwor talas: This is a wasp nest said to be made from mud by the spirit of a dead person for his dwelling.

top

Kán him: transitive verb taking **on**

Sálán: grasp; hold in the hand; carry in the hand

Tok Pisin: karim long han

Worwor talas: This is used idiomatically to mean 'provide for (with food or anything one needs)'. See the cross references and the following entries for some examples of this word used in idioms, phrases and serial verb constructions.

Mákái mul: **toptop**

top arlim

Kán him: intransitive serial verb

Sálán: shake hands;

hold hands; clasp each other's hands

Keskeskes: 'grasp hands together'

Mákái mul: **top arlim arliu**



top arlim arliu

Kán him: intransitive serial verb

Sálán: helping each other; mutual helping

Keskeskes: 'grasp hands together among/mutually'

Mákái mul: **top arlim**

top i diar tinán

Kán him: idiom

Sálán: **kila pasi wák a mon i natun**; marry a woman with children

Keskeskes: 'grasp them(2) mother and child'

top i diar tuán

Kán him: idiom

Sálán: **ololoh i aru kalik**; assume responsibility for children; take on the care of children

Keskeskes: 'grasp them(2) brothers/sisters'

Worwor talas: Any appropriate dyadic term can be used in this idiom.

Mákái mul: **tuán₁**

top i limán

Kán him: idiom

Sálán: depend on (?); count on (?)

Keskeskes: 'grasp his/her hand'

Mákái mul: **limang**

top i limán wák

Kán him: idiom

Sálán: **kila pasi**; marry

Keskeskes: 'grasp a woman's hand'

Mákái mul: **limang, wák₁**

top i liu

Kán him: idiom

Sálán: **kátlán i liu**; control another; have authority over another's life and death

Keskeskes: 'grasp life'

Worwor talas: This is similar to the English expression ‘having another’s life in your hands’.

Tohtohpas: **Kángit liu kápte ngo git sang git kátlán má kápte git artálár suri puti ngo ai na han pang ái. Ái Káláu a top i liu kán kálámul no má tan kálámul di liu namurwai kán nemnem sár.** *Our life it is not that we ourselves control it and we are not able to set where it will go bordering (when it will finish, when or where we will die). God grasps the life of (controls, determines the life and death of) all people and people live following just his desire/will.*

top mátán

Kán him: idiom

Sálán: **kipi arul;** get paid for

Keskeskes: ‘grasp its price’

Tohtohpas: **Marán kálámul onin di him án pukpukda di lu nem i arul suri him di longoi. Di longoi ngorer kabin kápte di tari kándi liu uri him án pukpukda, pasi dik nem i top mátán kándi him.** *Many people today who work at translation want wages for the work they do. They do like that because they have not given their lives to the work of translation, resulting in they want to get paid for their work.*

top pas-i

Kán him: transitive serial verb

Sálán: grab; grasp; take in hand; take hold of

Keskeskes: ‘grasp get’

Arwat mai: **sára pasi**

Mákái mul: **pasi,**

top pápta-i

Kán him: transitive serial verb

Sálán 1) **top on mai limán;** hold on to; hold back

Keskeskes: ‘grasp attach/fasten’

Worwor talas: This can be done physically or with words. This includes the idea of preventing or stopping something from falling or someone from doing something or going somewhere.

Arwat mai: **páptai**

Sálán 2) **atur páptai; kebepta páksi;** access to; possess

Worwor talas: This can be used of things from long ago that people still have and use today, particularly things that are grown, like root vegetables and greens and bananas.

Tohtohpas: **Torahin ruprup rung inang i malar**

kándi tu tungai soi be onin i kándi tan rákrák. Ái á kesi roho a kabinanu er di top páptai onin. *The old ruprup (greens type), those from down in the village they are continuing to plant it still today in their gardens. It is a (type of) greens from long ago that they still have/grow today.*

Arwat mai: **kebeptai**

toplon

Kán him: inalienable noun

Sálán: husk

Mákái mul: **topol**

topol

Kán him: alienable noun

Sálán: **laplap kán bu;** husk

Worwor talas: This refers to the husk on betel nut while **táprákun** is used of corn husk and **paulán** of coconut husk.

Arwat mai: **kápán**

Mákái mul: **toplon**

toptom

Kán him: alienable noun

Sálán: **ngisán suk;** vine type; cane

Worwor talas: **Toptom ái á kesá suk a ngoro walwal, má páplun poknahlán a niár. Suk minái a pakta si diar i walwal má a tu nokwan tiladi káplabin uramuni katbán, má tilamuni iát má, ák araris i poknahlán ngorer i walwal. A tuan rakrakai mul á kápán ngorer i kápán walwal. Pákán a ngorer i pákán walwal má a pakta. Toptom di lu kipi poknahlán, dik lu básbásái, ki dik lu hiri uri bati rum ngo uri longoi mátán buat. Pákánbung ngo di lu hiri, a lu lain mákmák á girton. Toptom** is a vine that is like **walwal** (cane), and the colour of its stalk is black. This vine is larger than **walwal** and it is just straight from down at its base going up to the middle, but from up at the top, its stalk is twisted like **walwal**. Its skin is very strong also like **walwal** skin. Its leaves are like **walwal** leaves and they are large. **Toptom** they get the stalk, they pound it (to make it pliable), then they weave it into walls or make it into window coverings. When they weave it, its colouring is very nice looking.

Mákái mul: **suk**

toptop

Kán him: intransitive verb

Sálán: serve; dedicated

Mákái mul: top, tám toptop

Kán him: alienable noun

Sálán: servant; messenger; employee

Tok Pisin: wokboi

tor páspáng

Kán him: intransitive serial verb

Sálán: forked

Worwor talas: This describes bamboo that has been cut on the end to leave two points for laying another bamboo between them to anchor it. The **sing puri kalat** bird has a tail that is described with this term.

tora

Utngi mul: tohra

Kán him: modifier

Sálán: ancient; old

Mákái mul: pukpuksa tora, torahin

Kán him: alienable noun

Sálán: person from long ago; ancestor

torahin

Utngi mul: torain, tohrin

Kán him: modifier

Sálán: old

Tok Pisin: olupela

Mákái mul: tora, torahin bál

torahin bál

Kán him: idiom

Sálán: **sápkín a lu longoi be tungu;** old behaviour that was bad

Keskeskes: 'his old stomach'

torain

Mákái: torahin

torgáng

Mákái: tormálgáng

torkalim

Kán him: intransitive verb

Sálán: **bilbiling; kipi rumrum on kabin i tatalen a longoi;** shame oneself

Tohtohpas: **Kálámul er di nagogon on ák tu lu torkalim i mátán matananu kabin a rumrum kunán siksikip er a longoi.** That man they courted he shamed himself in the eyes of people because he was embarrassed about that stealing he did.

Arwat mai: rumrum

tormálgáng

Utngi mul: torgáng

Kán him: intransitive verb

Sálán: burp

tor-oi

Kán him: transitive verb

Sálán: **utwai dan ur on;** pour

Tok Pisin: pulapim

Tohtohpas: **Kalik, una kankanra tohoi be i átbán dan erei. Ngo kápte te dan on, ki unák utwai be adi dan. Má ngo una kaleng, ki unák toroi uri kinleh má inák ngin on.** Child, shake-try now that water container. If there is not water in it, then get some down at the river. And when you return, then pour it into a cup and I will drink it.

Arwat mai: totrai

Mákái mul: toroi bál, totor

toroi bál

Kán him: idiom

Sálán: **abálbál pasi; akngimi mai lain worwor;** flatter; influence

Keskeskes: 'pour into his stomach'

Tohtohpas: **Ái kauh kápte nem i han tiklik mam di. Má siari á te lain worwor di abálbál pasi mai er ák mur i di. Ngo kápte da han toroi bál, ki káp sang na han mur i di.** My son did not want to go together with them. But who knows what nice talk they pleased him with that he followed them. If they had not flattered him, then he definitely would not have followed them.

Tohtohpas: **Rung di lu nem suri sámTUR i him kán kaunsel di lu lain akngimi kálámul mai lain worwor suri ngo dáK ilwa pasi. Ngo di lu longoi ngorer, ki dik lu parai ngo a toroi bál kálámul suri dáK ilwa pasi.** Those who want to stand for the work of the council they nicely give drink to (flatter) people with nice talk so they will choose them. When they do like that, then they say that they pour into people's stomachs so they will choose them.

Arwat mai: totor

torong

Kán him: intransitive verb

Sálán 1) **láklák tangrai bos;** walkabout; thrash about; hunt

Worwor talas: This is to move about in the jungle or bush rather than along a path.

Tohtohpas: **Ái Kireng a ubi kesi bor ami bos mák obop páksi. Ki ák hut matung i malar ák parai si kalilik ngo da han kipi. Ki di han úi kalilik suri kipi, mái sár kápte di ser pasi. Di torong no on á pokon má kápte di ser pasi.** Kireng

killed a pig up in the jungle and he put-left it. Then he arrived there in the village and he said to the guys that they should go get it. So the guys went to get it, however they did not find it. They walked all over the place and/but they did not find it.

Sálán 2) **han suri mis ngo pek**; go off to urinate or defecate

Worwor talas: Since one goes away from the path and into the jungle to take care of personal hygiene needs, this is a euphemism for urinate or defecate.

Arwat mai: **mis, pek**

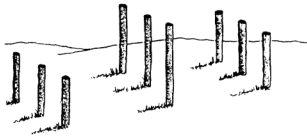
toros

Kán him: alienable noun

Sálán: post; uprights

Tok Pisin: pos

Mákái mul: **torson**



torson

Kán him: inalienable noun

Sálán 1) supporting post

Mákái mul: **toros**

Sálán 2) **kálámul kuluk tili malar ngo i lotu ngo i kesi huhu**; leader

Worwor talas: This is similar to the English term 'pillar of the community'. Typically this occurs with another term indicating what the person is a leader of, as in the example.

Tohtohpas: **Tan kálámul pakta er di top rakra kai i lotu má dik lu lala worwor suri lotu, di han suri kis talum. A ngoro di tu kílilái sár i tan torson malar má tan torson lotu suri á kis talum minái.** Those big men who grasped strongly the church and they greatly talked about the church, they went for the meeting. It is like they just called for the village leaders and church leaders for this meeting.

Arwat mai: **tuán bahin**

toto

Kán him: alienable noun

Sálán: female genitals

Arwat mai: **sítán wák**

totok

Kán him: transitive verb taking on

Sálán: **kipi kálámul i bahin**; piggyback; carry on one's back

Tok Pisin: karim long baksait

Tohtohpas: **Tilik lala kalik erei a sasam má káp sang na láklák uri rumán sasam, pasi dik durki ái kalilik uri bahin ái Towili máng kipi**

urami rumán sasám. Má pákánbung a kaleng ái Towili, ki ák sák má mai bahin a rangrang kabin a totok i tilik lala kalik iatung. That very big child was sick and he was not able to walk to the clinic, so the guys lifted him on to Towili's back and he carried him up to the clinic. And when Towili returned, then he was bothered with his back hurting because he piggybacked a very big child there.

total

Kán him: intransitive verb

Sálán: delay; late; linger

Tok Pisin: hambak

Arwat mai: **talsir**

totor

Kán him: transitive verb taking on

Sálán: **longoi lain táit suri ák taram**; satisfy; please; persuade; flatter

Worwor talas: The connotation of this word is to offer food or sweet-talk someone who is upset to calm them down so you can get your own way or keep the peace. The purpose may be to persuade him to your point of view. This is also used of manipulation, doing something for someone so he will reciprocate by doing something for you.

Tohtohpas: **Nengen i kábungbung tan kalilik di lain worwor sang mam iau má dik tar te bu má pok singing. Má namur má dik sungi kak takup ngo da han mai ur Lipek. Kabin di lain totor i iau mai bu má pok, pasi iak bál tari kak takup si di.** Earlier this morning the young men talked very nicely with me and they gave some betel nut and betel pepper to me. And later then they asked for my canoe so they could go with it to Lipek. Because they nicely flattered me with betel nut and betel pepper, so I willingly gave my canoe to them.

Arwat mai: **bálbál pasi, bit sokoi, oboi tuh i ngudun, toroi bál**

Mákái mul: **toroi, totor pasi**

totor pas-i

Kán him: transitive serial verb

Sálán: **longoi lain táit suri ák taram**; satisfy; please; persuade; flatter; convert; change another's mind

Keskeskes: 'flatter get'

Tok Pisin: girisim

Tohtohpas: **Nabung tan kalilik di lain worwor mam komiti má dik longoi dánih a parai si di**

ngo da longoi. Má nabung má i rahrah, kes tili di ák parai singin ngo di nem be i kán kar suri dák siusiu mai ami Tekedan. Di nem sár i saliu mai kán kar, pasi dik totor pasi kán kar mai taram on suri longoi táit a párai si di ngo da longoi. Yesterday the guys talked nicely with the headman and did what he said to them that they should do. And yesterday afternoon, one of them said to him that they then wanted his vehicle so they could bathe with it (use it to go) up at/to Tekedan. They just wanted to go around with his vehicle, so they flattered him getting his vehicle with/by obeying him concerning what he said to them they should do.

Arwat mai: **totor**

Mákái mul: **pasi**,

totra-i

Kán him: transitive verb

Sálán: **urai uri polgon**; pour

Tok Pisin: pulimapim; litimapim na kapsaitim

Worwor talas: This describes the action of lifting up a container with liquid and pouring it into another container. It may include the connotation of filling it up.

Tohtohpas: *Kalik, una urai dan tili gengen kuro uri polgon tiling kuro, má unáng kipi gengen kuro unák totrai mudán rais imi ur on, má unák sawi giták ani.* Child, pour water from the small saucepan into the large saucepan, and then take the small saucepan and pour a little rice into it, and then cook it we'll eat it.

Arwat mai: **toroi**

towo

Mákái: **towon**

towon

Utngi mul: **towo**

Kán him: inalienable noun

Sálán: single; piece

Worwor talas: This term is used of one part or piece of a larger thing like a strand or lock of hair, a blade of grass, or a single rib.

Tohtohpas: *Má lulum mul koion una oror mai kabín káp kam te rakrakai suri una kelsei tekesi towon nihum suri nák bal ngo nák niár. (Mat 5.36)* And your head also do not swear with it because there is not your power to replace/change one strand of your hair so it will be white or it will be black.

towoturiá

Kán him: intransitive verb

Sálán: **kápte a laplap**; naked

Tohtohpas: *Be, wa káp kán te sulu á kalik erei pasi kán tu láklák tangrai lol malar mai kunsin. A tuan mákmák sáksák ur on á kán towoturiá.* Hey, why that child has no laplap so he's just walking around the middle of the village with nakedness. It looks very bad his nakedness.

Arwat mai: **kunsin, tolonglong**

tu

Kán him: particle

Sálán: just; only; merely

Worwor talas: This is a pre-verb particle. This particle can also signal a strong contrast or opposite, as in the difference between **mákmákái** (take care of) and **tu mákmákái** (ignore). See the cross references and the following entries for how this word is used in phrases.

Tohtohpas: *Wán báláu a tu gengen ngorer i wán get rokoí.* The fruit of the **báláu** (tree type) is just/very small like the fruit of the wild **get** (tree type).

Mákái mul: **kán tu, tukes**

tu kálámul kálámul (sár)

Kán him: idiom

Sálán: **sáhár án kálámul; kálámul bia; kálámul kápate lu hol pas te táit suri longoi**; poor person; person who has not displayed any leadership qualities

Keskeskes: 'merely man man (only)'

Tohtohpas: *Koion gama ilwa pasi suri na komiti ái koner, kabin a sáhár án kálámul. Gama ilwa pas tekes sang má ái koion. Wa a tu kálámul kálámul sár ngorer.* Don't choose that one so he will be the headman, because he is a poor person. You should choose some other one but don't (choose) him. Why he is just a poor/non-leadership person like that.

Arwat mai: **minatin kálámul**

tu long taladeng

Kán him: transitive serial verb taking on

Sálán: **kápte hol tangrai táit a longoi; kápte hol namurwai ngádáh a longoi ngoi á him**; do any old way; do haphazardly

Keskeskes: 'merely do extremely'

Tohtohpas: *Kálámul ngo a longoi kán rum má kápte a hol tangrai ngo ngádáh na longoi*

ngoi, mái sár ngo a tu long taladeng on, pasi gitá mákái ngo kán rum kápate mákmák kuluk. A man when he builds his house and he does not ponder how he will build it, but he just does it hapahzardly, the result is we see that his house does not look good.

Arwat mai: **long siari**

Mákái mul: **longoi**

tu longlongra-i

Kán him: intransitive verb

Sálán: **longrai má kápate longoi táit; longra palai;**

hear but not obey; ignore

Keskeskes: ‘merely hearing’

Tohtohpas: *Komíti a atri him urami aratintin, mái sár ngo matananu di tu longlongrai him er má kápate longoi. The headman set up work at the school but people just ignored that work and they did not do it.*

Mákái mul: **longrai, tu mákmákái**

tu lu mák

Kán him: phrase

Sálán: **kis osong;** looking for; expecting

Keskeskes: ‘merely be looking’

Tohtohpas: *Tungu i Bung Tul ái memba a ngo na worwor mai matananu ami aratintin. Matananu di hut, mái sár ngo ái memba kápate hut. Matananu di tu lu mák, má kápate hut. Previously on Wednesday the member said he would speak with the people at the school. People came, however the member did not arrive. People were expecting (him), but he did not come.*

Mákái mul: **mákái**

tu mák atri

Kán him: transitive serial verb

Sálán: **tu mákái sár má kápate tángni;** ignore

Keskeskes: ‘merely see stand it up’

Tohtohpas: *Rang buhán kálámul imunang kápate di lu támri. Di tu mák atri sang mák lala matpám. The clansmen of that man down there do not feed him. They just ignore him and he becomes very hungry.*

Arwat mai: **gerger, tu mákmákái**

Mákái mul: **atur/atri, mákái**

tu mákmákái

Kán him: transitive verb

Sálán: **mák páksi má kápate tángni;** ignore

Worwor talas: This includes the connotation of refusing to do what one sees should be done, or of refusing sexual advances.

Tohtohpas: *Kak rat iau balantahni adi risán sál, mái lik er a lu murmur i iau a tu mákmákái sár á kak rat má kápate kipi ur singing. My basket I forgot out beside the road, and my daughter that followed after me just ignored my basket and did not bring it to me.*

Arwat mai: **gerger, tu mák atri**

Mákái mul: **tu longlongrai**

tu táit bia

Kán him: idiom

Sálán: **kápate a lala támin táit uri hol;** unimportant; worthless; fruitless

Keskeskes: ‘merely a thing nothing’

Tohtohpas: *Ngo kesi kálámul di tari táit singin suri na ololoh on, má kálámul erei a hol on ngo táit di tari singin kápate ngo a lala támin táit, a hol on ngo a tu táit bia sár, pasi kápate a lain ololoh timani. If a person they/someone gives a thing to him so he can take care of it, and that person thinks that the thing they gave to him is not a true/important thing, he thinks it is merely a thing nothing (unimportant) only, (the) result is he does not care properly for it.*

Mákái mul: **bia₁**

Tua-

Sálán: male name designator

Worwor talas: This designator is for males, like saying ‘Mister’ or ‘Mr’ in English. The female equivalent is **Tin-**.

Arwat mai: **Misi-, To-**

tuam

Mákái: **tuang**

tuan

Kán him: modifier

Sálán: very; intensifier

Mákái mul: **tuan lite, tuan sang i kán hol**

tuan lite

Kán him: idiom

Sálán: **tuan kesá matngan sang;** outstanding; superior; special; memorable

Keskeskes: ‘very different’

Tohtohpas: *I pákánbung di pas bat i rumán lotu anang Nokon, a tuan lite pákánbung sang kabin a lala marán matananu di hut suri ialial, má namnam mul a lala marán má kápate arwat suri da arahi. When they opened the church down at Nokon, it was a very different (wonderful, special, memorable) time indeed because there were a great many people who came to watch, and the food also was very*

much and it was not possible for them to finish it.

tuan sang i kán hol

Kán him: idiom

Sálán: **kápate parai kán hol singin tekes**; hide one's thinking

Keskeskes: 'very indeed is his thinking'

Worwor talas: The meaning of this is similar to the English expression 'keeping things close to his vest'.

Tohtohpas: **Ái pasta kápate a parparai kán hol singin matananu ngo anges da pasbat i rumán lotu. A tuan sang i kán hol er ák aposoi i kis talum án atul i kalang.** *The pastor was not saying his thinking to the people that/about when they would open the church. His thinking was very indeed (he hid his thinking) that he revealed at the meeting of three months (quarterly meeting).*

Mákái mul: **sang₁**

tuang

Kán him: inalienable vocative noun

Kaiam: **tuam**

Káián: **tuán₁**

Kángit: **tuá gít**

Sálán: my same sex sibling

Tok Pisin: brata bilong mi

Worwor talas: This term includes all those of the same gender and the same generation in one's moiety. When a female is speaking, **lik** is added to the term, as **tuang lik** (my sister).

Arwat mai: **wah₂**

Lite alari: **kukung**

Mákái mul: **aratuán**

tuang lik

Mákái: **tuang**

tuar

Kán him: intransitive verb

Sálán: **sakrai sulu urami iát má inngasi burkut uradi namur**; moon; show one's backside

Worwor talas: This is done in both teasing and anger. It is also a command to a child who has defecated so he can be cleaned.

Mákái mul: **tám tuar, tutuar pedopedo**

tuá

Mákái: **tuang**

tuán₁

Kán him: inalienable noun

Mákái: **tuang**

Kán him: dyadic term

Sálán: siblings of the same sex

Mákái mul: **aratuán, top i diar tuán**

tuán₂

Kán him: inalienable noun

Sálán: bone

Tok Pisin: bun

Mákái mul: **tuán bahin**

tuán bahin

Kán him: idiom

Sálán: **kálámul kuluk tili**

malar ngo i lotu ngo i kesi huhu; support

Keskeskes: 'bones of one's back; backbone'

Worwor talas: This is supporting an entity or a cause like the back supports the body.

Arwat mai: **torson**

Mákái mul: **bahing, tuán₂**



bos tuán kálámul

tubang

Kán him: modifier

Sálán: **tumran; muswan**; original; true

Tohtohpas: **Kápte ngo káián tekes á buk mín, wa kaiak tubang sang.** *This book is not another's, why it's mine true indeed (it's really mine).*

Tohtohpas: **Táit erei iau parai anang i kis talum, kápate ngo holhol káián lite kálámul, wa kak holhol tubang. Á iau sang iau hol pasi má ngorer iak parai si gam.** *What I said down at the meeting, it was not the thinking of a different/another person, why (it was) my own original thinking. Me myself I thought it and therefore I said it to you.*

tubán₁

Kán him: number verb

Sálán: ten; parcel

Tok Pisin: karamap; wanpius

Arwat mai: **sángul**

tubán₂

Kán him: modifier

Sálán: **ái sang**; do oneself or to oneself; reflexive

Tohtohpas: **Goion kalik erei di lu top on mák lu láklák. Má inái sár ái sang a aptur mák láklák. Gim tu mákái sang ngorer a tubán aptur káián sang mák laklak.** *That infant child they hold him and he walks. And/but just now he himself got up and walked. We just watched him like that he on his own got up himself and he walked.*

tubuán

Mákái: **tobuán**

tudum

Worwor talas: This may be a Tolai word, but is used among the Sursurunga.

tudum

Mákái: tudung

tudung

Kán him: inalienable noun

Kaiam: tudum

Káián: todon

Kángit: tut git

Sálán: my genitals (female)

Worwor talas: This term includes both vagina and urethra.

Arwat mai: sitán wák

tugái

Kán him: transitive verb

Sálán: ololoh má artangan; care for

Worwor talas: This is the kind of care one would give to an old or sick person.

Arwat mai: ololoh

tuh

Kán him: alienable noun

Sálán: sugar cane; sugar

Tok Pisin: suka

Mákái mul: oboi tuh i ngudun



tuh sara-i

Kán him: transitive serial verb

Sálán: tárái suk til on suri nák tam sara; tár sarai (rákán kubau); cut away; cut down

Keskeskes: 'cut scatter'

Mákái mul: tuhi

tuh-i

Utngi mul: tui

Kán him: transitive verb

Sálán: tah kusi; cut

Mákái mul: tuh sarai, tuhi suk wáh, tuhtuh

tuhi suk wáh

Kán him: idiom

Sálán: ák wáh i hol; amahi hol; deflate; lose interest; abandon or change plans; turn to another course

Keskeskes: 'cut vine deflated'

Tohtohpas: Nabung di parai ngo tan kalilik án aratintin da han ur Lipek. Mái sár ngo úi koner a lu obop pirán tabal kán aratintin ák parai bul ngo kápte te pirán tabal káián aratintin. A be parai ngorer, ki kalilik kápte má di gasgas suri han, a ngoro a tuhi suk wáh i hol kán kalilik. Yesterday they said that the children of learning (students) would go

tukes i kándiar pelet

to Lipek (school). However that one who puts out money belonging to the school said instead that there wasn't any money of the school's. He said like that, then the children their stomachs were not happy about going, it is like it cut the wáh vine in the children's thinking (they lost interest, were disappointed).

Arwat mai: amahi

Mákái mul: suk wáh

tuhtuh

Kán him: intransitive verb

Sálán: cut several times

Mákái mul: tuhi, tuhtuh kus

tuhtuh kus

Kán him: intransitive serial verb

Sálán: kutkut kus; cut into many pieces; cut into small segments or pieces

Keskeskes: 'cutting sever'

Arwat mai: pokpok kus

Mákái mul: kusi₁

tui

Mákái: tuhi

tuk

Kán him: transitive verb taking on

Sálán: matai; afraid

tukaul

Kán him: intransitive verb

Sálán: nod because you're sleepy

Arwat mai: suám

Mákái mul: boptin

tukes

Kán him: intransitive verb

Sálán: one only

Tok Pisin: wanpela tasol

Worwor talas: This is the combination of tu (merely, just) and kes (one).

Mákái mul: kes, tu, tukes i kándiar pelet, tukes on

tukes i kándiar pelet

Kán him: idiom

Sálán: lain araturán; close friends

Keskeskes: 'their(2) plate is only one'

Worwor talas: This implies two people who do everything together; they are inseparable.

Tohtohpas: Aru kálámul ngo diar lain araturán, bos táit no ngo kes a hol on suri longoi, ki diar no diara longoi. Má ngo kesi tur diar a banai namnam, ki diar no diara ani. Matngan araturán ngorer di lu parai ngo a tukes

i kándiar pelet. Two guys if they are good friends, everything that one thinks of to do, then both of them do it. And if one of them meets up with food, then both of them will eat it. That kind of friendship they say that their(2) plate is only one (they are really close friends).

tukes on

Kán him: phrase

Sálán: same; identical

Keskeskes: ‘just one (of) it’

Mákái mul: **on₁**

tuklán

Kán him: inalienable noun

Sálán: trunk of a tree

Worwor talas: This the bare trunk with no branches left.

Mákái mul: **tukul₁**

tuksi

Mákái: **tukus/tuksi**

tuktuk

Kán him: intransitive verb

Sálán: **rut**; run

Arwat mai: **rut**

tukul₁

Kán him: alienable noun

Sálán: trunk of a tree

Tok Pisin: as bilong diwai

Worwor talas: This implies the trunk only without branches.

Mákái mul: **tuklán**

tukul₂

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil**; dance type

Mákái mul: **mingal**

tukul tukul

Kán him: intransitive verb

Sálán: **kápate láklák nokwan**; staggering

Worwor talas: This is used of young children learning to walk or a short person walking.

Arwat mai: **tantantan**

tukus / tuksi

Kán him: syncopated verb

Sálán: break off; knock off

Worwor talas: This term is used of breaking off a piece of **kahlár** (coals, charcoal), but is not appropriate for breaking stone or tree branches.

Arwat mai: **bomsoi**

tul₁

Utngi mul: **atul**

Kán him: number verb

Sálán: three

Worwor talas: This word is also used as a suffix on pronouns to indicate trial, that is that the pronoun refers to three.

Mákái mul: **ánátul, átuil, ditul, gamtul, gimtul, gitul, kamutul, minátul, ruktul**

tul₂

Kán him: alienable noun

Sálán: earwax

tul₃

Kán him: intransitive verb

Sálán: stopover

Tohtohpas: **Má ngo iakte turpasi kak inan, ki ina han mangeh tul narsá gam má kis tiklik mam gam án mudán. Má ngo iakte eran mul suri han, ki erár má iak nem i gam ngo gama tangan iau suri kak láklák. (Rom 15.24)** And when I have begun my journey, then I will come (and) stopover (for) resting with you and sit/stay together with you a little. And when I have again prepared to go, then at that time I want you that you will help me with my walking/journey.

Mákái mul: **rumán bop tul, tuli, tur tul**

tulal

Kán him: alienable noun

Sálán: instrument type

Worwor talas: This is a recorder-like instrument made from a narrow length of bamboo with holes drilled along the side and a small notch at the blowing end. Among other things, it is used for **saksak án tinang** (sorrowful songs) to signal apology and mourning.

tul-i

Kán him: transitive verb

Sálán: **tur má longoi**; stop off to do something

Worwor talas: This term does not seem to occur alone, but always in combination with another verb. It implies a location, so picking something up in a certain place or doing a job in a certain place. It is typically combined with verbs like **dungi** (insert) as in **dung tuli** (make a stop to pick up cargo or passengers) and **mangeh** (rest) as in **mangeh tuli** (stop over and rest), but can be combined with any number of verbs. See also **satuli**.

Tohtohpas: **Kauh, ngo una han suri aratintin, ki una bokto tuli belo idi pokon di lu kis talum ái. Una lala irsi sang suri matananu dák**

longrai má dák hut talum. Son, when you go for school, then strike on your way the bell in the place where they have meetings. You should greatly strike it so people will hear it and arrive/come together.

Mákái mul: **dung tuli, kip tuli, satuli, tul₃**

tulip

Kán him: alienable noun

Sálán: **kesá matngan roho**; greens type

Mákái mul: **roho**

tulsai-i₁

Mákái: **tulus/tulsai**

tulsai-i₂

Kán him: intransitive verb

Sálán: stretch out the hand; lift one's hand; hold up one's hand

Worwor talas: This connotes holding up one's hand in the 'stop' signal, and may be done to ask for silence so one can speak.

tultulus

Kán him: intransitive verb

Sálán: dividing

Worwor talas: This is often used of dividing kunai grass into bunches for roofing.

Mákái mul: **tulus/tulsai**

tulus / tulsai-i

Kán him: irregular verb

Sálán: appoint; assign; divide; distribute (food)

Tohtohpas: *Rung di lu worwor mai Girik di tubán para pasi ngo kándi tan mokos di lu tulus sorliu di mai pirán tabal uri namnam má kápte di lu kip te. (Apo 6.1) Those who spoke with Greek said about themselves that their widows they (the others) divided-passing them (did not distribute to them) with money for food and they (the Greek widows) did not get any.*

Tohtohpas: *Má rang turán ái Iesu dikte leget i namnam suri namnam tiklik mai. Ái Lasaro, ái mul a kis iatung suri namnam tiklik mam Iesu, mái Marta mul iatung a tulus di. (Ioa 12.2) And Jesus' friends had prepared food for eating together with him. Lazarus, he also was there for eating together with Jesus, and Martha also was there she served them (food).*

Tohtohpas: *Mái Káláu a tulsai Iesu mai him án tátáil suri nák ololoh i git ngorer i tám ololoh sipsip a lu longoi singin kán tan sipsip. (Eba 13.20) And God appointed Jesus with the work of leading to care for us like a shepherd*

does to his sheep.

Arwat mai: **palau, purwai, tam purwai, timlai, titbai**

Mákái mul: **tultulus**

tum₁

Sálán: win; make a goal

Mákái mul: **tartar tum**

tum₂

Sálán: **tukes on**; unseparated; become one

Worwor talas: This refers to two things which are joined, as two fingers which did not separate properly. This term is used even of the branching of a tree not normally having branches, as a coconut or betel nut.

Tohtohpas: *Ngo aru wán hun diar patap má diar maras tiklik áng kes on, ki di lu parai ngo wán hun minái a tum. If two banana fruits are stuck to each other and they grow together becoming one, then they say that this banana fruit has become one.*

Arwat mai: **patap**

Mákái mul: **atumái, tum kalar**

tum kalar

Kán him: transitive serial verb

Sálán: grow around something

Keskeskes: 'become one blocking'

Worwor talas: This might be a tree which grows around something left in it.

Mákái mul: **kalar/kári, tum₂**

tumalagen

Kán him: alienable noun

Sálán: costume

Worwor talas: This is a costume for the **tobuán** (secret society) dance.

tuman-i

Mákái: **timani**

tumarang

Kán him: intransitive verb

Sálán: take care of; beware

Tok Pisin: lukaut gut

Arwat mai: **ololoh suri**

Mákái mul: **aratumarang, atumarang**

tum-ái

Kán him: transitive verb

Sálán: **huli**; exchange; pay

Worwor talas: This is used of paying cash or shell money for a pig for a mortuary feast, in contrast to **bánái** which is used of paying back with another pig. It is done in public. This

connotes that the transaction is completed and everyone is satisfied. However, one can recoup the money paid by contributing a similar pig at a feast given by the one who received the money. That person is then obligated to respond with an equal amount in exchange for the pig brought to his feast. This term is also used of brideprice, and **tumái wák** (pay for a woman) implies all the payment is complete.

Arwat mai: **sámát**

Mákái mul: **tumtum**

tumlul

Kán him: alienable noun

Sálán: eel type; Harlequin Snake Eel

Worwor talas: **Tumlul kápte ngo a iás, mái sár kán mákmák má páplun a ngoro maumau. Má tumlul a lu sisip i kon iatung i káp teken gumgum. Má pákánbung a lu nem i namnam, a lu soura suri ser namnam, ki ák sisip kaleng uri kon.** The **tumlul** is not a **iás** (eel type), however its look and colour is like the **maumau** (sea snake). And the **tumlul** digs into the sand there where the sea meets the beach. And when it wants food, it reveals itself to search for food, then it digs-returns to the sand.

Mákái mul: **meleu**

tumran

Kán him: intransitive verb

Sálán: settled; true; straightened; fixed; successful; completed

Tohtohpas: **Rang buhang, á iau sang, a tumran i kak hol sur gam ngo gamáte káng mai tatalen a kuluk má mánán a pakta, má gamá artálár mul suri gama atintin kalengna gam sang. (Rom 15.14) My clansmen, me myself, my mind is settled concerning you that you are filled with good ways and knowledge that is big, and you are also sufficient/able to teach yourselves.**

Arwat mai: **kánrán, turmis**

Lite alari: **gáugáu**

Mákái mul: **atumran**

Kán him: transitive verb taking on

Sálán: settle; truly

Tohtohpas: **Gam á bos tám toptop, gama lu taran i kamu tan tátáil til main i bim i bos táit no. Te di tu long tumran on i pákánbung masik kándi tátáil a márásngin pagas i di suri da agasgas pasi bál ái kándi tátáil. (Kol 3.22) You who are servants/slaves, you should obey**

your leaders/master from here on earth in everything. Some truly do it only when their master is watching them so they will please their master's stomach.

Mákái mul: **hol tumran, mánán tumran, ruruna tumran, tumran pagas**

tumran pagas

Kán him: intransitive serial verb

Sálán: **a dik i hol suri kesi táit;** settled; decided

Keskeskes: 'settled remain'

Worwor talas: This may have the connotation of an agreement, a covenant or plans. If one's **hol** (mind) is **tumran pagas**, then one is convinced and his mind is made up.

Mákái mul: **pagas/páksi**

tumtum

Kán him: intransitive verb

Sálán: **anokwai mátán bor di isi uri longsit; huli wák;** paying

Worwor talas: This can refer to the process of paying for several pigs in turn provided for a feast. It can also refer to brideprice.

Arwat mai: **tuntun₁**

Mákái mul: **tumái**

tumtum pedel

Kán him: transitive verb taking on

Sálán: **eran kuluk (?);** prepare well (?)

tumtumwa

Kán him: alienable noun

Sálán: sorcery type

Worwor talas: This type of sorcery is done to pigs or people out of jealousy when another's garden is producing well or his pigs are developing well. Pigs might be sent off to become wild.

Mákái mul: **tumwai, wah₁**

tumwa kalengna-i

Kán him: transitive serial verb

Sálán: **kálámul a long sáksáknai kán nemnem sang kabin kápte a han suri an te namnam;** harm oneself

Keskeskes: 'sorcerize oneself'

Worwor talas: This describes a person who wants to attend a meal, but for some reason does not. Thus, he harms himself by not fulfilling his desire for food because he does not attend the meal.

Tohtohpas: **Pákánbung iau bana Pita, ki iak parai singin ngo, "Namnam er gim eran on sur iáu kápate hom, a lala marán sang má tan lalain**

namnam masak sang. Kápte iáu han suri long namnam minái, a ngoro u tumwa kalengna iáu sang.” When I met up with Pita, then I said to him that, “That food we prepared for you was not play (it was not just a little), it was a great deal indeed and only very excellent food. You did not go for this meal (even though you wanted to), it is like you sorcerized yourself (you harmed yourself by not attending the meal).”

Mákái mul: **tumwai**

tumwa-i

Kán him: transitive verb

Sálán: **parai sápkín wor ur on; long sáksáknai mai worwor ngo táit a longoi mul; long sáksáknai mai wah;** sorcerize; torment

Worwor talas: This includes causing impotence or causing one’s pigs to be lost, preventing one from catching any fish, and even causing death.

Arwat mai: **long sáksáknai**

Mákái mul: **tumtumwa, tumwa kalengnai**

tun

Kán him: intransitive verb

Sálán: **tapam á tun;** high tide

Arwat mai: **gus, gusgus, lomlom**

Lite alari: **malanbet, más, másreng, reng**

Kán him: alienable noun

Sálán: wave of the sea

Tok Pisin: si

Arwat mai: **nah, nahlam, pákán nah**

tun-i₁

Kán him: transitive verb

Sálán: buy with a bride price

Tok Pisin: baim meri

Mákái mul: **tuntun₁**

tun-i₂

Kán him: transitive verb

Sálán: cook

Tok Pisin: kukim

Arwat mai: **sau/sawi**

Mákái mul: **atuntunái, tuntun₂, tutun₁**

tuntun₁

Kán him: alienable noun

Sálán: **huli wák;** brideprice

Arwat mai: **tumtum**

Mákái mul: **tuni₁**

tuntun₂

Kán him: intransitive verb

Sálán: **a kálik málmálas;** warm; tepid

Worwor talas: This can refer to a warm house or to tepid water.

Mákái mul: **atuntunái, tuni₂**

tung

Kán him: intransitive verb

Sálán: sound of something falling

Worwor talas: This word is used to express the sound caused by something falling and crashing to the ground.

tunga-i

Kán him: transitive verb

Sálán: **sopasun longoi; kápte arsok tili longoi;** continuously; constantly

Worwor talas: This verb is always followed by another verb expressing what is happening continuously. In certain contexts, this is identical or at least very similar to the use of **balbal** (repeatedly).

Tohtohpas: **I bosbos bung no on á kalang onin, kak tungai longoi kak rákrák ami bos, má kápte be a te rah.** On every single day in this month, I’m continuing to make my new garden up in the jungle, and/but it is not yet finished.

Arwat mai: **balbal₁, woki**

tungtungtung

Kán him: intransitive verb

Sálán: hollow sounding; empty sounding

Arwat mai: **kángkángkáng**

tungu

Kán him: time

Sálán: **pákánbung a kis táilnai bung ngo wik ngo kalang ngo bet nabung;** near past; previously

Tok Pisin: bipo

Worwor talas: Technically, this word can refer to any time previous to yesterday. The particle **sár** (de-intensifier) can be added to this word to mean ‘just a little while ago’, or the particle **sang** (intensifier) to mean ‘quite a while ago’.

Lite alari: **iraru, namur**

tup

Kán him: alienable noun

Sálán: insect type

Worwor talas: **Tup a lu susi kubau ngo got er di lu long rum mai mák lu kis ái. Ngo da mákái sepen kubau ngo kubau er di long rum mai iatung i rum a ngoro a mon i kabang on, ki kubau ngo got erei a mon on i tup. Kán pakta á tup a ngorer i hut kán kálámul sár.** The **tup** burrows into wood or bamboo that they make buildings with and it lives there. If

they see a plank or a pole that they've made a house with there in the house (and it looks like) it has a powder on it, then that tree or bamboo has **tup** in it. The size of the **tup** is like people lice.

tur₁

Kán him: intransitive verb

Sálán: stand; stop

Tok Pisin: sanap

Worwor talas: This is a common verb occurring frequently in serial verb constructions and with many figurative and idiomatic uses. See the cross references and the following entries for some examples of these.

Arwat mai: **arsok, sámTUR**

Mákái mul: **aptur, artur, atur/atri, hutngin tur, lultur, sál tur, turang, turmur, turpas, turpasi, turtur**

tur₂

Mákái: **turang**

tur arinngas

Kán him: intransitive serial verb

Sálán: stand revealed; appear as evidence

Keskeskes: 'stand revealed'

Mákái mul: **tur₁**

tur arwat mai

Kán him: transitive serial verb

Sálán: represent; stand for

Keskeskes: 'stand equal with'

Arwat mai: **tur kiláng**

Mákái mul: **mam/mai, tur₁**

tur atu

Kán him: intransitive serial verb

Sálán: firm; steady; confident

Keskeskes: 'stand strong/firm'

Arwat mai: **tur dik, tur rakrakai**

Mákái mul: **tur₁**

tur dik

Kán him: intransitive serial verb

Sálán: stand unmoving; stand close together

Keskeskes: 'stand strong'

Arwat mai: **tur atu, tur rakrakai**

Mákái mul: **dik₂, tur₁**

tur i bahin

Kán him: idiom

Sálán: **tángni; arakrakai on; tur tiklik mai;** help; stand with; support

Keskeskes: 'stand at his back'

Worwor talas: This is equivalent to the English

idiom 'I've got your back!'

Tohtohpas: **Ái Towalaun a tangan tuán i parai ngo kápte a siksikip, pasi ák sengsegeng tili nagogon. Má ngo kápte na han tur i bahin ái tuán ái Towalaun, ki na han sang suri kamkabat suri kán siksikip.** Towalaun helped his brother by saying that he did not steal, resulting in he was free from the law/court. But if Towalaun had not stood at his brother's back (supported him, verified what he was saying), then he would indeed go to prison for his stealing.

Arwat mai: **tur singin**

Mákái mul: **bahing, tur₁**

tur i katbán

Kán him: idiom

Sálán: **kápte a mur i kes sár á risán;** neutral; mediate

Keskeskes: 'stand in the middle'

Mákái mul: **tur₁**

tur i kán hol

Kán him: idiom

Sálán: **talar pasi; lala hol on;** thinking about

Keskeskes: 'stands in/on his thinking'

Worwor talas: There seems to be some implication of acting on what one is thinking about, so following through on a plan.

Tohtohpas: **Ái koner kápate han suri aratintin onin kabin a tur i kán hol suri hom mai tan kalilik er kápte di lu han suri aratintin. Má ái á táit a kis i kán liu mák nem ngo na talar mai, pasi kápate han suri aratintin.** That one did not go for school today because it is standing in his thinking (he keeps thinking) about playing with the children that did not go for school. And it is the thing that is sitting in his life and he wants to work with it (do it), resulting in he did not go for school.

Mákái mul: **tur₁**

tur i nagogon

Kán him: idiom

Sálán: courted; on trial; brought before a judge or village court

Keskeskes: 'stand in/on the law/judgment'

Mákái mul: **tur₁**

tur kalar / tur kári

Kán him: transitive serial verb

Sálán 1) **tur kauli; tur pátum;** surround; stand closeby

Keskeskes: 'stand block'

Tohtohpas: Pákámbung kak tu kanbái kak busán lamrut má tan kalilik di tur kalar iau, ki iak parai si di ngo, “Gam táu tilatung! Koion á tur pátum. Gama tur kaplah alar iau gama káp kal i kak busán lamrut.” While I was carving/trimming my spear handle and the children were standing surrounding me, I said to them that, “You all get away from there! Don’t stand close. You should remove yourselves away from me so that my spear handle will not get poked in your eyes.”

Sálán 2) long páptai; stop; forbid

Tohtohpas: Tungu iau hol on ngo ina han ur Port Moresby suri aratintin, mái sár ngo ái tata a long pápta iau mák parai singing ngo koion ina han. Pákámbung a tur kalar iau ngorer, ki kápte má iak han. Previously I thought that I would go to Port Moresby for schooling, however Dad got-fastened (prevented) me and he said to me that I should not go. When he stood-blocked (stopped) me like that, then I did not go.

Arwat mai: dos kalar/dos kári

Mákái mul: kalar/kári, tur₁

tur kálár₁

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; bream

Worwor talas: Páplun á tur kálár a ngoro páplun banat a bal, má páplun a sirsirsir mai a niár. Má kán mákmák a ngorer i kurur. Kán pakta a ngorer sár mul i banat. A lu ani tan gengen isu ngorer i bikbik má sangsang má tan gengen kuk mul. Má a lu kis i más má suan i risán lulawar. Kán tatalen a lu tur dat ngo a mákái kálámul. The color of the **tur kálár** it is like the color of the **banat** (sea perch) that is white, and its body is striped horizontally with black. Its looks are like the **kurur** (soldierfish). Its size is also just like the **banat**. It eats small fish like the **bikbik** (blenny) and **sangsang** (clownfish) and small crabs also. And it lives in the shallows and sandy area next to the reef. Its behavior is to cower in place if it sees a person.

tur kálár₂

Kán him: intransitive serial verb

Sálán: kápte táit a hut i kán hol ngo na parai; remain silent because one does not know what to say

Keskeskes: ‘stand silent’

Mákái mul: tur₁

tur kári

Mákái: tur kalar/tur kári

tur keles

Mákái: turtur keles

tur kelsen

Kán him: transitive serial verb

Sálán: inherit

Keskeskes: ‘stand replace’

Kán him: alienable noun

Sálán: heir; descendant

Mákái mul: tur₁

tur kidut

Kán him: intransitive serial verb

Sálán: atur arsaktai aru keken; stand with feet together

Keskeskes: ‘stand narrow’

Lite alari: tur sápal

Mákái mul: tur₁

tur kiláng

Kán him: transitive serial verb taking on

Sálán: represent

Keskeskes: ‘stand in place of’

Tohtohpas: Rang buhang, iau tur kiláng i kángit Konom Iesu Karisito mai kán rakrakai ákte tari singing suri ina worwor tiklik mam gam. Má iak nem ngo ina anokwai be i te táit kápate kuluk er i katbán i gam. (1Ko 1.10) My clansmen, I am representing our Lord Jesus Christ with his power/strength he has given to me so I can speak together with you. And I want to straighten/correct some things that are not good among you.

Arwat mai: tur arwat mai

Mákái mul: tur₁

tur manglah

Kán him: intransitive serial verb

Sálán: stand clear; free; not liable

Keskeskes: ‘stand clear’

Arwat mai: sengsegeng

Mákái mul: tur₁

tur pagas

Kán him: intransitive serial verb

Sálán: standing; remaining to this day

Keskeskes: ‘stand remain’

Tohtohpas: Mái Moses a atri ák tur pagas á tatalen suri longsit án sorliu palai suri matananu Israel da lu pátpát mátán i bohboh

bet. (Eba 11.28) And Moses established it is remaining until now the custom of the feast of passing-removing (Passover) so that the Israel people would celebrate every year.

Mákái mul: pagas/páksi, tur₁

tur pala-i

Kán him: transitive serial verb

Sálán: replace; supersede; set aside; refuse admittance

Keskeskes: ‘stand remove’

Worwor talas: **Tur palai** has also been defined as to cause to go off the track.

Mákái mul: tur₁

tur pas

Mákái: turpas

tur pas-i

Mákái: turpasi

tur pápta-i

Kán him: transitive serial verb

Sálán: seize

Keskeskes: ‘stand fasten’

Mákái mul: tur₁

tur pua-i

Kán him: transitive serial verb

Sálán: win over another in debate

Keskeskes: ‘stand contradict’

Mákái mul: tur₁

tur rakrakai

Kán him: intransitive serial verb

Sálán: stand strong

Keskeskes: ‘stand strong’

Worwor talas: This implies something well set, established, unmoving.

Arwat mai: tur atu, tur dik

Mákái mul: tur₁

tur rakrakai sur-i

Kán him: transitive serial verb

Sálán: defend; uphold; zealous about

Keskeskes: ‘stand strong about’

Mákái mul: suri₁, tur₁

tur rámásngin

Kán him: intransitive serial verb

Sálán: wonder

Keskeskes: ‘stand watching’

Worwor talas: This might be wondering at a new thing one has heard.

Mákái mul: tur₁

tur sápál

Kán him: intransitive serial verb

Sálán 1) atri aru keken ák tápál; stand with feet apart

Tohtohpas: **I pákánbung ngo tan kalilik di nem suri lápkai bal adi lalin kik di, ki di lu tur sápál má dik lu lápkai bal i lalin i di.** When the guys want to throw/maneuver a ball down under their legs, then they stand with feet apart and they maneuver the ball underneath themselves.

Lite alari: tur kidut

Sálán 2) serving two masters; following two different roads

Worwor talas: This idiomatic meaning refers to someone who tries to keep his feet in two camps or tries to serve two masters rather than wholeheartedly serving only one.

Mákái mul: tur₁

tur sengsegeng

Kán him: intransitive serial verb

Sálán: unworried

Keskeskes: ‘stand free’

Mákái mul: tur₁

tur sengsegeng alar-i

Kán him: transitive serial verb

Sálán: reform oneself; free oneself from

Keskeskes: ‘stand free away from’

Mákái mul: tur₁

tur singin

Kán him: idiom

Sálán: tángni; tur tiklik mai; help; stand with; support

Keskeskes: ‘stand to him/her’

Arwat mai: tur i bahin

Mákái mul: tur₁

tur soura

Kán him: intransitive serial verb

Sálán: tapam hut kodong; appear supernaturally or unexpectedly

Keskeskes: ‘stand appearing’

Mákái mul: tur₁

tur tais

Kán him: intransitive serial verb

Sálán: riu batah; tur batah i kesá balis; hide oneself

Keskeskes: ‘stand hidden’

Arwat mai: riut tais

Mákái mul: tur₁

tur talas

Kán him: intransitive serial verb

Sálán: revealed; exposed

Keskeskes: ‘stand clear’

Mákái mul: tur₁

tur táil

Kán him: intransitive serial verb

Sálán: stand out; stand in front

Keskeskes: ‘stand preceding’

Mákái mul: tur₁

tur táilna-i

Kán him: transitive serial verb

Sálán: represent; mediate; lead

Keskeskes: ‘stand preceding’

Tohtohpas: **Rang támin i git di longrai ngorer má dik sung Moses suri na tur táilna di i mátán táil ái Káláu má nák parai ngo, “Keskam, Konom, gim lala mátut á inái. Má ngorer gim sung iáu suri koion una worwor mul uri gim.” (Eba 12.19) Our ancestors heard like that and then begged Moses to stand-lead/represent them before God and he would say, “Sorry/please, Lord, we are very afraid now. And therefore we beg you that you will not speak again to us.”**

Mákái mul: tur₁

tur tángni

Kán him: transitive serial verb

Sálán: vouch for

Keskeskes: ‘stand helping’

Mákái mul: tangan/tángni, tur₁

tur tul

Kán him: intransitive serial verb

Sálán: stop off; call in

Keskeskes: ‘stand stopover’

Mákái mul: tul₃, tur₁

turah

Kán him: alienable vocative noun

Sálán: friend

Mákái mul: turang

turai

Kán him: transitive verb

Sálán: **kip talmi; ru talmi**; transport; carry; move

Worwor talas: This is to move something from one place to another.

Tohtohpas: **Ái komiti a parai singin matanano ngo da tár kubau ami bos uri kán rum. Kubau da tárúi da obop talmi ami má káukáu bim na kipi tilami. A ngoro ákte parai má singin káukáu bim ngo na turai tilami bos ur main i malar. The headman said to the people that they should chop wood up in the bush for his**

house. The wood they would chop they should place it together up there and a vehicle would bring it from up there. It is like he had already said to a vehicle that it would transport it (the wood) from up in the bush to here in the village.

turam

Mákái: turang

turang

Kán him: inalienable noun

Kaiam: turam

Káián: turán

Kángit: tur git (tur₂)

Sálán: my friend; my partner; my neighbor; my companion

Tok Pisin: poroman bilong mi

Worwor talas: The implication of this reference term includes the idea of one who stands with you, another person who is like you. It connotes ‘friend, neighbor, companion, equal’.

Arwat mai: táring

Mákái mul: araturán, tur₁, turah, turán

turara

Kán him: alienable noun

Sálán: supervisor of church work

Worwor talas: This is a word borrowed from Kuanua. This person assigns work related to church needs such as collecting and processing coconuts on church land, weeding and sweeping church property, and maintenance on church buildings.

turán

Kán him: inalienable noun

Mákái: turang

Kán him: dyadic term

Sálán: friend; partner; companion; equal; lover

Worwor talas: This connotes someone who is like another, thus the turán of a blind man is another blind man.

Mákái mul: araturán

Kán him: verbal noun

Sálán: tikliknai mai; together; with

Worwor talas: This word operates as a transitive verb, but it is structured like an inalienable noun. It can occur alone to mean ‘with it, accompanying it’, but can also introduce a noun phrase, as the example illustrates.

Tohtohpas: **Ngo gama kipi kamu ololás, ki gama kip tikliknai mam te gemnai. Til tungu gam lu bal kipi sár i ololás bia, pasi iak parai ngo gama kipi turán te gemgem á kamu ololás.**

When you bring your coconut food packages, then you should bring together with it some accompaniment (other food like greens or meat). From previously you keep on bringing only the food package (and) nothing (else), resulting in I said that you should bring your food packages with some accompaniment.

Arwat mai: **dok**₁, **tiklik**

turlih

Kán him: transitive verb taking on

Sálán: **kipi aru táit mai kes sár á kuir kubau, kes tiladi namur má kes uranang táil i kálámul;** carry on a stick

Worwor talas: This is to carry two things, one on each end of a stick over one's shoulder. For differentiation of verbs meaning 'carry on the shoulders', see **pusak/puski**.

Tohtohpas: **Nabung iau kipi aru rat balbal tilami bos. Aru rat erei iau kipi mai kesi kuir kubau, kesi rat tilanang namur má kes tiladi táil. Pákámbung iau turlih on ngorer, kak tu haunges tangrai sál kabin a tuan dek i iau.** Yesterday I brought two baskets of root vegetables from up in the bush. Those two baskets I carried with one length of wood, one basket from back there following/behind and one from up there preceding/in front. When I carried them like that, I was resting along the road because they were very heavy for me.

Mákái mul: **pusak/puski**

turmis

Kán him: intransitive verb

Sálán: **tumran;** settled; calm

Tohtohpas: **Ái memba a parai ngo na oboi tekesi rumán aratintin ami aratintin i bet er namur. Má gam á matananu kápte gama hol sirereh i dánih a parai. Na turmis á kamu hol ngo na long artálár on á táit a parai.** The member said that he would put a classroom at the school next year. And you people should not disregard what he said. Your thinking should be settled that he will fulfill what he said.

Arwat mai: **tumran**

Mákái mul: **bop turmis, kis turmis**

turmur

Kán him: alienable noun

Sálán: **táir;** replacement; descendant

Keskeskes: 'stand follow'

Mákái mul: **mur**₁, **tur**₁

turngan

Kán him: alienable noun

Sálán 1) **ngisán táit a lu kis i bál kesá táit ngoro kabang ngo mánáp;** power; mana; spirit; god

Worwor talas: **Turngan** comes from something supernatural, like the spirit of an ancestor, or is inherent in a place or object such as powdered lime or ginger. Some use this term synonymously with **urtarang** (evil spirit). Each clan may have its own special **turngan**.

Mákái mul: **tarwai turngan, tesit, ting turngan**

Sálán 2) spirit of a dead person

Worwor talas: This kind of spirit has power, or **turngan**.

turpas

Utngi mul: **tur pas**

Kán him: intransitive serial verb

Sálán 1) **han pas;** begin; start

Keskeskes: 'stand get'

Worwor talas: This is often said when it's time for a group to leave a place, as in **Giták turpas má!** 'Let's get going!'

Sálán 2) stopover; visit briefly

Worwor talas: **Tur pas** has the connotation of briefly stopping or going somewhere, remaining a short while, then returning or continuing on.

Tohtohpas: **Má ina mulán han besang suri laumái bos tám ruruna i bos malar ada i balis á Makedoniá. Má ngo iakte han tur pas á Makedoniá má, erár ina hut main narsá gam. (IKo 16.5) And I will first go now to visit/check on the believers in the villages in the region of Macedonia. And when I have gone (and finished) stopping over at Macedonia, at that time I will come/arrive here to you.**

Mákái mul: **pasi**₁, **tur**₁, **turpasi**

turpas-i

Utngi mul: **tur pasi**

Kán him: transitive verb

Sálán 1) **tangkabin;** begin; start

Keskeskes: 'stand get'

Tohtohpas: **Iau lu sung ngorer kabin i kamu artangan ngorer gam tangtangan iau mai him án lain arbin turpasi tili mulán bung gam ruruna ák han pang onin. (Pil 1.5) I habitually pray like that because of your help as in you repeatedly helped me with the work of the good news beginning from the first day you believed going until today.**

Tok Pisin: sitatim

Arwat mai: tangkabin

Sálán 2) sik pasi; invite

Arwat mai: el pasi, siki₂

Mákái mul: aturpas, pasi₁, tur₁, turpas

turtur

Kán him: intransitive verb

Sálán 1) tur armona; standing

Tohtohpas: *I bung erei, tan kálámul di lu turtur i má tán rum káián tám aratintin má dik gálta suri. Di tur monai be suri na so ná k mák di.*

On that day, people were standing at the door of the teacher's house and they asked for him. They stood waiting for him then so he would come and and see them.

Mákái mul: tur₁, turtur kalar/turtur kári, turtur keles

Sálán 2) káhái kalik má saliu mai; abálbálái goion kalik; soothe a child

Worwor talas: This implies standing and holding a child, rocking him, perhaps even walking around with him to calm and soothe him and/or put him to sleep.

Tohtohpas: *Ái mánái ái lik a lala ngesmat i saliu mai kán kalik kán tu lala tang. Kán tu saliu mai suri ngo ná k boptin. Til nengen sang má kán tu turtur mai kán kalik má kápte a lu boptin, kán tu tang sang á kán kalik. The girl's mother was very weary of walking around with her child who was crying a lot. She just kept walking with her so she would sleep. Since much earlier today she's been just standing with her child and she is not sleeping, her child is just continuing to cry.*

turtur kalar / turtur kári

Kán him: transitive serial verb

Sálán: turtur palai; protect; prevent

Keskeskes: 'standing block'

Tohtohpas: *Hutngin Kamkabat a parai si git ngo gita oboi tatalen án ruruna má armámna arliu ngorer i kángit papal uri turtur kári bongbongon i git. Gita longoi ngorer suri turtur palai sápkín gita káp pur ur on. The New Testament says to us that we should put on the behaviour of faith and love among (each other) like our covering to protect-cover our chests. We should do like that to stop-remove the evil/sin lest we fall into it.*

Tohtohpas: *Tám latlat a lu longoi bábát i kálámul suri tur kari ngo tur palai wah alari kálámul*

má kápnate sasam ngo kápnate mat. Suk di kápti i limán kálámul, di lu longoi suri turtur kalar. The local healer makes/does an amulet for a person to stop or remove sorcery away from the person and he will not be sick or will not die. The rope they tie on the person's hand/arm, they do it for prevention/protection.

Mákái mul: kalar/kári

turtur kári

Mákái: turtur kalar/turtur kári

turtur keles

Utngi mul: tur keles

Kán him: alienable noun

Sálán: hutngin kálámul a kelsei torahin; replacement; descendant

Keskeskes: 'standing replacing'

Arwat mai: rang kopkom

Mákái mul: keles/kelsei

tus

Kán him: intransitive verb

Sálán: para inngas tari mai kátngán limán; point

Worwor talas: This is the intransitive counterpart of the transitive verb *tusi*.

Mákái mul: holhol tus, oror tus, pán tus, tám worwor tus, tusi, worwor tus

tus pas-i

Kán him: transitive serial verb

Sálán: ilwa pasi; appoint; select; choose

Keskeskes: 'point get'

Worwor talas: This connotes pointing at someone or several people, choosing them for a particular job.

Tohtohpas: *Tan komiti án malar di lu ilwa pas di á tan kálámul tili malar uri kandi tátáil. Matananu sang á di tus pasi kabin di mák ilmi ngo di lain kálámul suri da tátáil kándi. The headmen of the village choose men from the village for their leaders. The people themselves select them because they recognize that they are good men for being their leaders.*

Arwat mai: utung pasi

Mákái mul: pasi₁, tusi

tus tar-i

Kán him: transitive serial verb

Sálán: inngas tari mai kátngán limán; point out; show exactly

Keskeskes: 'point give'

Tohtohpas: *Ái tata a dos i iau suri ngo ina sari lamas munang, mái sár ngo káp iau te talas*

ngo lamas dáh sang ngo ina sari. Má ngorer ák han mam iau má ák inngas tari singing mai limán. A be tus tari singing ngorer ki erár má iak sari lamas erei. Dad told me that I should climb that coconut down there, but I was not clear which coconut I should climb. So he went with me and showed it to me with his hand. He pointed it out to me like that so then at that time I climbed that coconut.

Mákái mul: **tusi**

tus-i

Kán him: transitive verb

Sálán: **para inngas tari mai kátngán limán;** point at; accurately point out

Tohtohpas: **Nengen i kábungbung iau para inngasi páhiun man si kauh imuni aun bih. Mái sár ngo ái kauh a lala ser suri ngo ai a kis ái, pasi iak tusi mai kátngán limang ur singin, ki erár má ák mákái.** *Earlier this morning I showed a bird's nest to my son up in the bih tree. However my son greatly searched for it that it was where (to see where it was), resulting in I pointed to it with my finger for him, then at that time he saw it.*

Mákái mul: **bás tusi, hol tusi, long tusi, mák tusi, mánán tusi, ruruna tusi, tus pasi, tus, tus tari, tusi mátán**

tusi mátán

Kán him: idiom

Sálán: **wátái; wor ur on;** criticise to one's face
Keskeskes: 'point at his eye'

Worwor talas: This connotes pointing at someone in anger, instruction, teaching or correction.

Tohtohpas: **Nabung tan komiti án aratintin di lala wor uri tám aratintin má dik lu tusi mátán.**

Di longoi ngorer mai kábin tan kalilik kápte di aratintin kuluk, kándi tu kis bia i malar.
Yesterday the school leaders spoke greatly/severely to the teacher and they pointed at his eye (criticised him to his face). They did like that with him because the children were not schooling/learning well, they were sitting nothing (hanging out doing nothing) in the village.

Arwat mai: **wor ur on**

tustus

Kán him: intransitive verb

Sálán: **longoi táit mai bál mos;** disgusted; angry

Tohtohpas: **Tan kalilik ngo di lu balbal dos i di, ki di lu merok má ngorer dik lu longoi táit mai**

bál mos. Má ngo di dos i di má dikte merok, ki gita mák di sang ngo da tustus suri longoi táit di dos i di suri. The young men when they are repeatedly commanded/instructed, then they become tired (of it) so they do things with angry stomachs. And when they instruct them and they are tired (of it), then we will see them indeed that they will be angry/disgusted about doing what they told them.

Arwat mai: **mos₁**

Mákái mul: **tustuswai**

tustuswai-i

Kán him: transitive verb

Sálán: **mos kalar ur on;** angry at; displeased; ignore; pay no attention to

Worwor talas: This is an internal feeling, stronger than **matai** (dislike, fear) but weaker than **mikmikwai** (hate, reject). This implies one's reaction to something that goes on too long or becomes bothersome, and may include ignoring a crying child or a person's requests.

Tohtohpas: **Ngo gengen kalik a lu balbal tang ur si mánán sur án te, ki a lu mos kalar ur on ái mánán. A ngoro a lu toktok má ái mánán i kán kalik a lu bal tang sur án te, pasi ák lu tustuswai kán kalik.** *When a small child repeatedly keeps on crying to his mother for food, then his mother becomes angry at him. It is like his mother is tired of her child keeping on crying for his food, resulting in she pays no attention to her child.*

Arwat mai: **kansai, mikmikwai, mos kalar, ngángangas kalar**

Mákái mul: **tustus**

tut

Mákái: **tudung**

tut abát-ái

Kán him: transitive serial verb

Sálán: **tari duk on suri worwor;** force to talk

Keskeskes: 'punch force'

Tohtohpas: **Tan wák di tut abátái kálámul imuda mai gátnai suri ngo na para talsai kán láklák ur Kavieng má dánih sang a longoi á adi.** *The women forced that man back there to talk by questioning him so he would explain his trip to Kavieng and just what he did up there.*

Mákái mul: **abátái₂, tuti**

tut apos-oi

Kán him: transitive serial verb

Sálán: **para aposoi;** confess; expose

Keskeskes: ‘punch break open’

Worwor talas: This may have the connotation of exposing something big and/or bad.

Tohtohpas: *Kándi siksikip ái kalilik di lala punmai má kápte sang di kálik para aposoi singin tekes. Má kabin a lala gálgálta i di ái pasta ngo a támin sang ngo di siksikip, ki dik tut aposoi má singin ngo a támin. The thievery of the guys they greatly hid it and they definitely did not say (even) a little confessing to anyone. And/but because the pastor questioned them a lot if it was indeed true that they stole, then they confessed to him that it was true.*

Arwat mai: **inngasi**

Mákái mul: **tuti**

tut aradum

Kán him: transitive serial verb taking on

Sálán: **sosopas kaleng; básái ák patap kaleng**; join back together

Keskeskes: ‘punch close over’

Tohtohpas: *Kesi balsán kak bat a tapásang i sosopas on. Má nabung iak básái ák patap kaleng mai kesi tilik nil. Pákánbung iau tut aradum on mai tilik nil, ki inái má ák dik kaleng. One side of my wall the joint/connection became separated. And yesterday I hammered it so it stuck-returned with a large nail. When I joined it back together with a big nail, then now it is strong/firm again.*

Mákái mul: **tuti**

tut ardor

Kán him: intransitive serial verb

Sálán: **sosopas i aru táit**; joined; touching

Keskeskes: ‘punch kissing’

Mákái mul: **tuti**

tut peksa-i

Kán him: transitive serial verb

Sálán: **tuti ák pekes**; crush

Keskeskes: ‘punch soften’

Mákái mul: **peksai, tuti**

tut pisar

Kán him: intransitive verb

Sálán: **a roh pas á pidir**; spring

Keskeskes: ‘punch spring/jerk’

Worwor talas: This refers to the springing or release of a trap.

Tohtohpas: *Kauh, iau mákái kam pidir ákte roh pas. Tekesi rokoi gut a suka sáksáknai er ák tut pisar. Son, I see your trap (that) it has already jumped/sprung. Some wild pig*

probably stepped on it crooked that it sprung up (without catching anything).

Mákái mul: **tuti**

tutbumtu

Kán him: intransitive verb

Sálán: **tu kuir i aur**; flat-faced

Worwor talas: This is used to describe a fish or a person with a flat face, or the front of a vehicle that has no bonnet/hood.

Tohtohpas: *Tan tara káukáu bim má onin a tu kuir i tan ar di má kápate dol. A ngoro a tu tutbumtu á tan ar di. The large vehicles/trucks today their faces are just short and not long. It is like their faces are flat-faced.*

Arwat mai: **kabum, pem,**

tutgum

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type

Worwor talas: **I taul gusgus, tutgum di lu láklák i numán. A pakta si diar á dang, mái sár páplun i diar a tukesi matngan. Kápte kes a mákái be á páhiun dang ngo tutgum ngo pitápít, má kápte git mánán ngádáh a kákáh ngoi.** In the high tide season, the **tutgum** travels in flocks. It is bigger than the **dang** (sandpiper), but the colouring of them both is the same. No one has yet seen the nest of a **dang** or a **tutgum** or a **pitápít**, and we do not know how they give birth.

Mákái mul: **man bau**

tut-i

Kán him: transitive verb

Sálán: punch

Worwor talas: This implies hitting with a closed fist.

Mákái mul: **artut, tut abátái, tut aposoi, tut aradum, tut ardor, tut peksai, tut pisar, tutkum, tututi**

tutkum

Kán him: intransitive verb

Sálán: stumble; stub one’s toe

Keskeskes: ‘punch toe’

Tok Pisin: bamim pinga

Mákái mul: **kum, tuti**

tutngan

Kán him: intransitive verb

Sálán 1) **sámtur on**; depend on

Tohtohpas: *Tan kálámul di lala wor suri long namnam uri pasbat i rumán sasam kabin ngo*

akte taul matpám má, má ngo ai má da kip te namnam til ái uri pasbat. Má ngorer te á kálámul dik parai ngo tu er i rais gita sawi má kipi. Di parai ngoromin ngo git matpám, ki tutngan i rais gita huli má sawi ur on á pasbat. The people were talking a lot about the meal/feast for opening the clinic because it is already the hungry season, and from where will they get any food for the opening. And so some people say that there is rice we can cook and take. They said like this that we are hungry, so depend on rice we will buy and cook for the opening.

Sálán 2) longoi táit pasi arsupan; earn

Worwor talas: This includes the ideas of doing something for wages or for a reward.

Tohtohpas: Tan kalilik di him tutngan singin kálámul erei kabin ái na hul sál di ur Kavieng suri saksak. Di him rakrakai ngorer suri nák long arwat i sál di. The guys worked for a reward from that man because he will pay for their trip to Kavieng for singing. They worked strong like that so that he would fulfill/provide their way.

tutri

Kán him: transitive verb

Sálán: dukli; support; prop

Worwor talas: This is support as a pole holds up a sagging washline or as a brace strengthens a house.

Tohtohpas: Kak pal a lek i bát nabung pasi iak tutri mai got suri ák tur nokwan. My cook house, the storm yesterday made it lean resulting in I propped it up with bamboo so it would stand straight.

Arwat mai: biknáí, dikloi, dukul/dukli

tutuar pedopedo

Utngi mul: tám tuar pedopedo

Kán him: alienable noun

Sálán: insect type

Worwor talas: Tutuar pedopedo ái á kesi rohon bát mul má a mon i bábán. Táit minái di long láklák i numán. Tutuar pedopedo a ngoro gengen hem. Uri arabitbit til Sursurunga di lu parai ngoromin. Suri arahi má kápnate lala aus, ki da duái sulu tili burkut má dák tuar ur on ki da bokoh. Tan kápkám má tan man di lu lala nem on suri ani. Ngoi mul á tan gengen bek musmusing, di lu nem i ani tutuar pedopedo. The tutuar

pedopedo is also one of the **rohon bát** (flying creature) and it has wings. This thing they travel in a group. The **tutuar pedopedo** is like a small butterfly. In proverbs/sayings from Sursurunga it says like this. To finish (get rid of) them and they will not swarm, then (they have the children) pull up the laplap from their bottoms and moon (expose their bottoms) to them and then they (**tutuar pedopedo**) will leave. The **kápkám** (swallow) and (other) birds they very much like to eat them. Like that too the small **bek musmusing** (Horseshoe Bat), they like to eat the **tutuar pedopedo**.

Mákái mul: tuar

tutumata

Kán him: alienable noun

Sálán: orca

Worwor talas: Rohrohiah sár, má koner a lala pakta taladeng. Tutumata a lu kis i tilik lala lámán sang. Kápte di lu lala mákái tiklik mai tan rohrohiah er di lu láklák talum.

Just a **rohrohiah** (dolphin), and that one which is very,

very big. The **tutumata** lives in the very, very great deep. They don't very often see them together with **rohrohiah** that travel together. (Additional information: This is not strictly a fish in Sursurunga thinking, but in a class by itself with the dolphin.)

Mákái mul: rohrohiah

tutun₁

Kán him: intransitive verb

Sálán: cook (generic term)

Tok Pisin: kuk

Mákái mul: tuni₂

tutun₂

Kán him: intransitive verb

Sálán: fester

Worwor talas: This refers to a sore festering under the skin without yet breaking through.

Arwat mai: pim₂

tutut

Kán him: transitive verb taking on

Sálán 1) básái kápán got i hun; drive a stick into something for ripening



Tohtohpas: **Gama tutut i hun inang i bang má gamák putai suri nák pim.** *You should push a stick into the banana (stalk) that is over in the men's house and then hang them up so they will become ripe.*

Arwat mai: **susuk/suski**

Sálán 2) **sisdoi**; push; force

Tohtohpas: **Ái rung er di bunbun suri worwor mam komiti, pasi dik tutut i iau ngo á iau ina worwor mai.** *Those guys are afraid of speaking with the headman, resulting in they pushed me that I would speak with him.*

tututi

Kán him: transitive verb

Sálán: beating; hitting

Tohtohpas: **Mái sár tám kip takis er a kálik tur tepák má kápate saktádái aur urami bát. A tu tur mai rumrum iatung má a tinang i bál, má ngorer a tututi bongbongon mák parai ngo, “Káláu, á iau á tám sápkín á minái. Una mámna iau!” (Luk 18.13)** *But that tax collector stood a little far off and he did not raise his face up toward heaven. He just stood with shame there and his stomach was sad, and so he beat his chest and said that, “God, me I am an evil person here. Have mercy on me!”*

Mákái mul: **tuti**

U — u

u₁

Kán him: pronoun

Sálán: second person singular (basic, realis subject)

Mákái mul: **am, iáu, kam, uk, ukte, una, unák**

u₂

Mákái: **ung₁**

u₃

Mákái: **hu**

u₄

Kán him: particle

Sálán: exclamation of empathy; Oh!

Tohtohpas: **U, rang buhang, iau konngék mam gam bul kabín iau lala songsong pas gam má siari a tu wáráh gut á kak him! (Gal 4.11)** *Oh, my clansmen, I am worried with/about you also/now because I greatly labored getting you and perhaps my work is probably empty/ in vain!*

-u₅

Sálán: suffix indicating possessive

Worwor talas: This suffix occurs on second person singular possessive pronouns to make them non-singular, as **kam** (your, singular) and **kamu** (your, plural).

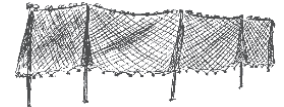
Mákái mul: **amu, amur, amuhát, amutul, kamu, kamuhat, kamur, kamutul**

uben

Kán him: alienable noun

Sálán: net for fishing

Mákái mul: **ho, taunam**



ubi

Mákái: **up/ubi**

ui ui iá

Sálán: praise expression; Hosanna!

uk

Utngi mul: **ung₃**

Kán him: pronoun

Sálán: second person singular (realis sequential)

Mákái mul: **-k, u₁, ukte**

uksai

Kán him: transitive verb

Sálán: **pukdai; ariwai**; turn over

Worwor talas: This term implies turning food over and over in the fire, as root vegetables or fish, to cook them without burning.

Arwat mai: **pukdai**

ukte

Kán him: pronoun

Sálán: second person singular (realis completed)

Mákái mul: **te₂, u₁, uk**

ukung

Kán him: alienable noun

Sálán: high mountain

Tok Pisin: maunten

Worwor talas: This refers to an actual mountain rather than a mere rise in elevation, as does the word **pungpung**.

Arwat mai: **pungpung**

Mákái mul: **lul ukung**

ulát

Kán him: intransitive verb

Sálán: untied; unwound; undone

Tohtohpas: **Kalilik, bor imunang gam sokoptai, ákte ulát má suk er di kápti keken mai. Gam han má lain kápti na káp pálás noi tan suk er di kápti mai má nák táu.** Guys, that pig down there you put aside, it has untied/undone that rope they tied its legs with. You all go and tie it well lest it completely loosen those ropes they tied it with and it will flee.

Mákái mul: **uláti**

ulát-i

Kán him: transitive verb

Sálán: untie; unwind; undo

Tok Pisin: lusim

Worwor talas: This term is not used of traps.

Arwat mai: **pálási, párak/párki,**

Mákái mul: **ulát**

uleh

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; parrotfish

Worwor talas: **Uleh a ngoro mákmákráwán, má diar lu láklák tiklik. Ilkán má kán pakta a ngorer sár i mákmákráwán, mái sár páplun a lite. Páplun uleh, te a kálik ngo na mirmirik, má te a iahiah, má te a ngo na maksin mák palkus mai a kálik mákráu. Má a lu namnam mul ngorer i mákmákráwán.** The **uleh** is like the **mákmákráwán** (parrotfish), and they two travel together. Its scales and its size are just like the **mákmákráwán**, however its color is different. The colors of the **uleh**, some are brown, and some are grey, and some are like yellow and vertically striped with light blue. And it also eats like the **mákmákráwán**.

uluhut

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; goatfish

ulul

Kán him: alienable noun

Sálán: bad-smelling substance emitted by a volcano

ululah

Utngi mul: **ululahi**

Kán him: transitive verb taking **on**

Sálán: **araliu; long palai mai kabang ngo mánáp ngo mai worwor; aliu kalengnai;** cure; reverse

Worwor talas: Apparently this verb can occur as both an **on** verb, as in the following example, and as a regular transitive verb with an **-i** ending.

Tohtohpas: **Kak poron bu inang a tartaring on ái Tom. Má kápte be a ululah on suri dák sari.** My betel nut grove down coast Tom did preventive sorcery on it (to keep people from stealing). And he has not yet reversed it so they could climb it (to get betel nut).

ululah-i

Mákái: **ululah**

ulut

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; whitebait

Worwor talas: **Ulut tan gengen isu sár má di láklák i numán. A mon á kálgun i di suri tapam hut. A lu hut i mutwán dan i pákánbung ngo a táu i kalang mák hutngin kaura. Kán pákánbung án tapam hut, di lu parai ngo a sos á ulut. Ngádáh da mánán ngoi ngo na tapam hut? A ngoromin. Til hirá isu minái a lu sos i bohboh kalang no, mái sár onin má marán kálámul di mánán i tur palai ulut suri kápnate sos, pasi marán pákán ulut kápate lu balbal hut má. Tan kálámul di lu mánán tangrai pákánbung ngo na táu má kaura i kalang, ki di lu han suri banbanah on i mutwán dan, má ngo di mákái a mirik iamuda loltas, ki dikte mánán ngo ulut má er ak sos. Má ngo ákte tapam hut, ki dik lu sokoi mai uben uri namnam. Uben minái di longoi tili taunam. Páplun á ulut a bal, mái sár ngo di láklák talum ki di mákái ngo a mirik á loltas i di. Lain gengen isu uri ani.** The **ulut** are just small fish and they travel in groups. They have their season/cycle for arriving. They come to the mouth of the river at the time when the moon flees and the new moon rises. (When it is) their time for coming, they say that the **ulut** have arrived. How do they know that they should come? It's like this. Since long ago this fish was ripe/arrived every month, however today many people know how to stop the **ulut** so that they

will not arrive, resulting in many times the **ulut** do not repeatedly come frequently now/ anymore. People know the times when the moon will flee and reappear, then they go to wait for them at the mouth of the river, and when they see that it is red out in the ocean, then they know that the **ulut** has arrived. And when they have arrived, then they fish for them with a net for food. This net they make from mosquito nets. The color of the **ulut** is white, but when they travel together, they (people) see that the ocean is red with them. It is a good small fish for eating.

um

Mákái: ung₁

umat

Kán him: intransitive verb

Sálán: **sirsira**; barter; sell

Tohtohpas: **Tan kalilik di ru marang uri umat loli, di lu kilkaí á marang suri ák hat, kabin a lu kesá burut marang uri kesá loli.** The children who were collecting dry coconuts for candy-bartering, they tied together the coconuts into fours, because it (the price) was one group of four coconuts for one candy.

Tohtohpas: **Iau hul bu á Punám uri kak umat. Ina sira pas te marang mai.** I bought betel nut at Punam for my selling. I will sell it to get coconuts with it.

un

Mákái: ung₁

un pala-i

Kán him: transitive serial verb

Sálán: **rabut palai; long palai**; pull out; pluck out

Keskeskes: ‘pluck remove’

Worwor talas: This is appropriate for plucking the feathers off a chicken, removing the grass from a grass roof, taking a necklace or head decoration off a dancer.

Tohtohpas: **Kesá tatalen án hom til Sursurunga a ngoromin. Ngo kálámul a ákás palai biar kátán ái koner a mil, ki gim lu parai ngo a un palai biar, má a akiláng on ngo koner a mil a páng i mát si koner a unái biar.** One playing custom from Sursurunga is like this. If a person removes the necklace of one who is dancing, then we say that he has plucked out the necklace, and it signifies that the one dancing is born from (fathered by) the clan of the one who

is removing the necklace.

Mákái mul: **un pasi, unái₁**

un pas-i

Kán him: transitive serial verb

Sálán: **long pasi**; pull out; pluck; take down

Keskeskes: ‘pluck get’

Worwor talas: This is done to bird feathers or strands of hair, but this term implies getting only one or two feathers or strands. It is also used of removing something that is hanging up over something else, like drying tobacco.

Tohtohpas: **Ái wowo a parai singing ngo ina long pasi kán tan burus inang i pal ur singin. A parai ngo ina un pas noi suri nák isi uri kán sirsira.** Grandmother said to me that I should get/take her tobacco in the cook house to her. She said that I should take it all down so she could tie it up for her selling.

Mákái mul: **pasi₁, un palai, unái₁**

una

Kán him: pronoun

Sálán: second person singular (irrealis)

Mákái mul: **na, u₁, unák**

unak

Mákái: **unák**

Kán him: pronoun

unan

Kán him: alienable noun

Sálán: **táit ngoro lamrut di longoi mai kubau ngo kápán libung**; spear type with one point made from wood or betel nut bark

Tok Pisin: supia ol i mekim long sikin wail limbung

Worwor talas: This is technically not considered a **lamrut** (spear), but is in a class by itself.

Mákái mul: **lamrut**

unang

Mákái: **unák**

Kán him: pronoun

un-ái₁

Utngi mul: **hunái**

Kán him: transitive verb

Sálán: **rabut palai**; pull; pluck

Tok Pisin: rausim garas

Worwor talas: This includes taking old kunai grass off a roof or feathers off a chicken.

Tohtohpas: **Kalik, una unái kakaruk erei ami kon má unák sawi.** Child, pluck that chicken out on the beach and cook it.

Arwat mai: long palai, unti

Mákái mul: un palai, un pasi

un-ái₂

Kán him: transitive verb

Sálán: asai; distribute evenly

Arwat mai: unri

unák

Utngi mul: unak, unuk, unang, unáng, unung

Kán him: pronoun

Sálán: second person singular (irrealis sequential)

Tohtohpas: *Pitil, koion una hom mai is erei. Ngo una hom mai is máng kut iáu, ki ina tas iáu, má káp ina te balan iáu. Ina lala tas iáu sang unák tang. Pitil, don't play with that knife. If you play with the knife and it cuts you, then I will spank you, and I will not let you get away with it. I will spank you hard and you will cry.*

Mákái mul: -k, u₁, una

unáng

Mákái: unák

Kán him: pronoun

unluh

Kán him: alienable noun

Sálán: lizard type

Worwor talas: *Unluh kesi matngan táit a ngoro árám, má kán pakta arwat mai pakta kán árám, mái sár a tu dalian á páplun. A lu bop mul tangrai bail hat má i lalin kubau a bures.* The **unluh** is a thing like the **árám** (lizard type), and its size is equal to the size of the **árám**, however its body is smooth. It too sleeps along cliffs and beneath trees that are rotted.

Mákái mul: árám

unri

Kán him: transitive verb

Sálán: unái; asai; smooth; distribute evenly or well

Worwor talas: This can refer to smoothing ground to make it flat, or to distributing stones evenly around a pit for mumuing.

Tohtohpas: *Kalilik, gama unri má kamu ran suri giták lu ioh pala i tilik nas. Gama lain unái sang kabin a marán á mudán bor gita iohoi. Guys, you should spread around evenly (the stones in) your mumuing pit so we can finish mumuing in the hot sun. You should nicely smooth it because there are many pieces of pig we will be mumuing.*

Arwat mai: unái₂

unsir

Utngi mul: usir

Kán him: alienable noun

Sálán: kesá matngan man; bird type

Worwor talas: *Unsir kesá ngisán mul er di*

utngi mai á tara iát ngo usir. A pakta ngoro riuriupak, má nihun a niár mák mirik i aru kodil mátán má a ngoro na bal á bongbongon. A lu kis i rákán kubau. Má ngo a nem suri na longoi páhiun, ki a lu mák pasi tara aun kubau ngorer i tawan ngo irim suri longoi páhiun on, má ák longoi ák riuriu tili rákán kubau. Má kápte ngo kes masuk a longoi rum; di marán á di longoi kándi rum ki ding kis on. A lu ru ngo tul á unsir di lu kákáh on á kesá rum. The **unsir** has another name those from the bush call it, **usir**. Its size is like the **riuriupak** (Willie Wagtail), and its feathers are black and its two eye corneas are red and its chest is whitish. It lives in tree branches. And when it wants to make its nest, then it finds a large tree like a **tawan** or **irim** to make its nest in, and it makes it to hang from a tree branch. And its not just one alone who makes its house; many make their house (together) and they live in it. It's usually two or three **unsir** who give birth in one house.

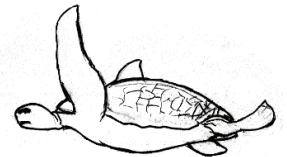
unsis

Kán him: alienable noun

Sálán: turtle type

Tok Pisin: trausel

Worwor talas: *Unsis a ngorer i mabu, mái sár ngo a lala gengen si diar ái mabu. Má kápán bahin ái unsis a tuan sorakai má kápate arwat suri ani á kápán bahin unsis. Unsisi a lu masar suri kákháh i kon a bal. Pasin a ngoro pasin mabu mul, mái sár ngo a gengen á pasin má mabu a pakta á pasin. Unsisi a lu mon i kálgun suri masar má oboi pasin i kon. A lu kakas i kon suri oboi pasin ngorer sár mul i mabu.* The **unsis** is like the **mabu** (turtle type), but it is very much smaller than the **mabu**. And the covering on the back of the **unsis** is very tough and it is not possible to eat the carapace/back covering on the **unsis**. The **unsis** comes ashore to give birth on white sand.



Its eggs are like the eggs of the **mabu** too, but its eggs are small and the eggs of the **mabu** are large. The **unsis** has its season to come ashore and place its eggs in the sand. It digs in the sand to place its eggs just like the **mabu** also.

Mákái mul: **báisun, mabu**

unti

Kán him: transitive verb

Sálán: **long sarai**; remove; pluck

Tok Pisin: senisim kunai long haus

Worwor talas: This is used of removing kunai grass from a roof or feathers from a chicken.

Tohtohpas: **Kalilik di unti putun bang inang má dák iatih on sang inái mul.** *The guys removed (the grass roof of) that old men's house down coast and they will put grass on today also.*

Arwat mai: **long palai, unái₁**

untip

Kán him: intransitive verb

Sálán: **mátán mansin kán tu him sangsangar;** pulsing rapidly; rapid heartbeat

Worwor talas: This refers to the action of one's heart beating or pulsing more rapidly than normal. Contrast this word with **sotip** which indicates exactly the opposite, i.e. a stopped heart.

Tohtohpas: **Ák tu lu untip má mansin ái koner er a mátut.** *That fellow who's afraid, his heart/ breathing centre is pulsing rapidly.*

Arwat mai: **somrat**

Lite alari: **sotip**

Mákái mul: **tip**

unuk

Mákái: **unák**

Kán him: pronoun

unun

Kán him: alienable noun

Sálán: constellation

Worwor talas: This is the name of a particular star constellation which marks the seasons.

Mákái mul: **mátmátiah**

unung

Mákái: **unák**

Kán him: pronoun

ung₁

Kán him: inalienable noun

Kaiam: **um**

Káián: **on₁, un**

Kángit: **u git (u₂)**

Sálán: my skin; my body

Tohtohpas: **Ái Moses a longrai ngorer mák lala mátut má ák surbáráu i on, má ngorer kápate mákmák suri aun kábau erei.** (Apo 7.32)

Moses heard that and he was greatly afraid and his skin/body goose-bumped, and therefore he did not look toward that tree/bush.

Tohtohpas: **Má suri na pilpil kaleng i kápán páplun, tám osmapak na timsi kálámul er mai dárán ololas má iahiah un bulumakau dikte osoi.** (Eba 9.13) *And so that his body would be pure again, the priest would sprinkle that person with the blood of an animal and the ashes of a cow whose body they had burned.*

Tok Pisin: sikin bilong mi

Arwat mai: **páplun**

ung₂

Kán him: alienable noun

Sálán: roof

Tok Pisin: het bilong haus

Mákái mul: **ungán**

ung₃

Mákái: **uk**

Kán him: pronoun

ungán

Kán him: inalienable noun

Sálán: roof

Mákái mul: **ung₂**

ungi

Kán him: transitive verb

Sálán: **obop talmi; oboi marán;** pile up

Worwor talas: There is a lot of overlap in meaning and usage between **ungi** and **ungni**. **Ungi** connotes piling up or mounding up things such as food or other items. **Ungni** seems to imply a more ordered piling or stacking. But often they are used synonymously.

Tohtohpas: **Kalilik, gama ungi sang á kán map ái koner mai rais kabin a taba kán namnam.** *Guys, you should pile up that guy's plate with rice because he eats a lot.*

Arwat mai: **ungni**

ungleu

Kán him: intransitive verb

Sálán: **káng mák leu sara;** overflowing

Tohtohpas: **Di lala toroi sang á daram ái rung er mai dan máng káng ungleu, má dan ák leu sara uri malar.** *Those guys poured a lot of water into the drum and it filled to overflowing, and water spilled all over into the village (the*

outside).

Mákái mul: **leu**

ungni

Kán him: transitive verb

Sálán: stack up; pile up; put together

Worwor talas: See **ungi** for differentiation.

Arwat mai: **ungi**

up

Mákái: **hup**

up bing sara-i

Kán him: transitive serial verb

Sálán: **sá bing di no dák mat;** slaughter

Keskeskes: ‘strike kill scatter’

Mákái mul: **bingi, up/ubi**

up bing-i

Kán him: transitive serial verb

Sálán: kill

Keskeskes: ‘strike kill’

Mákái mul: **up/ubi**

up saras pas-i

Kán him: transitive serial verb

Sálán: **up pala koner a arup pas koner di ubi;**

fight for; fight to rescue

Keskeskes: ‘hit/beat rescue get’

Tohtohpas: **Mámán kalik erei a lala up natun tahlik. Má ngo a mákái úi kákán, ki ák sarasi si mámán mák up pala kán wák. Kabin kálámul erei a mák kán wák a lala ubi nat diar pasi ák up saras pasi kalik átlai er si mámán.** *The mother of that child was greatly beating her daughter. And when her father saw it, then he rescued her from her mother and hit-removed his wife. Because that man saw his wife was greatly beating their child he hit-rescued that young girl from her mother.*

Mákái mul: **pasi₁, sarasi, up/ubi**

up / ubi

Kán him: irregular verb

Sálán: hit; beat; strike; kill

Tok Pisin: paitim

Worwor talas: This verb is the generic term for ‘hit, beat, strike’, and has many uses; it may indicate being badly affected from sickness, losing a game, being killed, and many other things. It is frequently a member of a serial verb construction, usually the first member. Subsequent verbs may indicate any number of things including manner, direction, result.

Arwat mai: **agisgisái, alilái, apingpingi, boktoi,**

liksai, rapis/rapsi, sái, suni₂, tasi

Mákái mul: **arup, up bing sarai, up bingi, up saras pasi**

upmaiat

Kán him: intransitive verb

Sálán: fishing (generic term)

Worwor talas: This is the generic term for ‘fishing’ or ‘searching for fish and shellfish’. This is searching along the dry or low tide reef for shellfish or crabs. It also includes fishing with a line from a canoe and fishing with a net.

Arwat mai: **soksok, wonwon₁**

upup₁

Kán him: alienable noun

Sálán: spring

Worwor talas: This is a spring of fresh water bubbling out of the ground, contrasting with a **pakat** which flows out along the beach and is often brackish.

Arwat mai: **dan**

upup₂

Kán him: alienable noun

Sálán: asthma

Mákái mul: **ngehnggeh**

ur₁

Kán him: transitive verb taking **on**

Sálán 1) to; towards; into; on to

Tok Pisin: i go long

Worwor talas: This typically occurs preceding locative relaters and direction words (short or long forms). Sursurungas prefer to write this combination as a single word. **Ur** may also be suffixed with **-i** (relater) preceding a verb or noun. It can even serve as a verb on its own. See the cross references for examples.

Tohtohpas: **A kila uranang Huris.** *He married someone from Huris (literally he married down to Huris).*

Lite alari: **tíl**

Mákái mul: **káhái uri armongoh, káik uri bál, kápate sák uri narsán, kipi uri bál, mák páptai uri kim, na uri balam má, na uri balam sár, nagogon uri minat, namnamin uri talngán, oboi uri minat, parai uri mátán, taun uri kán hol, wor ur on**

Sálán 2) purpose

Worwor talas: This incorporates the English use of ‘to’ as in ‘to accomplish something’ or to signal a result.

Tohtohpas: **Kauh, iau nem i pokon lamas mudí sál**

ngo na urmain i malar uri torson rum. Son, I want that coconut trunk there on the road to be moved over here in the village for a house post.

Sálán 3) about; concerning

Tohtohpas: Ái rung di him, kápte da te kis tiklik mam git. Gita aso pala di dáak so uradi malar, má giták ngurkai kándi atatir uri kándi him.

Those who worked, they should not sit/remain together with us. Let's send them out they will exit out to the village (outside), and we will discuss their reports about their work.

Arwat mai: suri₁

Mákái mul: hol sáksák ur on, hol te táit ur on, mun ur on, parai ur on

ur₂

Utngi mul: hur

Kán him: alienable noun

Sálán: grass (generic term)

Tok Pisin: garas

Worwor talas: Ur a filik ngis má a toltolom á ngisán tan matngan ur. Má a toltolom mul á pákán má sián i di. Ur táit a lu kopkom tangrai lol malar má tangrai poron lamas má tangrai bos mul. Ur is the generic name and there are many names for different grasses. And they also have many different kinds of leaves and blossoms. Ur is a thing that grows in the midst of villages and among coconut groves and in the jungle too. (Additional information: In addition to grass, this term may include other small short plants. This term does not seem to include kunai grass.)

Worwor talas: This term is used of grasses other than kunai or sword grass.

Mákái mul: biárbiár, mánáp ur, sorobur

-ur₃

Sálán: suffix indicating two

Worwor talas: This is a suffix on pronouns indicating dual, that is that the pronoun refers to two. This form of the suffix occurs on first person exclusive pronouns (we, but not you the addressee) and on second person pronouns (you). It also occurs on the second person possessive pronoun (your).

Mákái mul: -ar₄, gaur, giur, kamur, ru

ura-i

Kán him: transitive verb

Sálán: totra palai; empty out

Tok Pisin: kapsaitim

Worwor talas: This has the connotation of pouring

out or throwing out so none is left. This may be done with something good, like coffee into someone's cup, or something no longer wanted with the implication that the contents are no good anymore.

Tohtohpas: Lik, una urai suir roho erei ami kon, ákte dor má. Daughter, empty out that greens broth on the beach, it is already slimy.

Arwat mai: pukrai

urtarang

Kán him: alienable noun

Sálán: spirit type; demon

Tok Pisin: dewel

Worwor talas: There are two points of view about this term. Some use it as the generic term for all kinds of evil spirits. This can be defined as an evil spirit or demon, although the Sursurunga New Testament uses the even more generic term *sápkín* tanián (bad spirit) for demon and evil spirit. An *urtarang* causes people to act crazy, similiar to those actions described in the Bible. Some disagree with the above, saying that an *urtarang* is instead the spirit of a person who has died. The belief is that spirits of people who have died enter into living people and cause them to have convulsions and do other abnormal things.

Mákái mul: kápán urtarang, tesit

urup

Kán him: intransitive verb

Sálán 1) *sorliu;* pass by; walk around

Tok Pisin: wokabaut nabaut

Worwor talas: This is used as a respectful way of moving past a person.

Tohtohpas: Kauh, kis kuluk be má inak urup iatung. Son, sit well there and I will walk around you.

Sálán 2) *han uri pokon;* go to one's garden

Tohtohpas: Tan wák da urup pas te balbal uri long namnam ur latiu. The women are going to their gardens to get vegetables for the feast tomorrow.

urur

Utngi mul: hurhur

Kán him: alienable noun

Sálán: hol apakta on; rumrum; respect; honor

Tohtohpas: Keskeskes tili gam na hol tumran suri na lu kis i tatalen án kis pau. Má koion á tekas na lu solsoltai uri táit káián lite. Má a kuluk ngo na lu songsong suri tangan kalengnai

sang. Ngo kes a lu mur i bos tatalen erei, ki rung kápdiite ruruna da mákái ngorer má dák tari urur singin. (1Te 4.11-12) Each one from you should be settled/firm in his thinking about sitting/living the behaviour of patience. And no one should involve himself into (some)thing of another. And he should be labouring to help/take care of himself. If one is following those ways, then those who do not believe will see it like that and will give respect/honour to him.

ururán

Kán him: modifier

Sálán: **gengen sáksák**; very small

Worwor talas: This can be used to describe the fibres of flax, i.e. separated, single, spread out, and thus very small. It can also be used of grains of sand and crystals of sugar that are smaller than normal.

Arwat mai: **gengen**

ururus

Kán him: alienable noun

Sálán: **gengen balbal**; small root vegetables

Arwat mai: **balbal₁**

usir

Mákái: **unsir**

usmai

Mákái: **usum/usmai**

usum / usmai

Kán him: irregular verb

Sálán: smell; sniff

Tok Pisin: simelim

Mákái mul: **ususum**

ususum

Kán him: intransitive verb

Sálán: smelling

Mákái mul: **usum/usmai**

utliu

Kán him: intransitive verb

Sálán: **sorsorliu**; through; pass on by

Tohtohpas: *Ái rung er git kis mona di ngo da sosih, di tu sorsorliu munang má. Di parai ngo da kaleng má tilanang ki dák sosih, pasi dik tu utliu ada i sál. Those ones we were sitting and waiting on them to come down (from the road to the village), they just went on down coast. They said that they would return from down coast then they would come down (to us), resulting in (which was the reason) they went on through up at the road.*

utngi

Mákái: **utung/utngi**

utun₁

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil**; dance type

Worwor talas: This was the type of dance performed at the Sursurunga New Testament Dedication by dancers from Likas.

Mákái mul: **mingal**

utun₂

Kán him: intransitive verb

Sálán: **gengen sáksák**; tiny

Tohtohpas: *Tan tu utun á támin á kak pokon, kápate kopkom kuluk. Minái iak tu agur gam mai tan ururus minái. The food/produce in my garden is very tiny, it did not grow well. Here I am deceiving you with these small root vegetables.*

Arwat mai: **atun, ánle, gengen**

utung gerwa-i

Kán him: transitive serial verb

Sálán: mispronounce

Keskeskes: ‘say crookedly’

Mákái mul: **utung/utngi**

utung kuluk

Kán him: intransitive serial verb

Sálán: thank; praise

Keskeskes: ‘say good’

Arwat mai: **ot kuluk**

Mákái mul: **utung/utngi**

utung pas-i

Kán him: transitive serial verb

Sálán: **parai ngo ái mul; ilwa pasi**; appoint; select; choose

Keskeskes: ‘say get’

Worwor talas: This connotes selecting people by calling their names.

Tohtohpas: *Wák erei a mur i git kápate di parai singin ngo ái mul na han tiklik mam git. Ngorer má ák lala nagogon i git ngo gita tu mur i kán holhol. A longoi ngorer má kápate ngo di utung pasi suri ngo na táilna git. That woman who followed us they did not say to her that she also would go together with us. Therefore she greatly commanded us that we should just follow her thinking. She did like that and/but (even though) they did not select her to lead us.*

Arwat mai: **tus pasi**

Mákái mul: **pasi**, **utung/utngi**

utung pápta-i

Kán him: transitive serial verb

Sálán: **wás turán**; claim; name

Keskeskes: ‘say fasten’

Worwor talas: This may be a true claim or a false one.

Tohtohpas: *Ái rung di siksikip di tur i nagogon má dik utung páptai ngisán ái Tomurmur ngo di no, mái sár ngo ái Tomurmur kápate han tiklik mam di suri siksikip. Those who stole were standing before the law (in court) and they claimed Tomurmur’s name that they all (he was together with them), however Tomurmur did not go together with them to steal.*

Mákái mul: **utung/utngi**

utung tari ngisán

Kán him: phrase

Sálán: name someone

Keskeskes: ‘call give his name’

Arwat mai: **puki**, **tar ngisán**

Mákái mul: **ngisang**₂, **utung/utngi**

utung timan-i

Kán him: transitive serial verb

Sálán: **lain parai**; say correctly; pronounce correctly; explain

Keskeskes: ‘say correctly’

Tohtohpas: *Kápte git lain kip timani á táit a parai ái kometi, kabin kápate lain parai. Ngo nák lain utung timani á táit suri nák lain siror má, giták talas kuluk ur on. We did not get correctly (really understand) the thing the headman said, because he did not say it well. If he had well explained the thing so it would be well presented, we would then be nicely clear about it.*

Arwat mai: **taswai**

Mákái mul: **utung/utngi**

utung / utngi

Utngi mul: **hutngi**

Kán him: syncopated verb

Sálán: call; say; pronounce

Tok Pisin: kolim

Worwor talas: This term is often followed by the verb **mam/mai** (with) then a person’s name, meaning ‘named him’. When it is followed by **ngo** (complementizer), the meaning becomes ‘his name is’. See the preceding entries for examples of how this is used in serial verb constructions.

Tohtohpas: *Kesi tahlik kápate bop be mai kálámul na tián besang má na káhái kalik káláu, má ái sang da utngi mam Emanuel (sálán á kuir worwor er ngo ‘Ái Káláu narsá git’). (Mat 1.23) A young woman who has not yet slept with a man will become pregnant and she will give birth to a male child, and him they will call him with (he will be named) Emanuel (the meaning of that talk is ‘God is with/among us’).*

Tohtohpas: *Má adi malar á Iopa, a mon á kesi wák a tám ruruna ngisán ái Tabita (di pukdai mai worwor til Girik má dik utngi ngo Dokas). (Apo 9.36) And down in the town of Joppa, there was a woman who was a believer her name was Tabitha (they translated it with the talk from Greece and they called her Dorcas).*

Mákái mul: **arutung**, **ututung**

ututung

Kán him: alienable noun

Sálán: pronunciation

Mákái mul: **utung/utngi**

utwa-i

Kán him: transitive verb

Sálán: draw water; pour water

Tok Pisin: pulimapim

Worwor talas: This action is for the purpose of drinking or cooking. One can also **utwai** water into a basin for doing laundry.

W — w

wa

Utngi mul: **war**

Kán him: particle

Sálán: exclamation of surprise

Worwor talas: As an expression of surprise, this word can stand alone or can precede a statement or question which states the opposite of what has just been said, perhaps a truthful

statement following one which is untrue, or an alternative to what has been suggested since the suggestion is impossible or ridiculous.

Tohtohpas: Tan tátáil án lotu di parai ngo matananu án wák má matananu án káláu di no da top i te na hat i pákur uri pasbat i rumán sasam. Mái sár ngo matananu di parai uri tan tátáil án lotu ngo, “War di tu ret sang mam git! Ai má gita kip te namnam til ái ur on á ahát i pákur ngorer?” The church leaders said the women people and the men people they all should grasp/provide four food packages for the clinic opening. However people said to the church leaders, that, “Why they are indeed joking with us! From where will we get food for four food packages like that?”

Kán him: conjunction

Sálán: introducer; in fact; indeed

Worwor talas: As an introducer, **wa** typically precedes information that elaborates, clarifies, or explains what precedes it, frequently introducing appositions.

Tohtohpas: I pákánbung ái Iesu a sol ngoro kabisit ami Ierusalem, matananu di árngai mai worwor ngoromin, “Huihui iá! Huihui iá! Ai Káláu na kuluk mam Koner a hut mai ngisán, wa koner a kabisit káián Israel!” When Jesus entered as a king into Jerusalem, people praised him with talk like this, “Hallelujah! Hallelujah! May God do good to (bless) That One who comes with/in his name, that one who is the king of Israel!”

wah₁

Kán him: intransitive verb

Sálán: sorcery; black magic

Tok Pisin: poison

Worwor talas: This is evil magic, causing harm or death.

Arwat mai: **iniat**

Lite alari: **dahil, latlat**

Mákái mul: **komkom, lamlam, tám wah, tumtumwa, wahi, wul**

wah₂

Kán him: alienable vocative noun

Sálán: sibling of same sex

Worwor talas: This short form or nickname for **tuang** arose in the 1990's. Using it may connote a closer relationship among brothers or sisters than just anyone who is called by the

term **tuang**.

Arwat mai: **tuang**

wah-i

Kán him: transitive verb

Sálán: sorcerize; poison supernaturally

Mákái mul: **wah₁**

wai₁

Kán him: particle

Sálán: exclamation of shock

-wa-i₂

Sálán: suffix indicating transitive

Worwor talas: This is a suffix added to some intransitive verbs to transitivize them. See the cross references for the verbs that make use of this.

Mákái mul: **argemwai, gángwai, gerwai, iahwai, mikmikwai, murwai, -na-i, namurwai, tustuswai**

wak

Kán him: alienable noun

Sálán: wallaby; Agile Wallaby; Forest Wallaby

Tok Pisin: sikau

Worwor talas: **Wak a ngoro na mirmirik á páplun. Aru limán a lala gengen má kápate lu láklák mai. A lu láklák sár mai aru tilik dolon keken má tabun. Kono pakta na arwat mai kesá pokon á kán dol. A lu ani tan wán kubau má pákán kubau. Wak a lu kis iamuni katbán bos. Tan kálámul kápdite lu lala mákái matung pátimi malar. Ngo di lu han mam pap tangrai bos, ki da banai iamuni katbán bos sang. Di lu ani mul. I pukpuksa tora til Sursurunga, di lu parai suri wak ngo a tám angagur. Ngo kálámul a lu lala laes uri mátán tan wák, ki di lu parai suri ngo, “A lu longlong wak i mátán tan wák.” I pukpuksa tora til Sursurunga suri wak, a lu agurái tan kalilik ngo da kápti mai suk kápte a lu rakrakai má dik lu kipi mai kubau a tu gohgoh. Má pákánbung tan kalilik di kipi uri malar, ki ák lu sunsuder má tamut sarai suk er di kápti mai, ki ák lu táu kaleng uri bos. Kes mul á pukpuksa suri á wak a agur tari pap mák ani káptak. The wak's color is brown. Its two arms are very small and it does not walk with them. It walks only with its two very long legs and its tail. The big one**



is equal to one **pokon** (close to 2 metres) in its height. It eats tree fruits and tree leaves. The **wak** lives up in the middle of the jungle. People do not often see it there close to the village. When they hunt in the jungle, then they will meet up with it up in the middle of the jungle. They also eat it. In the old stories/myths from Sursurunga, they say about the **wak** that he is a liar. If a man flirts with women, then they say about him that “He is doing a wallaby in the eyes of women.” In the old Sursurunga stories about the **wak**, he lies to the children (and tells them) to tie him up with a vine that isn’t strong and they then carry him with an easily breakable branch. And when the children carry him to the village, then he flails around and breaks apart that vine they tied him with and scatters it, then he flees-returns to the jungle. One more story about the **wak** is that he tricks the dog into eating feces.

Arwat mai: **atal**

Mákái mul: **longlong wak**

wak pas-i

Kán him: transitive serial verb

Sálán: **long pasi tili polgon;** pick up or out

Keskeskes: ‘open get’

Tohtohpas: **Nabung a hut til Namatanai, a káng sang á kán rat mai bu má pok. Má a be hut main i malar, ki tan kalilik dik lu long pasi á tan bu má pok erei tili polgon kán rat. Má ái ák tu mársngin pagas sár i di dik wak pasi tan táit erei tili kán rat. Yesterday (when) he arrived from Namatanai, his basket was very full with betel nut and betel pepper. And/but when he had arrived here in the village, the guys took that betel nut and betel pepper from inside his basket. And him he just watched them they were picking out those things from his basket.**

Mákái mul: **pasi₁, waki**

wakam

Mákái: **wakang**

wakang

Kán him: inalienable noun

Kaiam: **wakam**

Káián: **wákán**

Kángit: **wák git (wák₂)**

Sálán: my maternal grandmother; my mother’s mother

Tok Pisin: pupu meri bilong mi

Worwor talas: This reference term traditionally applied only to one’s maternal grandmother, but more recently has come to refer to one’s paternal grandmother as well.

Mákái mul: **arawákán, kámwák, lapung, wákán, wákánkak, wowo**

wak-i

Kán him: transitive verb

Sálán: **paki; pasbat i ngudun rat ngo bilum;** open by spreading apart

Tok Pisin: opim

Worwor talas: This is the action one does to one’s **rat** (basket) to get something from it or show that one has no betel nut.

Tohtohpas: **Be, wa dánih gam lu lala paki suri á kán bilum á kálámul erei? Amu te dánih er i polgon bilum er gamá lu lala waki kán natun bilum á kálámul? Hey, why are you all spreading open that man’s bilum? What food of yours is there inside the bilum that you are spreading open that man’s old bilum?**

Mákái mul: **wak pasi**

wakwak

Kán him: intransitive verb

Sálán: yell; cry out; shout; shriek

Tok Pisin: singaut

Worwor talas: This frequently implies sound without saying anything, a shriek of fear or a shout of happiness.

Mákái mul: **wakwakwak**

wakwakwak

Kán him: intransitive verb

Sálán: yelling prolonged

Worwor talas: This can be the sounds of yelling, crying out, shouting or shrieking over a prolonged period or over and over again.

Mákái mul: **wakwak**

wal₁

Utngi mul: **awal**

Kán him: number verb

Sálán: eight

Tok Pisin: eit

wal₂

Sálán: fog

Arwat mai: **bahang₁**

walau

Kán him: alienable noun

Sálán: **ngisán saksak;** song type

Worwor talas: This is sung and danced while

coming into the village from the jungle to perform a dance. The dance performed is called **mingal**.

Arwat mai: **mong**

Mákái mul: **gárán, mingal**

walwal₁

Kán him: alienable noun

Sálán: **ngisán suk**; vine type; cane

Worwor talas: **Walwal kesi matngan bus a rakrakai, mái sár ngo pokion kápate tu nokwan ngoro bus. Pokion walwal a lu kalkalis. Má pákán a dol. Di lu puári á walwal uri kamkabat ngo sáiti suh án balbal mai. Di lu talkai mul má kápti walwal j poknahlán bu aririu kári poron bu. Ngo git mákái ngorer, ki a sálán ngo poron bu erei di tartaring kári. Walwal is a kind of bus (vine) that is strong, however its stalk is not just straight like bus. Walwal stalks are crooked. And its leaves are long. People split walwal for tying or making food tables with it. They also pull it and tie walwal on betel nut trunks around and blocking betel nut groves. When we see that, then it means that that betel nut grove they have tabooed.**

Mákái mul: **suk**

walwal₂

Kán him: alienable noun

Sálán: taboo area

Worwor talas: This refers to an area of the **bang** (men's house) where women are not allowed. Once food is put in this area, it must be completely eaten and is not allowed to be sent back out and redistributed.

walwalut

Kán him: alienable noun

Sálán: **tapiok di argemwai mai suir lamas**; cassava cooked in coconut milk

Worwor talas: This word refers to **tapiok** (cassava) wrapped in **pákán hun** (banana leaves) or **pákán sisik** (sisik leaves) and mumued so that all the coconut milk is absorbed into the **tapiok**. Also see **patalbong**.

Tohtohpas: **Tapiok er di lu tahi má, má namur dik ololás ur on má dik duri ki dik iohoi, tapiok erei di utngi ngo walwalut. Má tapiok**

er di tahi má dik tu duri má kápte di ololás on mai lamas, ái di lu utngi ngo patalbong.

That cassava they grate, and then they put coconut milk with it and wrap it then mumu it, that cassava they call walwalut. And/but that cassava they grate and they just wrap it and they do not put coconut milk with it, it they call patalbong.

waneng

Kán him: alienable noun

Sálán: squid

Worwor talas: **Waneng a lu kis ada i loltas i lámán. Páplun a lu bal ngo di mákái ada i loltas. Má ngo di ubi má ding kipi uri más, ki a lu mákmák ngoro na mirik. A mon mul i keuken ngoro kurit, mái sár ngo a kuir má a gengen suri keuken kurit. Waneng a mon i tuán bahin má kurit kápte. A mon mul i aru dolon keuken er a lu tola isu mai ngo tolai táit ur áián mai. Aru keuken min di lu utngi ngo kán upup anas. Waneng live out in the deep ocean. Its color is white when they see it out in the ocean. But if they kill it and they bring it to the shallows, then it looks like it is reddish. It also has tentacles like the **kurit** (octopus), but its tentacles are shorter and smaller than the tentacles of the **kurit**. The **waneng** has a back bone and the **kurit** doesn't. It also has two long tentacles that it catches fish with or catches something for its food with. These two tentacles they call its **upup anas** (mullet killers).**

Mákái mul: **keuken**

war

Mákái: **wa**

warbat

Sálán: **ngisán saksak; saksak kári mermer ngo lamas dik lu longoi uri wel uri sabar**; song type

Worwor talas: This is a song sung by the dancers over their dance decorations or oil for the skin to infuse power into these items for dancing. It is sung every night spent in the bush in preparation for the dancing. Song names include: **iwar mong maris, robong wirwirwoli, ingal ná libung, ihkih páliir a lur.**

Mákái mul: **gárán**

was pala-i

Mákái: **wás palai**

wastoh

Kán him: intransitive verb

Sálán: **worwor siari**; speaking confusingly; stumbling over one's words; mispronounce

Worwor talas: This describes someone who is trying to speak clearly but not succeeding, perhaps mispronouncing words. This might be done out of fear or because one is just a fast talker.

Tohtohpas: **Wák imuda di át pasi suri kán siksikip ki ák tu lu wastoh má. Káp má a te worwor kuluk.** *That woman back there they questioned her about her stealing and she just stumbled over her words. She did not speak well.*

Arwat mai: **awawás, ngangám**

waswas puar

Utngi mul: **wáswás puar**

Kán him: transitive serial verb taking on

Sálán: **wás palai; puári aru mát ák ru on**; count as different; separate

Keskeskes: 'counting split'

Tohtohpas: **A ru mát Damau má Gorgor, tungu a tukes i diar má a tukes á kándiar mátán bang. Mái sár ngo a be hut má i kampani er a lu kut kubau, ki dik puár di pasi ák ru i di má á onin. Kabin sár i mátán kubau má ngorer dik waswas puar i di.** *The two clans Damau and Gorgor, previously they were one and there was just one of their men's houses (their men's house was the same). However when the company arrived that cuts wood/timber, then they split themselves resulting in they are two now. Just because of the price of timber therefore they separated themselves.*

Mákái mul: **wásái, puári**

wat

Kán him: intransitive verb

Sálán: **te rah**; finished; completed; enough; stop; empty

Tohtohpas: **Kalilik, gam haunges má. Na wat iatung má kamu him.** *Guys, stop/rest now. Your work is finished there.*

Tohtohpas: **Te wat má dan main, ákte wáin má átbán.** *No water here, the container is empty.*

Arwat mai: **rah₂**

Mákái mul: **arwat, áwáwat, áwáwatin**

wau

Kán him: alienable noun

Sálán: stone type

Worwor talas: This stone type is commonly found on the beach.

Mákái mul: **hat₂**

wawar

Kán him: intransitive verb

Sálán: squeal; cry out

wawás

Kán him: alienable noun

Sálán: **utung gerwai kuir worwor**; mispronunciation

Tohtohpas: **Ái Lapan ngo a lu sangsangar i worwor, ki a tu malmu á kán wawás.**

Lapan when he speaks fast, then his mispronunciation is easy (he tends to mispronounce his words).

Arwat mai: **wastoh**

Mákái mul: **awawás**

wágin

Kán him: alienable noun

Sálán: **kesá matngan mingal ngo mil**; song type; dance type

Worwor talas: This is a men's and women's song and dance performed in a circle at night to the beat of a **kuduh** (tomtom drum). It is usually performed at a death feast or men's house opening.

Mákái mul: **gárán, mingal**

wáh

Kán him: intransitive verb

Sálán: **gengen kaleng**; deflated

Worwor talas: This is used of a flat tyre, losing a lot of weight, and of a person's anger being deflated when another calms him down.

Tohtohpas: **Tungu bál ái Kiapbal a sut mai sasam a kis i bál, má onin ákte wáh má bál kápate sut má ngoro tungu.** *Previously Kiapbal's stomach was fat/big with a sickness in his stomach, but now it has gone down and it is not fat like before.*

Mákái mul: **suk wáh, tuhi suk wáh, wáhwáh**

Kán him: particle

Sálán: exclamation of disgust

Worwor talas: This is an expression or indication of disgust, usually uttered with a pronounced puff of air at the end. This is similar to the sound of something being deflated.

Mákái mul: **wái₁**

wáhwáh

Kán him: intransitive verb

Sálán: deflated but not completely flat; soft

Worwor talas: This is used of vehicle tyres.

Arwat mai: **wekwek**

Mákái mul: **wáh**

wái₁

wái₁

Kán him: particle

Sálán: exclamation of disapproval; attention getter

Mákái mul: wáh

wái₂

Mákái: huái

wáin

Kán him: intransitive verb and modifier

Sálán: empty

Arwat mai: páhngán, wáurin

wák₁

Kán him: alienable noun

Sálán: woman; wife

Tok Pisin: meri

Arwat mai: nustah

Mákái mul: bop mai lite wák

ngo káláu, bop mai wák ngo

káláu kán lite, káláu kápte

be a kip wák, saliu mai

wák, sitán wák, tolai wák,

top i limán wák, wák án sál,

wák kápte be a kip káláu



wák₂

Mákái: wakang

wák án sál

Kán him: idiom

Sálán: wák a tari kápán páplun suri ararit sara;
promiscuous woman; prostitute

Keskeskes: ‘woman of the road’

Worwor talas: This applies to a woman who
sells herself for sex, but also to one who is
promiscuous without any payment involved.

Mákái mul: sál₁, wák₁

wák kápte be a kip káláu

Kán him: idiom

Sálán: tahlík kápte be a ararit mai káláu; virgin
female

Keskeskes: ‘female not yet taken a male’

Mákái mul: káláu₁, káláu kápte be a kip wák,
kipi, wák₁

wákán

Kán him: inalienable noun

Sálán 1) Mákái: wakang

Sálán 2) older woman

Worwor talas: To indicate respect, this may be
used as a term of address or reference of any
older woman.

Lite alari: pupun

Kán him: dyadic term

wán songsong

Sálán: grandmother and grandchildren

Worwor talas: This refers to one’s maternal
grandmother and her daughter’s children.

Mákái mul: arawákán

wákánkak

Kán him: alienable noun

Sálán: old woman

Tok Pisin: lapun meri

Mákái mul: wakang

wáláu

Kán him: particle

Sálán: joke word; exclamation of denial

Worwor talas: This may be used to deny something
just said and to introduce the ‘true story’.

wán

Kán him: inalienable noun

Sálán 1) fruit; pod; seed

Tok Pisin: pikinini diwai

Worwor talas: This is the
combination of **u** (bear
fruit) and **án** (frequent 3rd

person singular marker on

inalienable nouns), i.e. its fruit bearing, so what

is produced when it bears fruit.

Mákái mul: wán kubau, wán mimia, wán
tángtáng

Sálán 2) result

Mákái mul: wán rakrakai, wán songsong

wán kubau

Kán him: alienable noun

Sálán 1) fruit

Keskeskes: ‘fruit of a tree’

Sálán 2) Adam’s apple

wán mimia

Kán him: idiom

Sálán: katlán loson a pakta; testicles that are
swollen

Keskeskes: ‘pawpaw/papaya fruit’

Arwat mai: koikoi

wán rakrakai

Kán him: idiom

Sálán: results of labor; rewards of labor

Keskeskes: ‘fruit of strength/power’

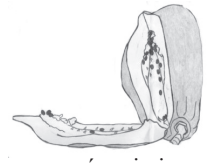
Arwat mai: wán songsong

wán songsong

Kán him: idiom

Sálán: results of labor; rewards of labor

Keskeskes: ‘fruit of sweating’



wán mimia

Worwor talas: This implies provision, a full stomach, satisfaction.

Arwat mai: wán rakrakai

wán tángtáng

Kán him: idiom

Sálán: **gengen ráin kápte a lu ting;** rain type

Keskeskes: ‘tángtáng fruit’

Worwor talas: This is a steady but not heavy rain that keeps going for a long time. It gets its name from the fruit of the tángtáng tree whose fruit is very small.

Mákái mul: ráin

wáng

Kán him: intransitive verb

Sálán: swear; curse; talk dirty

Tok Pisin: tok nogut

Arwat mai: harnas, sangnán ngudun, sápkín ngudun

Mákái mul: tám wángwáng mat, wáng sáksáknai

Kán him: transitive verb taking on

Sálán: swear at; curse at

wáng sáksáknai-i

Kán him: transitive serial verb

Sálán: mos on má wáng on má para sáksáknai uri mátán; swear severely

Keskeskes: ‘swear bad’

Arwat mai: ásgilái

wár

Kán him: alienable noun

Sálán: ngisán got; bamboo type

Worwor talas: This variety of bamboo is small and grows primarily in the bush.

Mákái mul: got₁

wáráh

Kán him: intransitive verb

Sálán: kápte ian támin; in vain; come to nothing; unfulfilled

Tohtohpas: Tan wák di parai ngo da han ur Kokopo, wa na tu wáráh á kándi láklák erei, kabin ngo ái memba kápte tar te pirán tabal si di uri kándi láklák. The women who said they were going to Kokopo, why that trip of theirs will come to nothing, because the member did not give them any money (to pay for) for their journey.

wárwár

Kán him: intransitive verb

Sálán: malmaliu i tas kabin i bát; choppy sea

Tohtohpas: Pákánbung gim han ur Lipek, a lain siaroh á tas. Má pákánbung ngo gimá lu han iatung i katbán loltas, ki ák tur pasi wárwár bul á tas. When we left for Lipek (Island), the sea was nicely calm. But when we were going along in the middle of the ocean, then the sea began being choppy.

wás buk

Kán him: idiom

Sálán: kis i aratintin; school; reading

Keskeskes: ‘book-reading’

Mákái mul: buk₂, wásái

wás gerwa-i

Kán him: transitive serial verb

Sálán: read incorrectly; count incorrectly

Keskeskes: ‘read/count incorrectly’

Mákái mul: wásái

wás pala-i

Utngi mul: was palai

Kán him: transitive serial verb

Sálán: longoi ák lite; obop palai; condemn; exclude; reject; count out

Keskeskes: ‘read/count remove’

Tohtohpas: Ngo gama eran má suri tulsai balbal, ki gama mulán obop palai besang i ándi ái kalilik er di bokoh. Gama wás palai ngorer suri gama káp talsa noi balbal mák sáhár má uri di. When you all are ready to divide the root vegetables, then you should first put-remove then the food of those guys who are absent. You should count it out like that so that you will not divide all the root vegetables and then it's lacking (there are none) for them.

Arwat mai: wás pisra palai

Lite alari: kaul pasi, wás tikliknai

Mákái mul: wásái

wás pas-i

Kán him: transitive serial verb

Sálán: count in; reckon; include; accept

Keskeskes: ‘read/count get’

Worwor talas: This connotes selecting people by counting them off into a group, or including people in the count of a group or number.

Mákái mul: pasi₁, wásái

wás pirkán

Kán him: transitive serial verb

Sálán: reject (?)

Keskeskes: ‘read/count remove’

Mákái mul: wásái

wás pisra pala-i

Kán him: transitive serial verb

Sálán: **obop palai**; exclude; reject; set aside

Keskeskes: ‘read/count add remove’

Tohtohpas: **Ái tám long saksak a wás pala iau ngo káp má ina te han. A wás pisra pala iau kabin dikte arwat má kalilik suri saksak.** *The one who makes singing (choirmaster) excluded me that I would not go. He counted me out because the guys were already sufficient for singing (there were already enough to make a choir).*

Arwat mai: **wás palai**

Lite alari: **kaul pasi, wás tikliknai**

Mákái mul: **wásái**

wás talmi

Kán him: transitive serial verb

Sálán: count; add

Keskeskes: ‘read/count gather’

Mákái mul: **talum/talmi, wásái**

wás tiklikna-i

Kán him: transitive serial verb

Sálán: **wás talmi**; include; consider as a part of

Keskeskes: ‘read/count together with’

Tohtohpas: **Tan wák gama wás talum noi mai tan káláu suri nák tukes i wáwás sár. Ngo gama wás tikliknai tan wák mai tan káláu, ki giták mánán pasi ngo na is no á káukáu bim gita huli suri náng kip git uramudi.** *The women, you should include all of them with the men so it will be just only one count. If you will count together the women with the men, then we can know how many vehicles all together we should pay for to take us upcoast.*

Arwat mai: **kaul pasi**

Lite alari: **wás palai, wás pisra palai**

Mákái mul: **wásái**

wás-ái

Kán him: transitive verb

Sálán: read; count

Tok Pisin: kandim

Worwor talas: See the preceding entries for examples of how this is used in phrases and serial verb constructions.

Mákái mul: **waswas puar, wáwás**

wáswás puar

Mákái: **waswas puar**

wát

Kán him: alienable noun

Sálán: speech

Tohtohpas: **...di sám tur pagas sár má kápte te wát i di. (Apo 9.7)** *...they just stood there and were speechless (from fear or puzzlement).*

Arwat mai: **worwor**

Mákái mul: **wátái**

wát-ái

Kán him: transitive verb

Sálán 1) **worwor mai kalik kápate lu wor**; talk to someone unable to talk

Worwor talas: This would be done to a small child/baby not able to speak/talk.

Tohtohpas: **Ái lik a lala wátái gengen kalik imudi.** *The girl is talking a lot to that small child/baby.*

Sálán 2) **parai uri mátán; para puri mátán; wor ur on**; confront verbally

Tohtohpas: **Tungu ái Topil a sipki kak radio, má nabung má iak wátái uri mátán á táit a longoi.** *Previously Topil stole my radio, and yesterday I spoke to his eye (confronted him) about the thing he did.*

Arwat mai: **wor ur on**

Mákái mul: **wát**

wáu

Kán him: particle

Sálán: response to someone calling you

wáurin

Kán him: intransitive verb and modifier

Sálán: **kápte támin**; empty

Worwor talas: This is used of empty water containers, tyres that have no tube, and people who tell others what to do but do not follow their own advice.

Tohtohpas: **Kesi wil i kak wilwil a tu wáurin má kápte te gumi on.** *One of the wheels on my bicycle was just empty and there was no tube in it.*

Tohtohpas: **Kálámul er a tu para noi táit suri matananu da longoi, má ái sang káp kán te táit. Wa a tu wáurin kálámul sang ngorer.** *That man just says everything that people should do, but he himself doesn't have things (he has not done what he's telling them to do). Why he is just an empty person indeed.*

Arwat mai: **páhnán, wáin**

wáwás

Kán him: alienable noun

Sálán: number; amount

Tohtohpas: **Má ngorer tan boh tám ruruna ák rakrakai hanhan i kándi ruruna. Má keskeskesá bung, wáwás uri matananu si**

Káláu ák lu pakpakta hanhan mul. (Apo 16.5) And so the believers became increasingly stronger in their faith. And each and every day, the number of God's people increased also.

Arwat mai: **lálám, mámát**

Mákái mul: **wásái**

wekwek

Kán him: intransitive verb

Sálán: **pepeluk;** soft; pliable

Worwor talas: Some Sursurungas believe that if a pregnant woman eats the flesh of the **nuh** (stonefish), because its flesh is **wekwek** (soft, not strong), then the child she is carrying will also not be strong.

Tohtohpas: **Páplun nuh a tu wekwek má kápate rakai ngoro páplun tan lite isu, pasi dik atam i tan tinánkak suri koion da lu ani.** *The body of a stonefish is just soft and it is not strong like the bodies of other fish, resulting in they forbid women so they will not eat it.*

Arwat mai: **pekes, wáhwáh, welwel**

Mákái mul: **wekweken**

wekweken

Kán him: modifier

Sálán: **kápte a rakrakai;** soft

Tohtohpas: **Goion kalik erei kápte a rakrakai, a tu wekweken. Ngo u nem suri ngo una káhái, ki una lain káhái kabin kápate rakrakai á kápán páplun.** *That infant child is not strong, he is just soft. If you want to carry him, then you should carry him carefully (to avoid causing pain) because his body is not strong.*

Arwat mai: **welwel**

Mákái mul: **wekwek**

wel

Kán him: alienable noun

Sálán: oil

welwel

Kán him: intransitive verb

Sálán 1) **kápate rakai;** soft; pliable

Tok Pisin: no sitorong

Worwor talas: This is used to describe Europeans' hair.

Tohtohpas: **Ngo gama ru suk uri kabat, koion gama rui á suk a sorakai. Gama rui suk er a welwel suri nák malmu suri kabat mai.** *When you collect vine for tying, don't collect the vine that is strong and tough. Collect vine that is pliable so that it will be easy to tie with.*

Arwat mai: **dawek, duel, háuháu, melmelos,**

wekwek, wekweken

Sálán 2) **kápte má a arwat suri ararit;** impotent sexually; unable to produce a child

Tohtohpas: **Ái Abaram ákte mar má kán bet i pákánbung er, má ngorer a hol on ngo a tu welwel i kápán páplun. (Rom 4.18-19)** *Abraham was one hundred years old at that time, and therefore he thought that his body was soft (he was impotent sexually, he was unable to produce a child).*

werek werek

Kán him: intransitive verb

Sálán: **ararok;** conversing

Worwor talas: The implication of this term is that two or more people are conversing among themselves while another is speaking, thus disturbing others who want to listen to the speaker.

Tohtohpas: **Kalilik, koion gama werek werek, má giták lain longra te táit di parai merei.** *Guys, don't be talking and disturbing others, and let's hear well what they are saying there.*

wik

Kán him: alienable noun

Sálán: week

wirwir

Kán him: intransitive verb

Sálán: **merok mai kán manu;** lethargic because of wounding

Tohtohpas: **Ngo tara isu di wirwir mai nián lamrut i páplun i di mák usmai á beu, ki beu na tipri má nák up pasi nák ani.** *When a large fish is lethargic with/because of a spear wound in its body and a shark smells it, then the shark will come after it and kill and eat it.*

woiwoi

Kán him: alienable noun

Sálán: **ngisán kubau; kesá matngan marit;** tree type; pandanus type

Worwor talas: **Woiwoi a ngoro aun marit, má pákán mul a ngoro marit, mái sár ngo kápate lu oboi wán. Woiwoi di lu soi pasi pákán suri dik lu kipi má hiri uri kim má dik lu kis on ngo uri bobpop on.** *The woiwoi is like the marit (pandanus type) tree, and its leaves too are like the marit, but it does not bear fruit. They plant the woiwoi to get its leaves to take them and weave them into mats and they sit on them or for lying on.*

Mákái mul: **marit**

wok

Kán him: alienable noun

Sálán: plantation

wok-i

Kán him: transitive verb

Sálán: continuously; habitually

Worwor talas: Many Sursurungas complain about using this word in printed materials since it obviously comes from Tok Pisin **wok** (work), preferring to replace it with **tungai** (continuously), but **woki** is currently more commonly used.

Arwat mai: **tungai**

wokum

Kán him: alienable noun

Sálán: **kesá matngan kuk**; crab type

Worwor talas: **Wokum kesi ngisán kuk er a lu kis i tigrán bos iatung tangrai kon. Wokum a mákmák ngoro kudel. A lu kakas mul i bim suri ák lu kis ái. Páplun wokum a kálik ngoro na niár. Te á kálámul di lu ani á wokum. Wokum** is a name for that crab that lives on the edge of the jungle there along the beach. The **wokum** looks like the **kudel**. It also digs in the ground to live there. The color of the **wokum** is sort of charcoal. Some people eat the **wokum**.

Mákái mul: **kuk₁**

wokwok

Kán him: alienable noun

Sálán: **kesá matngan man**; bird type; crow (generic term); Bare-eyed Crow

Worwor talas: **Wokwok nihun a niár no. A lu ani minatin táit ngoro rokrok má kanih má te táit mul. A lu kis iamuni rákán kubau, má a lu longoi páhiun mul iamuni rákán kubau. Má te di ruruna ngo marán wokwok di kis talum i kesá aun kubau má dik tang, ki a akiláng on ngo tekesi kálámul na mat. Man minái, te tili di di lu han uri tepák i ngahwán kábungbung suri ser namnam, má te di lu ser namnam iatung pátum i pokon er di lu bop ái. Má i rahrah di lu kaleng no sang uri pokon di lu bop talum ái.** The feathers of the **wokwok** are completely black. It



eats dead things like frogs and snakes and some other things. It lives up in the tree branches, and it builds its nest also up in tree branches. And some believe that if many **wokwok** sit together on a tree and they cry, then it signals that some person will die. This bird, some of them travel far in the early morning to search for food, and some search for food there near the place where they sleep. And in the afternoon they all return to the place where they sleep together.

wolwoloji

Kán him: transitive verb

Sálán: **ariwai táit mai kátngán limán kálámul**; turn or roll something back and forth with one's fingers

Worwor talas: This is typically used of inserting a small piece of stalk or plant rib into one's ear canal and turning or rolling it to relieve an itch. This method is also used to extract the insides from the **páu** (Boxfish).

Tohtohpas: **Káp sang ina dungi kátngán limang suri inang karsi polgon talngang mai, pasi iak wolwoloji mai sián ngutngut.** *I will not be putting my finger in so I can scratch the inside of my ear with it, so I turned (scratching) with a ngutngut blossom.*

won

Utngi mul: **awon**

Kán him: number verb

Sálán: six

Tok Pisin: sikis

Mákái mul: **awon mai, áwonon**

won-oi

Kán him: transitive verb

Sálán: catch fish with a line and hook

Tok Pisin: hukim pis

Mákái mul: **wonwon₁**

wonwon₁

Kán him: intransitive verb

Sálán: fishing

Arwat mai: **upmaiat**

Kán him: alienable noun

Sálán: fishing line or hook

Mákái mul: **wonoi**

wonwon₂

Kán him: intransitive verb

Sálán: **a lal i kopkobon balbal**; bending over

Worwor talas: This condition signals that a root vegetable vine is tall enough to bend over back toward the ground, and will soon begin to crawl

along the ground, getting ready to produce the beginnings of tubers.

Tohtohpas: Tungu sár di soi á kak pokon má ákte arwat mai aru i wik palai. Má nabung iau tapam suri laum, ki iak mákái ngo tan kopkobon balbal ákte aptur no má ák tur pasi má i lal. A mákmák ngoro wik er kunlán pokon no na wonwon má tan kopkobon balbal. Just a while ago they planted my garden and two weeks have passed. And yesterday I went to check, then/and I saw that root vegetable sproutings had already completely stood up and begun to bend over. It looks like next week the entire garden will be bending over with root vegetable sproutings.

WOR₁

Mákái mul: worwor

WOR₂

Kán him: alienable noun

Sálán: kesá matngan isu; fish type; Flutemouth
Worwor talas: Wor a ngoro sa. A iahiah á páplun mák tu dordor. A lu kis i lámán má tangrai mátán suan. Ngudun a dol ngoro tual. Te kálámul di lu ani. The wor is like the sa (swordfish). It is grey in color and it is slippery. It lives in the deep and along the mouth of sandy areas. Its mouth is long like a flute. Some people eat them.

wor amat-i

Kán him: transitive serial verb

Sálán: talka dolon worwor; merok suri longrai dolon worwor; talking a long time

Keskeskes: ‘talk cause to die’

Worwor talas: A person who does this does not give opportunity for another to speak. This is similar to the English expression “not coming up for air”.

Tohtohpas: Ái tám aratintin a lala talka dolon kán worwor má matananu dik merok suri longrai má á kán worwor. A ngoro a wor amat git má kápte te támin á táit a lu parai. The teacher greatly pulls long his talk (makes long speeches) and people are tired of hearing his talk. It is like he speaks killing us (never stops talking) and there is not any truth in what he is saying.

Arwat mai: minok, tabun bor

Mákái mul: worwor

wor arkuh

Kán him: intransitive serial verb

Sálán: dispute; disagree

Arwat mai: arkipkip, arpulwa wor

Mákái mul: worwor

wor rakrakai

Mákái: worwor rakrakai

wor sir

Utngi mul: worwor sir

Kán him: intransitive serial verb

Sálán: worwor án tang; cry

Keskeskes: ‘speak grieve’

Worwor talas: This implies a quiet crying, a few tears in one’s eyes, usually because of sadness or being confronted with something one is shamed by.

Arwat mai: tang

Mákái mul: worwor

wor sirap

Kán him: transitive serial verb taking on

Sálán: ot bilingnai; para sáksáknei; insult; bawl out; rebuke

Worwor talas: This includes the idea of listing another’s faults.

Tohtohpas: A mon sang á kálámul a lu ot bilingnai lite kálámul ngo a lu lala wor. Di lu mánán sang on á kálámul ngo a lu parai táit má kápte a lu mon te muswan on á táit a lu parai, pasi tan kálámul dik lu wor sirap on. There is indeed a person who insults/disgraces another person if he speaks a lot. They know the person (the person is known) who says things and/but there is not any truth in what he says, resulting in people just insult him.

Mákái mul: worwor

wor ur on

Kán him: idiom

Sálán: mos on má parai singin; confront; speak harshly to

Keskeskes: ‘speak to him’

Worwor talas: This term involves face-to-face contact. See tasi for disciplinary terms.

Tohtohpas: Nabung tan kálámul di mos i kesá kalik suri a ngin dan rakrakai er di longoi mai yis. Di lala wor ur on má kápte a kálík kosoi kándi wor. Yesterday the people were angry at a fellow for drinking that strong water (liquor) they made with yeast. They greatly spoke to (confronted) him and he did not answer their talk (even) a little.

Arwat mai: inri, para puri mátán, parai uri mátán, tusi mátán, wátái, wor rakrakai,

worwor rakrakai

Mákái mul: on₁, ur₁, worwor

worna-i

Mákái: worngai

wornga-i

Utngi mul: warnai

Kán him: transitive verb

Sálán: **worwor on**; discuss

Tohtohpas: **Pákámbung án arasosah, tan tátául di worngai nabung i kis talum má dik puti uri kalang Septeba.** *The time for the dedication, the leaders discussed it yesterday at the meeting and they scheduled it in the month of September.*

Arwat mai: ngurkai

Mákái mul: worwor

wor-oi

Kán him: transitive verb

Sálán: **parai kálámul sur te táit a longoi**; gossip

Tohtohpas: **Tan kálámul di lala kis woroi tatalen a longoi ái Topul, mái Topul a bokoh on á pákámbung di kis woroi.** *The people are really gossiping about the custom/thing Topul did, and Topul was not there when they were gossiping.*

Arwat mai: arkiswor, worwor kodong, worwor sara

Mákái mul: aworworoi, worwor

worwor

Utngi mul: wor₁

Kán him: intransitive verb

Sálán: talk; converse

Tok Pisin: toktok

Worwor talas: **Worwor** refers to ordinary conversation or talking in contrast to **pinpidan** (pronouncement, declaration) which indicates more important or significant words. Sometimes the unreduplicated **wor** is used as in **kip wor** (gossip) and **wor ur on** (confront). **Worwor** is a common verb occurring frequently in serial verb constructions and with many figurative and idiomatic uses. See the cross references and the following entries for some examples of these.

Arwat mai: nguruk, parai, wát

Mákái mul: aworworoi, kápán worwor, kip wor, lul worwor, pongpong i worwor, sangnán worwor, sirsir worwor, tám dar worwor, tám worwor mat, tám worwor tus, wor amati, wor arkuh, wor sir, wor sirap, wor ur on,

worngai, woroi, worworwor

Kán him: alienable noun

Sálán: language

Tok Pisin: tokples

Arwat mai: pinpidan

worwor a girgirot

Kán him: idiom

Sálán: **para noi worwor a kuluk turán sápkín wor**; speaking both good and bad talk in one's speech

Keskeskes: 'talk that is varied in colour'

worwor artálár

Kán him: intransitive serial verb

Sálán: **matngan worwor a parai tohtohpas a arwat mai lite táit**; illustration; parable

Keskeskes: 'talk equal'

Arwat mai: inius, pinpidan artálár, worwor kopkobon

worwor án amátut

Kán him: intransitive verb

Sálán: threaten; scare

Keskeskes: 'talk that causes fear'

Worwor talas: This is to verbally, not physically, threaten another. It may also refer to scaring someone with what one says.

Arwat mai: artipar

worwor án arbor

Kán him: phrase

Sálán: **wor uri kálámul**; rebuke

Keskeskes: 'rebuking talk'

Mákái mul: arbor₂

worwor án armongoh

Kán him: idiom

Sálán: **worwor kápte nirwán**; talk without truth; nonsense; meaningless talk; foolish or stupid talk

Keskeskes: 'talk of the air'

Worwor talas: This is saying what makes no sense, or what is doubtful, or what one is not really sure of.

Arwat mai: armongoh kalim

worwor án arpus

Kán him: phrase

Sálán: **para agengen i kálámul**; insult

Keskeskes: 'insulting talk'

Worwor talas: This is saying that a person is not able or adequate to accomplish a thing, putting him down in some way.

worwor án asosah

Kán him: phrase

Sálán: blessing; say a blessing
Keskeskes: ‘talk of provision’

worwor án sál

Kán him: idiom

Sálán: **worwor di poklah pasi;** rumour
Keskeskes: ‘talk of/from the road’

Tohtohpas: **Parai táit kápate támin ngo na hut má kápate te mánán ngo ai a han til ái á worwor, ki di lu parai ngo worwor án sál sár á erei.**
Saying something that is not true that will happen and with no knowledge of where that talk came from, then they say that that is talk of the road (rumour).

Tohtohpas: **Iau longrai kesi worwor án sál ngo na hut i tilik bát latiu i kábungbung, mái sár káp iau te mánán ngo a támin ngo kápate.** *I heard a rumour that a big storm is coming tomorrow morning, however I don’t know if it is true or not.*

Mákái mul: **sál₁**

worwor kári

Kán him: transitive serial verb

Sálán: **tur kári mai worwor;** reserve
Keskeskes: ‘speak block’

Tohtohpas: **Kak gengen bor imuda ákte worwor kári ái Kiapbong ngo koion ina sirai singin tekes, kabin a nem on ngo ái sang na kipi.**
That small pig of mine back there Kiapbong has reserved it so that I won’t sell it to anyone else, because he wants to get it himself.

Mákái mul: **kalar/kári**

worwor kodong

Kán him: intransitive serial verb

Sálán 1) talk within oneself; talk with someone out of earshot of others
Keskeskes: ‘talk secretly/privately’

Sálán 2) gossip; criticize

Arwat mai: **arkiswor, woroi, worwor sara**

Mákái mul: **kodong₁**

worwor kopkobon

Kán him: idiom

Sálán: **parai táit a mánán on mai lite parai;** speak allegorically

Keskeskes: ‘talk growth’

Worwor talas: This is to speak about something in an incomplete way, perhaps without actually naming or specifying it. It may apply to prophecy or to addressing something publicly, but without making it really clear. Biblical parables would be an example of this kind of

talk.

Tohtohpas: **Minái má ákte hut má ákte talas má á táit tungu a worwor kopkobon ái talatala.** *Now it has come and become clear what previously the superintendent minister spoke about unclearly.*

Arwat mai: **pinpidan artálár, worwor artálár**

worwor pas-i

Kán him: transitive serial verb

Sálán: **muslam pasi mai worwor;** woo; convince
Keskeskes: ‘talk get’

Tohtohpas: **Tan rung di tur suri ngo da ilwa pas di uri rumán hat, di lu lala totor pasi tan kálámul suri ilwa pas di. Di lu worwor pasi tan kálámul mam te matngan worwor a lu namnamin uri kándi alalongra.** *Those ones who stand so they can choose/elect them for the stone house (Parliament), they greatly please/persuade people to choose them. They woo/convince people with some kind of talk that is delicious to their listening (interesting to them).*

Mákái mul: **pasi₁**

worwor rakrakai

Utngi mul: **wor rakrakai**

Kán him: intransitive serial verb

Sálán: **wor uri kálámul mai rakrakai;** rebuke; confront; speak firmly
Keskeskes: ‘speak strongly’

Worwor talas: This connotes something almost as strong as a command or a requirement. This has an element of anger in it, and implies speaking severely to another.

Arwat mai: **wor ur on**

worwor sara

Kán him: intransitive serial verb

Sálán: spread talk around; gossip

Keskeskes: ‘talk scatter’

Arwat mai: **woroi, worwor kodong**

Mákái mul: **sara₂**

worwor sáksák

Kán him: intransitive serial verb

Sálán: bad talk; talking badly

Keskeskes: ‘talk bad/evil’

Worwor talas: This is the generic term for speaking in unkind or even evil ways, including **ot bilingnai** (insult, disgrace) and **worwor kodong** (gossip, criticize),

worwor sir

Mákái: **wor sir**

worwor sur-i

Kán him: transitive serial verb

Sálán: discuss

Keskeskes: ‘talk about’

Arwat mai: **ngurkai**

Mákái mul: **suri**₁

worwor talum

Kán him: intransitive serial verb

Sálán: discuss

Keskeskes: ‘speak together’

Arwat mai: **ngurkai, nguruk**

worwor taru

Kán him: intransitive serial verb

Sálán: **oror pagas; kamkabat; worwor tus;**

worwor a dik ngo a tumran; plan; promise; covenant; prophesy

Keskeskes: ‘talk ahead’

Worwor talas: **Worwor taru** apparently includes the ideas of both prediction (which might come true) and prophecy (which will come true). It implies talk with future implications. As well it connotes commanding someone to do something, and/or warning someone. It is ‘heavier’ so carries more import than **worwor tus** (predict).

worwor tus

Kán him: intransitive serial verb

Sálán: **para tusi táit na hut namur;** predict; prophesy

Keskeskes: ‘talk point’

Mákái mul: **tám worwor tus**

worworwor

Kán him: intransitive verb

Sálán: discussing; conversing

Tohtohpas: **Gimá tapam hut iatung i risán dan má gimá banai boh wák dikte kis talum má. Má pasi á ngorer gimá kis pas di má gimá worworwor mam di. (Apo 16.13)** *We arrived there beside the river and we met up with the women who had met together. And so we sat with them and we conversed/discussed with them.*

Mákái mul: **worwor**

WOSO

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; emperor

Worwor talas: **Woso a ngoro sukbám mái sár ngo a kálik gengen si diar ái sukbám. Páplun a kálik ngoro na bal má a lu kis i suan má tangrai lulawar. Má a lu kis mul ada i lámán. Iatung pátmi tabun a mon i kán kesi tip mai a niár. Te á woso a mirik á kápán ngudun, má ami polgon ngudun a lala mirik.** The **woso** is like the **sukbám** (Variegated Emperor) but it is a bit smaller than the **sukbám**. Its color is a bit like it is white and it lives in the sandy area and along the reef. And it lives too out in the deep. There close to its tail it has one spot that is black. Some **woso** its lips are red, and inside its mouth it is very red.

Mákái mul: **woso kabang**

woso kabang

Kán him: alienable noun

Sálán: **kesá matngan isu;** fish type; emperor

Keskeskes: ‘powdered lime emperor’

Worwor talas: **Woso sár, mái sár ngo a lala bal á páplun pasi dik utngi mai woso kabang.** (This is) just a **woso**, however its colour is very white so they call it **woso kabang**.

wowo

Kán him: alienable vocative noun

Sálán: grandmother; sibling

Tok Pisin: tumbuna meri

Worwor talas: This is the vocative reciprocal term for one’s maternal grandmother, i.e. a woman’s daughter’s children, and also one’s opposite sex sibling.

Mákái mul: **kukung, wakang**

wul

Kán him: intransitive verb

Sálán: magic type

Worwor talas: This is magic talk used to prevent rain and storms, and may be poetic in nature. It is also a type of prayer to ground spirits or bad spirits to send them to kill someone or to work love magic on someone. This is also used of speaking to the oil rubbed on dancers, done to strengthen the dancers and help them perform well.

Mákái mul: **latlat, wah**₁

English -
Sursurunga

USING THE ENGLISH-SURSURUNGA SECTION

By looking up an English word in this part of the dictionary, you can find what Sursurunga words mean the same thing. For example,

adopt	keksa pas-i; patak pas-i; patap pas-i
bedbug	nánám

These examples show that there are three Sursurunga terms that can all be translated in English by the word ‘adopt’, but only one Sursurunga word that means ‘bedbug’.

The small lowered number after the Sursurunga word indicates which homonym to look for, and the number in parentheses indicates which sense of the Sursurunga word to look at. For example,

affect	duk₁ (2); susuk/suski (2); tongos/tongsoi
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This means that the English word ‘affect’ is a definition or meaning for the first *duk* (homonym 1), sense 2 (or *Sálán* 2). It is also a meaning for *susuk/suski*, sense 2 (*Sálán* 2), and for *tongos/tongsoi*. You will see this when you check the entries for those Sursurunga words.

A — a

a	á₁; i₁ (1); kes	access to	top pápta-i (2)
abandon	ámrririh pala-i; hol pala-i; long káksiái sár; pilar	accidentally	tápa-i
abandon or change plans	tuhi suk wáh	accompaniment	mam/mai
abandon work	him pilar	accompany	dolat/dolti; gemna-i; sadok
abdomen	balang; bál	accomplish	long artálár pas-i; long arwat pas-i; mur arwat pas-i (1)
able	artálár; arwat (2); mánán	accomplishing nothing	kis pasam
able to	tin-i	accounted to	duk₁ (2)
able to acquire	sak otoi	accurately point out	tus-i
able to do	sak longoi	accusation	aratiutiu
able to possess	sak otoi	accuse	atiutiu/atiutiwi; inar; inatur/inatri
about	kunán (1); sur-i₁ (2); ur₁ (3)	accuse another falsely	kip tar-i (2)
absence	kápkápán₂; mángmángál	accuse falsely	kip atri
absent	bokoh; liur; liur pas	accuse of stealing	ot siksikip
absorb	sosap/sospi; sururup pas-i	acquire	long pas-i; pas-i₁
abstain	ahal	across	kulai; kul-i; kusa-i
abstain from	ála-i; elah alar-i	act	atoai
abundant	pakpakta	act contemptuously toward	kansa-i (2)
abuse sexually	hom sáksák mai	act on behalf of	kiláng
accede to	taram	act out	apukpuksa-i
accept	bál pas-i; mángát pas-i; sormángát pas-i; wás pas-i	acting unthinkingly	langan
accept quietly	bál mámsa-i	action	pitpitin
accept without complaint	bál mámsa-i	actions	ninsing
		active	liuán

Adam's apple

Adam's apple **konkonam; wán kubau (2)**
add **bonat/bonta-i; wás talmi**
add to **paptaunán/paptauni**
added to **sotáp**
additionally **ami iátin; mul**
adjure **oror kalar/oror kári**
administer **táilna-i**
administrator **tátáil**
admire **pátur**
admit defeat **páh**
adopt **kekxa pas-i; patak pas-i; patap pas-i**
adultery **bop mai lite wák ngo káláu; bop mai wák ngo káláu kán lite**
advanced **melmelek**
advice **arapisla**
advise **apisla-i; ararágát; atumarang; ámtái holhol**
adze **pugáu**
affect **duk₁ (2); susuk/suski (2); tongos/tongsoi**
affect adversely **pukus/puksi**
affect harmfully **kip sáksákna-i (1)**
affect harmfully and strongly **gis-i₁**
affected strongly **sáksákán**
afflict **porta**
afraid **bulat; bunbun₁; konngkek; mátut; ráuráuwas; tuk**
afraid of **mata-i**
after **namurwa-i**
after a very long time **erár (1)**
after tomorrow **iraru; namur (2)**
afterbirth **map₂; mapán**
afternoon **rahráh₁; rahrahráh**
afterwards **namur (1)**
again **bal-i₁; mul; reh-ei₁**
ageless **kus₂**
age-mate **homhom talum**
Agile Wallaby **wak**
agree **bál pala-i; bál tar-i; gas i bál; kadah; mángát; mángát pas-i; mángta-i; sormángát**
agree to a request **eklei**
agreeable **muk₁**
agreeing **árik₂**
agreement **kamkabat; má (2)**
ahead **taru**
air **bát₂; kihkih**
airplant (?) **tamasik**
alarmed **konngkek**
alert **márásngin pagas**
aligned **arwat (1)**
alike **pán atoai**
alive **liu; liuán**

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anger prolonged

all **no; no-i**
all kinds of **matmatngan**
all over **sara₂; sara-i**
all over the place **sarsara₂**
all right **io; kuluk (1)**
all the time **pákpákán**
allegory **kápán abahbah**
allergic **sáksákán**
allow **bál pala-i; bál tar-i; káksiá-i (1); mángát pala-i; mángát pas-i; sormángát pala-i; sormángát pas-i; sormángát tar-i**
allow to get away **balan/bálni**
almighty **rakraikai sorliu**
Almighty One **Tám Pulpulus Tánráu**
almost dead **kis i risán tarang**
alone **masik; masakna-i**
alone in the world **maris muswan**
along **tangra-i**
alongside **purpurbák**
also **mul**
altar **suh án hat**
alternate **ararkeles**
alternating **armur-i**
alternative **ngo**
alternatively **kol**
always **áklis; áklisna-i**
amazed **pánsálngát; pángáng**
ambush **batam; bátma-i**
ambushing **batbatam; batbatam kursál**
among **arliu; katbán; tangra-i**
amount **lálám; mámát; wáwás**
amphitheatre **nián ialial**
amulet **bábát₂; bektop**
an **á; i₁ (1); kes**
ancestor **kámpup; kámpupung; kámwák; támin (2); tora**
ancestors **rang mokdon; rang támin**
ancient **kabinanu; tora**
and **má; mái; pisra₂**
and he **mák₂**
and it **mák₂**
and she **mák₂**
anemonefish **sangsang**
angel **angelo**
Angel Lizard **geregere**
angelfish (generic term) **kaiau₂**
anger **alah-i; alahlah-i; asoksok-oi; bál mos; mosmos; sokoi bál; tartar mos; tok alah-i; tok angarnhari (1); toktok alah-i**
anger prolonged **mosmosmos; ngángángas**

anger someone **suski nitán; tokoi nitán**
 anger-causing **soksokoi bál**
 angry **arkukut; arpilgut; bál sák; málmálas i bál (1); mángmángas; rongrongas; tius; togor; tustus**
 angry about everything **mosmosmos**
 angry about something **mos kalar**
 angry at **kansa-i (2); tustuswa-i**
 angry expression **ngoro rokoi i talngán**
 angry (generic term) **mos₁**
 angry no longer **gáwár i bál**
 angry person **langwán tomos**
 angry to the extreme **arlahlah**
 animal (generic term) **ololas**
 ankle **burkiking; tokpalum**
 announce **arbin talas; para páksi; para talsai**
 announcing **aratalas**
 anoint **pukur/pukri**
 answer **kokos; koskosoi (1); tárma-i (2)**
 answer angrily **sadak**
 answer back **kos wor**
 answer (generic term) **kos-oi**
 answer to a question **kokos**
 ant (generic term) **mur₂ (1)**
 ant type **kan; lor; mur₂ (2); murmis; pátluek; pidiklos; taba lul**
 antsy **surwán kaukau a suski kán burkut**
 anus **burkut**
 anxious **bunbun₁; kákir; konngek**
 any **te₁**
 apologize **ot keskam**
 appealing **alal**
 appear **arinngas; kahra; kaura; pán₁; pánpán₁; raupuat; soura (1)**
 appear as evidence **tur arinngas**
 appear supernaturally or unexpectedly **tur soura**
 appear the same **pánpán kaleng**
 appearance **mermer; páplun (2)**
 apply to **duk₁ (2); tongos/tongsoi**
 appoint **put páksi; put tar-i; put-i (2); timla-i; tulus/tulsa-i; tus pas-i; utung pas-i**
 appreciate **aliban; long mansin**
 appreciative (?) **maleban**
 appropriate **larlar**
 approve **mángát; mángát pala-i; mángát pas-i; sormángát; sormángát pas-i; sormángát tar-i**
 apron **busek; malo**
 area **arlih; balis; balsán; pokon (1); poron**
 area of influence and rule **lolsit**
 arena **nián ialial**

argue **arkipkip; arlalak; arngas; arpulwa wor**
 arm **limang; pokion limán; poknahlán limán**
 Armoured Soldierfish **kurur**
 armpit **lalin bewang**
 around **aririu; kaul-i; tangra-i**
 arrest **arkabat (1); tola-i**
 arrival **purpurut**
 arrive **hut₁; kahra; purut; solsol hut; sos₁; soura (1); tapam hut**
 arrive after something's finished **hut namur**
 arrive late or later **hut namur**
 arrive unexpectedly **báhák; hut sarwa-i**
 arriving **huthut**
 arrow **unan**
 artery **irwatin**
 articulate **siror**
 as **ngoro**
 as far as **átik (1)**
 as follows **ngoromin**
 ascend **tapam**
 ascending **taptapam**
 ashamed **masa₁; ngis maksin; rumrum (2)**
 ashes **iahiah**
 ashore **amasar; libárai; masar**
 ask **gálta-i; sung-i**
 ask for and get **ásra pas-i**
 ask for and receive **gátna pas-i (1)**
 assemble **hau**
 assent **mángát; sormángát**
 assign **put-i (2); timla-i; tulus/tulsa-i**
 assist **a pep-ei₂ (1)**
 assistant **káisán kálámul; tám arardos; tám toptop**
 assume incorrectly **arsum**
 assume responsibility for children **top i diar tuán**
 asthma **upup₂**
 astonished **pánsálngát; sodar**
 astray **benget**
 at **a₋₄; i₁ (3)**
 at long last **ár**
 atone for **poram/pormi (1)**
 attach **apatap; pápta-i**
 attached **patap**
 attack **artipar (2)**
 attention getter **be₂; ok; wái₁**
 attitude **ásásla; ninas**
 attribute **inar**
 aunt **kak tau; tau₁**
 aunt (mother's sister) **mamang**
 aunts **arakán tau; kán tau**
 author **kulahi; lah-i**

authoring

authoring **pokpoklah**
authority **rakrakai; top i liu**
authority figure **nagogon**
authorize **dos pala-i**
avert **lemra-i**
avoid **ála-i; dedeng alar-i; elah; elah mai; ela-i; epna-i; gerger pala sit**
avoid out of respect **ámrih₂**
avoid proper name **ot buh**
avoid someone taboo to you **ámrih₂**
avoiding **aramikmik; káptábun**
awake **pán₁**

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beat with stick

awake barely **palasák**
awaken **apádái (1); apán-ái; áplas-i**
awaken before sleeping time is finished **tahang**
awaken by shaking **áng/ágái₂**
awaken while something else is going on **pán táhngai**
away **pala-i (1)**
away from **alar-i (1)**
away from each other **arsagil**
awe **kumráu**
axe **asok; kábir₂; matáu; palngat (1); pálágeu**
Azure Kingfisher **gis**

B — b

babblers **tám minminok mat; tám worwor mat**
babysit **mák namurwa-i**
back **bahing; paskapkam**
back and forth **golgol; so ararkeles**
back of (canoe or boat) **muir**
back out **su kaleng**
back up **su**
backing away from **ruhruh₂ (1)**
backslide **mut i kán kinber**
backwards **su**
bad **sák; sáksák; sápkín**
bad person **lain sápkín kálámul**
bad talk **worwor sáksák**
bad weather (?) **láguris (?); tolór (?)**
bail out **láh-ái**
bail out water **láh**
bait **sang-i; tolar**
balanced **arbán; arkip; arwat (1)**
bald **lengwen lul; pál₁**
bald-headed **pálduk**
bamboo (generic term) **got₁**
bamboo type **got hat; paláh; selet; wár**
ban **ot tam**
banana (generic term) **hun**
banana type **kitkit; palpal; pokpok**
bandage **dur-i**
bandaged **dudur**
banded **palkus**
bandicoot **bas kámreng**
bang **duk₁ (1)**
bank **ábán**
baptize **arsiu**
baptized **kip arsiu**

barb **kot₂**
Bare-eyed Crow **wokwok**
bark of a tree **kápán; papal**
barracuda **mot₁**
barren **koros**
barter **sira-i; umat**
base **kabin (1); kábutkis; kápkabin (1)**
based on **pámpur**
bash **dum-ái (2)**
basket type **dík₃; gurgur; keke; kudut; rat₁; sapakir; som; táp**
basket type (generic term for round baskets) **kas**
bass **mangar**
bastard **kalik án sál; natun sál**
bat (generic term) **bek**
bat type **bek án tám kip ram; bek musmusing**
batfish **kiláu mamlo; leleponpon**
bathing **siusiu**
batter to death **sá bing-i**
bawl out **wor sirap**
bay **polon**
be **mon₂**
beach **amasar; kon₁; suan**
beam **barat; bárut; dikolalau; kip₁; kipun**
beam type **káukáu kán bas**
bean **pasin**
bear fruit **hu**
beat **alil-ái; bokto-i; liksa-i; sun-i₂; tas-i; up/ubi**
beat a bamboo slit drum **garap**
beat a drum **ketket**
beat drum with a stick **kekta-i₁ (2)**
beat severely **rapis/rapsi**
beat with stick **sá-i**

beating **tututi**
 beating as a form of initiation **burbur₁**
 beautiful **alal; malilis**
 because **kabin (2); kápkabin (2)**
 because of that... **pasi á ngorer**
 beche-de-mer **pul**
 become **tar₃**
 become a habit **kir nián**
 become a human being **tar kápán páplun**
 become a sore **manu**
 become like that **ngorngorer**
 become one **tum₂**
 become part of **sosah₂**
 bed **kibang; kim**
 bedbug **nánám**
 bedridden **bop teken kim**
 bedrock **hat kis; pálkibán bim**
 bedroom **rumán bop**
 bedwetting **mis libung**
 bee **midu**
 beef **bulumákau**
 beetle type **nos; tamlur**
 beetle type (?) **ngap₂**
 before **kápiái; mátán táil; táil**
 beg **áng/ágái₁ (2); oror kalar/oror kári; sung; sung-i**
 beggar **tám sung**
 begin **kákwái; kátkátum; tangkabin; tok pas-i (2); turpas (1); turpas-i (1)**
 beginning **tákwái; tángrin**
 behaviour **ninas; ninsing; ngat; tatalen**
 behind **behen; namurwa-i**
 beings **rung**
 belief **ruruna**
 belief in something not true **páhnán ruruna**
 believe **hol tar-i; ruruna; ruruna tus-i**
 believe expectantly **ruruna pádái**
 believe firmly **ruruna tumran**
 believe genuinely **ruruna pádái**
 believe in **asra**
 believing and obedient **ruruna mur**
 belittle **agengen; agengen pas-i; bur₁**
 bell **belo**
 bellybutton **bután**
 belonging to **a₂; si₁ (1)**
 beloved **alal; bop i bál**
 belt **reuna-i; reureu**
 bench **kim; suh**
 bend **alal-i; gau pas-i (1); gau/gawi; palbá-i; tim/tibi**
 bend (limb or finger) **lukus/luksi**

bend over **lau/lawi₁**
 bendable **pingping**
 bending over **wonwon₂**
 benefactive **sur-i₁ (1)**
 bent **lal₁**
 bequeath **apep-ei₁**
 beside **risán (1)**
 betel nut **bu; keng**
 betel nut buried for later use **koh**
 betel nut type **kor₃**
 betel pepper **pok₁**
 betray **agur tar-i; arasong; asong pala-i; asong tar-i; asong-oi**
 betrayer **tám arasong**
 better than just good **lalain**
 between **arliu; arliwán (2)**
 beware **tumarang**
 bewildered **duk kalar**
 big **káptámin; lala; pakta (1); taba (1); tilik**
 big man **gárduk; kálámul pakta**
 bigheaded **ngáknágak**
 Big-headed Jack **langur konamut**
 bill of bird **gomon**
 bird (generic term) **man**
 Bird of Paradise **sueng**
 bird that grabs with its claws **tám sursurung**
 bird type **bátrot; bun; dang; daul; durdur; garis; gilás; gis; hiu; hiuhiupap; kaiau; kakaruk; kalamlam; kamkam; kau; kánái; kánái mokos; kápikepik; kápkám; kár; kár kilong; kár mákdáu; kireng; kiukiu; kiukiu bailám; kok án gáh; kong₂; kong sinel; kosor; loklokra; malih; man án kon; man án tas; man bau; man lum; man pup; mapirpir; maran; mum; nirus₂; palpal kápán táu; pato; pisiu; piso; purubas; riuriupak; ruk; sigilawak; sili; sing puri kalat; siol; sueng; tám tiul; tárgau; tutgum; unsir; wokwok**
 birth a child **káh-ái₂; káhkáh₂**
 birth an illegitimate child **káhái uri armongoh**
 birth many children close together (?) **káhkáh rakrak**
 birthmark **mak**
 bit **koron; kutun; mudán; simán; tigán₂; tinrán (1); tingnán**
 bite **ararat; arat/árti; arkinit; kákám; kám/kábái (1); ngas-i; ngut-i; ngutngut; pidik₂**
 bite and hold on **got₂**
 bite into small pieces **ngas peksa-i**
 bite off **kám pas-i; ngarus/ngarsi**
 bitter **bál mos pagas; bál sák pagas; mapak₁ (2);**

maptal
 black meket; niár; sis,
 black and white tokrat tokrat
 Black Jack langur
 Black Spot Snapper banat
 Black-bellied Fruit Bat bek án tám kip ram
 Black-capped Lory malih
 blackhead pitar
 blackish niniár
 Black-spotted Jack langur kurwalwal
 blame atiutiu/atiutiwi; inatur/inatri; mun ur on;
 puspus artiu; tiu pala-i
 blame (?) tákun
 blanket bobor; pagas
 blaspheme bit pul-ái
 bleached out balbal lolon (1)
 Bleeker's Surgeonfish mara
 blenny bikbik
 bless akulukna-i; apep-ei; asosah (2)
 blessed bes; kododong; kododong i bál; kuluk mai;
 kuluk pala; sosah₁
 blessing arasosah; worwor án asosah
 blind akal-i; apedei; kut (3); pedei (1); rau
 blinded kal
 blinded by an irritation in the eye pen₃
 blinded by light gargar₁; kalang kalang
 blink piskut
 blistered bulpop; málbang
 blistering the mouth malwah
 block bangbang₁; bangbang kári; kalar/kári; kis
 kusa-i
 block another's light akuron
 block sight arbat kári
 blocked ásduk (2); kut (1)
 blocking bápti
 blood dárang
 Blood Sea Bass kurah marit
 blood vessel irwat; irwatin
 bloodsucker tiri₃
 bloom si₂; sián
 blossom sián
 blossom end of a fruit gumgumán
 blossom of breadfruit pálgán₁
 blouse kolos
 blow husa-i; hushusai; hus-i
 blow around kihnga-i
 blow away hus pala-i; husa pala-i; kihnga-i
 blow off course beh-ei
 blow one's nose sorbing
 blowing hushus
 blue láuh; mákráu

Blue Jack langur bálngát
 Bluefin Trevally langur kurwalwal
 Blue-lined Sea Perch banat án tang
 blurry bahang₁ (2); mamaiar (2)
 boast apakta pas-i; parmat
 boastful butbut; longlong wak
 bodily fluid teken₁ (2)
 body kápán páplun; narsang; páplun (1); ung₁
 body of an insect langwán
 body of fish táprán
 body part in a pig pákán inbul
 boil akor-oi; korkor; teten hut
 boil (generic term) lot
 boil type lot hat; sogar
 bold mangan; sokoprongan; suka noi pokon
 bold (?) ságálu
 bone tuán₂
 book buk₂
 border arpangia; tángrin; tinrán (2)
 border mark pang kus
 bordered pang
 boring malawán
 born páng
 boss kákán (2); kátlán
 boss over lulgán (1)
 bother alah-i; alahlah-i; arikrik-ái; inga-i (2);
 longlongoi (2); orok/orkoi; sokoi bál; soksok
 alah-i; tok alah-i; tok-oi (2); toktok alah-i;
 toktok-oi (2)
 bottle botol; malum
 bottom kabin (1); kápkabin (1); lal₂; lalin
 boulder hat kis
 bounce amalwa-i; katnga-i
 boundaried átik (1); pang
 boundary arpangia
 boundary mark pang kus
 bow aur (2); panpanuk
 bow down on the ground pur dirtapul
 bow head in acknowledgement kereh₂
 bow one's head parau; rukruk
 bow the head dirtapul; kis dirtapul
 bow with the body dirtapul
 bowl les₁
 box bokis
 boxfish páu₂
 boxing artut
 boy kalik án káláu; kauh; kaukak
 brace dikdikol; soso dukul
 bracelet tábár
 brag apakta pas-i

bragging

bragging **butbut**
brain **sumnau lul**
branch **kumtin; lul buir (1); pásgun; rákán**
branch out **ararák; arpásáng**
branched **ararpásáng**
branching up high **sel**
brass **baras**
brave **mangan**
bread **beret**
breadfruit **bihi**
breadth **bemlen**
break **baur-i; báh pur-i; piskus-i; porbo pala-i; porbo-i; sá kus-i; tim/tibi**
break apart **tarusái**
break ground **so-i₃**
break in two **amut-ái (1); baur kus-i; tim kus-i**
break into many pieces **pos sara; pos sarara**
break off **bomso-i; dánla-i; tah kus-i; tukus/tuksi**
break off branches **salgiái**
break off new growth **kotam/kotmi**
break off with the hand **sagul kus-i**
break open (ground) **ilpukra-i**
break open ground **kirka-i**
break the fall of **sáng-ái₁**
break up **arpásang**
break up a fight **arsaras**
break wind **sing**
breaking the law **ngákngák**
bream **mátálám; tur kálár₁**
breast **susung**
breathe **haunges (2); mangeh (2); ngáp₁**
breathing **hauhaunges; manging**
breathing rapidly **haunges átur; mangeh arkul**
breathing source **mátán mansin**
breathing well **dol i mansin**
breathing with difficulty **memeh; ngehnggeh**
breathless **memeh; ngehnggeh**
breeze **dadaip**
bribe **hul kári**
brideprice **tuntun₁**
bright **kalang kalang; kár₂; talas (1); talápár**
bring **kip pas-i; lam-i; tok tar-i**
bring (generic term) **kas-i; kip-i**
bring together **kip talmi; ru talmi**
bring trouble on to oneself **kip tar-i (2)**
Bristle-toothed Surgeonfish **korong**
broken **goh₁; pos; puh; sák**
broken apart **mut₁**
broken easily **gohgoh; puhpuh₁**
broken to pieces **gingin**

busy with

broom **nok₁ (2)**
brooming **tahtah**
brother **kukung; tuang; wah₂; wowo**
brother and sister **kukun**
brothers **aratuán; tuán₁**
brothers and sisters **arakukun**
brothers-in-law **arakán sinat**
brought to judgment **tur i nagogon**
brown **dárák**
Brown Booby **man lum**
brush **salus/salsi**
brush against **dai (1)**
brush off or away **salus pala-i**
brush off or out **tir-i₂**
brush one's teeth **konkon ngis**
bubble **apsabu; korkor**
bubble up **buak**
bubbles **busbus₁**
Buffy-faced Pygmy Parrot **palpal kápán táu**
build **lau/law₁; long-oi**
building **rum**
building for... **rumán (1)**
building for worship **rumán lotu**
bulging **puk**
bump **duk₁ (1); liksa-i**
bump into **sinar pas-i (1)**
bump one's head **kop**
bumpy **sursuru**
bunch **ngitin; sek**
bundle **dut; lom; toltol₂**
burden **kipkip; taun-i**
burdened emotionally **tataun**
burglar **tám anansit**
burial place **bimun; ioiohun**
burn **dak-i; lápar/lápri; málas/málsi; os-oi**
burn off **os pala-i**
burned **bam; bamán**
burned food in a saucepan **mos₂**
burning **ardak**
burning off **osos**
burp **tormálgáng**
burrow **sisip; sus-i**
bury **tahtahun; tahun/tahni**
bush **bos₁**
bush fowl **kaiau₁**
bushy **bebem**
bushy area **ludun**
bushy-ness **boson**
business **ngat; talar**
busy with **engenges**

but

but **má; mái sár**
butterfly **hem**
butterflyfish **pákán bihi**
buy **amut-ái (2); hul-i; pok-oi; sah-i; supan pas-i; supan/supni**
buy (?) **tára-i (?)**
buy care **hulhul kereh**
buy with a bride price **tun-i₁**
buying **huhul**
by (someone) **si₁ (2)babblers tám minminok mat; tám worwor mat**
babysit **mák namurwa-i**
back **bahing; paskapkam**
back and forth **golgol; so ararkeles**
back of (canoe or boat) **muir**
back out **su kaleng**
back up **su**
backing away from **ruhruh₂ (1)**
backslide **mut i kán kinber**
backwards **su**
bad **sák; sáksák; sápkín**
bad person **lain sápkín kálámul**
bad talk **worwor sáksák**
bad weather (?) **láguris (?); tolor (?)**
bail out **láh-ái**
bail out water **láh**
bait **sang-i; tolar**
balanced **arbán; arkip; arwat (1)**
bald **lengwen lul; pál₁**
bald-headed **pálduk**
bamboo (generic term) **got₁**
bamboo type **got hat; paláh; sele; wár**
ban **ot tam**
banana (generic term) **hun**
banana type **kitkit; palpal; pokpok**
bandage **dur-i**
bandaged **dudur**
banded **palkus**
bandicoot **bas kámreng**
bang **duk₁ (1)**
bank **ábán**
baptize **arsiu**
baptized **kip arsiu**
barb **kot₂**
Bare-eyed Crow **wokwok**
bark of a tree **kápán; papal**
barracuda **mot₁**
barren **koros**
barter **sira-i; umat**
base **kabin (1); kábutkis; kápkabin (1)**

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based on **pámpur**
bash **dum-ái (2)**
basket type **dik₃; gurgur; keke; kudut; rat₁; sapakir; som; táp**
basket type (generic term for round baskets) **kas**
bass **mangar**
bastard **kalik án sál; natun sál**
bat (generic term) **bek**
bat type **bek án tám kip ram; bek musmusing**
batfish **kiláu mamlo; leleponpon**
bathing **siusiu**
batter to death **sá bing-i**
bawl out **wor sirap**
bay **polon**
be **mon₂**
beach **amasar; kon₁; suan**
beam **barat; bárut; dikolalau; kip₁; kipun**
beam type **káukáu kán bas**
bean **pasin**
bear fruit **hu**
beat **alil-ái; bokto-i; liksa-i; sun-i₂; tas-i; up/ubi**
beat a bamboo slit drum **garap**
beat a drum **ketket**
beat drum with a stick **kekta-i₁ (2)**
beat severely **rapis/rapsi**
beat with stick **sá-i**
beating **tututi**
beating as a form of initiation **burbur₁**
beautiful **alal; malilis**
because **kabin (2); kápkabin (2)**
because of that... **pasi á ngorer**
beche-de-mer **pul**
become **tar₃**
become a habit **kir nián**
become a human being **tar kápán páplun**
become a sore **manu**
become like that **ngorongorer**
become one **tum₂**
become part of **sosah₂**
bed **kibang; kim**
bedbug **nánám**
bedridden **bop teken kim**
bedrock **hat kis; pálkibán bim**
bedroom **rumán bop**
bedwetting **mis libung**
bee **midu**
beef **bulumákau**
beetle type **nos; tamlur**
beetle type (?) **ngap₂**
before **kápiái; mátán táil; táil**

before

beg **áng/ágái₁ (2); oror kalar/oror kári; sung; sung-i**
 beggar **tám sung**
 begin **kákwái; kátkátum; tangkabin; tok pas-i (2); turpas (1); turpas-i (1)**
 beginning **tákwái; tángrin**
 behaviour **ninas; ninsing; ngat; tatalen**
 behind **behen; namurwa-i**
 beings **rung**
 belief **ruruna**
 belief in something not true **páhgán ruruna**
 believe **hol tar-i; ruruna; ruruna tus-i**
 believe expectantly **ruruna pádái**
 believe firmly **ruruna tumran**
 believe genuinely **ruruna pádái**
 believe in **asra**
 believing and obedient **ruruna mur**
 belittle **agengen; agengen pas-i; bur₁**
 bell **belo**
 bellybutton **bután**
 belonging to **a₂; si₁ (1)**
 beloved **alal; bop i bál**
 belt **reuna-i; reureu**
 bench **kim; suh**
 bend **alal-i; gau pas-i (1); gau/gawi; palbá-i; tim/tibi**
 bend (limb or finger) **lukus/luksi**
 bend over **lau/lawi₁**
 bendable **pingping**
 bending over **wonwon₂**
 benefactive **sur-i₁ (1)**
 bent **lal₁**
 bequeath **a pep-ei₁**
 beside **risán (1)**
 betel nut **bu; keng**
 betel nut buried for later use **koh**
 betel nut type **kor₃**
 betel pepper **pok₁**
 betray **agur tar-i; arasong; asong pala-i; asong tar-i; asong-oi**
 betrayer **tám arasong**
 better than just good **lalain**
 between **arliu; arliwán (2)**
 beware **tumarang**
 bewildered **duk kalar**
 big **káptámin; lala; pakta (1); taba (1); tilik**
 big man **gárduk; kálámul pakta**
 bigheaded **ngáknngák**
 Big-headed Jack **langur konamut**
 bill of bird **gomon**
 bird (generic term) **man**

Bird of Paradise **sueng**
 bird that grabs with its claws **tám sursurung**
 bird type **bátrot; bun; dang; daul₂; durdur; garis; gilás; gis; hiu; hiuhiupap; kaiau₁; kakaruk; kalamlam; kamkam; kau; kánái; kánái mokos; kápikpik; kápkám; kár₁; kár kilong; kár mákdáu; kireng; kiukiu; kiukiu bailám; kok án gáh; kong₂; kong sinel; kosor; loklokra; malih; man án kon; man án tas; man bau; man lum; man pup; mapirpir; maran; mum; nirus₂; palpal kápán táu; pato; pisiu; piso; purubas; riuriupak; ruk; sigilawak; sili; sing puri kalat; siol; sueng; tám tiul; tárgau; tutgum; unsir; wokwok**
 birth a child **káh-ái₂; káhkáh₂**
 birth an illegitimate child **káhái uri armongoh**
 birth many children close together (?) **káhkáh rakrak**
 birthmark **mak**
 bit **koron; kutun; mudán; simán; tigán₂; tinrán (1); tingnán**
 bite **ararat; arat/árti; arkinit; kákám; kám/kábái (1); ngas-i; ngut-i; ngutngut; pidik₂**
 bite and hold on **got₂**
 bite into small pieces **ngas peksa-i**
 bite off **kám pas-i; ngarus/ngarsi**
 bitter **bál mos pagas; bál sák pagas; mapak₁ (2); maptal**
 black **meket; niár; sis₂**
 black and white **tokrat tokrat**
 Black Jack **langur**
 Black Spot Snapper **banat**
 Black-bellied Fruit Bat **bek án tám kip ram**
 Black-capped Lory **malih**
 blackhead **pitar**
 blackish **niniár**
 Black-spotted Jack **langur kurwalwal**
 blame **atiutiu/atiutiwi; inatur/inatri; mun ur on; puspup artiu; tiu pala-i**
 blame (?) **tákun**
 blanket **bobor; pagas**
 blaspheme **bit pul-ái**
 bleached out **balbal lolon (1)**
 Bleeker's Surgeonfish **mara**
 blenny **bikbik**
 bless **akulukna-i; a pep-ei₁; asosah (2)**
 blessed **bes; kododong; kododong i bál; kuluk mai; kuluk pala; sosah₁**
 blessing **arasosah; worwor án asosah**
 blind **akal-i; apedei; kut (3); pedei (1); rau**
 blinded **kal**

blinded by an irritation in the eye 752

blinded by an irritation in the eye **pen₃**
 blinded by light **gargar₁; kalang kalang**
 blink **piskut**
 blistered **bulpop; málbang**
 blistering the mouth **malwah**
 block **bangbang₁; bangbang kári; kalar/kári; kis kusa-i**
 block another's light **akuron**
 block sight **arbat kári**
 blocked **ásduk (2); kut (1)**
 blocking **bápti**
 blood **dárang**
 Blood Sea Bass **kurah marit**
 blood vessel **irwat; irwatin**
 bloodsucker **tiri₃**
 bloom **si₂; sián**
 blossom **sián**
 blossom end of a fruit **gumgumán**
 blossom of breadfruit **pálgán₁**
 blouse **kolos**
 blow **husa-i; hushusai; hus-i**
 blow around **kihnga-i**
 blow away **hus pala-i; husa pala-i; kihnga-i**
 blow off course **beh-ei**
 blow one's nose **sorbing**
 blowing **hushus**
 blue **láuh; mákráu**
 Blue Jack **langur bálngát**
 Bluefin Trevally **langur kurwalwal**
 Blue-lined Sea Perch **banat án tang**
 blurry **bahang₁ (2); mamaiar (2)**
 boast **apakta pas-i; parmat**
 boastful **butbut; longlong wak**
 bodily fluid **tekn₁ (2)**
 body **kápán páplun; narsang; páplun (1); ung₁**
 body of an insect **langwán**
 body of fish **táprán**
 body part in a pig **pákán inbul**
 boil **akor-oi; korkor; teten hut**
 boil (generic term) **lot**
 boil type **lot hat; sogar**
 bold **mangan; sokoprongan; suka noi pokon**
 bold (?) **ságálu**
 bone **tuán₂**
 book **buk₂**
 border **arpangia; tángrin; tinrán (2)**
 border mark **pang kus**
 bordered **pang**
 boring **malawán**
 born **páng**

break open ground

boss **kákán (2); kátlán**
 boss over **lulgán (1)**
 bother **alah-i; alahlah-i; arikrik-ái; inga-i (2); longlongoi (2); orok/orkoi; sokoi bál; sokok alah-i; tok alah-i; tok-oi (2); toktok alah-i; toktok-oi (2)**
 bottle **botol; malum**
 bottom **kabin (1); kápkabin (1); lal₂; lalin**
 boulder **hat kis**
 bounce **amalwa-i; katnga-i**
 boundaried **átik (1); pang**
 boundary **arpangia**
 boundary mark **pang kus**
 bow **aur (2); panpanuk**
 bow down on the ground **pur dirtapul**
 bow head in acknowledgement **kereh₂**
 bow one's head **parau; rukruk**
 bow the head **dirtapul; kis dirtapul**
 bow with the body **dirtapul**
 bowl **les₁**
 box **bokis**
 boxfish **páu₂**
 boxing **artut**
 boy **kalik án káláu; kauh; kaukak**
 brace **dikdikol; soso dukul**
 bracelet **tábár**
 brag **apakta pas-i**
 bragging **butbut**
 brain **sumnau lul**
 branch **kumtin; lul buir (1); pásgun; rákán**
 branch out **ararák; arpásang**
 branched **ararpásang**
 branching up high **sel**
 brass **baras**
 brave **mangan**
 bread **beret**
 breadfruit **bihi**
 breadth **bemlen**
 break **aur-i; báh pur-i; piskus-i; porbo pala-i; porbo-i; sá kus-i; tim/tibi**
 break apart **tarusái**
 break ground **so-i₃**
 break in two **amut-ái (1); baur kus-i; tim kus-i**
 break into many pieces **pos sara; pos sarara**
 break off **bomso-i; dánla-i; tah kus-i; tukus/tuksi**
 break off branches **salgiái**
 break off new growth **kotam/kotmi**
 break off with the hand **sagul kus-i**
 break open (ground) **ilpukra-i**
 break open ground **kirka-i**

break the fall of

break the fall of **sáng-ái₁**
break up **arpásang**
break up a fight **arsaras**
break wind **sing**
breaking the law **ngákngák**
bream **mátálám; tur kálár₁**
breast **susung**
breathe **haunges (2); mangeh (2); ngáp₁**
breathing **hauhaunges; manging**
breathing rapidly **haunges átur; mangeh arkul**
breathing source **mátán mansin**
breathing well **dol i mansin**
breathing with difficulty **memeh; ngehnggeh**
breathless **memeh; ngehnggeh**
breeze **dadaip**
bribe **hul kári**
brideprice **tuntun₁**
bright **kalang kalang; kár₂; talas (1); talápár**
bring **kip pas-i; lam-i; tok tar-i**
bring (generic term) **kas-i; kip-i**
bring together **kip talmi; ru talmi**
bring trouble on to oneself **kip tar-i (2)**
Bristle-toothed Surgeonfish **korong**
broken **goh₁; pos; puh; sák**
broken apart **mut₁**
broken easily **gohgoh; puhpuh₁**
broken to pieces **gingin**
broom **nok₁ (2)**
brooming **tahtah**
brother **kukung; tuang; wah₂; wowo**
brother and sister **kukun**
brothers **aratuán; tuán₁**
brothers and sisters **arakukun**
brothers-in-law **arakán sinat**
brought to judgment **tur i nagogon**
brown **darák**
Brown Booby **man lum**
brush **salus/salsi**
brush against **dai (1)**
brush off or away **salus pala-i**
brush off or out **tir-i₂**
brush one's teeth **konkon ngis**
bubble **apsabu; korkor**
bubble up **buak**

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by (someone)

bubbles **busbus₁**
Buffy-faced Pygmy Parrot **palpal kápán táu**
build **lau/lawi₃; long-oi**
building **rum**
building for... **rumán (1)**
building for worship **rumán lotu**
bulging **puk**
bump **duk₁ (1); liksa-i**
bump into **sinar pas-i (1)**
bump one's head **kop**
bumpy **sursuru**
bunch **ngitin; sek**
bundle **dut; lom; toltol₂**
burden **kipkip; taun-i**
burdened emotionally **tataun**
burglar **tám anansit**
burial place **bimun; ioiohun**
burn **dak-i; lápar/lápri; málas/málsi; os-oi**
burn off **os pala-i**
burned **bam; bamán**
burned food in a saucepan **mos₂**
burning **ardak**
burning off **osos**
burp **tormálgáng**
burrow **sisip; sus-i**
bury **tahtahun; tahun/tahni**
bush **bos₁**
bush fowl **kaiau₁**
bushy **bebem**
bushy area **ludun**
bushy-ness **boson**
business **ngat; talar**
busy with **engenges**
but **má; mái sár**
butterfly **hem**
butterflyfish **pákán bihi**
buy **amut-ái (2); hul-i; pok-oi₂; sah-i; supan pas-i; supan/supni**
buy (?) **tára-i (?)**
buy care **hulhul kereh**
buy with a bride price **tun-i₁**
buying **huhul**
by (someone) **si₁ (2)**

cacao	kakau	carry on one's back	totok
cage	bak₁; soruruh	carry on the arm	kasai
cajole	hustap	carry on the head	sun-i₁; sunsun; sunsunun
call	kilkila pas-i; kilkila-i; utung/utngi	carry on the hip in a sling	kináh
call a pig	toktoktok pas-i	carry on the shoulder	pusak/puski; solsolat
call by name	áng/ágái₁ (1)	carry under the arm	beuna-i
call in	tur tul	carrying on the shoulder	pususak
call out	aráng; bawar; kilkil; otngai	carve	kadum/kanbái; pok-oi₂; táh-ái
call out to	áng/ágái₁ (1); báura-i; bin mai; bin pas-i	carve out	láh-ái; tokas/toksi
call together a group	kilkila talmi	carve the inside out of something	pak-i (2)
calm	amatau; malilis; poram/pormi (2); siaroh; turmis	cassava	tapiok
calm (?)	sokop (?)	cassava cooked by itself	patalbong
calm another	amatau i bál	cassava cooked in coconut milk	walwalut
calm down	agáwár; arihrih-ái	cast lots	hom satu pas-i
calming down	tingting gomot	castrate	puras/pursi; sápal/sápli
calophyllum	bih	casuarina	iar
camp	párpár	cat	pusi₂
Can you do this?	Te mingim sang er?	catch	dum-ái (1); gap pápta-i; is-i; sakir/sakri; sáng pas-i; sáng-ái₁; sángáu; tola-i
cancer of the mouth	maras₂	catch (?)	kálás tar-i (?)
cane	toptom; walwal₁	catch and hold	tola pápta-i
cane for beating	iriris (1)	catch another doing wrong	hut sarwa-i
canoe type	mon₁; takup (1)	catch sight of	mák kusa-i; mák pala-i (2)
cape	biar	catch up with	sarwah; sarwa-i (1)
capsicum	lobo	catching	toltola
car	káukáu bim	caterpillar (generic term)	gurum
care	aretwan	caterpillar type	gurum sur; pelel
care for	arakeksa; belbelken; etwan-i; him kári; mákmák sur-i (2); tugái	caught	iokah; kai; kosar kalar
care for someone	bálbálehtai	caught in the rain without a covering	kuka pasi ráin
care not reciprocated	kekeksa put	caught in the sun without a covering	kuka pasi nas
care well for	abelbelken	cause	a-; tok pas-i (2)
careful to the extreme	bálbál káuri	cause doubt	arokrokoi
careless	káp kán te hol (2)	cause mental problem	abengna-i
carelessly	longlong tomono	cause suffering	arangrangas
carelessly do	segeukuk	cause to be late	aririo; tal pápta-i
cargo	kipkip	cause to exist	apuar pas-i
carpenter	kálámul a lu timtiman	cause to fall	apur-ái
carry	keke; turai	caused by	kunán (2)
carry away	lih-ái (1); sanra-i	cave	mátán hat
carry (generic term)	kip-i	cavity-filled	motmot₁
carry in the arms	bolak/bolki; káh pas-i; káh-ái₁; káhkáh₁; rawa-i	cease	haunges (1); sotip
carry in the hand	pam lim; top	cease bearing fruit	iarktu
carry many things at once	bolbolak	cease talking (?)	akartu (?)
carry on a stick	kurkip; turlih	ceaselessly	ásásngin
carry on a stick/pole	arbor₁	ceiling	bahbah

celebrate

celebrate **máskun; pátpát mátán**
celebration **longsit**
cemetery **matmat**
census **le ngis**
center rings of tree **kalwoson (1)**
centipede **sosobor₁**
centre **arpot; katbán tiborbor**
centre of action **kámniánsit**
certain **mánán tumran**
certain about **hol tus-i**
chair **kiskis₂ (2); nián kis**
challenge **arkipkip**
chance **koran; masmasuk**
change **arkeles; gau arisa-i; keles/kelsei; kelkeles; so pukda-i; taltalsa-i; tar₃**
change another's mind **sá rus-ái (2); totor pas-i**
change one's clothing **kelkeles**
change one's mind **pukdai hol**
change one's mind or heart **pukdai bál**
change one's position **taltalsa pokon**
changeableness **lul matananu**
changing frequently **toltolom i kermen**
chapter of book **pangun**
character **ninsing**
character from Sursurunga legends **Kabatarai; Suilik; Tamagulahi**
charcoal **kahlár; kuriah; kurnah**
charge **inau**
chase **dánra pala-i; dokat/dokti; tipar/tipri (1)**
chase away **akelkel pala-i; ákdá-i (1)**
chase fish into a net **sás**
chase off **artipar (1)**
chasing **artipar (1); tiptipar**
check on **laum-ái; tingtinglán**
check on another **laum**
check on frequently **lárlárwa-i**
cheek **paring**
cheer up **agas pas-i**
chest **bongbongang**
chew **ngas takap; ngas-i**
chew betel nut **mama**
chew to soften **ngas peksa-i**
chewable **gotgot; lis; ngastok**
chicken **kakaruk**
chicken pox **porpor**
chief **kabisit**
child **kalik; kalik alal; natung**
childish **kalik bungau**
childless **láluláuán**
children **kalilik**

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clarifying

chile pepper **malases**
chills and aches **gáwár (2)**
chin **kepsang**
chip of wood **kámpis**
choice **ililwa**
choke **bungti; iaung-i; kong₁ (2); rosngai**
choke to death **dut bing-i**
choose **ililwa; ilwa-i; pilák pas-i; tus pas-i; utung pas-i**
choose one of a group **atam pas-i**
choosing **na uri balam má**
choosy **mátánbek**
chop **bus-ái; tah-i₂; tár-ái; tektek₁**
chop each other **artár**
chop in two **bus kus-i; tár kus-i**
chop off branches **kokta-i**
chop partway through **tár átnani; tárnan**
chop to straighten **bus anokwa-i**
chopping **tártár**
choppy sea **wárwár**
choreography **pinpit; pinpitin**
church **lotu; rumán lotu**
church people **ekelesia**
circlet **balaparip**
circular **taliu**
circumcise **kut aririu**
circumference **nahlán (2)**
citrus **mulis án kuskus; swit mulis**
citrus (generic term) **mulis**
city **bimán rum**
claim **kára-i; utung pápta-i**
claim as one's own **kaiang pas-i**
claim falsely **kaiak pas-i; kárik pas-i; kárit pas-i**
claim in faith or hope **ruruna pas-i**
clam type **kái₁ (1); kártong; molot; sus₃**
clan **gegen (2); kabinhun; mát₁**
clan name **Anla; Builbuil; Karbakok; Kurásábáu**
clan name (Kongkong moiety) **Kamrai; Komogos; Korohi; Kur; Kurleu; Piklám; Pispis; Rogol; Sahwon; Seruai; Tokbol**
clan name (Malai moiety) **Antalis; Bulitlimat; Irir; Kárpápus; Káwás; Kimri; Koris; Piknat; Silbat; Sor₂; Suabu; Tatau**
clan spirit **tánráu₁**
clansman **buhang; buhán**
clansmen **arabuhán; rang buhang**
clap **posar/posri**
clapping **posposar**
clarify **atalsa-i; para atalsa-i; pálpálás; talsa-i**
clarifying **ataltalsa₂**

clasp each other's hands

clasp each other's hands **top arlim**
claw **gagas/gáksi; surung/surugi**
clean **apilpil pas-i; apilpil-ái; gorgor₂; pilpil; sár-ái; siu/siwi; timan-i**
clean out **sársár; tah-i₁; tir-i₂**
cleaning out **tahtah**
cleanse **arapilpil**
clear **ias; kamkamlawas; malilis; manglah; maris₁; sengsegeng; talas (1); tur manglah**
clear ground **kot-oi; pepel; pepla-i; rárba-i₁**
clear out **boros**
clear (view) **ngáp₂**
cleared **mármáras**
cleared (after rain) (?) **manglar**
clearing **taltalas**
cliff **bail hat; bángbágil hat; hám**
climb **arsar (1); sa₁; sar-i; sirok; tapam**
climb to flee **káu sa**
climb with hands and feet only **tingkáu**
climbing **sasasa**
clinging **patap**
clinic **rumán sasam**
clock **mákmák nas**
close **batbat; er-ei; kidut; pápáput; páput**
close another's eyes **pedei (2)**
close by **pátum/pátmi**
close over **aradum; kalar/kári**
close the lips **burmum**
close to **bápti; eran; sit₂; sur-i₁ (4)**
close to death **kis i risán tarang**
closed **bau₁ (1); gap₁ (2)**
clot **tit**
cloth **biring; kaen**
clothe **asulu; áksá pas-i**
clothes **lusang**
clothing **busek; mermer**
cloud **bátbát; kumlán mehme**
Clouded Reef Eel **tám soso poron buáh**
cloudy **bau₁ (2); kaus; kárkár₃**
clownfish **sangsang**
club **sá-i**
club to death **sá bing-i**
club type weapon **kápsil**
clumped together **tit**
cluster **ngitin; sobon; teten**
coagulate **ting**
coals **kahlár; kuriah; kurnah**
coarse-feeling **musmusung**
cockroach **nirus₁; sip**
cockscorb **bungbung (2)**

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complain

cocoa **kakau**
coconut **báubáu; kámkámlán; kulunpir; kuru; lamas; loson lamas; marang; pol₁; tonaen**
coconut bits **taían; tágár**
coconut cream **ku**
coconut milk **taían**
coconut scrapings **márup**
coconut shell **les₁; tágár**
coil **taltalisa-i**
coiled **ligá**
coin **pirán tabal**
coin money **pitkalang**
cold **gáwár (1); gáwár i nitán; mákrin; niptár**
collapse **bámrus; dángla-i; musuh; su-ái; suh-i (1); tapuk-i**
collect **ru talmi; ru-i₁**
color **páplun (2)**
coloured **parang**
colourless **balbal lolon (1)**
column **gegen (1); tahtahna**
comb **sik-i₁; siksik nih**
come **han (1); hau; hut₁; lákám**
come across **bana-i**
come ashore **sehel masar**
come down **hus; sosih**
come to **rohman pas-i**
come up **raupuat**
come up to **arsuar; purut**
comes from **but pas**
comfort **abálbál-ái; akodong; arabálbál**
comforted **bálbál₁; kodong₂**
coming **hanhan; kuksur; purpurut**
command **ardos; arngánga; dos₁; dos pas-i; ngánga-i**
command or commandment **arardos**
commander **tám ardos**
commensurate with **arwat mai**
Common Noddy **kánái mokos**
Common Sandpiper **dang**
comparative **alar-i (2); pala-i (2)**
compare **toh arwat pas-i; toha-i**
compare the appearance of **atohtoha-i₁**
compared to **sur-i₁ (3)**
compassion **armámna; mámna-i**
compassionate **tang i bál (1)**
compensate **anokwa-i; poram/pormi (1)**
compensate for **mansin₁**
compensation **arporam**
compete **arartoh; arkarsa**
complain **ngurngur**

complaining **ngutuk ngutuk**
 complete **adikti (2); arah pala-i; arah-i; ámtá-i; dik₂ (1); dolat; hau kunlán; mur arwat pas-i (1); siror**
 complete first **akelkelengna-i**
 completed **tumran; wat**
 completely **kunla-i; no; no-i**
 completely gone quickly **sáraráp**
 complicated **argáis**
 compose **lah-i; poklah-i**
 compose at the last minute **karau pas-i**
 composer **tám lah káhkáh; tám lah saksak**
 composing **pokpoklah**
 comprehending **talas (2)**
 comrade **táring**
 concentrating **lengot₁**
 concerned **hol ngehngéh**
 concerning **kunán (1); sur-i₁ (2); ur₁ (3)**
 condemn **bit pul-ái; wás pala-i**
 condemn to die **oboi uri minat**
 confess **apos-oi; para apos-oi; tut apos-oi**
 confident **dangdang; mánán tumran; toltol₁; tur atu**
 confirm **adik-ái; amuswan; amuswan tar-i; atumran**
 conflict **arngutuk; arngutuk arliu**
 conflicted **hol arsagil**
 conflicting **kis arsagil**
 confront **gálta pas-i; para puri mátán; parai uri mátán; wor ur on; worwor rakrakai**
 confront in anger **ákdá-i (2); át pas-i; át-ái; gátna pas-i (2); sinar pas-i (2)**
 confront verbally **wát-ái (2)**
 confuse **arogorogo; arokrokoi; tok berengna-i**
 confused **arnáh; arnáh arnáh; bahut; kuron i hol; ngát; rogorogo**
 confused (?) **ngalabá**
 Conger Eel **iásái**
 conjunctivitis **mátsim**
 connective **ki; mam/mai; má**
 conquer **suka bámbia-i**
 conscious of **ásla-i**
 consciousness **paupau**
 consecrate **alal; alal pas-i**
 consent **kadah**
 consequence **sikwán; taunán**
 consequently **pas-i₁**
 consider **hol tangra-i; holhol namurwa-i; holhol sur-i**
 consider as a part of **wás tiklikna-i**

consider unimportant **hol agengen; hol báruruk; hol maráhráh**
 consistently **sálsálán**
 constantly **tunga-i**
 construct **long-oi**
 container **átbán**
 contaminate **adurwán; ákwasi**
 contemptible person **salahin**
 content **gas₁; pau**
 contented **gas i bál**
 contents **támin (1)**
 continue **sopasun**
 continuously **tunga-i; wok-i**
 contract **kamkabat**
 contradict **kip arsobin; pua-i**
 contrafactual **han (2)**
 control **kátlán; top i liu**
 converse **nguruk; worwor**
 conversing **werek werek; worworwor**
 convert **totor pas-i**
 convicted about **hol tumran**
 convince **abálbál pas-i; atumran; bálbál pas-i; worwor pas-i**
 convinced **mánán tumran**
 convoluted **argáis**
 convulse **agokgok-oi; gokgok**
 cook **aminmin; sau/sawi; tun-i₂**
 cook by boiling **akor-oi**
 cook (generic term) **tutun₁**
 cook in coconut milk **ololás**
 cooked **pim₁; pimun**
 cooked done but not soft **atu**
 cool **amah-i; mah (1); rihrih₁**
 cool off **agáwár; arihrih-ái**
 cooled down **gáwár i bál; mah (1)**
 cooperate **bálgugus; taram**
 cooperative and agreeable **rumrum (1)**
 copy **mákmák pas**
 copycat **toh namurwa-i**
 coral (generic term) **hat₂**
 Coral Trout **kurah**
 coral type **batu; gargar₂; kámlesles**
 core **kalolon₁; kalwoson (1); kolmair; lengwen (1); mátán mansin; támin (1); támin muswan**
 corn **padi**
 cornea **kodil mátán**
 corner **argopson (1); goson (1); gu**
 Coronation Trout **kurah marit**
 corpse **buli**
 corral **bak₁; soruruh**

correct

correct **anokwa-i; aranokwa; nokwan; ot pua-i; timan-i**
costume **irá; tumalagen**
cough **kosong**
count **wás talmi; wás-ái**
count as different **waswas puar**
count in **wás pas-i**
count incorrectly **wás gerwa-i**
count on (?) **top i limán**
count out **wás pala-i**
courageous **mangan; rakrakai (2)**
courted **tur i nagogon**
courtyard **pelbut (1)**
cousin **kang kokup; kokup**
cousins **arakán kokup; másángán**
covenant **arkabat (2); kamkabat; worwor taru**
cover **abahang; ámkuk-i; bás kári; boh-oi (1); bor-oi (1); kalar/kári; káprai; kuán; kukuh; mátán (4); pah tahni; paulbát; pus kári**
cover a mumu with leaves **bahun**
cover as a protection **bákra-i**
cover completely **bung₂**
cover for mumu **mákmákráu**
cover of a mumu **bah₁**
cover the ridge pole of a house **pungan/pungni**
cover with earth **iopar/iopri; kas tahni**
covered over **dum**
covered with sand **konkon**
covering **irá; kápán; mátán tábur; raupin**
covering of a blossom **semen**
covering over betel nut blossom **kalat (1)**
covering over coconut blossom **káil pap**
covet **kákir; kon₂; ram₂**
cow **bulumákau**
cower **dat**
cowrie **biláng**
crab (generic term) **kuk₁**
crab type **gum; gum páláu; gumgum₁; gutgut; kárkár₁; kohlom; kopong; kudel; kuk alalus; kuk mátán pakat; kuk mimir; kuk tuntun; ngongor; sirám; wokum**
crack **báh-ái; sá kus-i**
crack open **sup-i**
cracked **báng; pos tartar; poson**
cracked from dryness **bongbong₁**
crackle **inidar**
crash **dum-ái (2)**
crave **kon₂; ram₂**
crave strongly **gong kári; gong sur-i**
crawl **gagau; kakat; kárkap; káu₁; káukáu; sásáir;**

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cultural response

sehel
crawl along something **sehel namurwa-i**
crawl on **aus-i**
crayfish **nur**
crazy **bau₂ (1); ngul; tomono**
create **aksim-i**
creation **akaksim**
creature that flies at night **rohon libung**
creature that lives in trees **murwán kubau**
creature that lives on the ground **murwán bim**
Crescent Grunter **popo**
criminal **tám ngáknágák**
crippled **pam sák; pe; teu**
crippled person **tám sák (1)**
criticise to one's face **tusi mátán**
criticize **arpua; worwor kodong (2)**
crocodile **huái**
Crocodilian Longtom **sa₂**
crooked **ger; kalkalis; so pisar**
crookedly **gerwa-i**
cross **apolas/apolsai; kubau kus; polas/polsai**
cross over **som kusa-i (1)**
crossbeam **kus₁**
crosspiece of doorway **nián rukruk**
crotch **sángán**
crow (generic term) **wokwok**
crowd **morongnau**
crowd around **dung kukut kári**
crowded **arsiut (1)**
crowded but scattered **bárau**
crowded together **bárau talum**
crown **lul king**
crumbs **mulen; pinpetin; simsim**
crumple **dusdusái; in rusái**
crunch **karot; rot-oi**
crunchy **gotgot; karot; kartu; parut**
crush **siut-i; tut peksa-i**
crushed **arsiut (1)**
crustacean **nur**
crutch **buk₁**
cry **artangsa; tang; wor sir**
cry for **tangis/tangsi**
cry out **bin; ngangar; wakwak; wawar**
cry out in disagreement **pisar ngak**
cry out in pain **ngángángar**
cry out loud **pala sarai kaungán**
cry while talking **tang bin**
crying **tangtang**
cucumber **katmur**
cultivate **olas-i; otoi₂**
cultural response **be₂**

cup

cup **kinleh**
cure **ululah**
cured **dododong**
curious about **bálngátái**
curled up **taltalikus**
curly **kalkalis; sursuru**
current **karan; onin; riring**
curse **árngus; otot; ototna; sangnán ngudun; sápkín ngudun; suh-i (2); ting turngan; wáng**
curse at **wáng**
curse severely **ásgil-ái**
curse strongly **átliu/átliwi₂**
curser **tám wángwáng mat**
cursing severely **sangnán worwor**
curve **gau pas-i (1); gau/gawi**
curving back toward itself **kip kalis**
cuss **sangnán ngudun; sápkín ngudun**
custom **tatalen**
customarily **lu**

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decide impulsively

customs **pinsokon**
cut **dedei; el-ei; kot₁; kumkumur; kumur/kumri; kut-i; pokpok kus; seh-ei; tuh-i**
cut away **tuh sara-i**
cut down **tuh sara-i**
cut in half **ting pur-i**
cut in two **kut kus-i**
cut into many pieces **tuhtuh kus**
cut into small segments or pieces **tuhtuh kus**
cut off **tah kus-i**
cut several times **tuhtuh**
cut straight **kut timan-i**
cut to secure **ting atri**
cutting **arkut; kukut**
cycle **betun; bungun; kálgun**
cyclone **moroilu**
cylindrical **hau kunlán**

D — d

Daddy **tata**
Dalbertis Jewel Beetle **nos**
dam **bás kári**
damage **agisgis-ái; bálmam/bálmái**
damp **bus₂; busbus₂**
dampen **abát-ái; alum-ái**
damselish **káhkáh₃; sangsang**
dance **mingal**
dance continuously **milmil**
dance costume **gagat**
dance (generic term) **mil**
dance movement **pitpit**
dance steps **pinpit; pinpitin; pitpitin**
dance type **bulolo; gar; gár; káhkáh₄; libung₃; patpatep; párpárik; pinpidik; rengen; sasale; tabaran; tagara; tobuán; tomalagen; tukul₂; utun₁; wágin**
dance type (?) **sikwáu**
dancing costume **parinangu**
danger warning **iá**
dangerous **arpukus**
dark **bau₁ (2); kurkuron; kuron**
darken **akuron**
darkening **limlibung**
daughter **lik₁**
dawn **báng i arasa**

dawning **kaura**
day **bung₁**
day after tomorrow **iraru**
day for **bungán; bungun**
day of **bungán; bungun**
daybreak **báng i arasa**
daytime **nas**
dead **dorah i mansin; minatin; mut i mansin; rah i mansin; sák; tip i mansin**
dead person **buli**
deaf **dik i talngán**
dear **alal; bop i bál**
death **minat**
death penalty **nagogon uri minat**
debate **arkipkip; arpulwa wor; artalka; kip arsobin**
debris **rongrong**
debt **ngasa; tinákum**
decade **duk₂**
decayed **buress₁; morot; morton; motmot₁**
decaying **bursen; mormorot**
deceitful **longlong wak**
deceive **agur-ái; akong-oi (2); asong-oi; bari nisun**
deceiving **angagur**
decide **hol; hol pas-i; hol te táit ur on; nánwá-i**
decide for oneself **kátlán i kán hol**
decide impulsively **pupuk pas-i**

decided **hol tumran; tumran pagas**
 decision **ililwa; na uri balam má**
 declaration **pinpidan**
 decompose **beseng (1)**
 decorate **amer-ei; laes₂; mer-ei₁**
 decorate the face **kapkapur**
 decorated **girgirot**
 decorating **mermer**
 decoration **bangbang₂; biar; kamrogos; mermer; midal**
 dedicate **alal pas-i; kára-i**
 dedicated **toptop**
 deep **dorum; kahkahlagit; lámán; lolom**
 deep voice **kurung**
 defeat **pakla-i; suka bámia-i**
 defecate **pek; peksa-i₂; torong (2)**
 defecate in an inappropriate place **hom sara**
 defecate on **pikis/piksi**
 defect **kurpel**
 defective **masa₂**
 defend **rongrongas kalar/rongrongas kári; tur rakakai sur-i**
 defend angrily or violently **ngángangas kalar**
 defend by lying **panpan kári**
 defend oneself **panpan**
 defile **adurwán**
 definite **má (1); te₂**
 deflate **apuleng (2); tuhi suk wáh**
 deflated **wáh; wáhwáh**
 deformed **gul**
 defuse **sinim**
 de-intensifier **sár**
 delay **total**
 delaying **ninis; riris₂**
 delicious **amusmus pas-i (1); namnamin**
 delighted **gáu; gáu i bangin**
 deliver to death **oboi uri minat**
 delivered **sengsegeng**
 demand **arngánga**
 demean **pilgut-ái**
 demeaning **arpilgut**
 demon **urtarang**
 demonstrate **atoai; kip aut-i; toh tar-i**
 denial **wáláu**
 denigrate **pilgut-ái; pua-i; pulus/pulsi**
 denigrating **arpilgut**
 denounce **ot pua-i**
 dent **idoh**
 deny **arkawar; arpuá; balbal kalar; panpan; pua pala-i**

deny by lying **bit kári**
 deodorize **atomtom-oi**
 depart **puki₁; tah pas-i; taruh pas-i**
 depend on **asra; but atur; but suka; pámpur; ruruna; tutngan (1)**
 depend on (?) **top i limán**
 depend on oneself **mák kalengna-i**
 depends on **but pas**
 deposit a down payment **tar kári**
 deprived of help **bilbiling**
 deprived of one's part **sonri**
 depths **kahkahlagit; tanglon**
 descend **sih; sosih**
 descend (from) **sos₁**
 descendant **kalik mur; kámpupung; subul; sumlahin (2); tur kelsen; turmur; turtur keles**
 descendant(s) **kopkobon (2)**
 descendants **rang kopkom**
 desert **manan; pokon bia; támla-i**
 deserve **nokwan artálár sur-i**
 designate **timla-i**
 desire **kákir; nemnem; ngoi i bál; ri; riri**
 desire strongly **kárkárgáh**
 despise **hol agengen; hol báruruk; mikmikwa-i; pulus/pulsi**
 destitute **maris muswan**
 destitute person **natun kálámul (bia)**
 destroy **amosrah-i; asáksákna-i; pukus/puksi; sá ráp-ái; taráp pala-i; tok sáksákna-i**
 destroyed **mosrah**
 destroyer **kám sáksák**
 detached **tapángang**
 determine **ásna-i₂; nánwá-i**
 determine after a while **ásásna-i**
 determined **kusam/kusmi; tari lul sur-i; tartar kalar**
 detritus **bodau**
 develop **akopkom pas-i; bukbuk**
 develop slower than others **pat**
 developed **matuk**
 developed atypically **kámkamlán**
 developed for **tin-i**
 developed improperly **pam sák**
 developed quickly **melmelek**
 developed slower than normal **kus₂**
 developed well **botong; kápate pam sák**
 deviating **dedeng**
 Devil **Taba Lokon**
 devoted to **kán liu a kis i...**
 dew **rom; romon**

Diamond-scale Mullet **talingpil**
 diarrhea **sal i bál**
 dice game **satú**
 die **mat; mat bia; mat kári (1); mat pas**
 die early **sagul manmanir**
 die from old age **mat káián**
 die quickly **musráh**
 die unexplained **mat káián**
 different **lite; lite arsagil**
 different kinds **tamtami**
 different one **temes**
 difficult **arlawa; ngek₁ (2); rakrakai (1); rakrakai kalar**
 difficulty **taun**
 dig **il-i; kakas₁ (1); kas-i₂**
 dig a mumu pit **pol-oi**
 dig with the snout **kikir; suar**
 digging **ihil₂**
 dip **tok-oi (1)**
 dip into **tok₁**
 direction **da₂ (1); di₂ (1); mi (1); muda (1); mudi (1); munang (1); muni (1); nang (1)**
 directly towards **tálángna-i**
 dirt **kupkum; rah₁**
 dirty **adurwán; asobororok; dur₁; durwán; katit₂; kaus**
 disabled **peu**
 disagree **arkipkip; arpulwa wor; balbal kalar; ngak; ngik kalar; so bali; wor arkuh**
 disagreeing **arsobin**
 disappear **bokoh pas; liur; liur pas**
 disappear forever **pur dongah**
 disappearing **pahpah**
 disappointed **tabureng; tapunuk**
 disapproval **wái₁**
 disaster **arabilbiling**
 disbelief **awái; párngá-i₂**
 discern **nánwá-i**
 disciple **alotu; kalik án aratintin**
 discipline **anokwa-i; apingping-i; aranokwa**
 discolourations on the skin **sikip kuriah**
 discoloured **motmot₂**
 discontented **kis sáksák**
 discouraged **puplir; sir**
 discriminating **aramikmik**
 discuss **ngurka-i; nguruk; pinsai; worngá-i; worwor sur-i; worwor talum**
 discussing **worworwor**
 disembowel **puras/pursi; sápal/sápli**
 disgrace **ot bilingna-i**

disguise **kuka-i (2)**
 disgust **wáh**
 disgusted **kankansa-i; mikmik; tustus**
 dislike **mata-i; panpan pala-i**
 dislocated **tagomlak**
 disobedient **abulbul; taltaladeng**
 disobedient (?) **angangel**
 disobedient person **tám abulbul**
 disobey **ngáknágak; pisar ngak**
 disorder **sengsegerwan**
 disorganized **tam latar**
 disparage **mák pulsi**
 display **inggas-i; sursur₁; toh tar-i**
 dispute **balbal kalar; wor arkuh**
 disregard **hol agengen; hol maráhráh; hol pala-i; hol sirereh; lák-ái (2); sona-i**
 disrespect **bit pul-ái**
 disrupt **som kusa-i (2)**
 distant **tepák**
 distended **pung**
 distinction **timtimla**
 distract **bohboh tahni**
 distressed **rogorogo**
 distribute **atam pas-i; palau**
 distribute evenly **un-ái₂**
 distribute evenly or well **unri**
 distribute (food) **tulus/tulsa-i**
 disturb **arikrik-ái; som kusa-i (2)**
 disturbing **arásál₂; ororok₂**
 dive **dudau; lum**
 dive for **lum-i**
 divide **atam pas-i; puár-i; tam purwa-i; tam-i; timla-i; tulus/tulsa-i**
 divide (?) **titbai (?)**
 divide among **purwa-i**
 dividing **tultulus**
 divorce **arpálás; arpásang; pala-i (1); pásang kila**
 dizzy **taltaliu i mátán**
 do **himna-i; inga-i (1); long-oi; ngo-i₂; tiwai**
 do accurately **long tus-i**
 do any old way **long siari; tu long taladeng**
 do every day **mur arwat pas-i (2)**
 do exceedingly well **long taladeng**
 do for real **long tus-i**
 do haphazardly **tu long taladeng**
 do incorrectly **long bengta-i**
 do oneself or to oneself **tubán₂**
 do what? **táh**
 dog **pap**
 doing **bilsai; longlongoi (1)**

doing their own thing **bilik**
 dolphin **rohrohiah**
 domestic animal **ololas**
 domesticate **olas-i**
 dominate **putai suk i án pogong; talkai suk i án pogong**
 dominion **lolsit**
 don't **kái₂; koion**
 door **batbat**
 doorway **mátán sál**
 dot **tip (1)**
 doubtful **aru i hol; ngát**
 dove **bun**
 down **di₂ (2); mudi (2)**
 down payment **tatar kalar**
 drag **rára-i**
 drag forcefully **talka rápsa pas-i**
 dragonfly **siborbor**
 drain **sor₁**
 drainage **pektol**
 draining **sorsor**
 draining from a sore **bebes**
 drama **hom**
 draw to oneself **muslam pas-i**
 draw up **dus-ái**
 draw water **utwa-i**
 drawing **tantanián**
 dreading **konngkek**
 dream **mih-i; mihmih**
 dregs **teken₁ (2)**
 dress **sulu mai**
 dressing **mermer**
 dried out **aupul**
 dried up **mah (2); maukut**
 drift **sal**
 driftwood **káumusmuh; pokon rongrong; rongrong**
 drill **bar-i; sus-i**
 drink **ngin; nginim/nginmi**

drink at the breast **sus₁**
 dripping **dimdim**
 drive **tipar/tipri (2)**
 drive a stick into something for ripening **tutut (1)**
 drizzle **remet; rimis**
 drop **timsán**
 drop of (blood) **lokón₂**
 drop off **gárah**
 drop on **timis/timsi**
 dropoff **hám**
 dropping **palpala**
 droppings **musngán; musung**
 drown **akong-oi (1); kong₁ (1)**
 drum **ketket**
 drum type **garap; hik; kudu**
 drunk **bau₂ (3); met**
 dry **areng-ei; asengseng-ei; ára-i; erer; ereren; kekta-i; ketuk; marang; marngán; maringin; más; rengreng; roprop; rotrot; sengseng**
 dry area **más**
 dry out **rang-i (1)**
 dry reef **másreng; reng**
 drying **árára**
 duck **pato**
 dugong **ilkái**
 Duke of York Islands **Mioko**
 dull **abul-ái; bul₁; bulán**
 during **lolon**
 dusk **rahrah lik; ronron**
 dust **mohok; rah₁**
 dusty **mohok**
 dwarf **mopup**
 Dwarf Kingfisher **gis**
 dwell **kis**
 dwelling **kiskis₂**
 dwelling place **rumán (2)**
 dye **pen₂**
 dye for the hair **kuskus₂**
 dye one's hair **kus-i₂ each one keskeskes**

E — e

eager **bop i bál; kákir**
 eagle (generic term) **kosor**
 Eagle Ray **ar man**
 ear **taling₂; talngang**
 earlier **put aruái**

earlier today **nengen (2)**
 early afternoon **riu**
 earn **apáng-ái; tutngan (2)**
 earring **marngis**
 earth **bim; naul bim**

earth and its atmosphere **lalin naul bát**
 earthquake **kunkun**
 earthworm **kolol**
 earwax **tul₂**
 east **mátán nas; mátán taubar**
 easy **malmalmu; malmu**
 eat **an-i; namnam; takap; tokop**
 eat feces **dam**
 eat like a chicken **tokam/tokmi**
 eat only part **an tigán**
 eat with **gemna-i**
 eaten everything up **damdam**
 eating **inan₄**
 eating on the run **dumdumra**
 echo **tartaram korot; támtár**
 edge **argopson (1); hiusán; kurtánsin; nomnobon; ngisán₁ (2); tinrán (2)**
 edible nut **kolmair**
 eel type **get₂; iás; iásái; meļu; meļu dár; tahrán; tám soso poron buáh; tumlul**
 eel type (?) **pákpákluber**
 effective **taun**
 egg **pasin**
 egg (of chicken) **pasin kok**
 egret (generic term) **kong₂**
 eight **wal₁**
 elbow **pukun limán**
 elder **kálámul pakta; kusáu**
 elect **ililwa; ilwa-i**
 elephantitis **but₁**
 elf **mopup**
 elongated **doldolon (2)**
 emaciated **ruskau**
 embarrass **amasa; arumrum-ái**
 embarrassed **kunsin i mátán; masa₁; ngis maksin; rumrum (2)**
 embezzle **punam sál**
 embrace **dut-i; paulbát**
 embracing **arpam**
 Emerald Lorikeet **palpal kápán táu**
 emotions **ásásla**
 empathy **u₄**
 emperor **woso; woso kabang**
 employee **toptop**
 emptiness **kápkápán₂; mángmángál**
 empty **mangau; mau; mángmángál; páhngán; wat; wáin; wáurin**
 empty out **láh-ái; luhái; tir-i₂; ura-i**
 empty place **armongoh**
 empty shell **guil (1)**

empty-handed **pápsa-i₂**
 emulate **mákmák pas; tin murwa-i (2); toh namurwa-i**
 enclose **lat-i**
 enclosed area **pelbut (1)**
 enclosure **bak₁; bebeh**
 enclosure for a girl initiate **mo (2)**
 enclosure for male initiate **papau**
 encourage **arakrakai; ararágát; aworwor-oi; sormángát tar-i**
 encouragement **aratumarang**
 end **kurtánsin; lul buir (2)**
 end of all things **arahrahi**
 end of life **kurtánsin láklák**
 end of place **monting**
 end of talking or anger **tingting gomot**
 end opposite to the stem **gumgumán**
 ending **pang**
 endure **bál konmi; katkatang; ngar-i; sohora₁; sona-i; sora-i**
 endure quietly **bál mámsa-i; mámsa-i**
 enemy **kurtara (1)**
 energetic **toltol₁**
 engage **bukur kalar/bukur kári**
 engage in anal sex **gol burkut; kektai burkut (2)**
 engage in conversation **sáng-ái₂**
 enlarge **apakta; bukbuk; kákta-i₁**
 enlighten **atalsa-i; pirak/pirki**
 enough **artálár; arwat (2); wat**
 enraged **rongrongas**
 ensnared **kai**
 enter **kusak; sol₁; sosah₂**
 entering **solsol**
 entice **muslam pas-i**
 entice verbally **amusmus pas-i (2)**
 enticing **lamlam pas-i**
 entire **kunlán**
 entirely **kunla-i**
 entrance **mátsálán**
 entrenched **kir nián**
 entrust **rusan tar-i**
 entrust to another **rusan páksi**
 entry **pokon páp**
 envelope **dudur; takup (2)**
 epidermis **kápán urtarang**
 epilepsy **gogkok**
 equal **arkip; arwat (1); mák arkip**
 equal to **arwat mai**
 equally applying **arbán**
 erase **pah pala-i; pah-i**

eraser pahpah
 erection tong₂
 escape arpakla; pakla-i; tápsang
 essence kolmair; támin (1)
 establish aksim-i; aptur-i; atur/atri
 estate mahal; máhlun
 Estuary Cod kurah sumlán táuh
 euphemism kápán ababbah; kápán worwor
 evaluate nánwá-i; tirwa-i
 even things out pás kámnah
 even though káksiá-i (2); páksiá-i (2)
 everlasting áklis
 every bohboh; bosbos
 every day ákákli
 every kind of matmatngan
 every time pákpákán
 everywhere arsagil; naul matmatngan pokon (no)
 evident arinngas
 evil sák; sáksák; sápkín
 evil spirit sáksák
 evil thoughts sangnán á kán hol
 exaggerate dar-i
 exaggerator tám dar worwor
 exalt apakta pas-i; árnga-i
 examine tirwa-i
 example patak tar-i; tothopas
 excel sorliu/sorliwi
 exceptional kolobon; mot₂
 excessive sáksák
 exchange arkeles pas-i; arliu; bán-ái; ingasit mai;
 kos-oi; tum-ái
 exchanging help arartangan
 exchanging insults árngus
 excited gáu
 exclude wás pala-i; wás pisra pala-i
 exempt from sengsegeng alar-i
 exercise pápsa-i₁
 exhaust lawa-i₁
 exhausted mákái páráng; ngesmat
 exhaustion niubán
 exhort ararágát; atumarang; aworwor-oi; bor-oi₂;

inau
 exhortation aratumarang
 exist mon₂
 exit so
 expand tapálas/tapálsi
 expansive táplas
 expect something that does not happen konkon
 masmasik
 expectantly kursál
 expectation ngangai
 expecting mákmákmák; tu lu mák
 expensive songap
 experience ásla-i
 expert kámlemen; tám mánán; tengnain
 expert in spirits ainpidik
 explain atalsa-i; para atalsa-i; para inngas-i; para
 tuman-i; pálás-i (2); pálpálás; talsa-i; taswa-i;
 utung timan-i
 explain accurately taswa timan-i
 explaining ataltalsa₂
 explode pugur
 explore mák tangra-i
 explosion sound pararat
 expose tut apos-oi
 exposed tur talas
 exposed place maraslahi
 express kip aut-i
 expression of thanks ak tikim
 exquisite lalain
 extol árnga-i
 extolling árárnga
 extra bakbakam; demen; kepeu; nanau; tigán er a
 lu kis
 extra food pinpet
 extraordinary songap
 extreme sáksák
 eye matang
 eyeball (?) kodil mátán
 eyelash nihun mátán
 eyelid peden mátán

F — f

fabricate bilbilsa
 face arung
 face to face arsuar
 faces pánpán₁

facial hair nihun kepsen
 fade quickly musráh
 faded balbal lolon (1); mamaiar (1); mápmápi;
 taptapal

fading

fading **pahpah**
fail to fulfill **puplr**
failing to do one's job **boptin mai**
faint **mat palpal; mat pilar**
fair **arbán; arkip; bop kuluk**
Fairy Lory **kár kilong; kár mákdáu**
faith **ruruna**
faithful **muswan; támin**
fake **málálár**
fall **bámrus; gárah; hus; musuh; rus₂**
fall away **tápsang**
fall back **dim**
fall behind deliberately **tais pala-i**
fall down **báiruruh₁; sokul; tákruruh**
fall (generic term) **pur**
fall irretrievably **pur dongah**
fall off **tákruruh**
fall on **husan/husni**
fall on to **dungdung**
fall over **tápuk**
fallen off **támlus**
falling **kalkal diudiu; rusrus₂**
falling again and again **bámbámrus**
false god **angagur án káláu**
false information **angagur án libung**
false sighting **tanián armongoh**
familiar with **las**
familiarize **alas-i**
familiarizing **lamlam pas-i**
family **támán**
family (nuclear) **aratámán**
famine **itol**
famous **ninir i ngisán**
fan **tap-i; teptep**
far away **tepák**
far reaches **kahkahlagit**
farewell **árár pala-i**
farmer **tám himhimna**
fast **ahal**
fasten **kabat/kápti (1); pápta-i**
fasten on to **porta**
fasten together **dut pas-i; dut-i**
fasting in mourning **mokmok**
fat **básrat; nges; ong; patrán; sues; sut; tigán₁**
fat again **but₁**
father **kakang; kang₂; kámlang; tamankak**
father a child **tám₂**
father and child **támán**
father and children **aratámán**
father and his sons **kámlán**

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fickleness

father and sons **arakámlán**
father's mother **lapung (3)**
fault of **káplabin pas-i; si₁ (1)**
favourite **kalik alal; mot₂**
fear **kumráu**
fearful **gágáu (2); rámrámin**
fearful constantly **holhol án mátut**
fearful person **tám ráuráuwas**
fearless **toltol₁**
feast **long namnam; longsit; namnam**
feast for newborn baby **siusiu kán kalik**
feast type **awau; gomgom; ngin i pol; tabar bulunánát; tahtahun; táptápir**
feathers **nihung**
feces **káptak; kupkum; tiking**
feed **tabar/támri**
feed at the breast **asus-i**
feed until full **amas-i**
feed well **keksa-i**
feeding **inan₄**
feel **ásla-i**
feel for something with one's foot **suksukak**
feel for with palm of hand **pampam**
feel with the hand **salum/salbái**
feeling good **gasgas (pagas) i kán pokon**
feeling sick **makmakus**
feelings **ásásla**
fellowshipping **ararguna**
female animal **tinán**
fence **áir; lat-i; taunmin**
fence foundation **kápsinlan**
fence post **kátál**
fence section **kábáir**
fence side **arán**
fence type **áir; lár**
fend off **bahbah pala-i**
fend off with a lie **agur pala-i; mun pala-i**
fern type (?) **kalkuris**
ferocious **rongrongas**
fester **tutun₂**
festered **pim₂**
festival **longsit**
fetal sac **nitán beu**
feud **arngutuk; arngutuk arliu**
feverish **lápár/lápri; láplápar; málas/málsi; málmálas**
few **is₂; te₁**
fib **bit**
fibre **miltun (2); pinkatin**
fickleness **lul matananu**

fiery

fiery **kár₂; kárcár₂**
fifth **álimán**
fight **arup**
fight again **artok**
fight back **ngángangas kalar**
fight for **up saras pas-i**
fight leader **kabisit**
fight to rescue **up saras pas-i**
fighting between friends **pám i ándiar segeu**
fighting group **máhán**
fighting repeatedly **arbilsa**
figure out **hol te táit ur on**
file **ta-i₁**
fill **akáng-ái; atep-ei**
fill the quota for dancing **básbuntir**
fill too full **aleu/alewi**
fill with **asosah (1)**
filled with the smell of **botal; butol**
filling one's mouth with food **bumbum mat**
filthy **morot; morton**
fin **láprán tabun; sistrán**
fin of a fish **kirau (2)**
final **kurtángsin**
final bit **kisting**
final journey **kurtángsin láklák**
final thing **arahrahi**
finalize agreement or covenant **kabat/kápti (2)**
finally **ár**
find **ru-i₁; ser pas-i**
find out about **tin murwa-i (1)**
finger **kátngán; kátngán limang**
fingernail **sedén kátngán limán; sedén limán**
fingerprint **tip (2)**
finish **arah pala-i; arah-i; karsa pala-i**
finished **dongah; musing₂; rah₂; rah pala; wat**
finished quickly **musráh; sáraráp**
finishing **tingting₁**
fir **iar**
fire **kámnah**
fire people up **osoí bál**
firefly **mátmátiah (2)**
fireplace **nián kámnah**
firewood bundle **rángráng**
firm **atu; rakrakai (1); tur atu**
first **besang; mulán; sokta-i₁; tangkabin; taru; táil; tákwái**
first or only time **mátmátán**
first person dual exclusive (irrealis) **giura**
first person dual exclusive (irrealis sequential) **giurák**

766 first person trial inclusive

first person dual exclusive (realis completed) **giuráte**
first person dual exclusive (realis sequential) **giurá**
first person dual inclusive (irrealis) **gitara**
first person dual inclusive (irrealis sequential) **gitarák**
first person dual inclusive (realis completed) **gitaráte**
first person dual inclusive (realis sequential) **gitará**
first person plural exclusive (irrealis) **gima**
first person plural exclusive (irrealis sequential) **gimák**
first person plural exclusive (realis completed) **gimáte**
first person plural exclusive (realis sequential) **gimá**
first person plural inclusive (irrealis) **gita**
first person plural inclusive (irrealis sequential) **giták**
first person plural inclusive (realis completed) **gitáte**
first person plural inclusive (realis sequential) **gitá**
first person quadral exclusive (irrealis) **gimhata**
first person quadral exclusive (irrealis sequential) **gimhaták**
first person quadral exclusive (realis completed) **gimhatáte**
first person quadral exclusive (realis sequential) **gimhatá**
first person quadral inclusive (irrealis) **githata**
first person quadral inclusive (irrealis sequential) **githaták**
first person quadral inclusive (realis completed) **githatáte**
first person quadral inclusive (realis sequential) **githatá**
first person singular (irrealis) **ina**
first person singular (irrealis sequential) **inak**
first person singular (realis completed) **iakte**
first person singular (realis sequential) **iak**
first person trial exclusive (irrealis) **gimtula**
first person trial exclusive (irrealis sequential) **gimtulák**
first person trial exclusive (realis completed) **gimtuláte**
first person trial exclusive (realis sequential) **gimtulá**
first person trial inclusive (irrealis) **gitula**

first person trial inclusive

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folded in on oneself

first person trial inclusive (irrealis sequential)

gitulák

first person trial inclusive (realis completed)

gitulátefirst person trial inclusive (realis sequential) **gitulá**first time **ár**firstfruits **ililur**fish **won-oi**fish (generic term) **isu**fish trap **baubau**fish type **anas; anas riu; banat; banat án tang;****barah; báiroh; beu; beu kut; bikbik; bisos; bobo;****bot; bot matwan; buabuá; dáur; gang; hái; hos₁;****hos₂; idal; ilám; kайau₂; karbunbun; káhkáh₃;****kiláu; kiláu mamlo; kileli; kok₂; kolapminong;****konibát; korong; kuip; kungkung; kurah; kurah****kotokoto; kurah marit; kurah sumlán táuh;****kurur; kurur mátálám; lal; lamlam mátu;****langlangur; langur; langur bálngát; langur****konamut; langur kurwalwal; leke; leleponpon;****lok₂; mahlár; mangar; mara; marum; matemam;****mawam; máimái; mákmákráwán; mámin;****mátágirit; mátálám; mátu; mot₁; motor; musiah;****mut₂; nuh; nuh kár; palapalas; pamngik; pasi₂;****pákán ban; pákán bihi; páu₂; pirir; pokon****goi; pokon lamas; popo; ramit; raprapu; sa₂;****sangsang; sek tabu; selpis; sil; soso₂; sukbám;****sumlahin táuh; supu; tala; talingpil; tangir;****tarut; tatár; tám gol bas; tám kára; támla****kákán; tárian; táuh; tur kálár₁; uleh; uluhut;****ulut; wor₂; woso; woso kabang**fish with net **sok-oi (2)**fisherman **tám soksok**fishing **wonwon₁**fishing (generic term) **upmaiat**fishing line or hook **wonwon₁**fishing using goggles **lumlum**fishing with a net **soksok**fit oneself in **solsolta**fits **larlar**fitting together **arkadum**five **lim**fix **pápsa-i₁**fixed **tumran**fixed in place **dik₂ (1)**flakes **token**flame **kurmen₁**Flame of the Forest **bur₂**flame up **kerem (2)**flaming **inan₂ (1); kurkurem; soso kerem**flaming very high **dángdangan**flap of a ray **báisun**flash **pil; pilkut**flashed **pil marang**flat **belbelen; gilú; leper; lelep**flat side of a fish **lepren**flat-faced **kabum; pem₂; tutbumtu**flat-stomached **selsel₂**flatter **bálbál pas-i; oboi tuh i ngudun; toroi bál;****totor; totor pas-i**flavourful **monak**flee **táu**flee away from **kelkel alar-i**flee in surprise or fear **soululus pas**flesh **inlen; kolmair; láprán (2); pinsán**flesh type **pikiskapu**flicker on and off **pilákáu**flier **rohon**flirt **soksok mátán**float **bokbok**floating in the same place **bok pagas**floating tree **kámusmusuh**flock **numán (1)**flog **rapis sáksákna-i**flood **adom-oi; alámán; tibun**floor **pálkibán**flop around **lemlebar**flounder (generic term) **lal₃**flow **ring; sal**flower (generic term) **purpur₁**flower petal **pásgun**flowered but not opened **sem**flowering of breadfruit tree **páláng**flowing **salsal**flowing water **dan sal**Flutemouth **wor₂**fly **lang; roh**fly type **langbau; suran**flying creature (generic term) **rohon bát**flying fish **báiroh**flying fox **bek**flying insect **rohon sáksák**flying insect (generic term) **langwán; langwán táit**flying thing **man**foam **busbus₁**focused **hol ngehnggeh; lengot₁**fog **bahang₁; wal₂**foggy **bahang₁ (1)**fold **pinlus-ái; pipda-i**folded in on oneself **pam dudus**

folding **pinpinlusái**
 folding (laundry) **pinpinlus; pipipda**
 follow **arat i pokon kalkalung; báiruruh₂; dokta pas; mur₁; sus pas-i**
 follow a tune improperly **sak kaleng**
 follow all the time **mur pagas**
 follow along behind **murmurwasu**
 follow at a distance **murmur su**
 follow bad example **káu i bus kokok**
 follow carefully **kebepta-i (2)**
 follow hesitantly **tahtahsu**
 follow the example of **toh namurwa-i**
 follow with one's eyes **mák tan kuluk on; pán tus**
 follower **táring**
 following **murmur; namurwa-i**
 following two different roads **tur sápal (2)**
 fontanel **kusup**
 food **namnam**
 food accompaniment **gemgem**
 food bits **peksen (1); pinpetin**
 food cooked in coconut milk **ololás**
 food for another time **pakpakan**
 food for later **tinmas**
 fool **bari nisun**
 foolish **bau₂ (1); ngul; tartar ngul**
 foot **burkiking**
 foot of bed **karkeken**
 footprint **kemang**
 footstool **nián but sukak**
 footstrap **kinber**
 for **án/-án; kunán (1); sur-i₁ (2)**
 for no reason **bia₁**
 for the first time **onin pala (sang)**
 forbid **ála-i; dos kalar/dos kári; ot tam; tur kalar/tur kári (2)**
 force **abát-ái₂; irngán; pus kábul; ris-i₂; tari duk; tutut (2)**
 force another against his will **putai suk i án pogong; talkai suk i án pogong**
 force another's removal **ketuk pala-i**
 force to talk **tut abát-ái**
 force verbally **hustap**
 forcing another to accept something **hustap tar-i**
 forcing another to do something **siring/sirngi**
 forehead **páspásán aur; solon aur**
 foreign to one's experience **pongpong i hol**
 foreigner **temes**
 foreskin **nomnobon kápán nukun**
 foreskin retracted (?) **ngir**
 foreskinless **ngir**

forest **taman**
 Forest Kingfisher **kiukiu**
 Forest Wallaby **wak**
 forever **áklis; ásngin; ekes pala**
 forever and ever **ákáklis**
 forfeit **omlawawa-i**
 forget **balantahun/balantahni; barung₁; bálngátái; hom tahun; kis taladeng (1); ráu pala-i; ráu/ráwái**
 Forget it! **arásál; káksi; ororok₁; páksi**
 forgetful **bahut; barbarung**
 forgive **hol pala-i; pah pala-i; ráu pala-i**
 fork **arpásáng**
 fork in the road **páspángán sál**
 forked **ararpásáng; tor páspáng**
 forked branch or stick **páspáng**
 form **mámáhat**
 forsake **hol pala-i; támla-i**
 foul talking **harnas**
 foundation **kábutkis**
 foundationed **but pas**
 four **burut; hat₁**
 four times **ánáhat; mináhat**
 fourth **atatin**
 fourth time **mináhat**
 fraudulently use **him benget mai**
 fragment **koron; kot₂**
 fragrance **tomtomon**
 fragrant **tomtom**
 frayed **rápráp**
 free **aláuláuán; aláuláuán pas-i; asengsegeng; asengsegeng pas-i; bia₁; kamkamlawas; kápkáplawas; láuláuán; pálás-i (1); sengsegeng; tur manglah**
 free from **sengsegeng alar-i**
 free oneself from **tur sengsegeng alar-i**
 frequently **sálsálán**
 fresh water eel **meleu; meleu dár**
 fresh water eel (?) **pákpákluber**
 freshen **atuntun-ái**
 Friday **Bung Lim**
 friend **turah; turang; turán**
 friending **ararguna**
 friends **araturán; hom kuluk kaleng; tukes i kándiar pelet**
 frighten **abulat; abunbun-ái; amátut; aráuráuwas**
 frightening dream **mihmih sáksák**
 fringe **nomnobon**
 fringe on a garment **sausauwán (2)**
 frog **karokrok**

frog (generic term)

frog (generic term) **rokrok**
frog type **apap; paupár**
frog-like animal **pem₁**
from **til (1)**
from long ago **kabinanu**
from now on **ekes pala**
from (someone) **si₁ (2)**
front **mátán táil; táil**
front of (canoe or boat) **aur (2)**
fruit **wán (1); wán kubau (1)**
fruit bat **bek**
fruit picking **dodok**
fruit type **anau; inwa**
Fruit Worm **kumren**
fruitless **iaskus; tu táit bia**

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girl

fruitlessly **tarngi**
frustrate **amerok**
fulfill **amuswan; ámtá-i; ian támin; long artálár pas-i; long arwat pas-i**
full **bes; káng; mas; mas tigán; minas; tep**
full mouth **bum; pás**
full of holes **karásrás; mármáras**
full stop **tip (1)**
full up **ámás**
full up with fish **ian₁**
funny in the head **tomono**
furious **ngarngar kulkul**
futile **lawa-i₁**
futilely **oksam**
future **munang (2); nang (2)**

G — g

gall bladder **kapsun**
gamble **hom satu pas-i**
game **tartar tum**
game type **arsiut (2); artipar (1); artohtoh (2); pulpultum; tiko**
gangrene **sibal**
gap **pásáng; polon; solon**
gaping **pángáng; tapángáng**
gaping permanently or for a long time **pángpángáng**
garbage **pinles**
garden **kopkom; moksus; num; numán (2); pokon (1); rákrák**
garden for another **him áián**
garden planted a second time (?) **páil**
garden type **kalkalar**
gardener **tám himhimna**
gardening **himhimna**
Garfish **musiah**
garrulous **tám worwor mat**
gate **mátán kas**
gate to a men's house **tinkas (2)**
gather **aturpas; hau; iang-i; ru sara-i; ru talmi; sak dut; talum/talmi**
gather firewood **kisak/kiski; kisau**
gather fish (?) **láhláh**
gather greens **beleu/belwai**
gather into a group **lam talum/lam talmi**
gather (palolo worms) **sir-i₂**
gather together **iang talum/iang talmi; kip talmi;**

pam talum/pam talmi
gathered **talum**
gecko type **kakun kibal; kaskaskáp**
generalizer **ara-**
generally **lu**
generation **ngaul**
generic term **tilik ngis**
generous **sororok₁ (2)**
generously **lain bál**
genitals **kálgir; lolo; páhwán; pirakbau; punpunma; sitán káláu; sitán wák; ton; toto; tudung**
gesture for another to come **kaluh**
gesturing for another to come **kalkaluh**
get **kip pas-i; long pas-i; pas-i₁**
get and give **kip tar-i (1)**
get for free **kip bia**
get from inside **tok pas-i (1)**
get (generic term) **kas-i₁; kip-i**
get paid for **top mátán**
get people excited **osoi bál**
get someone up **salaptur-i**
get up **aptur; kodas; salaptur; sap; sokodas**
giant clam **sus₃**
Giant Trevally **langur konamut**
gift **artabar; soa lim**
gift in exchange for service or help **supan/supni**
gill of a fish **esngen**
ginger **lain maris; mánáp; mánáp hiru; mánáp ur**
girl **kalik átlái; lik₁; tahlik**

girl initiate **kámgu**
 git rid of **sikra-i**
 give **tabar/támri; tar-i**
 give a break or rest **ataltalsa₁**
 give as an example **inngas tar-i**
 give away **sua tar-i; tar pala-i; tar sara-i**
 give by stretching out the hand **sara tar-i**
 give deservedly **bal-i₂**
 give drink to **angim-i**
 give generously **tar sara-i**
 give in to **eklei**
 give one's full time to **rusan/rusni₁**
 give one's word **para sirai**
 give oneself wholly to **kusam/kusmi**
 give over to another **arlah**
 give over to another's responsibility **suran tar-i**
 give reasons for **taswa timan-i**
 give up **gáwár i hol; páh; puplir; su kaleng**
 give up on **arlah pala-i; pilar**
 give up willingly **arsok tar-i**
 give willingly **arlah tar-i; bál tar-i**
 given to evil **sangnán á kán hol**
 giving **artabar; tartar₁**
 giving betel nut **radas bu**
 giving by everyone **tamtam sua lim**
 gland **songsong lor**
 gland that is swollen **rongrongbon**
 glory **mermer; minmáir**
 glow **márám**
 glue **bulut**
 glutton **tabir**
 glutton with **siusiu mai**
 glutton **tám bumbum mat; tám namnam mat**
 gluttonous **bumbum mat; damdam**
 go **han (1)**
 go along with **sadok; taram**
 go away from **hau pas**
 go back and forth **kalkaleng**
 go back on one's word **arasong**
 go back together **dum**
 go beyond permission received **apangpang-i**
 go home **tam hut**
 go inside **sol₁**
 go on ahead **átik (2)**
 go outside **so**
 go to one's garden **urup (2)**
 goal **tartar tum**
 goat **me**
 goatfish **pamngik; uluhut**
 God **Káláu₂**

god **káláu₁ (2); turngan (1)**
 going **hanhan**
 going ahead of **tátáilna-i**
 going back and forth **taltal**
 gold **hat barah**
 Golden Trevally **langur bálngát**
 gone **bokoh pas; musing₂**
 gone completely **dongah**
 good **kuluk (1); lain; sosah₁**
 Good day! **nas**
 gooey **meneng**
 goose bumps **surbáráu**
 gorge **hám; polon dan**
 gospel **lain arbin**
 gossip **arkiswor; kip wor; tartar retreat (2); wor-oi; worwor kodong (2); worwor sara**
 gouge **bilwak**
 government **lolsit**
 grab **dum-ái (1); dumra-i; gagas/gáksi; konam pas-i (1); ras-i; sagul/sangláí; sakir pas-i; sakir/sakri; sáng pas-i; tam ráp-ái; top pas-i**
 grab (?) **sára pas-i**
 grab and hold **dut-i**
 grace **artangan**
 graft **atum-ái**
 grain **pirán**
 grandfather **pupung; titi**
 grandfather and grandchildren **arapupun; pupun**
 grandmother **lapung (3); wakang; wowo**
 grandmother and grandchild **lapun (3); wákán**
 grandmother and grandchildren **aralapun (3); arawákán**
 grapple **arlalak**
 grasp **pam arput; pam págár; top; top pas-i**
 grass (generic term) **ur₂**
 grass knife **sarip**
 Grass Owl **durdur**
 grass type **biárbiár; sorobur**
 grasshopper **sikiu**
 grate **tah-i₄**
 grater **hos₄; karkar₂**
 grave **bimun; ioiohun; tarang án minat (1); tárgun minat**
 gray **iahiah**
 gray hair **kusáu**
 gray-haired person **kusáu**
 greasy **mel₂ (1)**
 greasy feeling **mol**
 great **tara₂**
 Great Egret **kong sinel**

great many

great many pápir
 great-grandfather pupeh
 greatly desire sák sur-i
 greedy ikut; kiu; sáráhung; tám sák (2)
 greedy over food bumbum mat
 green mákdáu; mákráu
 Green Tree Python nirlapu
 Green Tree Skink dawar
 greens (generic term) roho
 greens type aulangur; bilu; bilu án man;
 dongdong; kamas; kangkung; kálkál; kárakáp;
 kokap; kopkobon lobo; lengleng; les₂; pákán
 katmur; pákán patete; pákán pátmái; ruprup;
 saiur; segeu; silsil; tulip
 greet árár pas-i; báura pas-i; báura-i; nas pas-i;
 sáng pas-i₂; sáng-ái₂
 greet warmly orah-i
 greeting ak tikim; arorah
 Grey Shark beu
 Grey-headed Goshawk maran
 grieve maris/marsi
 grieved sir
 grieving bál sák; maris₂; marmaris₂; tang i bál (1);
 tinang
 grille (skin disease) kirpai
 groan ngángangar
 ground asar-i; bim; oksar-i,
 ground crawler murwán bim
 group boh₁; burut; huhu; kiskis₂ (1); numán (1);
 risán (2)
 grove poron
 grow akopkom pas-i; akopkom-oi; kopkom;

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happen

maras₁; pakta (2)
 grow around something tum kalar
 grow back soholes; sum₁
 grow bigger pakpakta
 grow hair or beard ára-i₂
 grow poorly gul
 grow quickly kápil
 grow slowly pat
 grow well lur
 grow wild lun
 growing kopkopkom; marmaras
 grown together aradum kaleng
 growth kopkobon (1); pakta; págil; sumlahin (1)
 grub worm niat
 grumble ngurngurngur
 grumbling ngutuk ngutuk
 grunt nguk₂
 grunt of disagreement nguk kalar
 guard bálbál káuri; mákmák kalar/mákmák kári
 guard against ololoh sur-i
 guava guawa
 guest asir
 guest house rumán bop tul
 guidance arapisla
 guide tám arlam
 guilty ámáris (2); masa₁
 gum bulut
 gums ngewang
 gush sararap
 guys kalilik
 guzzle gáng; gángwa-i

H — h

habits matngan (2)
 habitually lu; wok-i
 hair nihung
 hairline solon aur
 hairs musung
 hairs of something sausauwán (1)
 hairy lunlun; sausauwán (1)
 Hallelujah! Huihui iá!
 hamlet kuranu
 hamlet name Kábárám; Lilibut
 hammer bás-ái (1)
 Hammerhead Shark kolapminong
 hand limang; ngitin

handle kásán
 handle type busán
 hands together arlim
 handspan kes lim
 hang agam-i; ariuriwi₁; asangsang-i; áksá-i; bolbol,
 hang on katkatang
 hang out reh-ei₂
 hang up aka-i; puta-i
 hanging akaka; riuriu
 hanging on to pakus
 hanging place nián akaka
 haphazardly do long siari; longoi mai taladeng
 happen ian támin; tapam hut

happened

happened **ian**₂
happy **gas**₁; **gasgas**; **gáu i kán pokon**; **laes**; **mámás**;
parmat; **tang i bál (2)**
harbor **suan**
hard **atu**; **kok**₃; **laklak**; **papngas**; **rakrakai (1)**;
rangas (1); **rat**₂
harden **alalak**; **tit**
hard-hearted **laklak i bál**
hardship **rangrangas**
Harlequin Snake Eel **tumlul**
harm **asáksákna-i**; **bálmam/bálmai**; **long bengta-i**;
pukus/puksi; **sáksákna-i**
harm mentally **angulngul**
harm onself **tumwa kalengna-i**
harmful **arpukus**
harmonica **kih**
harsh **rangas (1)**
harvest **il-i**; **kipsit**
harvest time **bungun ililur**
harvesting **ihil**₂; **ililur**
hat **pákpákur**
hatch **tiktik puras**
hate **mikmikwa-i**
haunch **putun dan**
have **atur pápta-i**
have children **apáng-ái**
hawk **kalamlam**
he **a**₁
head **lulung**; **patun lul**; **sián**
head covering **pákpákur**
head man **kabisit**
head of **lulgán (1)**
headache **lul pos**
headband **lul tengteng**; **tengteng**
headdress **balaparip**; **biar**; **bungbung (1)**
headdress for dancing **kangal**
headland **ngorongor**
headman **komiti**
headquarters **kámniánsit**
heal **aliu pas-i**; **aliu/aliwi**; **amah-i**; **kunus/kunsi**;
timan pas-i
heal blindness **apádái (2)**
healed **liu**; **mah (2)**; **sengsegegeng**
healed over **aradum kaleng**
healer **tám angagur án naul bim**; **tám latlat**
healing **araliu**
healing commemoration **arasengsegegeng**
healthy **botong**; **kápate pam sák**
healthy again **dododong**
hear **longra-i**; **tasi talngán**

high

hear but not obey **longra pala-i**; **tu longlongra-i**
hearing **alalongra**
heart **pitpitlik**
heat **amálas/amálsi**
heaven **bát**₁; **naul bát**
heaviness **tataun**
heavy **dek**₂ **(1)**; **ngek**₁ **(1)**; **taun**; **taunán**
heavy (rain) **básbás**
heed **alongra**; **bálgugus**; **longra pas-i**; **tárma-i (1)**
heel **gumgumán kaukau i keken**
heir **tur kelsen**
helicopter **siborbor**
hell **pokon án hiru áklis**; **tarang án minat (2)**
help **apep-ei (1)**; **artangan**; **latwa-i**; **tangan/tángni**;
tur i bahin; **tur singin**
help along **atah-i**
help for the purpose of teaching **atohtoha-i**
help someone up **salaptur-i**
help to walk **pápái**
help with **sotsot**
helper **káisán kálámul**
helping another **him káián**
helping each other **arartangan**; **top arlim arliu**
helping frequently **tangtangan**
her **ái**₁; **án**₂; **-i**₂; **kán**; **-n**; **on**₁
herd **numán (1)**
here **in**; **main-ái**; **min-ái**
hermit crab (generic term) **gum**
hermit crab type **gum páláu**; **ngongor**
hermit-like **lang**; **tánlak**
hernia (?) **kalpos**
heron **kau**
herring **tala**
hers **áián**; **káián**
hesitant **arnáh**; **álángu**; **ásduk (1)**; **datdatdat**; **kartu**
kartu; **purpurngis**; **rumrum (1)**
hesitation word **nene**
hibiscus (generic) **senal**
hiccup **ken**
hidden **boh**₂; **tais**
hide **abahbah**; **batah**; **bátma-i**; **ikut kári**; **kis**
kodong; **pah tahni**; **punam/punmai**
hide behind **bahbah kalar/bahbah kári**; **bahbah**
pala-i
hide one's thinking **tuan sang i kán hol**
hide oneself **riut tais**
hide oneself **tur tais**
hiding **bahbah**; **batbatah**; **punpunam**; **ron**
hiding place **batbatah**
high **alami (1)**

high tide **gus; lomlom; tun**
 high up in the sky **ngetnget₂**
 high voice **deleng**
 high-foreheaded **márdang**
 highlander **dorah**
 high-pitched sound **ngek₂**
 highway **sál tur**
 hill **pungpung**
 him **ái₁; -i₂; on₁**
 hinder **aririo; tal; tal pas-i; tal pápta-i; taun pápta-i**
 hip **paskapkam**
 hip(s) **putung**
 hire **suát pas-i; suát-i**
 his **áián; án₂; káián; kán; -n**
 historical story **pukpuksa tora**
 hit **bás-ái (1); bokto-i; duk₁ (1); rang-i (2); up/ubi**
 hit accurately **astan; bás tus-i**
 hit on the head **sá akop-oi**
 hit one's head **kop**
 hit the head of **akop-oi**
 hitting **tututi**
 hoard **bál kári; kiu kári; rut-i**
 hoarse **kor₂**
 hoe **kir-i**
 hold **dumra-i; pam arput; pam págár; top pas-i**
 hold a note in singing **lih-ái (2)**
 hold back **bál kári; rut-i; top pápta-i (1)**
 hold down **pus pápta-i; taun pápta-i**
 hold firm **katkatang**
 hold hands **top arlim**
 hold in mouth **gomla páksi**
 hold in the arms **rawa-i**
 hold in the hand **top**
 hold on to **top pápta-i (1)**
 hold on to mentally **kis i bál (1)**
 hold one's breath (?) **bon (?)**
 hold up **kipkip**
 hold up one's hand **tulsa-i₂**
 holding a grudge **aramikmik**
 holding fire or flame **inan₂ (1)**
 hole **arsolon; kostung; polgon (2); poson; tarang; tárgun; tárung; tinkas (1)**
 hole for planting **kanap**
 holey **karásrás; mármáras; rápán**
 hollow **polgon (2)**
 holy **pilpil; tam₁**
 home area **malar**
 homesick **maris₂; sasam uradi malar**
 honey **suir midu**
 honor **urur**

honour **máskun; sángwá-i; tátnga-i**
 honouring **kis i iátin**
 hook **hiknoi; hikon; nián akaka; ngisán wonwon; ngok**
 Hook-billed Kingfisher **kiukiu**
 hope **ngangai**
 horizon **karkeken bát (1)**
 horizontal **kus₁**
 horizontally **kus₁**
 horn **kom₂; komon**
 hornbill (generic term) **garis**
 hornet **tomos**
 Horse-eye Jack **langur**
 Horseshoe Bat **bek musmusing**
 Hosanna! **ui ui iá**
 hospitable **sasau asir**
 hospital **rumán sasam**
 hot **ardak; arket; ket; málas/málsi; málmálas; songet; talumbat**
 hour of the day **pákábung**
 house **rum**
 house type **bang; pal; rum kangkang**
 how? **ngádáh...ngoi**
 how many? **is₂**
 how much? **is₂**
 however **ái sár; mái sár**
 hug **dut pas-i; dut-i; pamar**
 huge **báirut; tara₂**
 hugging **arpam**
 hugging each other **arpamar**
 humble **agengen pas-i**
 humble oneself **agengen; agengen tar-i**
 humiliate **abilbilangna-i; amasa**
 hundred **mar**
 hangover **bau₂ (3); met**
 hungry **matpám**
 hunt **torong (1)**
 hunt with a torch **dák-ái**
 hunting with a torch **dákdák-ái**
 hurry **báruruk; sangar**
 hurry verbally **ot sangar**
 hurt feelings **ngiuk i bál**
 hurting **rangrang**
 husband **pup₁**
 husk **kápán; paulán; párak/párki₂; sup-i; táprákun; toplon; topol**
 husk with a knife **kit-i; ngit-i**
 husk with the teeth **kit-i; ngit-i**
 husking **párpáarak₂**
 hymn **saksak₁**

hymnbook buk án sak
 hypocrite tám tuar
 hypocritical angagur; aru i kermen; toltolom i

kermen
 hypothetical han (2)
 hypothetically koran; otna ngo

I — i

I iau
 I tell you! apong
 identical tukes on
 idle bibialol
 idol angagur án káláu; tabataba
 if e ngo; koran; ngo
 ignorant kalawat; ngul; pátátán
 ignore balan/bálni; gerger; ilang pala-i; longra
 pala-i; tu longlongra-i; tu mák atri; tu
 mákmákái; tustuswa-i
 ignoring aramikmik; táhngai
 illegally benget
 illegitimate child kalik án sál; natun sál
 ill-formed masa₂
 illicit sex longoi sápkín
 illustrate toh tar-i; tohtohpas
 illustration pinpidan artálár; worwor artálár
 image tantanián; tártárwán
 imitate apukpuksa-i; atoai; átliu/átliwi₁; dokta pas;
 murmurwasu; sus pas-i; tin murwa-i (2); toh
 namurwa-i
 imitating arapukpuksa; arátliu; arpuksa
 imitator tám arátliu
 immature kohon; pailán
 immediately káp melek (sár) (mul); sokasman
 immigrant sinrong (2)
 immigrate mon solang
 immovable hat kis
 impatient rárup
 impenetrable dik₂ (2)
 impetuous rárup
 importance ami pokon bál
 important bop i bál; pakta (1); taun; taun i kán
 hol (1); támin
 important person kálámul kuluk; kálámul pakta;
 pakpakta
 impose longoi holhol
 impossible iokah; ngek₁ (2); rangrang kalar
 impotent sexually welwel (2)
 impoverish abilbingna-i
 improve akulukna-i; timan pas-i; timan-i

in a₋₄; i₁ (3)
 in and out so ararkeles
 in turn bul₂ (1)
 in vain tarngi
 inaccurately leger
 inalienable-izer -en; -on₂
 inappropriate place maraslahi
 incapacitate abau/abawi
 incapacitated bop teken kim
 incentivize oboi tuh i ngudun
 incest iom
 incite asoksok-oi; bit sok-oi; sokoi bál
 inclination ngat
 inclined to gas i bál; ngoi i bál
 include kaul pas-i; wás pas-i; wás tiklikna-i
 incoherent ngangám
 incoherent (?) ngalabá
 incomplete haunges tigán; kepeu; perbeh; tigán
 perbeh
 incompletely átnani
 incorporate into your life konam pas-i (2)
 incorrect ger
 incorrectly benget; bengta-i; gerwa-i
 increase akopkom-oi; apakta; maras₁; sotáp
 increase something amaras
 increasing marmaras
 increasing in number marmarán
 incurable disease sápkín sasam
 indefinite siari
 Indian Chestnut talis
 Indian Mulberry nurat
 indication ásás
 indirect object marker si₁ (2)
 individually keskeskes
 infect ákwas-i
 infected pim₂
 infecting inan₂ (2)
 inferior mereu; pisra₃; sápkín
 infested kopki
 infested with weeds lun
 influence bálbál pas-i; toroi bál

inform para talsai
 inhabited world naul bim
 inhabiting kiskis₂
 inherit kákán sit pas-i; otoi₁; pupun sit pas-i; tur
 kelsen
 initially tákwái
 initiate aptur-i
 inject susuk/suski (1)
 injured hiru; hirwán
 in-law ianang; iánán; kán sinat; kán tau; sinat
 in-laws of same generation arkatang
 inner part nárúm
 inner shell lengwen (1)
 inner thigh sángán
 insane ngul
 insect murwán bim; rohon sáksák
 insect type bunái; din; diu; gurum; gurum sur;
 hem; hut₂; kan; kámái; koropos; kumláu; lang;
 langbau; langwán; likok; lor; mátmátiah (2);
 midu; mur₂ (1); murmis; nánám; nirus₁; nolnol;
 nos; nukun hiru; ngap₂; ngetnget₁; nguk₁;
 pátluek; pelel; pidiklos; piskaplok; rohon bát;
 siborbor; sikiu; sip; sosobor₁; suran; taba lul;
 tamlur; tiri₃; tomos; tup; tutuar pedopedo
 insect with wings rohon
 insert asol-oi; dung-i; insogosla-i (1);
 insogosla-i (2); insolai; sipla-i; soa-i; solai;
 solang/solngi
 insert one's finger bili
 inside lol; mi (2); muni (2); polgon (1); sarurup
 inside of lolon
 inside somewhere alami (2)
 insides inlen; kalah; kolmair; nárúm; támin (1)
 insightful rangas (2)
 insincere aru i kermen
 insist hustap; padang; tari duk
 inspire akákir; akárkár
 inspired málmálas i bál (2)
 install rafters lauka-i
 instead ái sár; bul₂ (1)
 instead of alar-i (1)
 instruct abitbit-ái; apep-ei₂ (2); arabitbit; inau;
 ngángsa-i
 instrument type tinán kámwák; tulal
 insufficient food damdam lim
 insult arpusus; ot bilingna-i; para sáksákna-i;

pilgut-ái; pul-ái (2); pulus/pulsi; wor sirap;
 worwor án arpusus
 intact kunlán
 intellectual polon á hol
 intensifier lala; pala-i (1); sang₁; taladeng; tok₂;
 tuan
 interested engenges
 interesting to hear namnamin uri talngán
 interfere tal; tal pas-i
 interior polgon (1)
 interrogate argálta pas
 interrupt arikrik-ái; som kusa-i (2); sope
 interrupting somsom kus
 intersection páspásgán sál
 intestines pokon bál
 intestines (?) pagarbal
 into ur₁ (1)
 intransitivizer tám₃
 introduce akopkom-oi; ákwasi
 introduce new knowledge or skills soi aratintin
 introducer wa
 introduction lame...pate
 intuit holhol tus; nuh-i
 invent poklah pas-i
 invested in bes
 investigate gálgálta átik; gálgálta tiktik; serka-i;
 serserka; simka-i (2); tin murwa-i (1)
 invite arsik; aturpas; bálbál pas-i; dos pas-i; el
 pas-i; lákám; sik-i₂; turpas-i (2)
 involve tok tar-i
 involve in church or worship alotu
 involve oneself solsolta
 iron kaleram (?)
 ironwood kuil
 unrealistic -a₅
 irresponsible boptin mai
 irretrievably dongin
 irritate akal-i; alahlah-i; apedei; asoksok-oi; sokoi
 bál; tokoi bál
 irritated kal; musung/musngi
 irritating musung; sur; sursuru
 island sim
 it a₁; ái₁; -i₂; on₁
 itch-causing sur-i₂
 itchy sur
 its áíán; án₂; káián; kán; -n

J — j

jacket	bobor	joke playfully	ret singin
jackfish	langur bálngát; langur konamut; langur kurwalwal	joke word	wáláu
jackfish (generic term)	langur	joking	retret; tartar retret (1)
jail	arkabat (1); rumán kamkabat	journey	inan₃; láklák
jailed	kamkabat	joyful	gasgas; kododong i bál
jar	malum	joyous	parmat
jaw	kepsang	judge	atri nagogon; kátlán; nagogon; nánwá-i; tám nagogon
jaw (?)	kebesen (?)	judge to die	oboi uri minat
jealous	bál sák; mos₁; pát kalar/pát kári	juice	suir
jellyfish	tastas	juiceless	erer; ereren
job	talar	jump	gagau; roh; rohman; sásáir; sirok
join back together	tut aradum	jump as a frog does	sirkap
join together	sopasun	jump into	rohman pas-i
join with others to do	sotsot	jump out	ididar; pisar
joined	ardor (2); arkabat (2); tut ardor	jump over	rohman pala-i
joined together	aradum talum	jumping up and down	rohrohman
joining	patap	jungle	taman
joining together	arkadum	jungle (generic term)	bos₁
joint	pukun; sosopas	just	arbán; nokwan; sár; tara án; tu
joint of a plant stalk	kalpukdán	justify one's actions	taswa timan-i
joke	bit ret; lili₂; ret		

K — k

Kalanga Eclectus Parrot	kár kilong; kár mákdáu	kill oneself	bibing
Kapul Eagle	kosor	kind of	matngan (1)
Keeled Anglehead Lizard	geregere	king	kabisit
keep a secret	pam ngus kári	kingdom	lolsit
keep back	ikut kári	kingfisher	gis
keep in the mouth	gomla-i	kingfisher (generic term)	kiukiu
keep on	longoi páráng	kingship	kiskis án kabisit
keep on going	soduk	kiss	dor-oi
keep or hold back	kabat tiklik no-i	kiss each other	ardor (1)
keep safe	belbelken	knead	pulwai; pus-i₁
keep secret	na uri balam sár	knee	pukun keken
keep to oneself	bál konmi; punmai i bál	kneel	atur pukun kek
keeping something to oneself	pam ngus kári	knife	kelel
kernel	pirán	knife (generic term)	is₁
kettle	lus	knife type	popok; sarip
kick away	ketsikra pala-i (1); ketsikra-i	knock	pinpidir
kidney	kah (2)	knock down	gulum/gulmi
kill	amat-i; bing-i; dung kusi liu; tah kusi liu; up bing-i; up/ubi	knock off	dok-oi₁; tukus/tuksi
		knock off a piece of	bomso-i

knock over **apur-ái**
 knot **kálpuk**
 know **ásna-i;** **mánán**
 know accurately **mánán tus-i**
 know how to **tin-i**
 know intuitively **nuh-i**
 know with certainty **mánán taru**

knowledgeable **kámlemen; las; polon á hol**
 knowledgeable person **tám mánán**
 Kokomo **garis**
 kunai grass (generic term) **pokori**
 kunai grass type **arikon; kumtáh; ngán; nginngin;**
rikrik

L — l

labor pains **ngángrakak**
 lacerate **tár-ái**
 lacking **maris;** **sáhár**
 lacking food **damdam lim**
 ladder **leta; pangpagau**
 lake **dan kaul; dan taliu**
 lame **peu**
 land **asar-i; bim; oksar-i;** **roh kis**
 land parcel **maul**
 landslide **dim**
 language **worwor**
 lap (?) **kábál**
 laplap **sulu**
 large **báirut; básrat; káptámin; ong; pakta (1); tilik**
 large amount **tánráu₂**
 last **arahrahi; áwáwat; áwáwatin; tiga**
 last place **kisting; monting**
 late **alis; lik₂; mongmong; sogámis/sogámsi (1);**
talsir; total
 later **namur (1); put káktai**
 later today **aring**
 laud **árnga-i**
 laugh **nong**
 laugh at **nongna-i; rus-i**
 law **nagogon**
 lay down **abobpop-oi; ámririh₁; pul oboi**
 lay wood on the fire for mumuing **ákáu**
 layer **palpala artaun**
 laying or leaning against **gap₁ (1)**
 lead **arlam; lam-i; tangna-i; táilna-i; tur táilna-i**
 lead a group **táil pas-i**
 lead astray **lam arong-oi; lam bengta-i**
 lead out **asoh-oi**
 lead to the wrong place **lam arong-oi**
 leader **kálámul pakta; komiti; lua; pakpakta;**
tátáil; torson (2)
 leading to other suggestions **monmon rákán**

leaf **ber; pákán**
 leaf part **pagal**
 leaf type **pákán sisik**
 leak **sorok; tim**
 leak from the bottom **támur**
 leak out all over **sorok sara**
 leaking **sorsor; timtim**
 lean against **lekesra**
 lean something **abik-i**
 leaning **bik; lek; sohau**
 leaning because of a rotten foundation **suau**
 leaning tree **tám lelek**
 learn **mánán pas-i; tin pas-i**
 learning **aratintin**
 Leatherback Sea Turtle **mabu**
 leatherjacket **sek tabu**
 leave **aptur pas; arsook tar-i; han pas; hau pas;**
káksiá-i (1); páksiá-i (1); puki₁; tah pas-i; tam
arsagil; tam hut; taruh pas-i; táu
 leave (a place) **arsagil**
 leave alone **long káksiái sár**
 leave early **saum**
 leave in harm's way **era**
 Leave it! **arásál₁; káksi; ororok₁; páksi**
 leave it there **duái₁**
 leave permanently **kelkel**
 leaves **lom**
 leech **bunái; tiri₃**
 left hand or side **káisang**
 left-handed **káis**
 leftover **kepeu**
 leftover bits **menmen**
 leftovers **máduť; pinpet**
 leg **kiking**
 leg of a turtle **báisun**
 legend **pukpuksa soi**
 legislature **rumán hat**

lemon

lemon **mulis án kuskus**
lend **tar-i**
length **dol; pokon (2)**
lengthen **lih-ái (2)**
Leopard Moray Eel **iás**
lessen anger **arihrih-ái**
lest **káp; mák₁**
let **káksiá-i (1)**
let go **arsok**
lethargic **wirwir**
letter **mátán buk; mátán piká; pákán ram**
level **arwat (1); belbelen; bikná akulukna-i; bikná-i**
lever **silok-i**
liar **tám angagur**
lice **hut₂**
lick **dam-i**
lid **mátán (4); mátán sosopen**
lie **agur peksa-i; agur-ái; angagur; asong pala-i; bit; dar-i; lem; mun; rik (2)**
lie down **bop; bopbop**
lie in wait **batam**
lie to protect or prevent something **agur kalar/ agur kári**
life **liu; liu muswan; liu muswan er a kis áklis**
life-giving **araliu**
lifeless **duel**
lift **soa-i; tátnga-i**
lift one's hand **tulsa-i₂**
lift up **duruk/durki; sángwá-i; tatuk/tatki**
lift up head **soklatán**
lift up one's head **saktádái**
lift up to get **tatuk pas-i**
light **osok/oskoi; talas (1); talsán**
light a fire **ol-oi**
light a fire then leave it **os páksi**
light up **kerem (2); kurkurem; márám; pil márám**
light-coloured **mápmápi**
lighten **abánbán-ái**
lightening **taltalas**
lightning **pil**
lightweight **bánbán; maráhráh**
like **nem; ngoro; páput; ri**
like that **ngoi; ngorer**
like this **ngoromin**
like-minded **kepwen hol**
likeness **mámáhat**
likewise **reh-ei₁**
lily **dinlih**
limit **arpangia**
limp **duel; ininbuk; siksikok**

look inside

line **gegen (1); tahtahna**
line up **tahna-i₁; tahnga-i**
lineage **gegen (2); kabinhun; mát₁**
linger **total**
lingering **ninis; riris₂**
linking **patap**
lionfish **kok₂**
lip(s) **kápán ngudung**
list **artahnga; tahnga-i**
Listen! **apong**
listen **alongra; paupau alongra; paupau taling**
listen quietly **pauna pas-i**
listen to **tárma-i (1)**
little **gengen; kelgen**
little bit **kálik**
Little Kingfisher **gis; kiukiu**
Little Whimbrel **man bau**
live **kis**
liver **nitang**
living a long time in the same place **kis turmis**
living area away from a village **páli**
lizard type **árám; árám gas; dawar; geregere; kakun kibal; kaskaskáp; kuskus₁; lohloh; ngal; pule; unluh**
lizardfish **pokon lamas**
load **alih-ái; kipkip; taun-i**
loan **ingasit mai; ngasa; tinákum**
lobster **nur**
lock **bangbang kári**
locked **bangbang₁**
loincloth **malo**
loins **sángán**
long **dol; dolon**
long ago **hirá**
long for **sasam sur-i**
long time **ásna-i; kámkámsa bet; lilih₂; mongmong; rákna-i; táptápsa bet**
long time ago **alwoh**
longing **kabul; keskam**
long-legged **sagaugau**
look around **mákmák (2); sálah**
look at **mák-ái**
look at each other **armák**
look closely **mák timan-i**
look down on **kansa-i (2); mák pulsi**
look downward **tirtir**
look for **sálsál**
look for a way **ser sál**
look good **bop kuluk**
look inside **mák sarurup**

look into

look into **mák sarurup**
look like **pánpán₁**
look nice **pánpán kuluk**
look out for **mák namurwa-i; ololoh**
look over **tirwa-i**
look to the future **mákmák uramunang táil**
look up **saktádái; soklatán; tántán**
look up and see **tán pas-i**
look upwards **tán/tádái**
looking **mákmák (1)**
looking around **arláng arláng; sálsálah**
looking bad **sigámrák**
looking down **kis tirtir**
looking for **mákmák kursál; mákmákmák; tu lu mák**
looking for no particular reason **mákmák ngorer**
looks **mákmák (1)**
looks like **mák ngoro; pánpán ngoro**
loop **mátán pál**
loose **golgol**
loosely **háuháu**
loosen **agolgol-oi; amalwa-i; pálás-i (1); pápak/páпки**
loosen by soaking **aluhluh-ái**
loosened **támluk**
loosened by soaking **luhluh**
Lord **konom (2)**
lorikeet (generic term) **kár₁**
lory (generic term) **malih**
lose **arong-oi; pala-i (1); pánpánwai; piu₂; ráu/ráwái**

779 make up the difference needed

lose heart **sir**
lose interest **gáwár i hol; tuhi suk wáh**
lose one's position **mut i kán kinber**
lost **rong**
lots **bát₃; tánráu₂**
lots of **lala; marán; páráng; tikai**
lots of people **morongnau**
louse **hut₂**
lousy feeling **makmakus**
love **armámna; arnemnem; mámna-i; sepen nitán**
love magic **obotoi**
lovely **malilis**
lover **turán**
lovers **araturán**
lovingly **lain bál**
low tide **malanbet; más; ruhruh₂ (2)**
lower **asih-ái; asosih**
lower one's head **parau; rukruk**
Lowland Mouse Babbler **dang**
lubricate **adordor-oi**
lump **rongrongbon**
Lunar-tail Cod **kurah marit**
lunchtime **belo**
lungs **pápáh**
lusting **sursur₂**
lying **angagur**
lying (?) **tartaral**
lying down **bop kolor no**
lying down because of sickness or pain **bop tiktik**
lying in wait **batbatam**

M — m

machete **popok**
mackerel **gang**
made one **arkabat (2)**
maggot **kumer**
magic **latlat; latwa-i; malera; tarwai turngan; wah₁**
magic charm **bektop**
magic (generic term) **iniat**
magic rope **bábát₂**
magic type **lamlam; wul**
magician **tám dahil**
maimed **peu**
main point **kalwoson (2)**
main points **masukán**
main road **sál tur**

mainlander **dorah**
majority **marán te**
make **himna-i; inga-i (1); long-oi**
make a goal **tum₁**
make a hole in **tawi**
make another enter **akusak-i**
make fit for work **pápsa-i₁**
make happy **agas pas-i; agas-i**
make heavy **ataunán**
make small **agengen**
make special **alal; asep-ei₁**
make up one's own mind **kátlán i kán hol**
make up something new **lah-i**
make up the difference needed **bonat/bonta-i**

making holes for planting **soso₁**
 making up new things **pokpoklah**
 malaria **kukuah**
 Malay apple **anau; inwa**
 male **kalik; káláu₁ (1)**
 male animal **kálwán**
 male initiate **kuláp**
 malign **para bengta-i (2)**
 man **kaukak; kálámul; mastalua**
 man from **kakun**
 Man of Sorrows **Kálámul án Tapunuk**
 mana **turngan (1)**
 mandarin **medarin**
 mango **kasuai**
 mangrove **pospos; tong₁**
 manifestation **ásás**
 manioc **tapiok**
 manner **ninas**
 Manta Ray **mangailo**
 many **báirut; bát₃; bohboh; bosbos; marán;**
 páráng; puhpuh₃; taba (2); tikai
 many kinds of **toltolom**
 Marbled Sea Bass **kurah**
 Marine Toad **rokrok**
 mark **akiláng; mak; tip (1)**
 mark a dancer **bukur/bukri**
 mark as heir **apep-ei₁**
 mark or paint the body **mak**
 mark out a boundary **bás pang**
 marked **girgirot**
 market **pokon án sirsira**
 married **kila**
 married couple **aramokson; mokson**
 marry **akila (1); arakila; pokomau; top i diar tinán;**
 top i limán wák
 marry more than one **araro**
 marry properly **táu kuluk**
 marry within one's own moiety **iom**
 mash **inri₂; tok peksa-i; toktok-oi (1)**
 masquerade **kuka-i (2)**
 massage **salsalus (2)**
 masturbate **dát; dul; rik (1)**
 mat **ber; kim; peleh; tabakau**
 material **kaen**
 mature **matuk; mátkin**
 mature thinking **matuk i lul**
 me **iau**
 meal **long namnam; namnam**
 meaning **sálán (2)**
 meaningless talk **armongoh kalim**

measles **ranran₁**
 measure **opngin; toh pas-i**
 measurement **bámlin; pokon (2); tintoh**
 meat **pinsán; támin (1)**
 mediate **tur i katbán; tur táilna-i**
 mediator **katbán kálámul**
 medicine **márásin**
 meditate **hol tangra-i; holhol namurwa-i**
 medium height and size **doldolon (1)**
 medium-sized **iatung sár**
 meet **arsuar**
 meet (a person) **banbanah**
 meet by chance **bana-i**
 meet each other **arbana**
 meet together **hau talum; kis talum**
 meet up with **pán arsuar mai**
 meeting **hauhau; kis talum; laen₂**
 member of a set **pásgun**
 membrane **taling taling**
 membrane around the stomach **sareren**
 memorable **hanhan bál; tuan lite**
 memorialize **máskun**
 memorize **hol pápta-i**
 menstrual period **mákái kalang**
 mentally affect **angul-ái**
 mercy **armámna; mámna-i**
 merely **tara án; tu**
 mess up **apurpur**
 message **midang**
 messenger **toptop**
 messy **akobor; argolar**
 metal **aen; baras**
 metal (?) **kaleram (?)**
 method **sálán (1)**
 midday **belo; nas**
 middle **katbán; kohlobon₂; lol**
 middle of **lolon**
 middle of the night **katbán lohon; katbán tihlo;**
 tihlo
 middle of the night (?) **telngen (?)**
 middle-aged **matkán**
 midnight **bop na belbel; katbán lohon; katbán**
 tihlo; lohon
 might **keleh; koran; minging (2)**
 mighty **tikai mingin**
 migraine **lul pos**
 milk **suir sus**
 millipede **diu**
 mimic **lir; murmurwasu**
 mind **hol**

mine

mine **aiak; kaiak**
miracle **akiláng**
mirror **tirwas**
miscarry **pos i dár**
miserable **tabureng**
misfortune **bilbiling án liu**
mishear **bárwa-i**
mislead **lam bengta-i**
mislead (?) **lawa-i₃**
mispronounce **awawás; utung gerwa-i; wastoh**
mispronunciation **wawás**
miss **lagar; lángri; leger; maris/marsi; pala; pánpánwai**
missed **sogámis/sogámsi (1); sonri; song**
missed seeing **aráúmát**
missing **bokoh; bokoh pas; kum₁ (1); maris₂; marmaris₂; sasam sur-i**
misstep **sogámris; sogeleh**
mist **bahang₁; ngahwán**
mistreat **sák mai**
misty **bahang₁ (1)**
misunderstand **bárwa-i**
misunderstand (?)/perceive as bad (?) **mák pukda-i**
misuse **him benget mai**
mix **ardolat; argemwa-i**
mixed colours **girgirot**
mixed talk **worwor a girgirot**
mock **ret; ret mai; tartar mos; tartar retreat (2)**
mocking **retret**
modifierizer **án/-án; -en; -on₂**
moiety **gegen (2); kabinhun; mát₁**
moiety members from both moieties **aralapun (2); arasámkán; sámkán**
moiety name **Kongkong; Malai**
moist **bus₂; busbus₂**
moisten **abát-ái₁**
molar **komlok batin ngis**
moldy **bahang₂; sis₁**
mole **betbet**
Mommy **nana**
Monday **Kubák**
money **butut; kalolon₂; lolát; mani; pirán tabal; reu**
month **kalang**
moon **kalang; tuar**
Moray Eel **tahran**
more **demen**
more than **pala-i (2)**
more than can be used **siusiu mai**

mumu just a little food

morning **kábungbung**
mosquito **nguk₁**
moss **bures₂; miltun (1); milut**
Most High God **Tám Pulpulus Tánráu**
mother **mamang; mang; tinánkak**
mother and child **tinán**
mother and children **aratinán**
mother-in-law **kak tau; tau₁**
mother's father **pupung**
mother's mother **wakang**
mothers-in-law **arakán tau**
motion another to come **kilkila-i**
motion for silence **puspus kalar/puspus kári**
motivate **sulek**
motivate people **osoí bál**
mountain **pungpung; ukung**
mountaintop **lul ukung**
mourn **kis mokes**
mourning **kis i iátin; sum₂**
mouth **ngudung**
mouth of a river **mutwán**
move **agolgol-oi; amalwa-i; biluk; dangdangdang; kákta-i₂; káukáu; lengot₂; maliu; malmaliu; riwi; tiwai; turai**
move along **rutrut**
move along continuously **lákláklák**
move along on one's bottom **kárkap**
move around **malwa-i**
move in time to music **pitin/piti**
move one's belongings **alahau pas-i**
move oneself **riut**
move the head **tiul**
move to a prone position **pul oboi**
move with the current or tide **sal**
moveable **gángán**
moving a lot **biluk biluk**
moving along **hanhan**
moving constantly **táptáptáp**
moving one's belongings **lahau**
much **báirut; tánráu₂**
much time **lilih₂**
mucus **bingang; karak; sirngon**
mud **pen₁; taltalpen; tar₁**
muddy **asobororok**
muddy area **mátán pán**
mullet **anas; anas riu; talingpil**
multi-coloured **girton**
multitude **morongnau; pápir**
mumu **bálbálbál; ioh₁; ioh-oi**
mumu just a little food **bálbál₂**

mumu pit **ran**; **ran beres**; **ran kadas**
 mumu type **pulpulu**
 mumuing unpeeled vegetables **pulpulwai**
 murmur **arngaas**
 mushroom **taling₁**
 musical instrument **ngap₁**; **pupuar**; **tinbuk**
 Musschenbroek's Lorikeet **kireng**

must be **gut**
 mute **gap i ngudun**
 mutual **arliu**
 mutual helping **top arlim arliu**
 my **ak**; **kak**; **-ng**
 myth **pukpuksa soi**; **pukpuksa tora**

N — n

nail **barbar**
 nail for hanging things on **ngok**
 nail of hand or foot **sedon**
 naked **kunsin**; **tolonglong**; **towoturia**
 name **kabin ngisán (1)**; **ngisang₂**; **puk-i₃**; **utung pápta-i**
 name designator **Misi-₁**; **Tin-**; **To-**; **Tua-**
 name for Jesus (?) **sanglei**
 name someone **tar ngisán**; **utung tari ngisán**
 name taboo **sinat**
 named alike **aralapun (1)**
 namesake **lapung (1)**
 Nankeen Night Heron **kau**
 narrow **kidut**
 nation **matananu**
 nature **holhol**
 near **narsang**; **páput**
 nearby **pátum/pátmi**
 necessary **liu sur-i**; **má (1)**
 neck **ak pogong**; **kábulung**
 necklace **mehmeh**; **sawat**
 necklace with **kamdai**; **kamkamda**; **kurkurwa**; **kurwa-i**
 nectar **suir**
 need **sák sur-i**
 needy **ámáris (1)**; **bilbiling**; **pari**; **sáhár**
 negative **káp**; **kápte**; **mák₁**
 negative imperative **koion**
 neglect **arabilbiling**; **hol sirereh**
 negotiate someone's removal **ketsikra pala-i (2)**
 nephew **kawang**; **koko**
 nervous **bunbun₁**
 nervy **mangan**
 nest **paiah**; **páhiuh**; **páhiun**; **tongtongos**
 net **ho**; **taunam**; **uben**
 neutral **tur i katbán**
 never before **onin pala (sang)**
 new **ahutngin**; **hutngin**

new generation **hutngin tur**
 New Guinea Spine-tailed Swift **sing puri kalat**
 New Ireland **Likiliki**
 news **arbin (1)**
 next **bul₂ (1)**
 next day **arasa**
 next to **risán (1)**
 nice **alal**; **lain**
 nice-looking **larlar**
 niece **kawang**; **koko**
 night **libung₁**
 nightlong **dos₃**
 nightmare **mihmih sáksák**
 nil **bak₂**
 nine **siu**
 No! **auh**
 no **kápte**
 nod because you're sleepy **tukaul**
 noise **babaus**; **báungin**
 noise-making **akaungán**
 noisy **arasál**; **arásál₂**; **ororok₂**
 nominalizer **ai-₂**
 none **bak₂**
 Noni **nurat**
 non-leader **minatin kálámul**; **tu kálámul kálámul (sár)**
 nonsense **worwor án armongoh**
 noose **mátán pál**
 north **mátán kihkih matalames**; **mátán matalames**
 nose **nisung**
 noseless **ngos**
 nostalgia **kabul**; **keskam**
 not **káp**; **kápte**; **sinih ngo**
 not doing **káptábun**
 not responsible for **sengsegeng alar-i**
 not want to **ngik kalar**
 notch **pásang**
 nothing **bia₁**; **kápte**

notice engenges
 notify artari
 now be₁; besang; inái₁; má (1); onin
 now for the first time inár (1)
 numb aririt; bábát₁; ririt
 number lálám; mámát; mátán piká; tara₁; wáwás

nurse asus-i
 Nurse Shark beu
 nut lengwen (1)
 nut (generic term) damau
 nut type talis

O — o

obediently believing ruruna mur
 obese patrán; sues
 obey longra pas-i; mur₁; taram; tárma-i (1)
 obey carefully kebepta-i (2)
 obscured bau₁ (2)
 obscured vision bor₂; bor kael
 observe ialbá-i; mák páksi
 observing ialial
 obsolete morot; morton
 obstacle bangbang kári
 obstruct bangbang; tal pas-i
 occupied with engenges
 ocean loltas; lontas
 ocean plant (generic term) aun táit án loltas
 ocean plant type musau; rábái án loltas; taling
 taling
 ocean plant type or soft coral laskau; talngán pap
 octopus kurit
 odor sangnán
 odor of burning sahwán,
 of si₁ (1)
 off the ground kangkang
 off tune tang siari
 offend arumrum-ái; tokoi bál
 offer sara tar-i; sua mai; sua tar-i
 offering artabar; osmapak; sua lim
 off-key gilu
 offshoot of a plant sumlahin (1)
 offspring natung
 Oh! u₄
 oh! auh
 oil wel
 OK árik₂; io; má (2)
 old marang; mokdamin; putun; tora; torahin
 old behaviour that was bad torahin bál
 old man pupunkak
 old woman wákánkak
 older man pupun (2)
 older woman wákán (2)

olive lowo
 on a-₄; i₁ (3)
 on the mark rangas (2)
 on to ur₁ (1)
 once and for all ekes-i
 once and never again ekes-i
 one kes; tikái
 one after another armur-i
 one of a group tekes
 one only kepwen; tukes
 one who... tám₁
 one who cares for... kám
 one who is... kono-
 one-of-a-kind kolobon
 one-upmanship arpákliu; arsokta,
 only kauna; masak; masakna-i; sár; tu
 only child káh kes (masik) (sár)
 open lau/lawi₂; manglah; pasbat; pat-i; pápak/
 páпки; tapángni; taránsi; tágáng
 open (a book) párak/párki,
 open a hole sew-ei
 open a mumu kas ioh
 open area maraslahi
 open by spreading apart pak-i (1); wak-i
 open one's eyelids rau ránsi mátán
 open space mármáras
 open up seuka-i; tapálas/tapálsi
 opened táplas
 opening arliwán (1); arsolon; mátán (2); mátsálán;
 papak; salangoh
 open-mouthed pángáng
 operculum guil (2); mátán tábur
 opportunity masmasik; máup; ngat
 oppose ngángángas
 opposite moiety member lapung (2)
 opposite moiety members (?) lapun (2)
 oppress suka bámia-i; taun pápta-i
 or kol; ngo
 orange swit mulis

Orange-faced Grackle

Orange-faced Grackle **sigilawak**
orca **tutumata**
orchid **rum kán malih**
order **dos pala-i; tahnga-i**
ordinal number **ana-**
original **tubang**
originate **apuar pas-i**
orphan **suisui**
other **lite**
other (as replacement) **bul₂ (1)**
other than **alar-i (1)**
our **ángim; ángimhat; ángimtul; ángit; ángitar;
ángithat; ángitul; ángiur; kángim; kángimhat;
kángimtul; kángit; kángitar; kángithat;
kángitul; kángiur**
ours **ángim; ángimhat; ángimtul; ángit; ángitar;
ángithat; ángitul; ángiur; kángim; kángimhat;
kángimtul; kángit; kángitar; kángithat;
kángitul; kángiur**
out of **alar-i (1)**
out of earshot **kuir pokon masak**
out of obligation rather than desire **mai bál temes**
out of one's mind **ngulngul**
outdo another **arsokta₁**
outdo each other **arpákliu**
outline **kákwái; pinsokon; pukron; tahnga-i**
outline from afar **lulnau**
outline only **karusrusán**
outrigger **sámán**
outside **da₂ (2); guán; karpala; muda (2); risán (1)**
outstanding **tuan lite**
oval in shape **doldolon (2)**
over **kulai; kul-i**
over and over again **balbal₂**

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pandanus type

overcome **agisgis-ái; argis; gis-i₁; karsa-i; kekta
pala-i (2); pakla-i; pulum/pulmi; pulus/pulsi;
rakrakai sorliwi**
overcome with feelings **boh-oi (2); bor-oi₁ (2)**
overcooked **bongbong₁**
overfeed **tabar peksa-i**
overflow **leu sara**
overflowing **ungleu**
overgrown **bebem**
overgrown area **bukbuksuk**
overhang **kahkah**
overhead **lultur**
overhear **longra kusa-i**
overheard but not clear **babaus**
overlook **bálbálni; hol lákái**
overnight **bop**
overpower **agisgis-ái**
overripe **máh₁**
oversee **kám/kábái (2)**
overshadow **iaung-i**
oversleep **boptin taun**
overtake **sarwah**
overtake and pass **sarwa-i (1)**
overthrow **pulus/pulsi**
overthrowing **pulpulus**
overturned **elpukra-i**
overwhelm **boh-oi (2); bor-oi₁ (2)**
overwhelmed **argis; iokah; solatabir**
overwhelming **dek₂ (2)**
owl (generic term) **durdur**
owl type **nirus₂**
own **kátlán**
owner **kákán (2)**
oyster **kábir₁**

P — p

Pacific Imperial Pigeon **maran**
package **dur-i**
package of food **kaskas₁; lul hiru; páhium; pákur;
pus**
package of root vegetables **papal lolás**
packaged **dudur**
paddle **alsa-i; alus**
paddle for a canoe **hos₃**
page through a book **párpáarak₁**
pain **hil; ngángangra-i; ngánggra-i**
pain that exceeds all other pain **ngánggrakak**

painful **kalsir; rangrang**
paint **pen₂**
Painted Moray Eel **get₂**
Painted Ringtail **bas lau**
pairs **rururu**
pale in colour **mamaiar (1)**
palm (of hand) **láprán (1)**
palm of the hand **láprán limán**
Palolo (worm) **bet (1)**
pan pipes **kih**
pandanus type **aum; bal₂; deng₂; marit; mo (1);**

papaya

woiwoi

papaya **mimia**; **tapeka**₂
paper **pákán ram**
Papuan Hawk Owl **nirus**₂
Papuan Whip Snake **nil**
parable **inius**; **pinpidan artálár**; **worwor artálár**
paragraph **dáu**
paralyzed **dos**₂
parasite **hutwán**
parcel **tubán**₁
parent-in-law **araiánán**
Parliament **rumán hat**
parrot (generic term) **kár**₁
parrotfish **lamlam mátu**; **mákmákráwán**; **mátu**;
uleh
part **kuir**; **simán**; **tigán**₂; **tinrán** (1)
part of **risán** (2)
partake in **tam otoi**
partial **kákwái**
partially **átnani**
partially finished **nahlán** (3)
participate in **sadok**
partner **turang**
parts **kalkuir**
pass **karsa pala-i**; **karsa-i**; **sarwah**; **sarwa-i** (1);
sorliu/sorliwi
pass by **sorliu pala-i**; **urup** (1)
pass gas **sing**
pass on **asal-i**; **sopasun ngudun**
pass on a message **ámra-i**
pass on by **utliu**
pass on information or a message **alsa-i**₃
pass on news **átra-i**
pass on traditional knowledge **káik uri bál**
pass over **sorliu pala-i**
pass the buck **puspus artiu**
passing on something about another **kip wor**
passionate **kákir**
past **alhirá**; **hirá**; **pala-i** (3); **tungu**
past fruit-bearing season **iaskus**
past noon **riu**
pastel-like **mápmápi**
patch **mapmap**
path **sál**₁
patient **pau**
patterned **girgirot**
pawpaw **mimia**; **tapeka**₂
pay **arsupan**; **arul**; **tum-ái**
pay a fine **hulhul ngudun** (1)
pay attention **talángran**
pay attention to **pauna-i**

785 person already rich who wants more

pay compensation **hulhul ngudun** (1)
pay for **mansin**₁; **poram/pormi** (1)
pay no attention to **tustuswa-i**
pay off **sah pala-i**
payback **anokwa-i**; **ardok**; **bal-i**₂; **hulhul**
ngudun (2); **kokos**; **koskosoi** (2); **kos-oi**; **supan**
tar-i
payback (?) **sotwánsit** (?)
payback money **lulsit**
paying **tumtum**
payment **arul**
payoff **hul kári**
peace **moloh**
peace-causing **amoloh**
peaceful **kis i bál** (2); **matau**; **siaroh**
peacefulness **arabálbál**
peak **lul ukung**; **naul**
peanut **damau**
peck **tokam/tokmi**
peek **tiktikon**
peek furtively **kárak**
peel **pal-i**; **sih-i**; **suk-i**
peel bark from a tree **sal-i**
peel off **lus-ái**
peel off skin **táprík**
peeling **sihsih**
penetrate **raubel**; **raupuat**
penetrate deeply **dorum**
penetrating **lolom**
penis **musmusán**; **nukung**
penis (?) **ranran**₂
Pentecost **bungun ililur**
people **matananu**; **rang**; **rung**
people from **tara**₁
people-less **mau**
perceive **mák tus-i**; **mánán tus-i**
perfect **alal**
perhaps **gut**; **keleh**; **koran**; **te ngoi gut**
period of time **betun**; **bungun**
peritoneum **árár**; **bangin**
permanent **áklis**; **ásngin**
permanently **ekes-i**
permeate **sinim**
permit **bál pala-i**; **bál tar-i**; **mángát**; **sormángát**
persecute **abilbilingna-i**; **arangrangas**;
mikmikwa-i; **tok sáksákna-i**
persecution **arabilbiling**; **rangrangas**
persist **kápate puplir**
person **kálámul**; **kono-**
person already rich but who wants more (?)

person from

konom ráwái
person from kakun
person from long ago tora
personality ninas
persuade abálbál pas-i; totor; totor pas-i
pester sokoi bál; sokok alah-i
petal sián
phlegm karak
photo málálár; mámáhat; tantanián
pick dok-o₁; pásang pas-i; sakip/sapki; wak pas-i
pick off lus-i
pick up dung tul-i; duruk/durki; kip tul-i; kui;
raut-i; satul pas-i; satul-i
pick up and throw away rubbish sársár
pick up with tongs kapis/kapsi
picking fruit dodok
pickpocket bil pas-i
picture málálár; mámáhat; tantanián; tártárwán
piece kuir; kutun; mudán; sepen; tigán₂; tingnán;
towon
piece of glass kot₂
pieces inlen
pierce artur (2); bar-i; rup-i; sogar/songri; so-i₃;
susuk/suski (1)
pierce through to the other side so pur-i
piercing arsusuk; soso₁
pig bingbingpul; bor₁; lok₁; pes
pig food párás
pig for cooking and eating bor uri kámnah
pig that completes an exchange bor mut
pigeon (generic term) bun
pig-feeding area páli
piggyback totok
pile boh₁; paiah
pile up ungi; ungni
pill kotlin
pillow luluran; luran
pilot tipar/tipri (2)
pimple pitar
pin pápta-i
pin down kidam pápta-i; kidam/kinmi
pinch kinit/kinti
pinch off isra-i
pinch off or out isar/isri
pine iar
pine for sasam sur-i
pineapple ananas
pit ran; tinkas (1)
pitpit tabu
pity mámna-i

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poison supernaturally

placate abálbál-ái
place kuir; niang; nián (2); obop/oboi; pokon (1)
place for feast kámniánsit
place for one's feet nián but sukak
place into another's care omon-oi
place leaves for plates bákar
place name near Kudukudu Gárnateu
place nicely or tidily obop timan-i
placenta or fetal sac (?) maprun
placing leaves for plates bákbákar
plague rangrangas
plan holhol taru; holhol tus; worwor taru
plant apáng-ái; so bánái; so-i₃; sulba-i
plant hairs musngán
plant part nobon
plant type ban; báh; bene; damau; dinlih; duldul;
gas₂; gámgám; gámun; gorgor₁; lam; malases;
minminlau; nigur; ngutngut; pakpak; pasak
tamán; pioh; rum kán malih; senal; tamasik;
taulul; toktirwas
plant type with a nice fragrance sigil
plantation wok
planting mokdon; taial
plantings kápánel
plate bákar; map₁; pelet
plate coral kámlesles
plateau pukluntu
platform soa
play hom
play with inga-i (2)
playing homhom
playing together homhom talum
please agas pas-i; agas-i; ani balam; eklei; totor;
totor pas-i
pleased kuluk pala; málmálas i bál (2)
plentiful minas
pliable melmelos; wekwek; welwel (1)
plot of ground bimán
pluck un pas-i; un-ái; unti
pluck out un pala-i
plunder long sara-i
pluralizer boh₁; bos₂; rang; tan
plus pisra₂
pocket bak₁
pod wán (1)
point mátán (3); ngisán₁ (2); tus
point at tus-i
point out tus tar-i
pointed mátkas; nok₂
poison supernaturally wah-i

poisonous snake

poisonous snake **kanih sáksák**
poisonous vine type **mel₁**
poke **kekta-i₁ (1); kektai burkut (1); susuk/
suski (1); tok-oi (1)**
poke holes in the ground for sowing **puk-i₄**
poke out **soura (2)**
poking **arsusuk**
pole **dokdok; kipun; tarkipun**
police(man) **kuir sulu**
pollinate **akila (2)**
polluted by sand **konkon**
polygamous **araro**
pomelo **pamalo**
pond **dan kaul**
ponder **hol kebepta-i; hol tangra-i; holhol
namurwa-i; longra tangra-i**
pool **kalpong; pol₂**
poor **ámáris (1); malahin; maris₂; natun (2); piráh
piráh; sáhár; tu kálámul kálámul (sár)**
poor person **natun kálámul (bia)**
porch **kahkah; pelbut (2)**
Porcupinefish **tarut**
pore clogged up **betbet**
pork **bor₁**
portion **simán**
position **kiskis₂ (1)**
possess **atur pápta-i; otoi₁; porta; top pápta-i (2)**
possessions **minsik; omobop**
possessions of a person who has died **mahal;
máhlun**
possessive **pát kalar/pát kári; -u₃**
possible **artálár; arwat (2)**
possibly **keleh; te ngoi gut**
possum **kapul**
post **toros; torson (1)**
pound **bás-ái (1)**
pounding (rain) **básbás**
pounding repeatedly **básbás-ái (1)**
pour **tor-oi; totra-i**
pour water **utwa-i**
powder **kabang; mohok**
powdered lime **kabang**
power **irngán; minging (2); rakrakai; turngan (1)**
power which enables **arasosah**
Praise! **Huihui iá!**
praise **árárnga; árnga-i; ot kuluk; para agas-i;
parpara agas; párnga-i₁; párpárnga; tátnga-i;
utung kuluk**
praise expression **ui ui iá**
prawn **nur**

produce

pray **aráng; áng/ágái₁ (2); sung**
pray over **sung kári**
prayer type **kuar**
praying continuously **araráng**
praying mantis **likok; nukun hiru**
preach **arbin (2); arpir; ámra-i; pilok**
preacher **tám arbin**
precede **árik₁; átik (2); táil; táilna-i**
preceding **kápiái; sur-i₁ (4); tátáilna-i**
precious **bop i bál**
predict **holhol tus; para táilna-i; worwor tus**
prefer **nem**
preference **nemnem; riri**
pregnant **tepu₂; tián**
preparation **ereran**
prepare **aeran; aleget; eran; mian; put tar-i; sár-ái**
prepare ahead **sápas**
prepare and move one's belongings **márian**
prepare another to move him **amárian**
prepare for the next day **bái**
prepare pit for mumuing **sár ran**
prepare well (?) **tumtum pedel**
preparing **mármárian**
presence **narsang**
present **artabar; kis; lam tar-i; sua mai**
present to **tabar/támri**
presented badly **sigámrák**
preserve **kebepta-i (1)**
press **arkarsa; pus-i₁**
press on **dung kukut kári; siut-i**
pretend **kabál**
pretty **malilis**
prevail **ian támin; rakrakai sorliwi**
prevent **kabat/kápti (1); turtur kalar/turtur kári**
prevent from seeing **arbat kári**
prevented from entering **ásduk (2)**
preventing **rangrang kalar**
previously **tungu**
price **lálám; mátán (5)**
primary **tákwái**
prison **rumán kamkabat**
private place **kuir pokon masak**
privately **kodong₁**
probably **gut; te ngoi gut**
problem **taun**
problematic **rakrakai kalar**
problem-causing **taun kalar**
proclaim **arbin sara; arbin talas**
procreate **apáng-ái**
produce **apuar pas-i**

produce fruit

produce fruit **hu**
profited **bes**
programme **masuk**
progressing slowly **taisput**
prohibition **artur kalar**
promiscuous **ararit siari; sursur ngoro pap; tatalen ngoro pap**
promiscuous woman **wák án sál**
promise **oror; oror kos; worwor taru**
promise fulfilled **oror muswan; oror tus**
promise with intention to fulfil it **oror muswan; oror tus**
promontory **ngorongor**
promote **apakta**
prone **bopbop**
pronounce **utung/utngi**
pronounce correctly **utung timan-i**
pronouncement **pinpidan**
pronunciation **ututung**
prop **bikná-i; tutri**
prophesy **worwor taru; worwor tus**
prophet **tám worwor tus**
prostitute **wák án sál**
prostrate **bop teken kim**
protect **abahbah kalar/abahbah kári; bahbah pala-i; bálbál káuri; bokut kalar; opau kalar/ opau kári; otoi; rongrongas kalar/rongrongas kári; turtur kalar/turtur kári**
protect from sun or rain **abahbah**
protect oneself from the weather **kokah**
protected **riut tais; tais**
protecting **bahbah**
protection **batbatah; lolsit**
protector **mákmák kalar/mákmák kári**
protest **balbal kalar; so bali**
protest one's innocence **ngakngak**
proud **bau₂ (2); butbut; gáu; gáu i kán pokon; kis kangkang (2); laes; longlong wak; parmat**
prove **amuswan tar-i; inngas tar-i; inngas-i**
provide **asosah (2); soa lim**
provide energy for **mansin₁**
provide for **akulukna-i; bonat/bonta-i; ga**
provide well for **abelbelken**
provided for **bes; kuluk mai**
providing **artabar**
provision **arasosah**
provoke **alahlah-i**
prune **timan-i**
pry **kekta-i₁ (1); silok-i**
pry out **sis-i**

pus-filled

public **maraslahi; matamata; penmat**
publicly **mármársai**
publicly do **salarek**
puddle **pán₂; polos**
puffed cheeks **pás**
puffed up **bubus**
pufferfish **máimái**
pull **ta-i₂; talka-i; un-ái₁**
pull apart **sakip/sapki; talka amut-ái; tamut-ái**
pull ashore **talka masar**
pull away **sas pala-i**
pull down **ruh-i**
pull off **pul-ái (1); taruh-i**
pull open **ránsi**
pull out **ás-ái; kekta pas-i; lám-ái; luk sara-i; luk-ái; rabut/rapti; rau/rawi; rápsa-i; sas pas-i; sas-i; tarabut/tarapti (1); un pala-i; un pas-i**
pull out and gather together **sak talmi**
pull out and scatter **sas sara-i**
pull out kunai **raksa; raksa-i**
pull out with the hand **kamut/kamti**
pull up **duái₂**
pull up or off **sak-i₁**
pulled away **goloh**
pulled out **támrabut**
pulling out **rarau**
pulling out with the hand **kamkamut; ramrabut**
pulsing rapidly **somrat; untip**
pumpkin **katmur**
punch **tut-i**
punch a hole in **tok pur-i; tok ráp-ái**
punch each other **artut**
punctiliar **má (1)**
puncture **susuk/suski (1)**
punish **alil-ái; arangrangas**
punished eternally **hiru áklis**
punishing **iriris (2)**
punishment **rangrangas; taunán**
punishment inflicted **arabilbiling**
purchase **dok-oi₂**
purification **arasengsegeng**
purify **apilpil pas-i; apilpil-ái; arapilpil; timan pas-i**
purple **kás**
Purple-bellied Lory **malih**
purpose **sur-i₁ (1); suri ngorer; ur₁ (2)**
purposeless **bibialol**
purse the lips **burmum**
pursue **mur arwat pas-i (2); tiptipar namurwa-i**
pus **pálgán; peksen (2); pektol; pimán**
pus-filled **bebes; besbes**

push

push **alsa-i₂; sisdo-i; tutut (2)**
push aside **ketuk pala-i; seuka-i**
push on **arkarsa**
push over **suh-i (1)**
push to break off **ruska-i**
put **solang/solngi**
put a lid on **boh-oi (1)**
put a person in his place **pul-ái (2)**
put arms around **dut pas-i**
put around the neck **kamdai; kamkamda;**
kurkurwa; kurwa-i
put aside **akelkelna-i; kelkelengna-i; obop**
akelkelna-i; sokopta-i
put aside for later **pakán**
put aside for later use **bakbakam; nanau**
put aside for special use **obop timan-i**
put down **abobpop-oi; hol agengen; mánáu/**
mánwái; obop/oboi; pálas/pálsi
put down leaves for plates **kápar**
put earth over **tahun/tahni**
put in secretly **dung kodongna-i**

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rapid heartbeat

put inside **akusak-i**
put into **asol-oi; dung-i; insolai**
put on **áksá-i**
put on backwards **sol pukda-i**
put on (clothing) **áksá pas-i; kátsá pas-i; kátsá-i**
put one's arms between one's legs **luklukus;**
lukus/luksi
put out a net **tarnga-i**
put over head **kuka-i (1)**
put something heavy on **taun-i**
put the foot down normally **sukak**
put through **soa-i**
put to sleep **angwa-i; arangwa**
put together **rusan/rusni₂; ungni**
put up **lau/lawi₃**
put up with **bál konmi**
put your head into **kuka-i (1)**
putting down a mat **bákbákar**
puzzle over **ngátngát**
puzzled **duk kalar; ngak kalar**
python (generic term) **iohioh**

Q — q

quarrel **arngangar; arngas**
quench **pukur/pukri**
question **argálta; átkeh; gálgálta; gálta-i**
question angrily **argálta pas; gálta pas-i; gátna**
pas-i (2)
question marker **be₂**
questioning **seuseuka holhol**
quick to act **rárup**

quickly **báruruk; melek; melekna-i; sangar; teken₂**
quickly do (?) **rárba-i₂**
quiet **mangau; matau**
quiet (?) **sokop (?)**
quiet in manner **mat i bál; muk₁**
quietly **pau**
quotation marks **akiláng án akakusak**

R — r

rabbitfish **pasi₂**
race **arartoh; arkarsa**
racing **artohtoh (2)**
raft **hup (2); paprau**
rafter **lalau**
rag **rep**
ragged **putun**
rail for walking **den**
rain **aías**
rain (generic term) **adah; ráin**
rain imminent **dadau; lumlum bát**

rain lightly **remet; rimis**
rain type **hushus dár; ráin kán kiu; wán tángtáng**
rainbow **kulbarat**
Rainbow Runner **sil**
raise **asar-i; oksar-i₁**
raise one's hand **sarsara₁**
ram into **sumar/sumri**
ransom **hul aliu pas-i; tangan pasi alar-i**
rape **tolai wák**
rapid **sangar**
rapid heartbeat **somrat; untip**

rash gir; ranran₁
 rat (generic term) bas
 rather ái sár
 raw pá_m
 ray (generic term) ar₁
 ray type ar án gargar; ar án kon; ar batu; ar man;
 mangailo
 reach talbap
 reach out sarsara₁
 reach out and pick up sara pas-i
 reach out one's hand sara₁
 read wás-ái
 read incorrectly wás gerwa-i
 reading wás buk
 ready eran; leget
 ready to harvest matuk
 reality lengwen (2)
 realize ásláwái; holhol tus; mák tus-i; mánán ilmi;
 pil i bál
 Really? be₂
 reason kabin (2); kápkabin (2); pátlabin; sikwán
 reassure amatau i bál
 rebel pisar ngak; tám abulbul; tám ngákngák
 rebellious abulbul; ngákngák; tánlak
 rebellious (?) angangel
 rebuke apuleng (1); arbor₂; bor-oi₂; dánra-i; dás-ái;
 inri₁; wor sirap; worwor án arbor; worwor
 rakrakai
 recall bálsa-i; posal i hol
 recalling bálbálsa
 receded goloh
 receding ruhruh₂ (1)
 receive atur pápta-i; bál pas-i; kip pas-i
 receive (generic term) kip-i
 receive into one's knowledge mánán pas-i
 recent nengen (1)
 reciprocal ar₋₃ (2)
 reciprocate hulhul ngudun (2); sámát
 reciprocating pás kámnah
 reckon wás pas-i
 recognize ilam/ilmi; mák tus-i
 recognize each other arilam
 recognize visually mák ilmi
 recognize voice or sound longra ilmi
 recognizing ililam
 reconcile arkabat kaleng
 reconciliation arabálbál
 recoup sámát
 recovered tigán án minat
 recruit (?) kip máhán

rectum burkut
 red mirik; mirmirik
 Red Bass mangar
 Red Emperor hos₁
 Red Snapper mangar
 redder dok₂
 redeem hul aliu pas-i; tangan pasi alar-i
 red-eyed dárdárkas
 Red-spotted Surgeonfish korong
 reef lulawar
 reef edge káptodon nah
 Reef Egret kong₂
 refilling aradum
 reflect atalsa tar-i
 reflected brightly pil marang
 reflection tantanián
 reflexive sang₁; tubán₂
 reform onself tur sengsegeng alar-i
 refresh ahaunges; ahutngin pas-i; angim-i;
 arahaunges; sausau asir
 refreshing rihrih₁
 refuted riut tais
 refuse balbal kalar; bál kári; kulut; kulut pala-i;
 mata pala-i; ngik kalar; panpan pala-i; rut-i
 refuse admittance tur pala-i
 refuse firmly padang pala-i
 refuse habitually kulkulut
 refuse to feed ilit/ilti; ilita-i
 refuse to give up longoi páráng
 refuse to obey ilang taladeng alar-i
 refuse to participate kis pala
 refuse to payback bál konmi
 refuse to share kiu kári
 refusing káptábun
 regard as lowly hol báruruk
 Regent Whistler kápikpik
 regrow lur kaleng
 reheat abongbong-oi; atuntun-ái
 reject gerger pala-i; kankansa-i; mata pala-i;
 mikmikwa-i; pua pala-i; pukpukwa-i; wás
 pala-i; wás pisra pala-i
 reject (?) wás pirkán
 rejoicing gasgas
 relate pukpuksa; puksa-i
 relate untruthfully para sáksákna-i
 relating ararguna
 relative buhang
 relatives kabinhun; káwáliklik
 release aláuláuán; aláuláuán pas-i; arlah; arlah
 pala-i; arsok; paska pala-i; pálás pala-i;

release and give

pálás-i (1)
release and give **arlah tar-i**
reliable **támin**
relieve **ahaunges; arahaunges**
relieved **bálbál₁; kuluk i bál**
reluctant **kápate engenges**
reluctantly **mai lite bál**
rely on **ruruna**
remain **kis; kis pagas; lukis; monmon; pagas/páksi**
remain while being passed by (?) **tápsa-i (?)**
remaining to this day **tur pagas**
remember **hol pas-i; hol pápta-i; kis i bál (1); oboi i hol; pátpát mátán; posal i hol**
remember and follow **kipi uri bál**
remembering **bálbálsa**
remembering with love **kis pagas i nitán**
remind **abálsa-i; akeng; apisla-i; bálsa-i**
reminder **arapisla**
remnant **simán; tinrán (1)**
remove **aso; ákás; bímlái; gun pala-i; ketsikra-i; long pala-i; lus-ái; pala-i (1); pásang/pásngi; sikra-i; unti**
remove (?) **pirkán**
remove an oath **salur**
remove another by fighting him **kekta pala-i (2)**
remove by burning **dak pala-i**
remove (clothing) **áksá pala-i; kátsá pala-i**
remove from a trap **paska-i**
remove oneself **kaplah**
remove rain **aias**
remove stalk **sinar pala-i**
remove the rib of a leaf **minlái**
remove with a sharp instrument **kekta pala-i (1)**
remove with a stick **ketsikra pala-i (1)**
renew **ahutngin pas-i**
rent **suát pas-i; suát-i**
repair **pápsa-i₁; timan pas-i; timan-i**
repay **aliban; keles kalengna-i; kos kalengna-i; long mansin; mansin₁; sokta-i₂**
repay care **hulhul kereh**
repaying **arsokta₂**
repeat **bal-i₁; reh-ei₁**
repeatedly **balbal₂; soduk**
repeatedly return to see someone **soksok mátán**
repent **hol kaleng**
replace **keles kaleng; keles kalengna-i; keles/kelsei; kelsen; sokta-i₂; tánáu; tur pala-i**
replacement **subul; sumlahin (2); turmur; turtur keles**
replacing **arsokta₂**

reveal verbally

report **atatir; átra-i; bit sisdo-i**
represent **kiláng; tur arwat mai; tur kiláng; tur táilna-i**
representation **tantanián**
reprimand (?) **rár-i**
reproduce **apáng-ái**
request **áng/ágái₁ (2); sung; sung-i**
request or question repeatedly **han átik átik**
request permission for **ásra pas-i; gátna pas-i (1)**
rescue **aliu pas-i; arsaras; saras pas-i; saras-i; sál án arsaras**
rescuer **tám arsaras**
resentful **ngiuk; ngiuk i bál**
reserve **bukur kalar/bukur kári; para sirai; worwor kári**
reserve verbally **kára-i**
reserve with a deposit **tar kári**
resist **kulut pala-i; lemra-i; sakpap alar-i; tánlak**
resolution **sál án arsaras**
resolve **anokwa-i; long timan kalengna-i**
resources **omobop**
respect **urur**
respectful **rumrum (1)**
respectful of taboo relations **buh₁**
respectfully **tapul**
respond **aliban**
respond to **kos-oi**
response to someone calling you **wáu**
responsibility **ngat; talar**
rest **amangeh; haunges (1); mangeh (1)**
resting place **málmáláng**
restitute **long timan kalengna-i**
restless **kis kang; langan; langan i kán pokon (1)**
restore sight **amákmák-ái**
restrain **kabat tiklik no-i**
restricted **sum₂**
result **-á₂; -k; ki; sikwán; wán (2)**
resulting in **pas-i₁**
results of labor **wán rakrakai; wán songsong**
resurrect **apaptur; liu kaleng**
resurrection **apaptur kaleng**
return **akalengna-i; elkaleng; elkalengleng; ilang kaleng; kaleng; kalengna-i; tapriu**
returning again and again **kalkaleng**
reveal **apapos; apilwas-i (2); apos tar-i; apos-oi; aut-i; inngas tar-i; inngas-i; kip aut-i**
reveal a secret **salarek**
reveal information **sirsir worwor**
reveal oneself **arinngas**
reveal verbally **para apos-oi; para inngas-i**

revealed

revealed **tur talas**
revenge **kokos; kokos**
revenge-seeking **kukut/kukti**
revenging **kos-oi**
reverse **ululah**
revolve **ariwa-i; taltaliu; wolwolo**
reward **arsupan; arul; supan/supni**
rewards of labor **wán rakrakai; wán songsong**
rib **nok₁ (1)**
rib area **pak rusun**
rib of banana leaf **deldel; deldelen**
rich man **konom (1)**
rich person **kálámul kuluk**
riddle **aratiktik; atiktik-i**
ridgetop **nius**
right **arkip**
right hand or side **minging (1)**
right side up **tántán**
right to do something **nokwan**
righteous **anokwa pas-i; nokwan**
right-handed **ming**
rigid **dos₂**
rile **sokoi bál**
riling **soksokoi bál**
ringworm **karkar₁**
rinse off **dalus/dalsi**
riot **arorok**
rip off **tákas/táksi**
rip open **rup-i**
ripe **bir; matuk; mátkin; pim₁; pimun**
ripe enough for cooking **minmin**
ripen **daun-i; kilbang₁**
ripening **dadaun**
ripped **mutáu mutáu; ráp; rápán**
rise **kaura; kodas; laubutur; lobot; pupuk**
rise up **aptur**
risk **sona-i; sora-i**
river **dan; dan sal**
river creature **gos**
River Kingfisher **gis**
riverbed **polon dan**
road **sál₁**
roast **pirap; pirba-i**
roasting **pirpirap**
rock cod **kurah; motor**
rock (generic term) **hat₂**
rock wall **bángbágil hat**
rockface **bail hat**
rodent type **bas kámreng; bas lau**
roll **alimlim-ái; girwa-i; kalngari; kalung/kalngi**

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rumble

roll away **girwa pala-i**
roll over **aririwa-i; ariuriwi₂**
roll over and over **limlim₁**
roll the body over **aririu**
roll up **idai; pinlus-ái; pulsa-i**
rolling **bikbikbik**
rolling up **pinpinlusái**
romantic attraction **arnemnem**
roof **ung₂; ungán**
roof a house **iatih**
roost **páláu**
root **bail; bailau; nirwán**
root around **kikir; kir-i; suar**
root around and eat **kokon**
root vegetable **ururus**
root vegetable (generic term) **balbal₁**
rooted **kir nián**
rope **ihil₁**
rope for carrying fish **tir**
rope (generic term) **suk**
rostering **ararkeles**
rotten **beseng (1); bures₁; kurmen₃; roprop; rotrot**
rotting **bursen; mármár**
rough **karkar₂; musmusung; ngeos ngeos;**
pukpukpuk; puruk puruk; purus purus
round **aririu; hau kunlán; kiskis₁; taliu**
route **kápsálang**
row in a singsing **buntir**
rub **gul-i; páitai; sabar/sámri; salus/salsi**
rub on (?) **kulta-i**
rub together **tatah₂**
rub using healing magic **gomar/gomri**
rub with sand **konkon; kon-oi**
rubber **pahpah**
rubbish **lulpin; purpur₂**
rudder on a boat **hos₃**
rudderfish **idal**
Rufous Babbler **tám tiul**
Rufous-bellied Kingfisher **kiukiu bailám**
ruin **abilbilangna-i; asáksákna-i; bálmam/bálmai;**
sáksákna-i; tok angarnngari (2); tok berengna-i;
tok sáksákna-i; tokroroi
ruin (generic term) **long sáksákna-i**
ruin repeatedly **longlong sáksákna-i**
ruined **mosrah; sák**
ruined in the sun **bulpop**
ruins **sengsegerwan**
rule **kátlán**
rules **pinsokon**
rumble **riris₁**

rumour **babaus**; **worwor án sál**
run **rut**; **tuktuk**

run after **sogámis/sogámsi (2)**; **tipar/tipri (1)**

S — s

sacred **tam₁**
Sacred Kingfisher **kiukiu bailám**
sacred place **kamnar**; **taraiu**
sad **tabureng**; **tang i bál (1)**; **tapunuk**; **tinang**
sad face **pánpán kán tang**
sadden **apuleng (2)**; **atabureng**; **siri nitán**; **soi nitán**;
susuk/suski (2)
safeguard **kebepta-i (1)**
sago **bia₂**; **saksak₂**
sailfish **selpis**
saliva **iron**; **kansang**
salt **sol₂**; **tas**
salt water **tas**
salty **amapak**; **lilih₁**; **mapak₁ (1)**; **musmus (2)**
same **arkip**; **arwat (1)**; **mák arkip**; **pán atoai**; **tukes**
on
same clan **til (2)**
same name **aralapun (1)**; **lapun (1)**
same time as **tálánga-i**
sanctify **obop timan-i**; **timan pas-i**; **timan-i**
sand **kon₁**
sand type **ángán**
sandal **bákbákar kek**
sandfly **ngetnget₁**
sandpaper **karus/karsi**; **konkon**
sandpaper-like **musmusung**
Sandpiper **sili**
sap **bultán**; **bulut**; **suir**
sarong **sulu**
Satan **Taba Lokon**
satisfied **arbán**; **artálár**; **gas₁**; **gas i bál**; **kodong₂**
satisfy **akodong**; **totor**; **totor pas-i**
Saturday **Tagur**
saucepan (generic term) **kuro**
saucepan type **ango**
saunter **saliu**
sauntering **salsaliu**
save **aliu pas-i**; **aliu/aliwi**; **arsaras**
save for another time **mat kári (2)**
saving **araliu**
Saviour **Tám Araliu**; **tám arsas**
sawing **kukut**
say **ngo-i₂**; **ot**; **para-i**; **pángáng pala-i**; **utung/utngi**

say a blessing **worwor án asosah**
say correctly **utung timan-i**
say each other's names **arutung**
say 'good day' **nas pas-i**
say incorrectly **para bengta-i (1)**
say the main points only **para átnani**
saying **kurbin**; **parpara-i**; **pukpuksa tora**
scab **kárngán**
scabbard **kuán**
scabies **kaskas₂**
scales of fish **ilkán**
scalp **solon aur**
scar **bampar**; **bunrán**; **kilbang₂**
scare **amatmata-i**; **worwor án amátut**
scare each other **armata**
scarred **gilah gilah**
scatter **lis-i**; **long sara-i**; **sápra-i**
scattered **bárau sara**; **sara₂**; **sara-i**; **sarara**; **tam**
latar; **tam sara**
schedule **put páksi**; **put-i (2)**
schedule secretly **put kodongna-i**
school **aratintin**; **wás buk**
school (of fish) **numán (1)**
scoff **tartar retret (2)**
scold **apuleng (1)**; **arbor₂**; **bor-oi₂**; **dánra-i**; **dás-ái**
scolding **ardánra**
scoop **bilwak**; **kahi**; **kakas₁ (1)**; **kalai₂**; **kar-i (1)**;
kas-i₂
scoop out **sok-oi (1)**
scoop up **eka-i**; **raut-i**
scoop up (fish) **sok-oi (2)**
scooping **soksok-oi**
scorch **rang-i (1)**
score **sir-i₁**; **tartar tum**
scorpion **mákál**
scorpionfish **nuh kár**
scrape **kahi**; **kar-i (2)**; **karus/karsi**; **kas-i₃**; **kám/**
kábái (1)
scrape off **kapir pala-i**; **kapir/kapri**; **ngarus/ngarsi**
scrape out **sis-i**; **tokas/toksi**
scrape out with one's teeth **kákám**
scrape up **kapir/kapri**
scrape with sand **konkon**; **kon-oi**

scraper

scraper **kakah₁; kái₁ (2)**
scraping **kaskas₁**
scratch **arkarus; kar-i (2); karus/karsi; kaut-i**
scratch by rubbing **eksa-i**
scratch yourself **karkarus**
scream **perek**
Scripture **pinpidan**
scrotum **losang**
scrub **giksa-i; guran/gurni; gurguran**
Scrub Fowl **kok án gáh**
scurry **káukáu**
scythe **sarip**
sea **loltas; lontas**
sea creature **du; gos; huh; sawa; sál₂**
sea cucumber (generic term) **pul**
sea cucumber type **pul kalamlam**
Sea Mullet **anas riu**
sea perch **banat; mawam; mátágirit; tatár**
sea snake **maumau**
seagull **kánái**
seahorse **hos₂**
seal **kalar/kári**
seal by binding **kabat/kápti (2)**
sealed **bau₁ (1)**
sear **abongbong-oi**
search **mákmák (2); sálah; ser; simka-i (1)**
search for **mákmák sur-i (1); ser sur-i**
search for knowledge about **tin murwa-i (1)**
search for lice **rurut**
search to help in a decision **mák tangra-i**
search with the hand **salsalum; salum salum; salum/salbái**
searching **ruru; seuseuka; simsimka**
searching (?) **ságu**
searching for lice **sisir₂**
seashore **káp teken gumgum; pirteken gumgum**
season **betun; kálgun; taul; taul itol; taul mas; taul matpám; taul minas**
seat **nián kis**
seat of authority **kámniánsit**
seaweed type **áráng; gasusur; moa**
second **áruán**
second person dual (irrealis) **gaura**
second person dual (irrealis sequential) **gaurák**
second person dual (realis completed) **gauráte**
second person dual (realis sequential) **gaurá**
second person plural (irrealis) **gama**
second person plural (irrealis sequential) **gamák**
second person plural (realis completed) **gamáte**
second person plural (realis sequential) **gamá**

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sense

second person quadral (irrealis) **gamhata**
second person quadral (irrealis sequential) **gamhaták**
second person quadral (realis completed) **gamhatáte**
second person quadral (realis sequential) **gamhatá**
second person singular (irrealis) **una**
second person singular (irrealis sequential) **unák**
second person singular (realis completed) **ukte**
second person singular (realis sequential) **uk**
second person trial (irrealis) **gamtula**
second person trial (irrealis sequential) **gamtulák**
second person trial (realis completed) **gamtuláte**
second person trial (realis sequential) **gamtulá**
second time **mináru**
secret **pidik₁**
secretly **kodong₁; kodongna-i**
section **bábán₂; buturkus; dáu; pang; pang tur; pokon páp; simán; tinrán (1)**
section heading in a book **lul arbin; lul worwor**
see **mák kusa-i; mák-ái; pán₁**
see and make note of **mák páksi**
see from afar **mák pala-i (2)**
see off **artarwa**
see partly **elger; hálger**
see that another has gone **mák pala-i (1)**
see through **mák sarurup**
seed **kotlin; pasin; pom; wán (1)**
seed type **kusim**
seize **tola-i; tur pápta-i**
select **ililwa; obop akelkelna-i; tus pas-i; utung pas-i**
selection **timtimla**
selective **mátánbek**
self-important **hol on ngo ái má**
selfish **ikut; kiu; sáráhung**
self-willed **bau₂ (2)**
sell **sira-i; umat**
selling **sirsira**
semen **teken ngar**
send **dos₁; tarwa-i**
send away **tar pala-i; tarwa pala-i**
send back **akalengna-i**
send off **artarwa; árár pala-i; kis mai; tarwa pala-i**
send on a mission **dos pala-i**
send out **aso**
send to a new post **básmam/básmai**
send up or over **soa-i**
senile **bahut**
sense **ásláwái**

senses paupau
 sentence gegen (1)
 separate arsaḡil; isra-i; tam hut; tim purwa-i;
 waswas puar
 separate from hau pas
 separate people who are fighting apapah
 separated kis arsaḡil; tapásang
 sequential -á₂; -k
 Sergeantfish káhkáh₃
 servant tám arardos; tám toptop; toptop
 serve sok-oi (1); toptop
 serving soksok-oi
 serving two masters tur sápal (2)
 set a date puput
 set a time put-i (2)
 set an example tangna-i
 set apart timla-i
 set apart as special alal pas-i
 set (as sun or moon) dorah
 set aside tur pala-i; wás pisra pala-i
 set down akis-ái
 set straight bikná akulukna-i
 set upright sak atur/sak atri
 settle akis-ái; atumran; tumran
 settled kánrán; kis i bál (2); tumran; tumran
 pagas; turmis
 seven hit
 seventh hithitun
 sever kus-i₁; kut kus-i
 several marán te
 severely sáksákna-i
 sew baut-i
 sew together atum-ái
 sewing babaut
 sex saliu mai wák
 sexual activity hom sáksák
 sexual desire tong₂
 sexual fluids ngair; ngar
 sexual intercourse ararit; argol; arsar (2); bop
 talum (2); bop tiklik (2); gol-oi; hom sáksák
 sexually aberrant ararit sáksák
 sexually excite adosdos pas-i (2)
 sexually insistent sursur ngoro pap; tatalen ngoro
 pap
 shade abahbah; akuron; apákpák; buksuk; malmal
 pákpák; pákpák
 shadow pákpák; taniang
 shake amalwa-i; banra-i; gasna-i; gánuh; gun-ái;
 gunra-i; gungunra-i; kalkalum; kankanra-i;
 kanra-i; katnga-i; luhluhrai; tinra-i

shake hands lulu₂; top arlim
 shake out luhái
 shake the head tititwai
 shaking dikdikdik; katkatkat; suksuksuk; tintinrai
 shaking back and forth banbanra-i
 shaking loose sonsoder
 shaky gáugáu (1)
 shallow ruhruh₂ (2)
 shallows más
 shaman tám latlat
 shame abililingna-i; apuleng (1); arumrum-ái;
 para bengta-i (2)
 shame oneself torkalim
 shame verbally ot bilingna-i
 shamed kunsin i mátán; masa₁; rumrum (2)
 shamefacedly tapul
 shape botngin
 share atam pas-i; purwa-i; tam otoi; tam purwa-i;
 tamtam pas-i
 sharing artabar
 shark (generic term) beu
 shark type beu kut; kolapminong
 sharp inan₁; mátkas; nápkas; nokas; noknok;
 rágáu
 sharp edges kumtán₂
 sharpen ángas/ángsi; ta-i₁
 shatter báh pur-i; porbo pala-i; porbo-i; pos sara;
 pos sarara
 shattered pos
 shave kukur; kur-i
 shavings menmen
 she a₁
 sheath kuán
 sheep sipsip
 sheet of paper nábán
 shell guil (1); kápán
 shell (generic term) inngon
 shell money butut
 shell type árbi; bátwah; biláng; binbin; girin; gos
 marit; is námáron; kep; kep kalung; kiskum;
 lalai; lelung; lul bor; mui; papkim; susun tahlik;
 taur
 shelter pálpálih
 shield bahbahta; bokut kalar; leper; papam
 shielding bahbah
 shim kámpis
 shine light on dák-ái
 shining talápár
 shiny pilpil
 ship off tarwa pala-i

shipwrecked

shipwrecked **hiru mai mon**
shirt **kolos; lusang**
shiver **siling**
shivering **ráuráuráu; suksuksuk**
shock **wai₁**
shoe **bákbákar kek**
shoot **kopkobon (1)**
shoot with slingshot or bow and arrow **panuk/
panki**
shopping **huhul**
short **kuir; kumtán₁; pátkuir; pongpong; tartinoh;
tingákák**
short of breath **kuir i mansin**
short of something needed **pari**
short pieces **kukuir**
shorten **aruái; ruái**
short-tailed **kumuk**
short-winded **kuir i mansin; mangeh arkul**
shoulder **káling₁**
shout **bawar; bin; kilkil; wakwak**
shout at **báura-i**
shovel **kalai₂; kar-i (1); kir-i**
show **atalsa tar-i; inngas-i; lam tar-i**
show by telling or explaining **para tar-i**
show exactly **tus tar-i**
show off **langan i kán pokon (2); long noi ngat;
parmat**
show one's backside **tuar**
show up **suai**
showing one's wealth **inngas sit**
showoff **tám minminok**
shred **kas-i₃**
shredding **kaskas₁**
shriek **perek; wakwak**
shrimp **nur**
shrink **hius**
shrivel **hius**
shriveled **irirut; maukut**
shun **kankansa-i; mikmikwa-i**
shunning **aramikmik**
shut **gap₁ (2)**
shut one's eyes **kut (2)**
shy **muk₁; rumrum (1)**
shy of contact **lang; tánlak**
sibling of opposite sex **kukung**
sibling of same sex **tuang**
siblings **tuán₁**
siblings of the opposite sex **arakukun**
siblings of the same sex **aratuán**
sick **sasam**

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sitting down place

sick long-term **bop teken kim**
sick looking **masuah**
sick with **sam-i; samsam**
sick with a cold **ngolngol**
sickness characterized by enlarged testicles
koikoi (2)
sickness resulting from **korton**
sickness type **pengpeng**
side **ábán; balis; balsán; bábán₂; risán (1)**
side of a house **beten**
sides **rusung**
sigh **mangeh arkul**
sign **akiláng; ásás; bor₃**
signal **akiláng; bor₃; bukur/bukrai**
signal used for questioning **bukbukur (1)**
signaling **tom**
signaling for sex **kárak**
silent **bit kalar; kálár; mangau; pam ngus; pau; tur
kálár₂**
silhouette **pukron**
Silver Gull **kánái**
similar **ararwat; ngoro; páput**
simple **malmu**
sin **kip₂; pinahte; sápkín tatalen; teken lang**
sinful **abulbul**
sinful nature **lolon taltalpen**
sing **sak-i₂; saksak₁**
sing off tune **sak kaleng**
singe **asángsángái; dak-i; rang-i (1); sángsángái**
singe in preparation **dak pala-i**
singeing **ardak**
singing high notes **deleng**
singing low notes **kurung**
singing off-key or flat **gilu**
single **kepwen; tauror; towon**
single-minded **dangdang; kepwen hol**
sink **adom-oi; akong-oi (1); dom**
sinner **sinrong (1); tám abulbul; tám sápkín**
sister **kukung; tuang; wah₂; wowo**
sister-in-law **iang lik; ián lik**
sisters **aratuán; tuán₁**
sisters-in-law **araián lik; arakán sinat**
sit **kis; lukis**
sit appropriately for what one is doing **kis tumtum**
sit cross-legged **luksit**
sit down **sukis**
sit on floor or ground **kis páltu**
sit up off the ground **kis kangkang (1)**
sit waiting for **kisnga-i**
sitting down place **kim**

sitting place

sitting place **kiskis₂** (2)
situate **bikná-i**
situate well **bikná akulukna-i**
situated partway **nahlán** (3)
situation **kiskis₂** (1)
six **won**
sixth **awon mai; áwonon**
size **botngin; opngin**
size and shape **pakta**
sizzling sound **sororok₂**
skeletal **rus₁; ruskau**
skin **kápán; kuán; ung₁**
skin and bones **mák páptai uri kim**
skin disease **kos₁**
skink type **dawar; ngal**
skins **kápánel**
skip a step **lák-ái** (2)
skip over **rohman pala-i**
skittish **dat**
skull **koroson lul**
sky **armongoh; bát₁**
slander **para bengta-i** (2)
slap **pakta-i; pánsa-i; pit-ái; posar/posri**
slap away **sá pala-i**
slap down **posar dángla-i**
slapping **posposar**
slaughter **up bing sara-i**
slave **tám toptop**
sleep **boptin; lesles; limlim₂; párpár**
sleep deeply **barung₂; dongor**
sleep in a tree **páláu**
sleep in the same location **bop talum** (1); **bop tiklik** (1)
sleeping house **rumán bop**
sleeping in the same place always **bop turmis**
sleeping in various places **bop kalbán; bop kalim**
sleepy **suám**
slender **rekreksen; reksen; seklen; sekseklen**
slice **dedei; el-ei; kut-i; seh-ei; sepen**
slide **kasel; káu₁; rikrikrik; sehel**
slide away **taruh pas-i**
slide down **sehel namurwa-i**
slide in **sipla-i**
slide out **sas pas-i; sas-i; sehel pas; taruh-i**
sliding **dimdim; selsel₃; selselsel**
slightly **kálik**
slim **rekreksen; reksen**
slime **bingwán; biroron**
sliminess **doron**
slimy **bingáu; bingbingáu**

snake type

slimy discharge **doron**
sling **biring**
sling for carrying a baby **kináh**
slingshot **kalat** (2); **katapel**
slip **sehel**
slip a loop over **oksar-i₂**
slip down **kasel**
slip off **sogámris; sogeleh**
slip off or away **raugagas**
slip out **sehel pas**
slipperiness **doron**
slippery **dor** (1); **dordor; málgir; peledor**
slipping **selsel₃**
slit **sik-i₁**
slit drum **garap**
slit gong **hik**
slither **kárkap; sehel**
sliver **sepen**
sloping **bik**
slopping over **pitlák**
sloppy **káp kán te hol** (2); **siari**
sloshing **leru leru**
slow **kálik**
slow down deliberately **tais pala-i**
slowly **kálik**
slurp **surup/surpi**
smack the lips **mistek**
small **akelgen; ánle; gengen; kelgen; natun** (2); **ururán**
small pieces **mudek**
smash **pakta pur-i**
smell **máhngun; usum/usmai**
smelling **ususum**
smelly **sangin**
smile **nong; ngis₁; ngis mereng**
smoke **mismuk; sawhán₁; sauh; tomon**
smoking **tom**
smooth **dalian; unri**
smooth and shiny **álál**
Smooth-head Unicornfish **leke**
smother **iaung-i**
snack type **kusim**
snail meat **guil teken**
snail type **boloi; demdem; kalil; kalil mátris; keremrem; keu; lamgárái; palburui; patpat; sukaperek; tábur; tobur**
snake (generic term) **kanih**
snake name **Gárnateu**
snake type **iohioh; kanih dárák; kanih kos; kanih sáksák; maumau; muát; nil; nirlapu; soso pap**

snapper

snapper **mangar**
snapping sound **poh**
snare **hiknoi**
snatch **dumra-i; ras-i; surung/surngi; tam ráp-ái**
sneak **papapat**
sneeze **mapsu**
sniff **usum/usmai**
sniffle **soroput**
snore **gor**
snorkle **lumlum**
snot **bingang**
so **ngorer**
so that **suri ngorer**
So there! **erár (2); inár (2)**
soak **alum páksi; guá-i**
soap **sop**
social grouping **gegen (2)**
society organized around secrecy **tobuán**
sodomize **gol burkut; kektai burkut (2)**
soft **beseng (2); burbur₃; dawek; háuháu;**
melmelos; mem; pekes; pekreres; toktok₂;
wáhwáh; wekwek; wekweken; welwel (1)
soft and wet **kanak**
soft because it's wet **mengwan**
soften **peksa-i; tok peksa-i**
soften by soaking **aluhluh-ái**
softened by soaking **luhluh**
soft-spoken **muk₁**
soldier **tám arup**
soldierfish **kurur**
sole **kepwen; láprán (1)**
sole of the foot **láprán keken**
some **marán te; te₁**
someone **kes; tekes**
sometime **ala- (2)**
somewhere **ala- (1); anter**
somewhere there **alatang**
son **kauh**
song **gáram; gárán; lahlah; saksak₁**
song type **bilolo; gár; gárán liki; gárán pepe;**
goigoi; inngas; kamkarwas; kángkáng₂; kátul;
kubak; lili₁; mong; pepe; rengen; tiko; walau;
warbat; wágin
songbook **buk án sak**
soon **páput; sit₂**
soothe **abálbál pas-i; abálbál-ái; akodong; amatau**
soothe a child **turtur (2)**
soothed **bálbál₁**
soothing **arabálbál**
Sooty Owl **durdur**

speak harshly to

sorcerer **mátsáksák; tám wah**
sorcerer with ancestral power **kám sáksák**
sorcerize **tumwa-i; wah-i**
sorcerize (?) **sotwánsit (?)**
sorcery **wah₁**
sorcery type **komkom; tumtumwa**
sore **manu**
sore type **bonbon; buakau; kakas₂; lot; másik;**
mátáwas; mormor; sibal; támur
sore-covered **gorgor₃**
soreness **hil**
sores on the head (?) **puhpuh₂**
sorrowful **sák i bál; tinang**
sorry **kabul; keskam**
sound **báungin; dek₁; dekdekdek; gap₂; gapgapgap;**
goh₂; irngán; kaungán; kángkángkáng; musing₁;
ninir; nguk₂; tung; tungtungtung
sound of flapping **báhbáhbáh**
sound of movement **rekep**
sound type **kungek; tektek₂**
sounding **tangtang**
sounding nice **marmaris₁**
sour **nginngin₂**
source **mátán (2)**
source of **lungán (2)**
source of thinking **pitpitlik**
sourced **but pas**
south **mátán kihkih tám hushus; mátán tám hushus**
sow **so-i₃; sulba-i**
sow by scattering **sára-i**
sow nondeliberately **márnga-i**
sowing **palpala**
space **argopson (2); arlih; arliwán (1); goson (2);**
máup
space hidden **buksuk**
spaced very tightly **tit**
spade **kir-i**
spank **rang-i (2); sun-i₂; tas-i**
spanking **artas**
spark **tehlen**
sparkling **kalang kalang**
sparks **ngatngatán**
speak against another **parai ur on**
speak allegorically **worwor kopkobon**
speak angrily **bit pul-ái**
speak badly of **taba ngudun**
speak evil of **taba ngudun**
speak firmly **worwor rakrakai**
speak harshly **bit rangan; bit rangas**
speak harshly to **wor ur on**

speak in proverbs

speak in proverbs **arabitbit**
speak loudly **perek**
speak out **asoh-oi; pángáng pala-i**
speak representing another **para sarai kaungán**
speak sharply in anger **dánla pas-i**
speak with **sáng pas-i₂**
speak with a hidden meaning **inius**
speak with an impediment **mámamá**
speaking confusingly **wastoh**
speaking for another **akaungán**
spear **básru; bátkes; kátkát; lamrut; so-i₃; unan**
spear each other **arso**
spear type **sosobor₂**
spearfishing **soso isu**
spearing **soso₁**
spearpoint **mátán lamrut**
special **alal; kolobon; tuan lite**
speckled **tiptiptip; toktoktok**
Speckled Jack **langur**
speech **wát**
speech impediment **bit kamáh**
spend time **saliu mai wák**
spend time doing **engenges**
spend unwisely **omlawa-i**
spew **abis; apsa-i**
spherical **kiskis₁**
spider (generic term) **kumláu**
spill **aleu/alewi; leu sara**
spill over **sararap**
spilled **leu**
spilling over **sororok₁ (1)**
spin **taltaliu**
spin a yarn **minok**
spinefoot **palapalas; pirir**
spirit **taniang; tanián; turngan (1)**
spirit of a dead person **turngan (2)**
spirit of someone killed **tanián hiru**
spirit type **bulau; kinitsuil; kulahin; morsohsoh; sangsangmat; sirmát; soi₂; sokopana; tanián armongoh; tám dák; tesit; urtarang**
spirit type or place **tánráu₁**
spit **abis; apsa-i; iapsi; iron; kansang; kanus/kansi**
spit on **kansa-i (1)**
spit on someone **arabis**
spit out **mumka-i**
spit up milk **puksus**
splash **sapur/sapri; sararap**
splash each other **arsapur**
splashing **sapsapur**
spleen disease **pái**

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staggering

split **báng; lang-i; pit-ái; pos; puár-i; pur-i; sep-ei; sik-i₁; sinar/sinri; som-oi; ting/tigi**
split in two **som kus-i; ting kus-i**
split into two **som pur-i**
split open **pakta pur-i; sup-i**
spoil **lilih₁; omlawa-i; tok saksákna-i; tokroroi**
spoiled **bepsen; sák pasam**
spotted **tiptiptip; toktoktok**
Spotted Cuscus **kapul**
Spotted Monitor Lizard **árám gas**
Spotted Sea Bass **kurah**
spray **apsabu; pam**
spread **kákáu; pálas/pálsi**
spread all over **bára sara-i; salabarbar; segerwan; tam latar**
spread apart a fire **tahás**
spread around **arkaliut; bára sara-i; sorun**
spread around what another said **para sarai kaungán**
spread everywhere **talbab**
spread lies **bitbit sara**
spread news **para hanhan**
spread out **ararák; sak pálsi; tam sara; tapálas/ tapálsi**
spread out and leave **sakra páksi**
spread out to dry **bára-i; reh-ei₂**
spread something undesirable **arákwás**
spread talk around **worwor sara**
spread the word **sak mai**
spring **pakat; tut pisar; upup₁**
spring up **pisar**
sprinkle **lis-i; pukur/pukri; remet**
sprinkle on **timis/timsi**
sprout **tikbut**
spurn **ilang taladeng alar-i**
spy **batam**
spy on **mák kodongna-i**
spying **batbatam**
squat **kis kangkang (1); kis karokrok**
squeak **ngik**
squeal **ngik; wawar**
squeeze **in-ái₂; inri₂; isa-i; pam-i; pinlus-ái; pulwai**
squeeze (?) **idai**
squeeze in **solsolta**
squid **waneng**
squirrelfish **kurur**
stab **sogar/songri**
stack **lat-i; palpala artaun**
stack up **ungni**
staggering **tantantan; tukul tukul**

stagnant **kángkáng₁**
 stalk **poktuán; toktokon**
 stalk for planting **opon**
 stalk of coconut tree **sirángun**
 stalk of leaf **pánglin**
 stammer **mámamá**
 stand **artur (1); but₂; sámTUR; tur₁**
 stand close together **tur dik**
 stand closeby **tur kalar/tur kári (1)**
 stand for **tur arwat mai**
 stand in front **tur táil**
 stand on top of **but sukak**
 stand out **tur táil**
 stand revealed **tur arinngas**
 stand steady **but atur**
 stand strong **tur rakrakai**
 stand unmoving **tur dik**
 stand up **aptur-i; asámTUR; atur/atri**
 stand with **tur i bahin; tur singin**
 stand with feet apart **tur sáPál (1)**
 stand with feet together **tur kidut**
 standard **tintoh**
 standing **tur pagas; turtur (1)**
 standing with hands on hips **kelkelam**
 star **mátál án arasa; mátál án bor kokon; mátál án rahrah lik; tám sopas**
 star (generic term) **mátmátiah (1)**
 star type **gogontuh; mátál; tanián sit; unun**
 starchy food (generic term) **balbal₁**
 stare **kis tár mák; ngát**
 stare at each other **armák**
 stare silently **tártár mák**
 stare with envy **rám**
 starfish **karkeken bát (2); mátmátiah (3)**
 starry **kaut**
 start **aptur-i; kátkátum; turpas (1); turpas-i (1)**
 start a fire **ol-oi**
 startle **akorantik; arokran**
 starve **ilit/ilti; ilita-i**
 starving **ramram**
 stave off **lemra-i**
 stay **kis; monmon**
 stay only a short time **dai (2)**
 staying on the mind **hanhan bál**
 steady **tur atu**
 steady oneself on **pámpur**
 steal **kip bia; punam sál; ras-i; sikip/sipki**
 steal food **anansit**
 stealing **siksikip**
 steam **ngahwán; ngauh; ngauh/ngahwi**

steer **sobik-i**
 steer clear of **epna-i**
 stem **toktokon**
 stem end of a fruit **kámlul**
 stem of a fruit **kalkián**
 stem of a plant **kalkoton**
 step **pagau; sakpap; sukak**
 step around **sakpap alar-i**
 step on **pámpur; suka-i**
 step over **lák-ái (1); sakpap alar-i**
 stepping over **lálák**
 steps **leta**
 stern **muir**
 stick **artur (2); buk₁; kelen; kirau (1); rauta; rup-i; sus₂; susuk/suski (1)**
 stick for beating **iris (1)**
 stick on **bulut/bulti**
 stick out **soa-i; soura (2)**
 stick out one's tongue **kerem (1)**
 stick to **apatap; pakus**
 stickiness **bingwán; biroron**
 sticking **patap**
 sticking out **lek**
 sticking out one's tongue **kerem kerem; soso kerem**
 sticking up **lek**
 sticky **bingáu; meneng; songet**
 still **be₁; besang; kán tu; pagas/páksi; pau**
 sting **mápsan**
 stinging **sur**
 stingray **ar₁**
 stingy **hat kis; kiu**
 stink **mangah; sangin; sangin mangah; sangnán**
 stir **ariwa-i; geleusa-i; pukda-i**
 stir up **sokoi bál; tarabut/tarapti (2)**
 stir up (ground or water) **ilpukra-i**
 stirring up **soksokoi bál**
 stomach **balang; bál; pagarbal**
 stone **kor₁; kun; tau₂**
 stone (generic term) **hat₂**
 stone type **paspas; rui₂; sul; wau**
 stonefish **nuh**
 stoop **dirtapul**
 stop **arsok; dos kalar/dos kári; kalar/kári; kái₂; sotip; tah kus-i; ting; tur₁; tur kalar/tur kári (2); wat**
 stop (?) **rár-i**
 stop another from doing something **balbal pala-i**
 stop early **haunges tigán**
 stop off **tul-i; tur tul**

stop off to get

stop off to get **kip tul-i**
stopover **tul₃; turpas (2)**
stopped breathing **mut i mansin**
stopping **tingting₁**
store **rumán huhul**
storm **bát₂**
story **pukpuksa soi; soi₁**
story introduction **lame...pate**
storytell **abitbit-ái; pukpuksa; puksa-i**
straggle behind **tahtahsu**
straight **nokwan**
straight and smooth **maselsel**
straighten **ananokwa-i; anokwa pas-i; anokwa-i;**
aranokwa; kotsa-i; long timan-i; takotsa-i; timan
pas-i; timan-i
straightened **tumran**
straining **ngesmat**
strength **minging (2); rakrakai**
strengthen **adik-ái; adikti (1); adosdos; arakrakai;**
dukul/dukli
strengthen by feeding **adosdos pas-i (1)**
strengthen verbally **aworwor-oi**
stretch out **kotsa-i; sakra-i; takotsa-i; tapálas/**
tapálsi
stretch out one's hand **sara₁**
stretch out the hand **tulsa-i₂**
strike **iris/irsi; up/ubi**
strike down **sá dángla-i**
string **tir-i₁**
stringy **dor (2)**
strip **sepen**
strip of bamboo **lapis bat; laplapis**
strip off **sinar/sinri**
Striped Gekko **kakun kibal**
striped horizontally **sirsirsir**
Striped Jack **langur kurwalwal**
striped vertically **palkus**
strive **tari lul sur-i**
stroll **saliu; taltal**
strolling **salsaliu**
strong **atu; básrat; dik₂ (1); leoron; rakai;**
rakrakai (1); rakrakai sorliu; rat₂
strongly **rakrakai**
struggle **arlalak; rangrang i lul; risgál; risgos;**
sunsuder
struggle (?) **kákrisi (?)**
struggle to free oneself **suder**
stub one's toe **tutkum**
stubbed toe **kum₂**
stubborn **laklak; laklak i bál**

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suppose

stuck **gap₁ (1); kai; kosar; kosar kalar**
stumble **tutkum**
stumbling **ásduk (1)**
stumbling over one's words **wastoh**
stumped in one's thinking **ngak; ngak kalar**
stun **angul-ái; munmun**
stunted **kámkámán**
stupefy **angul-ái**
stupid **bau₂ (1); longlong tomono; ngul; tartar ngul**
stupified **pángáng**
stupify **munmun**
stutter **mámamá**
subject marker **i₁ (2)**
submit **agengen pas-i; rusan tar-i; rusan/rusni₁**
submit to the authority of **kis i lalin**
substance **kolmair; támin (1)**
substitute **keles kaleng**
successful **ian támin; tumran**
succulent **bir**
suck **dup-i; mumuk pas-i; sosap/sospi**
suck up **surup/surpi**
suck up liquid and swallow it **mumi**
sucking up **sururup**
suckle **sus₁**
suddenly appear **hut asodar**
suffering **rangrangas**
sufficient **arwat (2)**
sufficient for **bonat/bonta-i**
suffocate **bing-i**
sugar **tuh**
sugar cane **tuh**
suicide **bibing**
sulfur **ulul**
summon **el pas-i; kilkila pas-i**
sun **nas**
sunburned **bulpop; málbang**
Sunday **Sade**
sunlight **pos i nas; talsán nas**
sunny **maris₁**
superior **alal; kolobon; tuan lite**
supersede **tur pala-i**
supervise **kám/kábái (2)**
supervisor **turara**
supply **asosah (2)**
support **bikni; diklo-i; dukul/dukli; kipkip;**
purpurbák; so dukul/so dukli; soso dukul/soso
dukli; tangtangan; tuán bahin; tur i bahin; tur
singin; tutri
support another's talk **sansanat**
suppose **ngo**

surface of water

surface of water **kápkápán**,
surfing **sálsál nah**
surgeonfish **kiláu; mara; ramit**
surname **kabin ngisán (2)**
surpassing **sorsorliu**
surprise **akorantik; asodar; awái; ip; párnge-i₂; wa**
surprised **korantik; pil i bál; pil i mansin; sodar**
surprisingly appear **hut asodar**
surreptitiously **papapat**
surround **abahang; kalar/kári; tur kalar/tur**
kári (1)
surrounded by **lolon**
surrounding **kaul-i**
survive **katkatang**
suspend **ahaunges; arahaunges**
suspend on a pole for carrying **tarkipun**
suspicious **hol sáksák ur on; holhol bia**
sustain **ga; soso dukul/soso dukli**
swallow **kápkám; konam pas-i (1); konam/konmi**
swallowing **konkonam**
swamp **mátán pán**
swarm on **aus-i**
swear **arnas; nas-i; sang₂; sangnán ngudun; sápkín**
ngudun; wáng
swear at **wáng**
swear at each other **árngus**
swear out of earshot **árngus**
swear severely **wáng sáksákna-i**

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take to oneself

swear strongly **oror mam kukun**
swearing **harnas**
sweat **songsong**
sweep **tah-i₁**
sweep away **lih-ái (1); sanra-i**
sweeping **tahtah**
sweet **musmus (1)**
sweet potato and yam **perper**
sweet potato (generic term) **kaukau**
sweet potato type **kumalá; patete; pánpán₂**
sweet talk **amusmus pas-i (2)**
sweeten **amusmus**
sweetlips **karbunbun; mut₂**
sweet-tasting **nimnim; rihrih₂**
swell quickly (?) **astim (?)**
swim **kakas₁ (2)**
swim under water **sinum**
swimming **siusiu**
swing **alsa-i₂; luwa-i; ninin**
swing around **luhra-i; taltal**
swing around (?) **lui**
swish around in the mouth **gumgum₂**
switch **bus₁**
swollen **bubus; puk; sut**
sword grass (generic term) **pokori**
swordfish **sa₂**
symbol **mátán piká**
symbols **minmáir**

T — t

table **pok₂; suapok; suh**
taboo **atam; atam pala-i; ála-i; bukbukur (2);**
gorgor₁; tam₁; tartaring
taboo area **tábun; walwal₂**
taboo during mourning **mok-oi**
taboo place **kamnar; muk₂; tánráu₁**
tabooed **sum₂**
tackling **arpamar**
tail **láprán tabun; tabun**
Tailed Birdwing Caterpillar **gurum**
take **long pas-i**
take a break **taltalsa-i**
take another's place **keles/kelsei**
take apart **puk-i₂**
take back **sas kalengna-i**
take back something given **asong-oi**
take blame **gau pas-i (2)**

take by force from another **aras**
take care of **mákmákái; ololoh; tumarang**
take credit **gau pas-i (2)**
take down **asih-ái; un pas-i**
take down something you have hung up
sursurung
take for oneself (?) **iang pas-i**
take (generic term) **kip-i**
take into account **nánwá-i**
take notice **talángran**
take on a responsibility **tánáu pas-i**
take on the care of children **top i diar tuán**
take out **aso**
take part in **sotsot**
take to heart **kipi uri bál; konam pas-i (2); longra**
pas-i
take to oneself **kip pas-i**

take with one's fingers **bil pas-i**
 taking turns **armur-i**
 talk **midang; para-i; pidan; wát-ái (1); worwor**
 talk a long time **tabun bor**
 talk back **balbal kalar**
 talk dirty **wáng**
 talk incessantly **minok**
 talk privately **worwor kodong (1)**
 talk that is fruitless **armongoh kalim**
 talk to someone in a language he doesn't
 understand **kásar/kásri (2)**
 talk while crying **tang bin**
 talking a long time **wor amat-i**
 talking a lot **tám worwor mat**
 talking badly **worwor sáksák**
 talking disorganizedly in anger **korpek**
 tall **dol; dolon**
 tame **las; olas-i**
 tame animal **ololas**
 tan **gilgil**
 tangerine **medarin; swit mulis**
 tangled **araris; ararong; arput**
 tap **gagap; pinpidir; pinpinri; pinri**
 tapping **tektek,**
 taro **páp; páp roki**
 taro (generic term) **long**
 taste **namia-i; namián**
 taste test **dam tohoi**
 tasteless **tápsin**
 tasting bad **maptal**
 tasty **amusmus pas-i (1); musmus (1); namnamin**
 tattoo **táhtáh**
 taunt **tartar retreat (2)**
 teach **amánán; atintin-i**
 teach to fly **arohrohai**
 teacher **tám aratintin**
 teaching **aratintin; pukpuksa tora**
 tear **kip ráp-ái; ránsi; taránsi; taráp-ái**
 tear apart **talka ráp-ái; taráp sara-i**
 tear down **pápar/pápri; sá rus-ái (1); taráp-ái;**
tarusái
 tear (in eye) **luir**
 tear into pieces **taráp sara-i**
 tear off **kumut/kumti; taráp pala-i; tákas/táksi**
 tease **bit ret; ret**
 tease hurtfully **ret mai**
 tease playfully **ret singin**
 teasing **retret; tartar retreat (1)**
 teasing expression **lawa-i,**
 teeth **ngisang,**

teeth showing **ngis₁**
 tell **bit-ái; para talsai; pukpuksa; puksa-i**
 tell on **bit sisdo-i**
 temporary building **pálpálih**
 temptations (?) **kurtara (2)**
 tempting **artohtoh (1)**
 ten **sángul; tubán₁**
 tender **pekes**
 tentacle **keuken**
 tepid **tuntun₂**
 termite **koropos**
 terrified **ráuráuwas**
 terrify **abunbun-ái**
 test the taste of **dam tohoi**
 testicle **katlán; wán mimia**
 testicle(s) **koikoi (1)**
 testify **apapos; arbin talas; atatir**
 testimony **apapos**
 testing **artohtoh (1)**
 thank **ot kuluk; utung kuluk**
 thank you **kuluk (2)**
 that **er-ei; mer-ei; tán**
 that one **koner**
 that's the reason... **pasi á ngorer**
 that's why... **kápkabin (2)**
 the **á; i₁ (1); tán**
 The End **selsel á balang**
 theatre **nián ialial**
 their **ándi; ándiar; ándihat; ánditul; kándi;**
kándiar; kándihat; kánditul
 theirs **ándi; ándiar; ándihat; ánditul; kándi;**
kándiar; kándihat; kánditul
 them (many) **di₁**
 them 2 **diar**
 them 3 **ditul**
 them 4 **dihat**
 then **ki; má; namur (1)**
 then for the first time **erár (1)**
 there **atung; ái₁; er-ei; ia-; iatung; ma-; matung;**
mer-ei₂; on₁; pagas/páksi
 therefore **ki; ngorer**
 they (many) **di₁**
 they 2 **diar**
 they 3 **ditul**
 they 4 **dihat**
 thick **bebem; boson; sut**
 thickness **boson**
 thigh **páwang**
 thin **ekek₁; madepdep; mák páptai uri kim; ngáu;**
rusrus₁; seklen; sekseklen

thing

thing **sit**; **sitán**; **táit**
things **rung**
things prepared and ready for future use **ereran**
think **hol**; **ngo-i**₂
think about **hol pas-i**; **holhol sur-i**
think about constantly **pánpán táhngai**
think beyond oneself **hol tepák**
think carefully about **hol kebepta-i**
think highly of someone **hol apakta pas-i**
think of a different meaning (?) **hol pukda-i**
think up **poklah-i**
thinking **hol**; **holhol**
thinking about **tur i kán hol**
thinking unclearly **palasák**
third **átuil**
third person dual (irrealis) **diara**
third person dual (irrealis sequential) **diarák**
third person dual (realis completed) **diaráte**
third person dual (realis sequential) **diará**
third person plural (irrealis) **da**₁
third person plural (irrealis sequential) **dák**₁
third person plural (realis completed) **dikte**
third person plural (realis sequential) **dik**₁
third person quadral (irrealis) **dihata**
third person quadral (irrealis sequential) **dihaták**
third person quadral (realis completed) **dihatáte**
third person quadral (realis sequential) **dihatá**
third person singular (irrealis) **na**
third person singular (irrealis sequential) **nák**
third person singular (realis completed) **ákte**
third person singular (realis sequential) **ák**
third person trial (irrealis) **ditula**
third person trial (irrealis sequential) **ditulák**
third person trial (realis completed) **dituláte**
third person trial (realis sequential) **ditulá**
third time **minátul**
this **in**; **iná**₁; **min-ái**
this one **konomin**
thorn **kaután**; **surwán**
thorny **sursuru**
thorny vine **kaulbek**
those **er-ei**
those four **rugat**
those three **ruktul**
those two **ruGAR**
though **káksiá-i** (2)
thousand **arip**
thrash about **torong** (1)
thrash around **lemlebar**; **liput liput**; **suder suder**
thread **sususuk**

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to her

threadfin **gang**
threaten **worwor án amátut**
threaten to hit **dan-i**
threatened feeling **bulat**
three **tu**₁
three times **ánátul**; **minátul**
threshold **bokut**
throat **kultán**
throne **kiskis án kabisit**
through **sáp**; **utliu**
throughout **rákna-i**; **tangra-i**
throw **bás-ái** (2); **busbuswa-i**; **buska-i**; **ilngo-i**
throw and hit **gulum/gulmi**
throw away **básmam/básmai**; **buswa-i**; **lápka-i**
throw one thing over another to cover it **bás kul-i**
throw out **pukra-i**; **sápka-i**
throwing **básbás-ái** (2); **básbásbás**
thump **pinpinri**; **pinri**
thunder **pár**
Thursday **Bung Hat**
tick **bunái**
tickle **gilik/gilki**
tickling **kokokok**
tide **gus**; **lomlom**; **malanbet**; **más**; **tun**
tide pool **kalpong**; **pol**₂
tidy **him kári**; **long timan-i**; **pilpil**
tie **kabat/kápti** (1); **kásar/kásri** (1); **put-i** (1); **sáit-i**;
tah-i₃
tie tightly **tah dikti**
tie together **kilka-i**
tie up **is-i**
tied up **arput**
Tiger Shark **beu**
tight **dik**₂ (1); **pung**; **rat**₂
tighten **adikti** (1); **ta-i**₂
tilting **bik**
time **betun**; **pákán**; **pákánbung**
time for **bungun**
time marker **i**₁ (4)
times **pákán**
tinea **karkar**₁
tiny **atun**; **utun**₂
tiptoe **siksikau**; **siksikok**
tire **atoktok-oi**
tired **mákmák kán merok**; **mel**₂ (2); **melmel**;
merok; **toktok**₁
tired of **sasam kunán**
title **lul worwor**
to **sur-i**₁ (1); **ur**₁ (1)
to her **singin**

to him

to him **singin**
to it **singin**
to me **singing**
to (someone) **si₁ (2)**
to you **singim**
tobacco **burus; tapeka₁**
tobacco part **burbur₂**
tobuán name **Koropo; Marmar₂**
today **iná₁; onin**
toe **kátngán; kátngán kiking**
toe sore **kum₂**
toenail **seden kátngán keken; seden keken**
together **arartalum; arsakta-i; doltin; talum; talum/talmi; talumna-i; tiklik; tiklikna-i; turán**
together everywhere **arsakit**
together inappropriately **arbagul**
together with **dok₁; narsang**
tomorrow **latiu**
tomtom **kuduh**
tongs **nikap**
tongue **kerem; kermang**
too **mul**
tool for scraping **pugáu**
tooth **ngisang₁; sepen ngisán**
toothless **gopgop; ngeu**
top **iát; iátin; naul; págil; tapam**
top of a cliff **lul há_m**
topic marker **i₁ (2); on₁**
tops of mountains **lulnau**
torch **dák₂**
torment **tumwa-i**
torn **ráp; rápán**
torn in several places **rápráp**
torso **pokion; rusung**
torso of fish **táprán**
toss **bára-i**
tossed around **biluk biluk**
touch **dai (1); duk₁ (1); sigil/singli; sosah₂**
touch accidentally **lám₁**
touching **ardor (2); tut ardor**
tough **atu; dosdos; kok₃; papngas; sorakai**
towards **ur₁ (1)**
town **bimán rum**
toy **hom**
track **minlel**
tracks (of car on road) **bemlen**
trail **sál₁; sálán (1)**
train **atotsa-i; pápsa-i**
traitor **tám arasong**
trample **suka bá_mia-i**

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tree wallaby

transfer **arkeles pas-i**
transform **arkeles**
transgression **pinahte; sá_pkin tatalen**
transitivity change **a₋₃; ar₋₃ (1); ta-**
transitivizer **-na-i; -wa-i₂**
translate **pukda-i; pukpukda**
translator **tám pukpukda**
transparent **má_mmáras**
transport **turai**
trap **gap pápta-i; pidir; sakir pas-i**
trap oneself **kálir tar-i**
trap type **baubau; saksak₃**
trapped **iokah; kai**
trappings **minmáir**
trappings of the village **mermer malar**
trash **apurpur; lulpin; purpur₂**
travel **han (1)**
travel along the shoreline **rararat**
travel close in to shore **rarat**
treasure **omobop; sepen nitán**
treasured **alal**
treat as unimportant or worthless **era**
treat shamefully **abilbilingna-i**
treat well **pá_si peleh**
treating one like a child (?) **agengen kalik on (?)**
tree **aun; sit₃**
Tree Boa **kanih kos**
tree (generic term) **kubau**
tree type **aum; á_mtau; bal₂; banar; banban; bábám; báibái; báláu; bálngát; bárbár; bih; bihi; birbir; bitum; bolbol₁; bunbun₂; burum sitik; dadan; deng₂; dirdir; dur₂; ekek₂; get₁; gilih; gismeket; goi; gok; guawa; hup (1); hut₃; iar; irim; iwak; kalbárwan; kali; kapuk; kasuai; katit₁; kánáu; káris; kom₁; komok; kuil; kulkulpap; kurap; lagir; lamu; lapsái; lapu; leh; libung₂; magas; malkán urtarang; marit; marmar₁; má_mmál; má_mlih; má_rnat; má_rnál; medarin; mimia; minwah; mit; mo (1); moh; mulis; mus; nahi; nasnas; nál; náu; nilul; nis₁; nongonongon; nulas; nurat; pak; pamalo; papus; páipái; pá_l₂; pá_tmái; páu₁; posom; pospos; rahrah₂; rakra_kun; ram₁; rábái; rom₂; sauliah; sá_pku; selsel₁; seu; silsilpiu; sisik; talis; talis roh; tar₂; tawan; tá_{ng}tá_{ng}; tong₁; woiwoi**
tree type (?) **káhme (?); tintoni (?)**
tree type with avocado-type fruit **nat₁**
tree type with fragrant fruit **kalai₁**
tree type with fragrant leaves **tam₂**
tree wallaby **kapul**

tree-sleeping

tree-sleeping **páláu**
trembling **dikdikdik; ráuráuráu; ráuráuwas**
trepan **pul**
trevally **mahlár**
tribulation **pákámbung án arabilbiling**
trick **asong tar-i**
tricky **longlong wak**
triggerfish **bobó; bot; bot matwan**
trim **kadum/kanbái**
trip **inan₃; láklák**
trip over **sasaskek; saskek**
trip someone deliberately **sasaskek**
triton shell **taur**
trodden down **sukalei**
trouble **atius; tok tari sit**
trouble-causing **supláh**
troubled **rogorogo; tabureng**
troublemaker **kalik án supláh; tám supláh**
truck **kar₂; káukáu bim**
True? **be₂**
true **ian₂; mapak₂; muswan; támin; támin muswan; tubang; tumran**
true happenings **arbin (1)**
truly **tumran**
trunk **rusung**
trunk of a tree **nahlán (2); tuklán; tukul₁**
trunk of body **pokion**
trunk of tree **pokion; poknahlán**
trust **ruruna; ruruna tus-i**
truth **lengwen (2); támin**
try **toh-oi; tononoh**
try one's best **padang**
try out **tingtinglán**
trying **artohtoh (1)**
Tuesday **Bung Ru**
tuft **simán; tinrán (1)**
tug of war **artalka**
tuna (generic term) **raprapu**
tune **ialngán**

806 unable to think of what to do

turn **arilang; gau pas-i (1); luhluhrai; pukda-i; raugáksi; wolwolo**
turn a page **párap/párki₁**
turn around or over **ariwa-i**
turn aside **teleh**
turn away **tánlak**
turn away from **ilang pala-i**
turn away in rejection **ilang taladeng alar-i**
turn back **ilang kaleng; tapriu kaleng**
turn in **bit sisdo-i**
turn inside out **apilwas-i (1); tol-oi**
turn off **teleh**
turn on its back **patir/patri**
turn on (light) **osok/oskoi**
turn oneself **riut**
turn over **aririwa-i; ariuriwi₂; uksai**
turn right side up **alektádái; atántádái**
turn the body **aririu**
turn the face or body **ilang**
turn the head **deng₁ (1)**
turn to another course **tuhi suk wáh**
turn toward the light **deng₁ (2); gek**
turn upside down **apirbáwái**
turning pages **párpárap₁**
turtle type **mabu; mabu lám; mabu tingting; unsi**
tusk **lok₁; lokon₁**
twins **lulu₁**
twist **gau arisa-i; hiusa-i; isa-i; kalngari; kalung/ kalngi**
twist around **is-i**
twist to open or close **biutai**
twisted **araris; kalkalung; pulta-i**
two **-ar₄; ru; -ur₃**
two times **ánáru; mináru**
two-faced **tám tuar**
two's **rururu**
tying **sásáit**
type of **matngan (1)**
typhoon **moroilu**

U — u

ugly **mák silar; silar**
ukelele **kulele**
ulcer **buakau; mormor**
umbilical cord **suk án bután**
umbrella **kukuh**
unable **lep; nánrátai; pápsa-i₂; pátátán; ris-i₁**

unable to breathe **mut i mansin**
unable to forget **hanhan bál**
unable to hold **raugagas**
unable to produce a child **welwel (2)**
unable to squeeze back out **kosar kalar**
unable to think of what to do **káp kán te hol (1)**

unable to understand

unable to understand **kuron singin**
unacknowledged **sal maris**
unafraid **sokoprongan; suka noi pokon**
unbendable **dos₂**
unbothered **kápate sák uri narsán**
uncertain **keleh**
uncle **kawang; koko**
uncle and nephew/niece **káwán**
uncle (father's brother) **kakang**
unclear **bahang₁ (2); kartu kartu; kárkár₃;
kum₁ (2); kuron i hol; kuron singin; ngangám;
ngát; tál**
unclear talk **pongpong i worwor**
unclearly heard **babaus**
uncles and nephews and nieces **arakáwán**
uncle's wife **tau₁**
uncompleted **pasam; sák pasam**
unconcerned **hol rihrih**
uncooked **kartu; páam; pámán**
uncooperative **abulbul; kulut; laklak i bál;
purpurngis**
uncover **aut-i; seuka-i; simka-i (1)**
uncovered **maraslahi**
undecided **aru i hol; álangu; gágáu i bál**
under the authority of **kis i lalin**
underneath **lalin**
underneath an overhang **kahkah**
understand **mánán; mánán pas-i**
understand incorrectly **kip sáksákna-i (2)**
understanding **talas (2)**
undertow **gol; ring; riring**
undo **ulát-i**
undone **mut₁; ulát**
undress **áksá pala-i; kátsá pala-i**
unencumbered **sengsegeng**
unending **ákáklisna-i**
uneven **ngeos ngeos; sursuru; tingákák**
unexpectedly **sarwa-i (2)**
unfinished **nahlán (3); perbeh**
unfinished (?) **tingákák**
unfold **sakra-i**
unfolded **táplas**
unforgiving **bál mos pagas**
unfulfilled **waráh**
ungiving **tám sák (2)**
ungregarious **lang**
unhappy **tabureng**
unhesitating **suka noi pokon**
unhidden **mák sarurup**
unhook **paska-i**

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untrusting

Unicornfish **leke; soso₂**
uniform **mermer; minmáir**
unimportant **tu táit bia**
unimpressive **piráh piráh**
uninhabited **mángmángál**
uninhabited area **bos₁**
uninitiated **mereu**
uninterested **gerger pala sit**
uninvolved **kápkáplawas**
unite **pam talum/pam talmi**
universe **naul bát má naul bim; naul matmatngan
pokon (no)**
unknowing **kis taladeng (2); tál**
unknowledgeable **pongpong i hol**
unknown **siari**
unless **koran**
unload **alih pala-i**
unmarried **láluláuán; tauror**
unobstructed **malilis; ngáp₂**
unoccupied **láluláuán**
unplanned **kartu kartu**
unpleased **tustuswa-i**
unravelled **mut₁**
unreal **málálár**
unreciprocated **kereh₁**
unreciprocated care **kekeksa put**
unrecognized **pánsálngát; sal maris**
unreliable **boptin mai; toltolom i kermen**
unresponsive **táhnai**
unripe **kohon; matkán; pail; pailán; sos₂**
unselfish **hol tepák**
unseparated **tum₂**
unsettle **arokrokoi**
unsettled **arsobin; bengbeng; kis kalbán**
unsettled person **tám lahou**
unshakeable **mánán tumran**
unsharing **tám sák (2)**
unsociable **lang**
unsteady **biluk biluk; gángán**
unsure **arnáh; aru i hol; álangu; gágáu (2);
purpurngis**
unsurpassed **songap**
untamed **lang**
untangle **pálás-i (1)**
untidy **akobor; argolar; segerwan; surung purpur**
untie **arpálás; arpásang; pálás-i (1); ulát-i**
untied **ulát**
until **pang**
untrue **waráh**
untrusting **pát kalar/pát kári**

untruth **angagur**
 untruthfully speak **sirsir worwor**
 unweaned **goion**
 unwell **pam sák**
 unwholesome talk **sangnán worwor**
 unwilling **kápate engenges; kulkulut; purpurngis**
 unwillingly **mai bál temes**
 unwind **ulát-i**
 unworried **kis i bál (2); kuluk i bál; tur sengsegeng**
 unwound **ulát**
 unwrap **lau sara-i; pálás sara-i; pálás-i (1)**
 up **mi (2); muni (2)**
 up above **kangkang**
 up high **sagaugau**
 up to **átik (1)**
 uphold **tur rakrakai sur-i**
 uprights **toros**
 uproar **arorok**
 uproarious **arásál₂; ororok₂**
 uproot **elpukra-i; tapuk-i**

uprooted **támrabut; tepuk₁**
 upset **atius; bál sák; kis sáksák; ngiuk; ngiuk i bál; sák i bál; sokoi bál; susuk/suski (2); tabureng; tapunuk; taun i kán hol (2); taun uri kán hol; tius**
 upset someone **soi holhol**
 upside down **pirbáu**
 urge **hustap; ot sangar; tari duk**
 urinate **mis; torong (2)**
 urinate into the eye **misi₂**
 urine **mismis; mismisin**
 us (many) **gim; git**
 us 2 **gitar; giur**
 us 3 **gimtul; gitul**
 us 4 **gimhat; githat**
 use **talar**
 use up completely **langra-i**
 used to **las**
 usher **kobát**
 usually **lu**

V — v

vacation **haunges (1)**
 vainly **oksam; osong; peklik**
 valley **polon dan; solon**
 variegated **girton**
 Variegated Emperor **sukbám**
 various **bohboh; bosbos; tamtami; toltolom**
 various kinds **tantan**
 various places **sara₂**
 veer off **teleh**
 vegetable **kah (1); pátuk**
 vegetable package **kaskas₁; lul hiru; papal ololás; páhium; pákur; pus**
 vehicle **káukáu bim**
 vein **irwatin**
 verse **buturkus**
 very **lala; tuan**
 very much **taladeng**
 village **malar**
 village decorations **mermer malar**
 vine **sukán**

vine (generic term) **suk**
 vine type **apan; bám; buáh; bur₂; bus; bus kokok; galut; gáh; kaulbek; kenedok; kuikui; lagum lagum; mel₁; palngat (2); pokopok; puluk; suk án áir; suk án karim; suk án kodol; suk án sarsarun; suk bal; suk hat; suk wáh; tingting₂; toptom; walwal₁**
 virgin female **wák kápate be a kip káláu**
 virgin male **káláu kápate be a kip wák**
 visible **pánpán₁**
 vision **mákmák**
 visit **kalkaleng; laum; laum-ái**
 visit briefly **turpas (2)**
 visitor **asir**
 visually impaired **bor₂; bor kael**
 voice **kaungang; kaungán; málibau**
 voicebox **konkonam**
 vomit **káik; káika-i; káikán**
 vomit out **káika pala-i**
 vouch for **tur tángni**

wages **ardok; arsupan; arul; kokos; kokos**
 wail **iah**
 wail over someone **iahwa-i**
 waist **kelkelang; nahlang**
 wait **sálsál**
 wait expectantly **mangwa-i**
 wait for **átna-i; mona-i; nana-i; tahna-i₂**
 waiting **armona; arnana; batbatam kursál; mangmangwa; mákmák kursál**
 waiting expectantly **manman; osngor**
 waiting in hiding **osngor**
 wake of a moving vessel **panap**
 wake up to **pán arsuar mai**
 walk **aláklák-ái; káukáu; láklák; rap**
 walk around **urup (1)**
 walk back **elkaleng**
 walkabout **saliu; torong (1)**
 walking about **salsaliu**
 walking bent over **padau padau**
 walking hurriedly **dangdang; dándáng**
 walking on the side of one's foot **ekekbu**
 wall **bat; bat-i; beten**
 wall off **bás kári**
 wallaby **wak**
 wallow **pelpel**
 wallowing **bikbikbik**
 wandering **bibialol; kis kalbán; mermermer; subautoh; táptáptáp**
 wandering aimlessly **so aririu**
 want **nem; ngoi i bál; ri**
 war **máhán**
 warm **atuntun-ái; tuntun₂**
 warm oneself **manmanir**
 warm oneself with **manrai**
 warm up (leftovers) **sausawi**
 warn **akeng; atumarang**
 wart **betbet**
 Warty-lipped Mullet **anas**
 wash **gorsa-i; gurguran; siu/siwi; sop**
 wash the hands **ililim**
 wash with water **dalus/dalsi**
 washing **arsiu**
 washing over **pitlák**
 wasp **tomos**
 waste **era; omlawa-i**
 waste another person's time **lawa pas-i**
 waste from betel nut chewing **meme**

waste time **lawa-i; talsir**
 wasted **mák páptai uri kim; pasam; sangin pasam; sák pasam; tarngi**
 wasting time **kis pasam**
 watch **bátma páksi; ialbá-i; mákmák nas; pánpán sur-i**
 watch and listen **mangwa-i**
 watch out **eran**
 watch out for **ololoh sur-i**
 watch out for very carefully **kebepta-i (1)**
 watchful **márásngin pagas**
 watching **ialial; márásngin**
 water **dan**
 water flowing **dan sal**
 water getting **ananut**
 watercress **saiur**
 waterfall **sopsopsop**
 watermelon **tamelo**
 waterspout **kaliwuwur**
 watery **kokdon; salsal**
 wave action **kamdim**
 wave of the sea **nah; nahlam₁; pákán nah; tun**
 wave (the hand) **artarwa**
 wave the hand **tah₂**
 way **sálán (1)**
 way of doing things **tatalen**
 way of life **matngan (2)**
 ways **ninsing**
 we (many) **gim; git**
 we 2 **gitar; giur**
 we 3 **gimtul; gitul**
 we 4 **gimhat; githat**
 weak **daul₁; gaul; goghoh; háuháu; lep; pepeluk; puhpuh₁; takulem; tapeluk**
 weak from hunger **ramram**
 wealth **minsik; omobop**
 wealth that is hoarded **pagas morot**
 wealthy **tabir**
 wealthy man **konom (1)**
 weapon (generic term) **papam**
 weary **amerok; mákái páráng; mel₂ (2); melmel; merok; ngesmat; toktok₁**
 weary from **rangrang i lul**
 weary of **sasam kunán**
 weave **hir-i**
 weave a basket **purum/purmi**
 weaving back and forth **tantantan**

wedge

wedge **kámpis**
Wednesday **Bung Tul**
weed **sárnga-i**
weed type **bábán num; kaidau; kibán hiru**
week **wik**
weevil (?) **ngap₂**
weigh **sángwá toh-oi**
weigh down **taun pápta-i**
weight **taun**
weighted down **padau padau**
welcome **árár pas-i; báura pas-i; orah-i; sáng pas-i₂; sáng-ái₂**
well **kuluk (1)**
well known **ninir i ngisán**
well-spoken **siror**
west **mátán kihkih i lábur; mátán lábur**
wet **bárás; báták; bátkán; guá-i; mádák**
wet ground **pesa; taltalpen**
whale (generic term) **ilám**
what? **dáh; dánih; ngádáh**
when? **anges**
when **ngo**
where **ai₁**
where? **aiáh**
where **ai...ái**
which? **dáh**
while **e ngo; masmasik**
while he/she/it was... **kán tu**
whip **ihil₁**
whirling **taliu**
whirlpool **dan taliu; kalkal; karan**
whirlwind **kaliwuwur**
whiskers **nihun kepsen**
whisper **ararngaus; arasás**
whistle **hiuk; piu₁**
white **bal₁; sinel**
white ant **koropos**
white mixed with another colour **balbal lolon (2)**
White Seagull **kánái**
white skin **madar**
whitebait **ulut**
White-breasted Sea Eagle **tárgau**
White-capped Noddy **man lum**
White-spotted Rock Cod **kurah kotokoto**
White-tailed Nightjar **bátrot**
White-tailed Rat **bas**
White-throated Pigeon **maran**
who? **sinih**
whoever **koner**
whole **aliwa-i; dik₂ (1); hau kunlán; kunlán**

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wonderful

wholly **kunla-i**
wide **tápál; táplas**
widen **tapálas/tapálsi**
widow **mokos**
widowed **mokos**
widower **mokos**
width **bemlen; páklábán**
wife **wák₁**
wiggle **pikol**
wild **lang; tánlak**
wild animal **rokoi**
wild pig **rokoi**
wilderness **pokon mau; taman**
will **ililwa**
Willie Wagtail **riuriupak**
win **karsa-i; rakrakai sorliwi; sokta-i₁; tum₁**
win over **abálbál pas-i**
win over another in debate **tur pua-i**
wind **bát₂; sáit-i**
wind from the east **taubar**
wind from the north **matalames**
wind from the south **pulus; tám hushus**
wind from the west **lábur**
wind (generic term) **kihkih**
wind type **dadaip; kaliwuwur; kilius; mansin kihkih; moroilu**
winded **memeh; ngehngéh**
window **buat; mátán buat**
wing **bábán₁**
wipe oneself all over **salsalus (1)**
wise **polon á hol**
wise person **tám mánán**
with **mam/mai; turán**
withdraw **sas kaleng; sas kalengna-i; sas-i**
withered **maulur; maus; mokdamin; pam dudus**
withhold **págál**
withhold food **pitwa-i**
without **kápte**
without clout **piráh piráh**
without fail **kápate puplir**
without forethought **longlong tomono**
without permission **bia₁**
without result **peklik**
witness **apapos**
woman **kalik átlái; nustah; tasim; wák₁**
woman from **tah₁**
womb **nánkak**
wonder **ngát; ngátngát; tur rámásngin**
wonder about **bálngátái**
wonderful **kolobon; lalain; malilis**

wondering

wondering **arnáh arnáh; seuseuka holhol**
woo **muslam pas-i; worwor pas-i**
wood **sit₃**
wood (generic term) **kubau**
words **pidan; pinpidan**
work **him; himna-i**
working for another **him káián**
working on **bilsai**
world **naul matmatngan pokon (no)**
worm **kanih; kinkin; kumer**
worm type **bet (1); kolol; kumren**
worried **hol ngehngheh; tabureng; tapunuk; taun**
uri kán hol
worry **atius; konngkek**
worry excessively **holhol án mátut**
worship **lotu**
worst **sáksák**
worthless **putun; tu táit bia**
wound **bupsán**

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wounding **iris (2)**
Wow! **ip**
wrap **dur-i**
wrap around **arisa-i; taltalisa-i; talwa-i**
wrap in tree bark **páplai**
wrap up oneself **bobor**
wrapped **dudur**
wrapped around **araris**
wrapping **raupin**
wrasse **bisos; mámin; pákán ban**
wreath **balaparip**
wrestling **arpam; arpamar**
wring **isa-i**
wrinkled **irirut**
write **le; sir-i₁**
write down **tok pápta-i**
writing **sirsir; sisir₁**
wrong **sáksák**
wrongdoing **kip₂**

zero

Y — y

yam **tanela**
yam (generic term) **inbul**
yawn **mumuiah**
year **bet (2)**
yell **wakwak**
yell in anger **dánla-i₂**
yell loudly **ráp i teken**
yell out **ngangar**
yelling prolonged **wakwakwak**
yellow **maksin**
yellowish **makmaksin**
yes **áá; kol; mokol**
yesterday **nabung**
yet **be₁; besang**
yield **bál pala-i; bál tar-i**
yoke **karabau; taralaun**
yoked **arkabat (2)**
you **iáu**

you four **rugat**
you (many) **gam**
you three **ruktul**
you two **rugar**
you 1 **u₁**
you 2 **gaur**
you 3 **gamtul**
you 4 **gamhat**
young **hutngin**
young people **hutngin tur**
younger child **kalik mur**
youngest child **teken sus**
your **am; amu; amuhat; amur; amutul; kam;**
kamu; kamuhat; kamur; kamutul; -m
you're welcome **kuluk (2)**
yours **aiam; amu; amuhat; amur; amutul; kaiam;**
kamu; kamuhat; kamur; kamutul

Z — z

zealous about **tur rakrakai sur-i**
Zebra Heron **kau**
zero **pasin kok**

Semantic Categories

USING THE SEMANTIC CATEGORIES SECTION

This section lists Sursurunga words that have something in common with each other. So all the different names of fish that we are aware of are listed under the heading “Fish”, and all the terms describing types of houses and building houses and things to do with houses are listed under the heading “House terms and items”. To find out more about a word that is listed here, look that word up in the Sursurunga-English section.

Finding the entries listed in this section works the same way as finding entries in the English-Sursurunga section. The small lowered number after the Sursurunga word indicates which homonym to look for, and the number in parentheses indicates which sense of the Sursurunga word to look at. For example, in the list of Animals, the entry for *bor*₁ shows that it’s the first *bor* (homonym 1) that is an animal. And in the list for Anthropology, the entry for *arkabat* (2) shows that it’s the second sense (or *Sálán* 2) of *arkabat* that is the anthropology term.

Animals

apap	kolol
atal	kumren
árám	kuskus ₁
árám gas	lamgárái
bas	lohloh
bas kámreng	mákál
bas lau	me
bor ₁	muát
bulumákau	murwán bim
dawar	murwán kubau
demdem	niat
geregere	nil
huái	nirlapu
iohioh	ngal
kakun kibal	ololas
kandi	pap
kanih dárák	paupár
kanih kos	pem ₁
kanih sáksák	pes
kapul	pule
karokrok	pusi ₂
kaskaskáp	rokoi
keremrem	rokrok
keu	sipsip
	soso pap

tobur

unáng

wak

Anthropology

ainpidik
alal
angagur án libung
apep-ei₁
arabis
araro
aratalas
arkabat (2)
arpálás
arpásang
arporam
artalka
atam
atam pala-i
awau
ásás
bang
bábát₂
bán-ái
bektóp

biar
 bimun
 bingbingpul
 biring
 bor₁
 bor mut
 bor uri kámnah
 bu
 bukur/bukri
 bulau
 buntir
 bungbung (1)
 burbur₁
 busek
 butut
 dahil
 din
 dok-oi₂
 gegen (2)
 get₁
 gokgok
 gomar/gomri
 gomgom
 gorgor₁
 hauhau
 hik
 homhom talum
 hulhul kereh
 hulhul ngudun (2)
 hushus dár
 iah
 iahwa-i
 iapsi
 ililur
 iniat
 ingasit mai
 ioiohun
 iom
 irá
 iriris (2)
 kabang
 Kabatarai

kabin ngisán (2)
 kabinhun
 kabisit
 kalai₁
 kalkalar
 kalolon₂
 kamkabat
 kamnar
 kamrogos
 káik uri bál
 kákán (2)
 kám sáksák
 kámgu
 kámiánsit
 kámniánsit
 kámpup
 kára-i
 kila
 kinitsuil
 kis i iátin
 kis mokos
 kiskis án kabisit
 komkom
 Kongkong
 Koropo
 kosor
 kuar
 kulahi
 kuláp
 kunus/kunsi
 kupkum
 lamlam
 langwán sáksák
 latlat
 latwa-i
 Likiliki
 lolát
 long mansin
 long namnam
 longsít
 lul tengteng
 lulsit

mahal
 Malai
 malera
 mama
 Marmar₂
 matmat
 maul
 máhlun
 máháhat
 mánáp
 máskun
 mát₁
 mátsáksák
 mehneh
 midal
 milut
 minatin kálámul
 minmáir
 mo (1)
 mokmok
 mok-oi
 mokos
 morsohsoh
 muk₂
 nobon
 ngin i pol
 obotoi
 opngin
 osmapak
 ot buh
 otot
 ototna
 pakan
 papal
 papau
 pás kámnah
 pásang kila
 pidik₁
 pirán tabal
 pok₁
 pok₂
 pok-oi₁

pokomau
 pukpuksa sit
 pukpuksa soi
 pukpuksa tora
 pulpultum
 pupun sit pas-i
 radas bu
 reu
 rohon sáksák
 rurut
 sagul manmanir
 sah pala-i
 sah-i
 sak otoi
 sangsangmat
 sausau asir
 sawat
 sáksák
 sámát
 sikwán
 sirmát
 siusiu kán kalik
 so bali
 soa
 soa lim
 soi₁
 soi₂
 sokopana
 sokta-i₂
 sotwánsit (?)
 suapok
 Suilik
 suisui
 sulek
 sum₂
 supan pas-i
 supan tar-i
 supan/supni
 sursur₁
 tabar bulunánát
 tabar/támri
 tabataba

tahtahun
 tahun/tahni
 Tamagulahi
 tanián
 tanián armongoh
 tanián hiru
 tar₁
 tar kápán páplun
 tar kári
 taraiu
 tarang
 tar-i
 tartaring
 tarwai turngan
 tatalen
 tatar kalar
 taunmin
 tábár
 tábun
 tám angagur án naul bim
 tám dahil
 tám dák
 tám latlat
 tám wah
 támin (2)
 tánráu₁
 táptápir
 tárgau
 tárgun minat
 táu kuluk
 tengteng
 tesit
 til (2)
 tinán kámwák
 tinkas (2)
 ting turngan
 tip (2)
 tiri₃
 tomono
 tongtongos
 tum-ái
 tumtum

tumtumwa
 tumwa kalengna-i
 tumwa-i
 tun-i₁
 tuntun₁
 turán
 turngan (2)
 turtur keles
 urtarang
 utung tari ngisán
 wah₁
 wah-i
 walwal₂
 wul

Bamboo types

got₁
 got hat
 musngán
 paláh
 selet
 wár

Basket types

dik₃
 gurgur
 kas
 keke
 kudut
 pasakir
 purum/purmi
 rat₁
 sapakir
 som
 táp

Birds and related terms

bátroh
 bátrot
 bek
 bek án tám kip ram
 bek musmusing

bun	mapirpir	arkinit
dang	maran	asus-i
daul ₂	mukmuk	atur pukun kek
durdur	mum	bon (?)
garis	nirus ₂	boptin
gilas	palpal kápán táu	dam-i
gis	paol	deng ₁ (1)
hiu	pato	dol i mansin
hiuhiupap	pato án tas	dongor
iuiupap	páhiuh	dorah i mansin
kai ₁	páhiun	dor-oi
kakaruk	pisiu	dum-ái (2)
kalamlam	piso	dumra-i
kamkam	pitápit	dup-i
kapkam	purubas	ekekbuh
kaskastok	riuriupak	gáng
kau	rohon bát	gángwa-i
kánái	ruk	gor
kánái mokos	sigilawak	got ₂
kápi ₁ pik	sigilwak	gumgum ₂
kápkám	sili	hauhaunges
kár ₁	sing puri kalat	haunges (2)
kár kilong	siol	haunges átur
kár mákdáu	sueng	hus-i
kepkepto	tám sursurung	ilang
kireng	tám tiul	káik
kiukiu	tárgau	káika-i
kiukiu bailám	tiktik puras	ken
kok ₁	toian	kut (2)
kok án gáh	tutgum	láklák
kong ₂	unsir	longra-i
kong sinel	usir	mangeh arkul
kosor	wokwok	mapsu
loklokra		mat
malih	<u>Body acts</u>	mat palpal
man	abis	mat pilar
man án kon	alalongra	mák-ái
man án tas	an-i	mákái kalang
man bau	apsa-i	mih-i
man lum	arabis	mis
man pup	ararat	mistek
manigulai	arat/árti	mumi

Body acts

mumka-i
mumuiah
mumuk pas-i
namia-i
namnam
nong
ngarus/ngarsi
ngas peksa-i
ngas takap
ngas-i
ngáp₁
ngehngéh
ngin
nginim/nginmi
ngis₁
ngut-i
pam dudus
pam-i
pampam
paulbát
pán₁
páng
pángáng
pás
pek
peksa-i₂
pikis/piksi
pikol
piskut
piu₁
puksus
pur
rah i mansin
rap
rau ránsi mátán
ráuráuráu
rohman
rohrohman
rosngai
rut
saktádái
saliu

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salsaliu
siksikau
siksikok
sing
soklatán
sokul
somrat
songsong
sorbing
soroput
soso kerem
sotip
suám
suksuksuk
sus₁
taltalikus
tang
tang bin
tán pas-i
tán/tádái
tántán
tiktikon
tip i mansin
tirtir
tokop
tormálgáng
torong (2)
tukaul
tukul tukul
untip
usum/usmai

Body characteristics

but₁
nges
ong
patrán
rekreksen
ruskau
rusrus₁
sagaugau
seklen

Body parts (human)

sekseklen
selsel₂
sut

Body parts (human)

ak pogong
arung
aur (1)
árár
bahing
balang
bangin
bál
bingang
bongbongang
botngin
bunrán
bupsán
burkiking
burkut
bután
dárang
gumgumán kaukau i keken
hol
iron
irwat
irwatin
kah (2)
kalkuir
kansang
kapsun
karak
katlán
kaungang
kábál
kábulung
káikán
káisang
kálgir
káling₁
kápán

Body parts (human)

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Body parts (non-human)

kápán ngudung
kápán páplun
kápán urtarang
káptak
kárngán
kátngán
kátngán kiking
kátngán limang
kelkelang
kemang
kepsang
kerem
kermang
kiking
kodil mátán
komlok batin ngis
koroson lul
kultán
kusup
lalin bewang
láprán (1)
láprán keken
láprán limán
limang
lokon₂
lolo
losang
luir
lulung
mansing
map₂
maprun
matang
mátán (1)
mátán mansin
midang
minging (2)
mismis
mismisin
musmusán
nahlang
narsang

nánkak
nárum
nihun kepsen
nihun mátán
nihung
ninsing
nisung
nitang
nitán beu
nomnobon kápán nukun
nukung
ngewang
ngisang₁
ngisang₂
ngudung
pagarbal
pak rusun
paring
paskapkam
patun lul
paupau
páhwán
pápáh
páplun (1)
páspásán aur
páwang
peden mátán
pektol
pinsán
pirakbau
pitpitlik
pokion
pokion limán
poknahlán limán
pokon bál
pukun
pukun keken
pukun limán
putung
ranran₂
rongrongbon
rusung

sángán
seden
seden kátngán keken
seden kátngán limán
seden keken
seden limán
sepen ngisán
sirngon
sitán káláu
sitán wák
solon aur
sosopas
suk án bután
sumnau lul
susung
taling₂
talngang
taniang
támin (1)
támin muswan
tigán₁
tiking
tip (2)
tokpalum
ton
toto
towon
tuán₂
tudung
tul₂
unung
wán kubau (2)

Body parts (non-human)

álkin
bábán₁
báisun
bungbung (2)
esngen
gomon
guil (2)
guil teken

ilkán	pur-i
kalah	ruska-i
keuken	sagul kus-i
kirau (2)	sagul/sangláí
koikoi (1)	sakip/sapki
kom ₂	salgiái
komon	sá dumra-i
láprán (2)	sinar pala-i
láprán tabun	tah kus-i
lok ₁	talka amut-ái
lokon ₁	talka ráp-ái
nihung	tamut-ái
pákán inbul	taránsi
pikiskapu	taráp pala-i
puk	taráp sara-i
pukpukpuk	tarusái
putun dan	tákas/táksi
sareren	tim kus-i
sisrán	tim/tibi
tabun	tukus/tuksi
taling taling	
táprán	

Breaking terms

amut-ái (1)
 baur kus-i
 baur-i
 báh pur-i
 báng
 kotam/kotmi
 pakta pur-i
 pásang pas-i
 piskus-i
 pit-ái
 porbo pala-i
 porbo-i
 pos
 pos sara
 pos sarara
 pos tartar
 puh
 puk-i₂

Canoes & rafts

alsa-i₁
 alus
 hos₃
 hup (2)
 mon₁
 paprau
 sámán
 takup (1)

Carrying terms

arbor₁
 beuna-i
 bolak/bolki
 bolbolak
 kasai
 kas-i₁
 káh-ái₁
 káhkáh₁
 keke
 kináh

kip-i
 kipun
 kurkip
 pam lim
 pusak/puski
 puspusak
 rawa-i
 solsolat
 sun-i₁
 sunsun
 sunsunun
 tarkipun
 top
 totok
 turai
 turlih

Clan names

Anla
 Antalis
 Builbuil
 Bultimat
 Irir
 Kamrai
 Karbakok
 Kárpápus
 Káwás
 Kimri
 Komogos
 Koris
 Korohi
 Kur
 Kurásábáu
 Kurleu
 Piklám
 Piknat
 Pispis
 Rogol
 Sahwon
 Seruai
 Silbat
 Sor₂

Clan names

Suabu
Tatau
Tokbol

Colour terms

ba₁
dárák
gilgil
iahiah
kás
láuh
makmaksin
maksin
mamaiar (1)
mákdáu
mákráu
mápmápi
meket
mirik
mirmirik
niár
niniár
palkus
sinel
sirsirsir
sis₂
tiptiptip
toktoktok

Crab types

gum
gum páláu
gumgum₁
gutgut
kárkár₁
kohlom
kopong
kudel
kuk₁
kuk alalus
kuk mátán pakat
kuk mimir

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kuk tuntun
ngongor
sirám
wokum

Cutting terms

artár
artur (2)
bus kus-i
bus-ái
dedei
dorum
el-ei
kit-i
kot₁
kot-oi
kukur
kukut
kumkumur
kumur/kumri
kumut/kumti
kur-i
kut aririu
kut kus-i
kut timan-i
kut-i
lang-i
lolom
ngit-i
pedei (2)
pit-ái
pok-oi₂
pokpok kus
puár-i
puras/pursi
pur-i
rárba-i₁
ruái
rup-i
sep-ei
sinar/sinri
sis-i

Dances and dance terms

som kus-i
som pur-i
som-oi
susuk/suski (1)
tah kus-i
tah-i₂
tah-i₄
tawi
táh-ái
tár átnani
tár kus-i
tár-ái
tárnan
tártár
tektek₁
ting atri
ting kus-i
ting pur-i
ting/tigi
tok pur-i
tok ráp-ái
tuh sara-i
tuh-i
tuhtuh
tuhtuh kus

Dances and dance terms

balaparip
bangbang₂
básbuntir
bilolo
bulolo
gar
gár
inggas
kamkarwas
kangal
káhkáh₄
libung₃
lom
mil
milmil

mingal
 parinangu
 patpatep
 párpárik
 pinpidik
 pinpit
 pinpitin
 pitin/piti
 pitpit
 pitpitin
 rengen
 sasale
 sikwáu
 tabaran
 tagara
 tám lah káhkáh
 tiwai
 tobuán
 tomalagen
 tukul₂
 tumalagen
 utun₁
 wágin

Eel types

get₂
 iás
 iásái
 meleu
 meleu dár
 pákpákluber
 tahrán
 tám soso poron buah
 tumlul

Emotion terms

arlahlah
 bál mos
 bál mos pagas
 bál sák
 bál sák pagas
 bálbál₁

bulat
 bunbun₁
 gas₁
 gas i bál
 gasgas
 gasgas (pagas) i kán pokon
 gáu
 gáu i bangin
 gáu i kán pokon
 gáugáu (2)
 gáwár i bál
 konngek
 kumráu
 mátut
 mos₁
 mos kalar
 mosmos
 mosmosmos
 nem
 nemnem
 ngarngar kulkul
 ngángángas
 ngánggra-i
 ngesmat
 ngiuk
 ngiuk i bál
 ngoi i bál
 ngoro rokoi i talngán
 parmat
 pau
 pil i bál
 pil i mansin
 puplir
 rám
 rámrámin
 ráuráuwás
 ri
 riri
 risgos
 rogorogo
 rongrongas
 rumrum (2)

sasam kunán
 sasam sur-i
 sasam uradi malar
 sák i bál
 sák sur-i
 sárahung
 sir
 sodar
 sokopongan
 solatabir
 suka noi pokon
 tabureng
 tang i bál (2)
 tapunuk
 tari lul sur-i
 tartar kalar
 tataun
 taun i kán hol (2)
 taun uri kán hol
 tinang
 tius
 togor
 toltol₁
 tuk
 tur sengsegeng
 turmis
 tustus
 tustuswa-i
 wás pala-i

Fish

anas
 anas riu
 ar₁
 ar án gargar
 ar án kon
 ar batu
 ar man
 banat
 banat án tang
 barah
 báiroh

Fish

beu
beu kut
bikbik
bisos
bobo
bot
bot matwan
buabuá
dáur
gang
háí
hos₁
hos₂
idal
ilám
isu
isu án man
kaiau₂
karbunbun
káhkáh₃
kiláu
kiláu mamlo
kileli
kok₂
kolapminong
konibát
korong
kuip
kungkung
kurah
kurah kotokoto
kurah marit
kurah sumlán táuh
kurur
kurur mátálám
lal₃
lamlam mátu
langlangur
langur
langur bálngát
langur konamut
langur kurwalwal

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leke
leleponpon
lok₂
mahlár
malár
mangailo
mangar
mara
marum
matemam
mawam
máimái
mákmákráwán
mámin
mátágirit
mátálám
mátu
mot₁
motor
musiah
mut₂
nuh
nuh kár
palapalas
pamngik
pasi₂
pákán ban
pákán bihi
páu₂
pirir
pokon goi
pokon lamas
popo
ramit
raprapu
sa₂
sangsang
sek tabu
selpis
sil
soso₂
sukbám

Food and food terms

sumlahin táuh
supu
tala
talingpil
tangir
tarut
tatár
tám gol bas
tám kára
támlla kákán
tárian
táuh
tur kálár₁
uleh
uluhut
ulut
wor₂
woso
woso kabang

Fishing terms

hikon
ho
kátkát
lár
sás
so-i₃
sok-oi (2)
sos₁
tahna-i₂
tarnga-i
tápsang
tir-i₁
upmaiat
won-oi
wonwon₁

Food and food terms

ananas
anau
an-i
bahang₂

Food and food terms

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Food and food terms

balbal₁
beleu/belwai
bepsen
beret
bet (1)
bia₂
bihi
bingwán
biroron
bor₁
bor uri kámnah
damau
ga
gemgem
gemna-i
gos
hun
inbul
inlen
inwa
kah (1)
kakau
kalah
kalil
kalil mátris
kanak
kaskas₁
kasuai
katmur
kaukau
kábir₁
káí₁ (1)
kákám
kiskum
kitkit
kolmair
ku
kumalá
kurit
kuru
kusim
lamas

lapu
lobo
long
long namnam
longsit
lowo
lul hiru
mabu
mabu tingting
malas
marang
marit
mádut
mánáp
márup
medarin
meneng
menmen
mimia
molot
monak
mudán
mulen
mulis
mulis án kuskus
musmus (2)
namia-i
namián
namnam
namnamin
nat₁
niat
nimnim
nur
nurat
ngas peksa-i
ngas takap
ngas-i
ngastok
nginngin₂
padi
pail

pailán
pakpakan
palburui
palpal
pamalo
papal ololás
papngas
parut
pasin
patalbong
patete
patpat
páhium
pákur
pámán
pánpán₂
páp
páp rokoi
pátuk
páu₁
pekreres
peksen (1)
perper
pikiskapu
pinkatin
pinpetin
pokpok
pol₁
pul
pul kalamlam
pus
rangas (1)
rihrih₂
rohrohiah
rokoi
rot-oi
saksak₂
sangin pasam
sawa
sál₂
simsim
sis₁

Food and food terms

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Food preparation

sok-oi (1)
sol₂
suir
suir midu
suir sus
sukaperek
sus₃
swit mulis
tabu
taián
taling₁
talis
tameló
tanela
tapeka₂
tapiok
tawan
tágár
tápsin
tigán₂
tinmas
tingnán
toktok₂
tonaen
tuh
unsis
ururus
walwalut
wán kubau (1)

Food preparation

abongbong-oi
akor-oi
aminmin
amusmus
amusmus pas-i (1)
ango
ardolat
argemwa-i
asángsángái
atuntun-ái
átbán

bah₁
bahun
bam
bamán
bái
bákar
bálbál₂
bálbálbál
beres
bongbong₁
dadaun
daun-i
dik₃
doltin
geleusa-i
hos₄
ioh₁
kadas
kakah₁
karkar₂
kartu
kas-i₃
kaskas₁
kaskas₁
kái₁ (2)
kelel
kirau (1)
kor₁
korkor
ku
kun
kuro
lul hiru
lus
map₁
mákmákráu
mátán sosopen
minmin
mos₂
nián kámnah
nikap
ololás

os pala-i
pal-i
papal
papal ololás
patalbong
pákán sisik
pákur
pám
pámán
páplai
peksen (1)
pim₁
pimun
pinles
pinpet
pinpetin
pirap
pirba-i
pirpirap
pol-oi
pukda-i
pulpulu
pulpulwai
pulwai
pupuk
pus-i₁
ran
ran beres
ran kadas
rángráng
rep
sau/sawi
sausau asir
sausawi
sángsángái
sápal/sápli
sár ran
segeukuk
seh-ei
sih-i
sihsih
sinim

solang/solngi
 sororok₂
 sorun
 sup-i
 sus₂
 tah-i₄
 taián
 tok peksa-i
 toktok-oi (1)
 tol-oi
 tun-i₂
 tutun₁
 uksai
 unang
 unri

kot-oi
 lat-i
 mokdamin
 mokdon
 moku
 num
 numán (2)
 opon
 os-oi
 osos
 otoi₂
 palpala
 pang
 pang tur
 páil
 pásang pas-i
 pepel
 puk-i₄
 rabut/rapti
 ramrabut
 rákrák
 riris₂
 sak-i₁
 sára-i
 sár-ái
 sárnga-i
 so bánái
 so-i₃
 sulba-i
 sum₁
 taial
 tarabut/tarapti (1)
 tikbut
 urup (2)

Greens types

aulangur
 bilu
 bilu án man
 dongdong
 kamas
 kangkung

káلكál
 kárakáp
 kokap
 kopkobon lobo
 lengleng
 les₂
 pákán katmur
 pákán patete
 pákán pátmái
 roho
 ruprup
 saiur
 segeu
 silsil
 tulip

**Groupings and terms
 about grouping**

ara-
 bárau
 boh₁
 bos₂
 bosbos
 burut
 dut
 gegen (2)
 huhu
 kalilik
 kiskis₂ (1)
 lam talum/lam talmi
 marán
 marán te
 máhán
 morongnau
 numán (1)
 ngitin
 pápir
 páráng
 puhpuh₃
 risán (2)
 sak dut
 sek

Garden terms

apáng-ái
 áir
 árán
 bás pang
 beleu/belwai
 boros
 bungun ililur
 dáu
 him áían
 himhimna
 ihil₂
 il-i
 ililur
 ilpukra-i
 kanap
 kábáir
 kápánel
 kápsinlan
 kátál
 kirau (1)
 kir-i
 kirka-i
 kokta-i
 kopkom
 kot₁

Groupings

simán
tan
te₁
tikai
tiklik
tiklikna-i
tim purwa-i
timla-i
timtimla
tolto₂
toltolom
tukes i kándiar pelet
tukes on
tGum₂
wás talmi
wás-ái

House terms and items

bahbah
bang
barat
barbar
bat
bat-i
bábán₂
bárut
bás kári
bebeh
beten
bokut
buat
dikdikol
diklo-i
dikolalau
dukul/dukli
goson (2)
guán
iatih
kahkah
kalkuir
kangim
karusrusán

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Idioms that are interesting

káukáu kán bas
kip₁
kipkip
kus₁
lalau
lapis bat
laplapis
lauka-i
lár
leta
libung₂
mátán buat
mátán sál
minwah
mo (2)
mohok
nián rukruk
paiah
pal
pal-i
papau
pálkibán
pálpálih
pápar/pápri
pelbut (2)
pokori
pungan/pungni
raksa
raksa-i
roprop
rum
rum kangkang
rumán (1)
rumán bop
rumán bop tul
rumán hat
rumán huhul
rumán kamkabat
rumán lotu
rumán sasam
sagaugau
sak atur/sak atri

sáit-i
sásáit
sik-i₁
so dukul/so dukli
sohau
soso dukul
suau
tarusái
tápuk
toros
torson (2)
tutri
unang
unti
ung₂
ung₃

Idioms that are interesting

ak tikim
ani balam
arat i pokon kalkalung
aru i kermen
bari nisun
bál konmi
báng i arasa
bop i bál
bop teken kim
boptin mai
bumbum mat
damdam lim
dorah i mansin
gáwár i hol
hat kis
hom sara
hushus dár
kalik án sál
káhái uri armongoh
káik uri bál
káp melek (sár) (mul)
káp teken gumgum
kápán urtarang
káu i bus kokok

kir nián
 kis i iátin
 kis i risán tarang
 kis pagas i nitán
 konkon ngis
 konom ráwái
 kuir sulu
 kuka pasi nas
 kuka pasi ráin
 lain sápkín kálámul
 laklak i bál
 langwán tomos
 lolon taltalpen
 longlong tomono
 longlong wak
 lul hiru
 mai bál temes
 mai lite bál
 mat i bál
 mák páptai uri kim
 minatin kálámul
 monmon rákán
 mut i kán kinber
 namnamin uri talngán
 natun sál
 ngis maksin
 ngoro rokoí i talngán
 oboi tuh i ngudun
 pagas morot
 pálsi peleh
 pámi i ándiar segeu
 pil i bál
 pongpong i hol
 pongpong i worwor
 punam sál
 pus kábul
 putai suk i án pogong
 ráin kán kiu
 ráp i teken
 sepen nitán
 siri nitán
 siusiu kán kalik

siusiu mai
 soi aratintin
 soi nitán
 soksok mátán
 suka noi pokon
 surwán kaukau a suski kán
 burkut
 sus pas-i
 suski nitán
 Taba Lokon
 tabun bor
 tasi talngán
 tám bumbum mat
 tám namnam mat
 Tám Pulpulus Tánráu
 tám tuar
 tám worwor mat
 táu kuluk
 teken lang
 teken sus
 tigán án minat
 tokoi nitán
 toltolom i kermen
 torahin bál
 tuan lite
 tukes i kándiar pelet
 wák án sál
 wán mimia

Insects and related terms

bunái
 din
 diu
 gurum
 gurum sur
 hem
 hut₂
 hutwán
 kan
 kámái
 koropos
 kumláu

lang
 langbau
 langwán
 likok
 lor
 mátmátiah (2)
 midu
 mur₂ (2)
 murmis
 murwán bim
 murwán kubau
 nánám
 nirus₁
 nolnol
 nos
 nukun hiru
 ngap₂
 ngetnget₁
 nguk₁
 pátluek
 peleh
 pidik₂
 pidiklos
 pilákáu
 piskaplok
 rohon
 rohon bát
 rohon libung
 rohon sáksák
 rumis
 siborbor
 sikiu
 sip
 sobor
 sosobor₁
 suran
 sus-i
 taba lul
 tamlur
 tiri₃
 tomos
 tongtongos

tup
tutuar pedopedo

Kinship terms

arabuhán
araián lik
araiánán
arakámlán
arakán kokup
arakán sinat
arakán tau
arakáwán
arakukun
aralapun (3)
aramokson
arapupun
arasámkán
aratámán
aratinán
aratuán
araturán
arawákán
arkatang
buhang
buhán
gegen (2)
ianang
iang
ián lik
iánán
kabinhun
kak tau
kakang
kalik mur
kang₂
kang₃
kauh
kawang
kákán (1)
kámlang
kámlán

kámpup
kámpupung
kán sinat
kán tau
káwáliklik
káwán
koko
kokup
Kongkong
kopkobon (2)
kukun
kukung
lapun (3)
lapung (3)
lik₁
lulu₁
Malai
mamang
mang
mapak₂
másángán
mát₁
mokson
nana
natung
ngaul
patak pas-i
pásang kila
pásgun
pokomau
pup₁
pupeh
pupun
pupung
rang buhang
rang kopkom
sámkán
sinat
sos₁
subul
suisui
sumlahin (2)

tata
tau₁
tauror
tám₂
támán
támin (2)
táring
táu kuluk
tinán
titi
top i limán wák
tuang
tuán₁
turah
turutur
turán
turmur
turtur keles
wah₂
wakang
wákán
wowo

Loan words

aen (Tok Pisin)
angelo (English)
bak₁ (Tok Pisin)
baras (English)
belo (Tok Pisin)
bengbeng (Lak)
beret (Tok Pisin)
bokis (Tok Pisin)
botol (Tok Pisin)
buk₂ (Tok Pisin)
bulumákau (Tok Pisin)
burum sitik (English)
burus (Tok Pisin)
ekelesia (Kuanua)
guawa (English)
kakaruk (Tok Pisin)
kapul (Tok Pisin)
kar₂ (Tok Pisin)

karabau (?)
 kok₁ (English)
 kolos (Tok Pisin)
 kulele (English)
 lam (Tok Pisin)
 leta (Tok Pisin)
 lotu (Tok Pisin)
 lowo (English)
 lua (Kuanua)
 lulu₂ (Kuanua)
 mak (Tok Pisin)
 malo (Tok Pisin)
 mani (Tok Pisin)
 manigulai (?)
 mastalua (Kuanua)
 málálár (Kuanua?)
 márásin (Tok Pisin)
 máup (Kuanua)
 me (Tok Pisin)
 pam (Tok Pisin)
 pamalo (English)
 paol (Tok Pisin)
 pelet (Tok Pisin)
 pen₂ (Tok Pisin)
 pugáu (?)
 pusi₂ (Tok Pisin)
 rong (Tok Pisin?)
 Sade (Tok Pisin)
 sarip (Tok Pisin)
 satu (Tok Pisin)
 selpis (Tok Pisin)
 sipsip (Tok Pisin)
 sol₂ (Tok Pisin)
 sop (Tok Pisin)
 swit mulis (Tok Pisin)
 tapeka₁ (Tok Pisin)
 tapunuk (Kuanua)
 tákun (Kuanua?)
 tumarang (Kuanua)
 turara (Kuanua)
 uben (Tok Pisin)
 urur (Patpatar, Kuanua)

wel (Tok Pisin)
 wik (Tok Pisin)
 wok (Tok Pisin)
 wok-i (Tok Pisin)

Locations and location

terms

a-₄
 ai₁
 aiáh
 ai...ái
 ala- (1)
 alami (2)
 alatung
 anter
 argopson (2)
 arlih
 arliwán (2)
 arpot
 atung
 átik (1)
 balis
 balsán
 behen
 bimán
 bimán rum
 bimun
 bos₁
 da₂ (2)
 di₂ (2)
 Gárnateu
 goson (2)
 gu
 hiusán
 i₁ (3)
 ia-
 iatung
 iát
 iátin
 in
 kabin (2)
 kamnar

karkeken
 karpala
 katbán
 katbán tiborbor
 Kábárám
 káp teken gumgum
 kápkabin (2)
 kápkápán₁
 kisting
 kuranu
 kurtángsin
 lal₂
 lalin
 lalin naul bát
 Likiliki
 Lilibut
 lol
 lolon
 lul ukung
 lulnau
 lulngán (2)
 lultur
 ma-
 malar
 maul
 mátán kihkih i lábur
 mátán kihkih matalames
 mátán kihkih tám hushus
 mátán lábur
 mátán matalames
 mátán nas
 mátán taubar
 mátán táil
 mátán tám hushus
 mátsálán
 mi (2)
 Mioko
 monting
 muda (2)
 mudi (2)
 muir
 munang (2)

Locations

muni (2)
mutwán
nang (2)
naul
naul bát
naul bát má naul bim
naul bim
naul matmatngan pokon (no)
niang
nián (1) (2)
nián ialial
ngetnget₂
pang
pang kus
páli
pápáput
páput
páspásgán sál
pátum/pátmi
pirteken gumgum
pokon (1)
pokon án hiru áklis
pokon án sirsira
pokon bia
pokon mau
polgon (2)
polon dan
poron
risán (1)
tapam
tarang án minat (2)
tálángna-i
tánggrin
tárgun minat

Marine (ocean) life

bet (1)
boloi
du
gos
huh
ilkái

kalil
kalil mátris
karkeken bát (2)
kábir₁
kái₁ (1)
kártong
kurit
mabu
mabu lám
mabu tingting
maumau
mátmátiah (3)
molot
nur
palburui
patpat
pul
pul kalamlam
rohrohiah
sawa
sál₂
sukaperek
sus₃
tastas
tábur
tutumata
unsis
waneng

Marine (ocean) plants

aun táit án loltas
áráng
batu
gargar₂
gasusur
hat₂
kámlesles
laskau
moa
musau
rábái án loltas
taling taling

Motion terms

talngán pap

Measurement terms

bemlen
kes lim
kidut
páklábán
pokon (2)
tápál
tintoh

Medicines and related terms

arabis
bene
buáh
dadán
dododong
gorgor₁
guawa
iniat
kotlin
kunas/kunsi
latlat
latwa-i
márásin
mimia
mulis án kuskus
rikrik
taulul
tám angagur án naul bim
ululah

Motion terms

agolgol-oi
akelkel pala-i
alar-i (1)
alsa-i₂
aptur
arartoh
aririu
arkarsa

artipar (1)

artut

ákdá-i (1)

bámámrus

bámrus

bibialol

bikbikbik

biluk

biluk biluk

dangdang

dangdangdang

dat

datdatdat

dáng

dedeng

dedeng alar-i

deng₁ (1)

dirtapul

gagau

han (1)

hut₁

ilang

kahra

kalkaluh

kaluh

kárkap

káu₁

káukáu

kereh₂

kodas

lengot₂

malIU

malmaliu

malwa-i

masar

mermermer

oksar-i₁

pagau

parau

paskek

pisar

pitin/piti

pul oboi

pur dirtapul

puspus kalar/puspus kári

rararat

rarat

riut

roh

roh kis

rohman

rohman pala-i

rohrohman

rukruk

rut

rutrut

sa₁

sakpap

sakpap alar-i

saktádái

sal

salaptur

salsal

salsaliu

salsalum

sanra-i

sangar

sap

sara₁

sar-i

sarsara₁

sas pala-i

sas pas-i

sasasa

sasaskek

saskek

sámtur

sásai

sehel

sehel namurwa-i

selselsel

seuka-i

sih

siksikau

siksikok

sirkap

sirok

sisdo-i

sisip

so

so ararkeles

so aririu

soa-i

sogámris

sogeleh

soklatán

sokodas

sol₁

solsol

sorliu pala-i

sosih

soura (1)

su

su kaleng

subautoh

suder

suder suder

sukak

sukis

suksukak

sunsuder

tah₂

takotsa-i

taltal

taltalsa pokon

tantantan

tapam

tapam hut

tapálas/tapálsi

tap-i

tapriu

taptapam

tatuk/tatki

tákruruh

teleh

til (1)

tiul
tiwai
ur₁ (1)

Musical instruments and terms

garap
gárán
hik
kih
kuduh
mingal
ngap₁
pupuar
saksak₁
tinbuk
tulal

Nature

adah
ararák
ararpásáng
armongoh
arpangia
arpásáng
ábán
ángán
bail hat
balsán
bángbágil hat
bát₁
bebem
belbelen
bim
bimán
bodau
bos₁
boson
bukbuksuk
buksuk
bures₂

dan
dan kaul
dan sal
dan taliu
dolah
gogontuh
gol
hat₂
hat barah
hám
iahiah
kahkahlagit
kalang
kalkal
kalpong
kamdim
kanak
karan
karkeken bát (1)
kaura
kálgun
kámnah
káp teken gungum
kápkápán₁
káptodon nah
kárkár₃
kerem (2)
kihkih
kihnga-i
kon₁
kor₁
kulbarat
kumlán mehme
kun
kunkun
kurmen₁
kutun
lalin naul bát
limlibung
loltas
lomlom
lontas

ludun
lul hám
lul ukung
lulawar
lulnau
lulngán (2)
malanbet
manan
más
mátál
mátál án arasa
mátál án bor kokon
mátál án rahrah lik
mátán hat
mátán pán
mátmátiah (1)
meneng
mutwán
nah
nahlam₁
nas
naul
naul bát
naul bát má naul bim
naul bim
naul matmatngan pokon (no)
nius
ngahwán
ngatngatán
ngetnget₂
ngorngor
pakat
paspas
pákán nah
pákpák
pálkibán bim
pán₂
pár
pásáng
pen₁
pesa
pil marang

Nature

pilkut
pirteken gumgum
pokon bia
pokon mau
pokon rongrong
pol₂
polon
polon dan
polos
poron
pos i nas
pukluntu
pungpung
rah₁
reng
ring
riring
riris₁
rom₁
romon
ron
rui₂
sahwán₁
sauh
siaroh
sim
solon
sopsopsop
soso kerem
suan
sul
talas (1)
talsán
talsán nas
taltalas
taltalpen
taman
tanián sit
tanglon
tar₁
tartaram korot
tas

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tau₂
taul
tágáng
tám sopas
támtár
tángrin
tárung
tibin
timsán
tinkas (2)
tinrán (2)
tomon
tun
ukung
ulul
unuk
upup₁
wau
wárwár

Numbers and number terms

ahat
ahit
alim
arip
aru
asiu
atatin
atul
awal
awon
awon mai
álimán
áruán
átuil
áwonon
hat₁
hit
hithitun
kes
lim

People terms

mar
mátán piká
mináhat
mináru
minátul
mulán
pasin kok
pisra₂
ru
rugar
rugat
ruktul
rururu
sángul
siu
tekes
tikái
tubán₁
tukes
tul₁
wal₁
wás talmi
wás-ái
wáwás
won

People terms and kinds of people

buli
dorah
gárduk
hutngin tur
kakun
kalik
kalik alal
kalik án sál
kalik án supláh
kalik átlái
kalik mur
kalilik
katbán kálámul
kauh

People terms

kaukak
káh kes (masik) (sár)
káisán kálámul
kálámul
kálámul a lu timtiman
Kálámul án Tapunuk
kálámul kuluk
kálámul pakta
káláu₁ (1)
káláu kápte be a kip wák
kám
kám sáksák
kámgu
kámlemen
kánámul
kobát
komiti
kono-
konom (2)
konom ráwái
kuláp
kurtara (1)
kusáu
langwán tomos
lik₁
matananu
mátsáksák
minatin kálámul
Misi-₁
mokos
mopup
natun kálámul (bia)
natun sál
ninir i ngisán
nustah
pakpakta
pupunkak
rang
rang mokdon
rang támin
rugar
rugat

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ruktul
rung
salahin
tah₁
tahlik
tamankak
tasim
tauror
tám₁
tám abulbul
tám anansit
tám angagur
tám angagur án naul bim
Tám Araliu
tám arardos
tám arasong
tám aratintin
tám arátliu
tám arbin
tám ardos
tám arlam
tám arsaras
tám arup
tám bumbum mat
tám dahil
tám dar worwor
tám himhimna
tám lah káhkáh
tám lah saksak
tám lahau
tám latlat
tám mánán
tám minminok
tám minminok mat
tám nagogon
tám namnam mat
tám ngákngák
tám pukpukda
tám ráuráuwás
tám sák (2)
tám sápkín
tám soksok

Question words

tám sung
tám supláh
tám toptop
tám tuar
tám wah
tám wángwáng mat
tám worwor mat
tám worwor tus
tátáil
teken sus
temes
tengnain
Tin-
tinánkak
To-
toptop
torson (2)
tu kálámul kálámul (sár)
Tua-
turmur
wák₁
wák án sál
wák kápte be a kip káláu
wákánkak

Question words

ai₁
aiáh
ai...ái
anges
be₂
dáh
dáníh
ngádáh
ngádáh...ngoi
sinih
táh

Religious and church terms

ahal
 akiláng
 aliu pas-i
 alotu
 anakwa pas-i
 angagur án káláu
 apaptur kaleng
 apilpil pas-i
 apos-oi
 araliu
 arapilpil
 araráng
 ararguna
 arasengsegeng
 arasosah
 aráng
 arbin (2)
 armámna
 arsiu
 asosah (2)
 ámra-i
 árárnga
 bop i bál
 gárán pepe
 hiru áklis
 hol kaleng
 hol pala-i
 Huihui iá!
 hul aliu pas-i
 ilang kaleng
 kalik alal
 kamkabat
 Kálámul án Tapunuk
 Káláu₂
 káláu₁ (2)
 kip₂
 kip arsiu
 kobát
 kubau kus

kuluk pala
 kurtara (2)
 lahlah
 lain arbin
 liu kaleng
 liu muswan
 liu muswan er a kis áklis
 lolon taltalpen
 lotu
 mámna-i
 minmáir
 muswan
 mut i kán kinber
 nagogon
 nokwan
 ngangai
 obop timan-i
 oror
 oror kos
 oror muswan
 oror tus
 osmapak
 pah pala-i
 para agas-i
 para apos-oi
 páhngán ruruna
 pákánbung án arabilbiling
 páspáng
 pepe
 pilok
 pilpil
 pinahte
 pinpidan
 pokon án hiru áklis
 pukus/puksi
 pulpulus
 rakrakai sorliu
 rumán lotu
 ruruna
 ruruna mur
 ruruna pas-i
 ruruna pádáí

ruruna tumran
 ruruna tus-i
 rusan tar-i
 saksak₁
 saras pas-i
 saras-i
 sál án arsaras
 sápkín
 sápkín tatalen
 sengsegeng
 sinrong (2)
 sosah₁
 sua lim
 sua mai
 suh án hat
 suka bámia-i
 sung
 sung kári
 Taba Lokon
 tam₁
 tamtam sua lim
 tangan pasi alar-i
 tapriu kaleng
 tarang án minat (2)
 Tám Araliu
 tám arbin
 tám arsaras
 Tám Pulpulus Tánráu
 tám sápkín
 támin
 tátnga-i
 teken lang

Sensations

ásásla
 ásla-i
 bábat₁
 gáwár (2)
 matpám
 mákrin
 málas/málsi
 málmálas

mápsan
niptár
ramram
sur
surbáráu
sur-i₂

Shell types

árbi
bátwah
biláng
binbin
girin
gos marit
inngon
is námáron
káí₁ (2)
kep
kep kalung
kiskum
lalai
leleng
lul bor
mui
papkim
sus₃
susun tahlik
taur

Sicknesses, disabilities and related terms

astim (?)
bampar
bábát₁
bábát₂
bebes
bepsen
besbes
betbet
bit kamáh
bonbon

bongbong₁
bop teken kim
bor₂
buakau
bulpop
but₁
duel
gáwár (2)
gir
gokgok
gorgor₃
hil
kakas₂
kal
kalpos
karkar₁
kaskas₂
káik
kákáu
kárngán
kirpai
kis i risán tarang
koikoi (2)
korton
kos₁
kosong
kuir i mansin
kukuah
kum₂
langwán sáksák
lot
lot hat
lul pos
makmakus
manu
maras₂
masuah
mat
mat káián
mákái kalang
málas/málsi
málmálas

márásin
másik
mátáwas
mátsim
memeh
mormor
mut i mansin
ngángángra-i
ngángrakak
ngehngéh
ngolngol
ngos
pam sák
pái
pálgán₂
peksen (2)
pektol
pen₃
pengpeng
peu
pim₂
pimán
pitar
porpor
porta
pos i dár
puhpuh₂
puk
pung
ramram
ranran₁
rangrang
rangrangas
rat₂
rohon sáksák
rongrongbon
rosngai
rumán sasam
ruskau
rusrus₁
sagul manmanir
sal i bál

sam-i	mong
samsam	pepe
sasam	pinpidik
sáksákán	poklah-i
sápkín sasam	rengen
sibal	saksak ₁
sikip kuriah	tám lah saksak
sogar	tiko
songsong lor	walau
sor ₁	warbat
tagomlak	wágin

takulem
taltaliu i mátán
tapeluk
támur
teten hut
teu
tigán án minat
token
tutun₂
ululah
upup₂
wán mimia
wekweken
wirwir

Song types and terms

bilolo
gár
gáram
gárán
gárán liki
gárán pepe
goigoí
ialngán
inngas
kamkarwas
kángkáng₂
kátul
kubak
lahlah
lili₁

Sound types

báhbáhbáh
báungin
dek₁
dekdekdek
deleng
gap₂
gapgapgap
goh₂
inidar
irngán
kaungán
kángkángkáng
kungek
musing₁
ninir
ngek₂
nguk₂
pararat
poh
rekep
sororok₂
tang siari
tangtang
tektek₂
tingting gomot
toktoktok pas-i
tung
tungtungtung
wawar

wor sir

Speaking terms

abitbit-ái
agur-ái
ak tikim
akaungán
amusmus pas-i (2)
ang
apuleng (2)
arabitbit
ararágát
aratiktik
arbin (2)
arbin talas
arbor₂
argálta
argálta pas
argátna
arkawar
arkipkip
arkiswor
armongoh kalim
arnas
arngangar
arngas
arngaus
arorah
arpulus
arpulwa wor
arsobin
artipar (1)
arutung
asoh-oi
atatir
atiutiu/atiutiwi
awawás
ámra-i
árár pas-i
árgus
ásgil-ái

Speaking terms

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Speaking terms

át pas-i
át-ái
átkeh
átra-i
balbal kalar
bawar
bin
bin mai
bin pas-i
bit
bit kári
bit pul-ái
bit rangan
bit rangas
bit ret
bit sisdo-i
bit sok-oi
bit-ái
bitbit sara
dánla pas-i
dánla-i₂
dánra pala-i
dánra-i
gálgálta
gálgálta átik
gálta pas-i
gálta-i
gátna pas-i (2)
gátna-i
harnas
inius
inri₁
kásar/kásri (2)
kilkila pas-i
kilkila talmi
kip arsobin
kip atri
kip aut-i
kip wor
kokos
kos wor
kum₁ (2)

kurbin
lame...pate
lem
mámamá
mángát
midang
minok
mun
ngalabá
ngangar
ngangám
ngángsa-i
ngo-i₂
nguk₂
nguk kalar
ngurka-i
ngurngurngur
nguruk
ngutuk ngutuk
oboi tuh i ngudun
ok
orah-i
ot
ot bilingna-i
ot buh
ot keskam
ot kuluk
ot pua-i
ot sangar
ot siksikip
ot tam
otna ngo
otngai
otot
ototna
padang pala-i
pala sarai kaungán
panpan
panpan kári
para agas-i
para apos-oi
para atalsa-i

para átnani
para bengta-i (2)
para hanhan
para inngas-i
para páksi
para puri mátán
para sarai kaungán
para sáksákna-i
para sirai
para talsai
para tar-i
para táilna-i
para tuman-i
para-i
parai ur on
parai uri mátán
parpara agas
parpara-i
pálás-i (2)
pálpálás
pángáng pala-i
párnga-i₁
párnga-i₂
párpárnga
perek
pidan
pilgut-ái
piloc
pinpidan
pinpidan artálár
pinsai
pirak/pirki
pongpong i worwor
pua pala-i
pua-i
pukda-i
pukpukda
pukpuksa
puksa-i
pul-ái (2)
pulus/pulsi
ráp i teken

Speaking terms

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Time terms

rár-i
ret
ret mai
ret singin
sadak
sak mai
salarek
salur
sansanat
sang₂
sangnán ngudun
sangnán worwor
sáng pas-i₂
sáng-ái₂
sángwá-i
sápkín ngudun
selsel á balang
sik-i₂
sikra-i
sinar pas-i (2)
sirsir worwor
so bali
soi₁
sopasun ngudun
sope
sormángát
sormángát pala-i
sormángát pas-i
sormángát tar-i
sung
sung kári
sung-i
taba ngudun
tabun bor
talsa-i
tang bin
tari duk
tartar retret (2)
tartaral
taswa timan-i
taswa-i
toltolom i kermen

toroi bál
totor
totor pas-i
tur pua-i
tusi mátán
tut abát-ái
tut apos-oi
ui ui iá
utung gerwa-i
utung kuluk
utung pas-i
utung pápta-i
utung timan-i
utung/utngi
ututung
wai₁
wawkak
wawkakwak
wastoh
wawás
wáláu
wáng
wáng sáksákna-i
wát
wát-ái (2)
wáu
werek werek
wor amat-i
wor arkuh
wor sirap
wor ur on
worna-i
wornga-i
wor-oi
worwor
worwor a girgirot
worwor artálár
worwor án amátut
worwor án arbor
worwor án armongoh
worwor án arpulus
worwor án asosah

worwor án sál
worwor kári
worwor kodong (2)
worwor kopkobon
worwor pas-i
worwor rakrakai
worwor sara
worwor sáksák
worwor sur-i
worwor talum
worwor taru
worwor tus
worworwor

Time terms

ala- (2)
alhirá
alwoh
arahrahi
arasa
aring
ár
ásna-i₁
báng i arasa
belo
bet (2)
betun
bop na belbel
bung₁
Bung Hat
Bung Lim
Bung Ru
Bung Tul
bungán
bungun
hirá
i₁ (4)
inái₁
iraru
kabinanu
kalang
katbán lohon

Time terms

katbán tihlo
kábungbung
kálgun
Kubák
kurtángsin
latiu
libung₁
lilih₂
lohon
mongmong
nabung
namur (2)
nas
nengen (2)
onin
onin pala (sang)
pala-i (3)
pákán
pákánbung
pákpákán
put aruái
put káktai
put kodongna-i
put páksi
put tar-i
rahra₁
rahra₁ lik
rahra₁rah₁
rákna-i
riu
ronron
Sade
sálsálán
sit₂
sogámis/sogámsi (1)
sokasman
Tagur
talsir
taul
taul itol
taul mas
taul matpám

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taul minas
tákwái
tálángna-i
táptápsa bet
telngen (?)
tiga
tihlo
tungu
turpas (1)
wik

Tools and useful things

asok
buk₁
dák₂
den
dokdok
hiknoi
hikon
ho
hos₃
hos₄
ihil₁
is₁
kakah₁
karkar₂
kábir₂
ká₁ (2)
kátkát
kelel
kinber
kipun
kirau (1)
kukuh
matáu
mátán pál
palngat (1)
pangpagau
pálágeu
pidir
popok
sarip

Tree and plant types

Tree and plant types and parts

arikon
arpásáng
aum
aun
ámtau
bail
bailau
bal₂
ban
banar
banban
bábám
bábán num
báh
báibái
báláu
bálngát
bárbár
báubáu
bene
ber
biárbiár
bih
bihi
birbir
bitum
bolbol₁
bultán
bulut
bunbun₂
burbur₂
burum sitik
dadán
damau
dandan
deldel
deldelen
deng₂
dinlih
ding

Tree and plant types

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duldul	kápkabin (2)
dur ₂	káris
ekek ₂	kelen
gas ₂	kibán hiru
gámgám	kolmair
gámun	kom ₁
get ₁	komok
gilih	kopkobon (1)
gismeket	kotlin
gisroh	kubau
goi	kuil
gok	kulkulpap
gorgor ₁	kumtáh
guawa	kumtin
gumgumán	kupkum
hup (1)	kurap
hut ₃	kusim
iar	lagir
iaskus	lam
inlen	lamas
irim	lamu
iwak	lapsái
kaidau	lapu
kalai ₁	leh
kalat (1)	lengwen (1)
kalbárwan	libung ₂
kali	lom
kalkián	lul buir (2)
kalkoton	magas
kalkuris	malas
kalolon ₁	malkán urtarang
kalpukdán	marit
kalwoson (2)	marmar ₁
kapuk	maselsel
kasuai	málmál
katit ₁	mámlih
kábau	márnat
káhme (?)	márnál
káil pap	medarin
kámlul	miltun (2)
kámusmusuh	milut
kánáu	mimia

Tree and plant types

minminlau
minwah
mit
mo (1)
moh
mulis
mulis án kuskus
mus
musngán
nahi
nasnas
nat ₁
naum
nál
náu
nigur
nilul
nirwán
nis ₁
nobon
nongonongon
nulas
nurat
ngán
nginngin ₁
ngitin
ngutngut
pagal
pak
pakpak
pamalo
papus
pasak tamán
pasin
paulán
págil
páipái
pákán
pákán sisik
pál ₂
pálgán ₁
pánglin

Tree and plant types

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Weather terms

páp
páp rokoi
pásgun
pátmái
páu₁
pioh
pirán
poknahlán
pokori
poktuán
pom
poron
posom
pospos
purpur₁
rahra₂
rakrakun
ram₁
rábái
rákán
rikrik
rom₂
rum kán malih
sauliah
sápku
selsel₁
semen
senal
seu
sián
sigil
silsilpiu
sirángun
sisik
sit₃
sobon
sorobur
suir
sumlahin (2)
surwán
swit mulis
taling₁

talis
talis roh
tam₂
tamasik
tar₂
taulul
tawan
tám lelek
tángtáng
táprákun
teten
tintoni (?)
toktirwas
toktokon
tonaen
tong₁
toplón
tuklán
ur₂
wán (1)
wán kubau (1)
woiwoi

Vine types

apan
bám
buáh
bur₂
bus₁
bus kokok
galut
gáh
kaulbek
kenedok
kuikui
lagum lagum
mel₁
palngat (2)
pokopok
puluk
suk
suk án áir

suk án karim
suk án kodol
suk án sarsarun
suk bal
suk hat
suk wáh
sukán
tingting₂
toptom
walwal₁

Weapons

asok
básru
bátkes
kápsil
lamrut
panpanuk
panuk/panki
papam
pálágeu
sosobor₂
unak

Weather terms

bahang₁
básbás
bát₂
bátbát
dadaip
dadau
hushus dár
ias
kaliwuwur
kihkih
kilius
kulbarat
kumlán mehmeh
lábur
láguris (?)
lumlum bát
mansin kihkih

manglar
maris₁
matalames
moroilu
pár
pil
pulus
ráin
ráin kán kiu
remet
rimis
songet
talumbat
taubar
tám hushus
tibin
timis/timsi
tolor (?)
wal₂
wán tángtáng

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- Sursurunga Literacy Committee. 1989. *Buk án piká* (Letter/number book), 22 pages. (50 copies)
- Sursurunga Literacy Committee. 1989. *Kamilus mai lamas* (Kamilus and the coconut), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Kálámul a matai reu* (The man who was afraid of shell money), 6 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Kálámul mai kán reu* (The man with his shell money), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Lamas* (Coconut), 6 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Luget a lu siksikip kok* (Luget the chicken thief), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Mimiah si Tokop* (Tokop's pawpaw), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Nas a pos* (Sunrise), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Pukpuksa uri kábau* (Story about the tree), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Pupunkak tám an iru* (The old cannibal), 4 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Rum si Taba* (Taba's house), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Sál kaleng uri malar* (The road [flight] back to the village), 6 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Soi uri mabu* (The story of the turtle), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Tawal a soi mimiah* (Tawal plants a pawpaw), 5 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Táit án arup* (Weapons), 5 pages. (60 copies)

- Sursurunga Literacy Committee. 1989. *Topa a longoi takup* (Topa made a canoe), 4 pages. (60 copies)
- Sursurunga Literacy Committee. 1989. *Wákán mai pupun* (The old man and the old woman), 6 pages. (60 copies)
- Wensel, Simion, Pilip Towartakun, Hosea Paumat, Lesli William and Gertrude Garrett. 1989. *Buk án wáwás 1* (Primer 1), 43 pages. (40 copies)
- Wensel, Simion, Pilip Towartakun, Hosea Paumat, Lesli William and Gertrude Garrett. 1989. *Buk án wáwás 2* (Primer 2), 43 pages. (40 copies)
- Wensel, Simion, Pilip Towartakun, Hosea Paumat, Lesli William and Gertrude Garrett. 1989. *Buk án wáwás 3* (Primer 3), 43 pages. (40 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *ABC buk kán Sursurunga* (Sursurunga alphabet book), 23 pages. (50 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *Sursurunga reading readiness book 1*, 20 pages. (30 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *Sursurunga reading readiness book 2*, 20 pages. (30 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *Sursurunga reading readiness book 4*, 15 pages. (30 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *Sursurunga reading readiness book 5*, 15 pages. (30 copies)
- Wensel, Simion, Lesli William, Hosea Paumat and Pilip Towartakun. 1989. *Sursurunga reading readiness book 6*, 19 pages. (30 copies)
- Wensel, Simion, Pilip Towartakun, Hosea Paumat, Lesli William and Gertrude Garrett. 1990. *Buk án wáwás 4* (Primer 4), 43 pages. (40 copies)
- Wensel, Simion, Pilip Towartakun, Hosea Paumat, Lesli William and Gertrude Garrett. 1990. *Buk án wáwás 5* (Primer 5), 43 pages. (40 copies)
- Lipek Primary School teachers, translators; Ismael Penias, editor. 2001. *Tan táit sáksák a lu a sákna git* (Dangerous things), Shell Book Adult Literacy Reader, 2nd edition, 12 pages. (35 copies)
- Penias, Eva, translator; Ismael Penias, editor. 2001. *Ngádáh una sosih ngoi?* (How will you get down?), Shell Book Traditional Story Elementary Reader, 2nd edition, 16 pages. (15 copies)
- Penias, Ismael, translator; Eva Penias, editor. 2001. *Pukpuksa uri hem* (The butterfly story), Shell Book Fiction of PNG Elementary Reader, 2nd edition, 8 pages. (15 copies)

- Toiang, David, translator; David Sianpidik, editor. 2001. *Sinih na sausau hasir?* (Who will feed the visitors?), Shell Book Elementary Reader, 2nd edition, 12 pages. (15 copies)
- Toiang, David, translator; David Sianpidik, editor; Wesley Morgan, illustrator. 2001. *Pukpuksa uri sim á Lipek* (The story of Lipek Island), 2nd edition, 8 pages. (35 copies)
- Toiang, David, translator; Lapan William, editor. 2001. *Bek mái kár* (The flying fox and the parrot), Shell Book Elementary Library Reader, 2nd edition, 8 pages. (15 copies)
- Toiang, David, translator; Lapan William, editor. 2001. *Pakta má gengen* (Big and little), Shell Book Elementary Reader, 2nd edition, 8 pages. (150 copies)
- Tokawa, Tiothi, translator; Iosep Ova Tutuge, editor. 2001. *Bina tám an mam pap* (Bina the hunter), Shell Book Traditional Story, 1st edition, 24 pages. (35 copies)
- Tokbol, Sian, translator; Ismael Penias, editor. 2001. *Ái Leo áram a ser nián* (Leo the lizard finds a home), Shell Book Fiction of PNG Elementary Reader, 2nd edition, 8 pages. (14 copies)
- William, Lapan, translator; Ismael Penias, editor. 2001. *Kumláu, kumláu* (Spider, spider), Shell Book Elementary Reader, 2nd edition, 16 pages. (15 copies)
- William, Lapan, translator; Ismael Penias, editor. 2001. *Tata mái kanih* (Papa and the snake), Shell Book Elementary Reader, 2nd edition, 16 pages. (15 copies)
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- Tokbol, Sian and Ismael Penias, translators. 2002. *Lain sál án hom* (Good losers), Shell Book Adult Literacy Reader, 2nd edition, 16 pages. (35 copies)
- Tokbol, Sian, translator; Ismael Penias, editor. 2002. *Tapa a han uradi bimán rum (taon)* (Tapa goes to town), Shell Book Adult Literacy Reader. 2nd edition, 16 pages. (35 copies)
- Wenzel, Robin, translator; Ismael Penias, editor. 2002. *Tan pákán kubau da tangan iáu* (Leaves will help you), Shell Book Health Book, 2002, 1st edition, 24 pages. (35 copies)
- Penias, Eva, translator; Ruth and Laurie Morgan, book compilers and designers; Towarkia Ateu, Himsán Mulas and Joel Morea, artists. 2003. *Wásái mátán buk til Sursurunga* (Alphabet book), 1st edition, 28 pages. (75 copies)

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- Tokawa Tiothi, Iosep Ova Tutuge, translators. 2004. *Timani manu si kauh* (Treating a boy's sore), Shell Book Health Book, 2nd edition, 8 pages. (100 copies)
- Benroi, Samson, translator. 2006. *Pukpuksa sur Kande - artangan ur káián bos tám aratintin* (Kande's story - a facilitator's manual), 23 pages. (50 copies)
- Benroi, Samson, translator. 2006. *Pukpuksa sur Kande má worwor talas suri sasam AIDS* (Kande's story and information about the sickness AIDS), 48 pages. (260 copies)
- Tokbol, Sian, Samson Benroi and Rosi Eka, translators; Samson Benroi and Rosi Eka, editors. 2006. *Worwor talas suri HIV má sasam AIDS* (HIV and AIDS information), 2nd edition, 12 pages. (335 copies)
- Worin, Matikes and Elison Morea, translators. 2006. *Aun mimia* (The pawpaw tree [and its uses]), 8 pages. (200 copies)
- Benroi, Samson, translator. 2007. *Pukpuksa sur Kande* (Kande's story [information book about AIDS]), 2nd edition, 36 pages. (340 copies)
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- Tokbol, Sian, Tiot Nataniel, Moap Tuarurung, Nelson Toinap and Don Hutchisson, translators. 1982. *Tatalen káián tan Iudáíá* (How the Jews lived), 173 pages + 2 maps. (300 copies)
- Tuarurung, Moap and Don Hutchisson, translators. 1983. *Buk Tabu a worwor suri tatalen án kila* (What the Bible says about marriage), 16 pages. (20 copies)

- Tokbol, Sian, Tiot Nataniel, Moap Tuarurung, Nelson Toinap and Don Hutchisson, translators. 1986. *Tatalen káián tan Iudáíá* (How the Jews lived), 2nd edition, 175 pages. (280 copies)
- Hutchisson, Don, Alois Konom, Sian Tokbol and Moap Tuarurung, translators. 1987. *Rut mái Iona* (Ruth and Jonah), 39 pages. (200 copies)
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- Tokawa, Tiothi, translator; Iosep Tutuge, editor. 2001. *Kálámul án aratangan i katbán libung* (The midnight helper), Shell Book Bible PNG 2001, 1st edition, 16 pages. (35 copies)
- Eka, Rosi and Mati Puspalai, translators; Ismael Penias, editor. 2002. *Pukpuksa uri pákánbung a ká apos tari kalik Iesu ái Mariá* (The birth of Jesus), Shell Book New Testament Adult Literacy Reader, 3rd edition, 8 pages. (36 copies)
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- Tobinalom, Nelson, translator; Tiothi Tokawa, editor. 2002. *Kes sár a ot kuluk ursi Iesu* (Only one man thanks Jesus), Shell Book New Testament Early Reading Book, 2nd edition, 8 pages. (75 copies)
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- Tokawa, Tiothi, Sursurunga translator of stories based on the Tok Pisin adaptation of *Angasik Ua*, originally written in the Tungag language, New Ireland Province, P.N.G.; Ruth Morgan compiler. 2002. *Tan pukpuksa tili buk Tangkabin, Buk kán tan tám aratintin án Sade Skul, Buk 2* (Stories from Genesis, A book for Sunday School teachers, Book 2), 1st edition, 26 pages. (45 copies)
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Tokawa, Tiothi, translator; Ismael Penias, Kapinias Tobung and Toilas Támkás, editors. 2002. *Dawit mái Goliat – Kalik a kutkusi lul tám arup til Palestain* (David and Goliath), Shell Book Old Testament Reader, 1st edition, 24 pages. (150 copies)

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Benroi, Samson, translator; Ruth Morgan, editor. 2003. *Buk án aratintin kán tan tám arbin uri bung án minat* (Study book for preachers for Easter), 1st edition, 20 pages. (100 copies)

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Hutchisson, Don and Sursurunga Translation Committee, translators; Laurie and Ruth Morgan, compilers. 2003. *Buk án bungán minat: Marko 14-16* (The Easter story: Mark 14-16), Shell Book Adult Literacy Reader, 3rd edition, 32 pages. (100 copies)

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- Hutchisson, Don and Sursurunga Translation Committee, translators of verses included; Laurie Morgan, photographer and calendar designer. 2003. *2004 Buk án kalang* (2004 calendar), 1st edition, 28 pages. (75 copies)
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- Hutchisson, Don and Sursurunga Translation Committee, translators; Sursurunga Literacy Committee, editors. 2005. *Ángit balbal uri bet 2005 má 2006* (Our food [weekly Bible readings] for 2005 and 2006), 1st edition, 56 pages. (150 copies)
- Sursurunga Translation Committee, translators and compilers; Laurie and Ruth Morgan, editors. 2005. *Buk án sak 2* (Hymnbook 2), 1st edition, 76 pages. (500 copies)
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- Sursurunga Language Committee, compilers. 2006. *Ángit balbal uri bet 2007 má 2008* (Our food [weekly Bible readings] for 2007 and 2008), 56 pages. (200 copies)
- Sursurunga Translation Committee, translators and compilers; Laurie and Ruth Morgan, editors. 2007. *Buk án sak 3* (Hymnbook 3), 1st edition, 74 pages. (300 copies)
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Benroi, Samson and Sharon Hutchisson, translators and compilers. 2011. *Te támin worwor tili Buk Tabu* (Important words from the Bible). Sursurunga Language Committee.

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