

LANGUAGE, MYTHOLOGY AND SONGS
OF BWAIDOGA,
GOODENOUGH ISLAND, S.E. PAPUA.

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PART I.—BWAIDOGAN GRAMMAR.

PHONETICS.

THE natives who wrote the folk-lore texts in this volume naturally used the plain phonetic script taught them at the Methodist Missions. Roughly speaking, the vowels were supposed to have a continental value, and the consonants to be pronounced as in English. This was far from being the case, but for want of a proper linguistic training I thought it better not to change the system in any way beyond discriminating between two very distinct sounds of the vowel *o*, placing a circumflex over the more open one.

In the tables below a few sounds are given in brackets that will not be found in the texts. They are not heard in Mud Bay, the region from which nearly all the texts are derived, but appear in certain districts on Goodenough Island and on the neighbouring Fergusson Island.

The greatest defect in the eyes of phoneticians will probably be the lack of any mark of quantity. Consonants are seldom geminated, but the distinction between long and short vowels has almost certainly great historical value. As most of the texts were received after I left the country I could not attempt to revise them in this direction.

The vowel system is as follows:—

a as in Eng. *father*.

e as in Fr. *être*.

i as in Fr. *fine*.

o as in Eng. *note*.

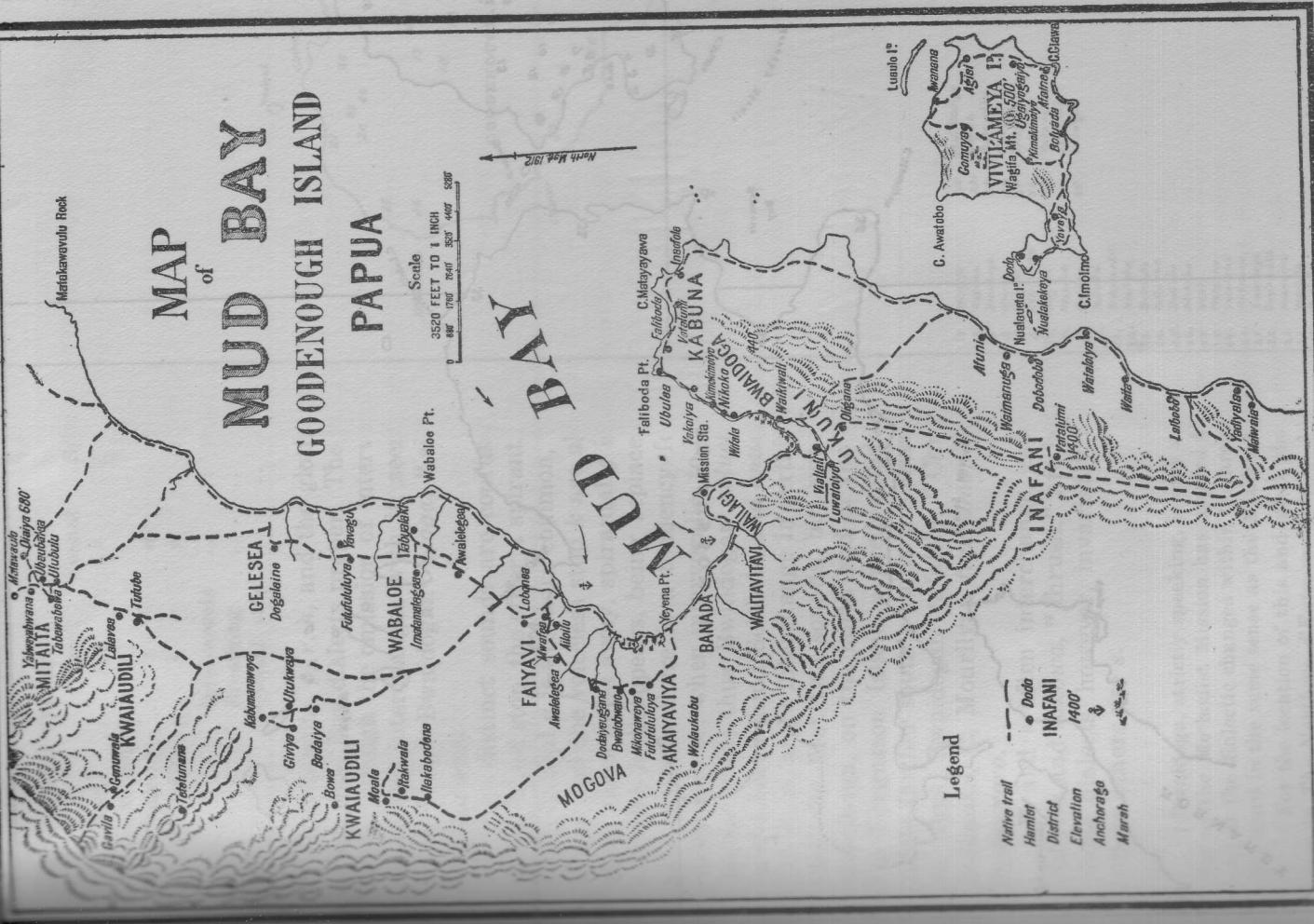
ö as in Eng. *or*.

u (as) like the *oo* in Eng. *boot*.
Diphthongs—

ai as in Eng. *aisle*.

ei like *ai* in Eng. *rain*.

oi as in Eng. *coin*.



Consonantal system—		Surd (p)	Sonant b	Spirant f, v	Nasal m	Liquid
Labials	..					
Dento-labials	..	t	d	s	n	
Dentals	..	k	g	g (r)		l
Palatals	..			w, y		
Semi-vowels		
Breathing		(h)
Glottal stop		(‘)

The consonants, *p*, *r*, *h*, and the glottal stop ' are not found in the Mud Bay dialects proper. The glottal stop frequently arises through the omission of intervocalic *g* or *k*, *h*, which sometimes interchanges with it, seems always to be intervocalic, e.g. Bwaïdogan¹ *veoga*, "sick," is *vehoga* in certain dialects.

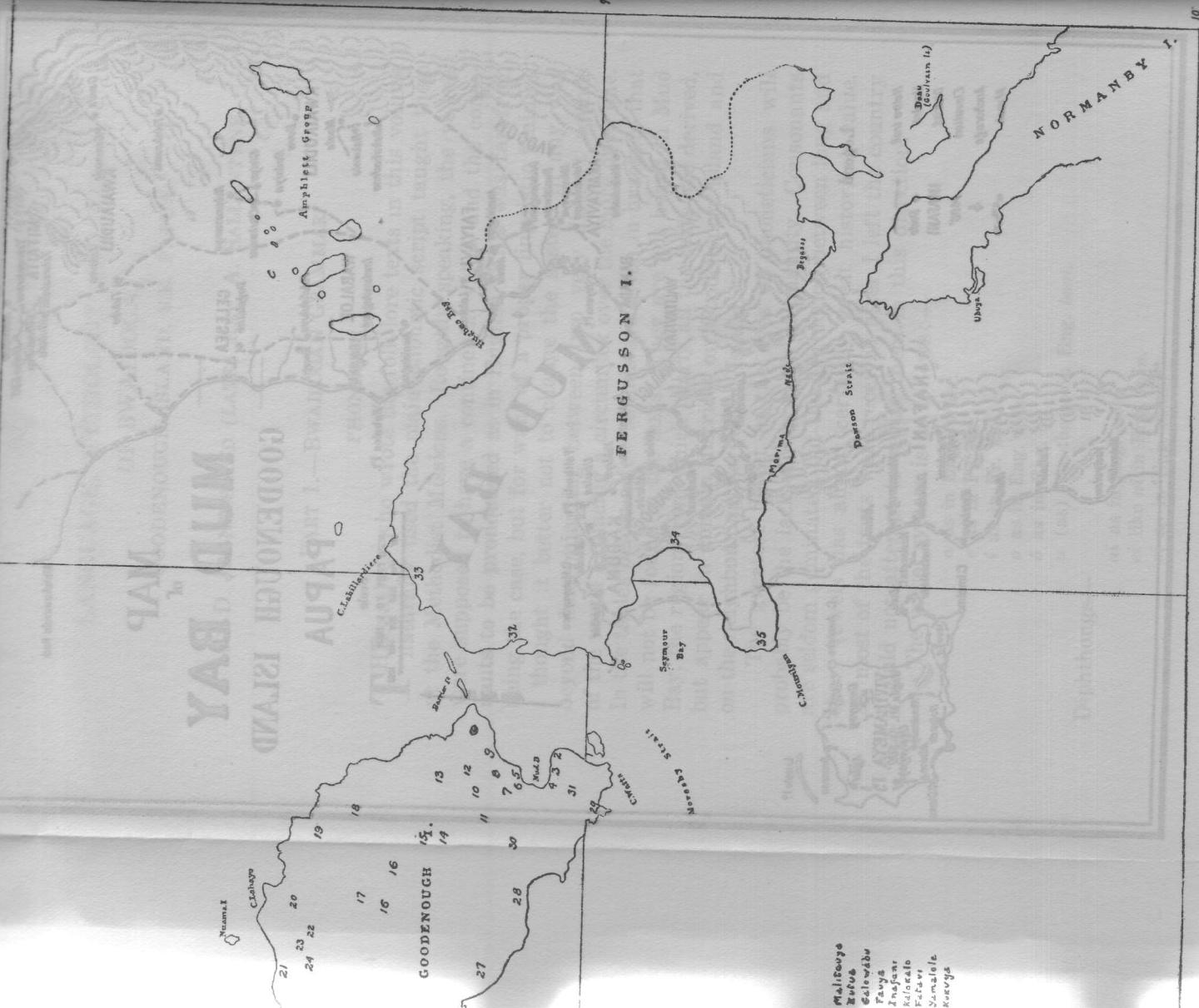
Two distinct sounds are confused in the letter *g*, the one a voiced stop, the other a spirant. In Mud Bay, I fancy, the spirantal *g* is the more common, though both the voiced stop *g* and the voiceless stop *k* are also heard. At Wagifa,² about three miles away, spirantal *g* is also common, but the voiceless *k* disappears, being replaced by voiced *g*. In certain districts there is a tendency for both these stops to disappear, or, when intervocalic, to be replaced by *h* or the glottal stop; thus Bwaïdogan *galueta*, "dog" is *galuketa* in the hills behind Belebele, and *anueta* at Nufwasa.

L, *n*, and *r* interchange in certain districts. Bwaïdogan uses the first two sounds, but not the third, whereas at Kwaiboga, on the north end of the island, only *n* is used. On Fergusson Island *n* predominates at Cape Mourilyan, while farther south *r* gains the ascendancy over both *l* and *n*; thus Bwaïdogan *tafulolo* "Christianity," Kwaibogan *tafanono*, C. Mourilyan *tapanono*, Nadi and farther south *tapwaroro*.

T and *s* often interchange, especially in songs; thus *takowa* and *sakova*, "thrush," are both heard in Mud Bay. Some dialects, however, invariably use *t* in certain words where others use *s*.

¹ Bwaïdoga, strictly speaking, is only a small district in Mud Bay, but as the Methodist Mission has applied the term to the whole Bay, and as the dialectic changes within the area are infinitesimal, I employ the word in the same sense as the Mission throughout this monograph.

² For the location of this and other places mentioned later see the map in *The Northern d'Entrecasteaux*, p. 16.



The uses of *w* and *y* as glides are characteristic of individuals rather than of dialects. Some natives use them continually, others very seldom.

ACCENT.

The accent, which is not marked in the texts, usually falls on the penultimate, especially in dissyllables and tri-syllables and in words that are obviously compounded from two different stems. Thus *mat'u* and *madut'ga* "to run," *mella* "village," *tag'i'a* "to weep," *tagiafa'lina* "to weep exceedingly," *lakai'na* "big," *lakawaga'na* "very big."

In a few words of more than three syllables the accent is on the ante-penultimate; thus *bagaba'gana* "corrupt, bad." Rarely it goes back one place farther, as in *mu'dadama* "to choose."

In the word *kadu'* "again," the accent is on the last syllable. The fuller form is *kadu'we*, where the accent is normal, and it is possible that the trisyllable has influenced the pronunciation of the dissyllable.

FORMATION OF WORDS.

All words in Bwaïdogan end in a vowel, either *a*, *e*, *i*, *o*, or *u*. The typical syllable consists of a consonant and a vowel. No two consonants may come together, but the semi-vowel *w* may follow the palatals *h* and *g* or the labials *b*, *f*, and *m*. Vowels may follow each other in any order, although they are often separated by the glides *w* and *y*, at the option of the speaker.

Words may consist of:—(1) Simple stems; (2) Two or more stems compounded, the first stem giving the basic concept, the second (and third) defining or limiting it in some way. Compounds of more than two stems are rare unless one of the stems has broken down in meaning and become an affix rather than an independent stem.

Both simple and compounded stems may be, and in fact usually are, modified by means of prefixes, suffixes or reduplication. In the case of compounded stems reduplication affects only one of the stems.

As examples of simple stems may be given:—
laka, "to ascend"; *ga*, "to do"; *mato*, "eye"; *madu*, "to hasten,"

Compounds stems are—

manu-bogi, "the night bird, the bat" (*manu-ga* "bird," *bogi* "night"); *ita-juku*, "to look inside" (*ita* "to look," *juku* "enter"); *ota-elai* "to flee hither" (*ota* "to flee," *elai* "to come").

REDUPLICATION.

Reduplication of the stem conveys the idea of continuity. It is therefore particularly common in verbs, many of which are never used except in the reduplicated form. It occurs besides in many adjectives, some of which, for example, adjectives of colour, are invariably reduplicated, while others may or may not be according to the exact shade of meaning it is required to convey. In nouns, too, it is fairly common, but there its use is more fixed, the simple form being seldom or never employed. Examples are:—

(a) in verbs—

gi nau-nau, he keeps travelling.
gi vele-vele, he laughs, is laughing.
gi ve-nega-nega, he plays (simple form *nega* not used).

(b) in adjectives³—

boa-boa-na, black.
yabe-yabe-li-na, red.
kofu-kofu-a-na, round (not different in meaning from *kofu-a-na*).
dobo-dobo-na, broken.
nagi-nagi-na, married, a married woman.

(c) in nouns—

ah-ahu-a, spirit.
numu-numu-ta, a stone axe.
lavi-lavi, evening (*lavi* is verbal only).
gi-ya-ya-hu-u and *gi-yu-yu-hu-u* "he is fishing" (stem *yi'h'*)

A good deal of freedom is shown in the use of this grammatical principle. Often only a part of the stem is reduplicated. Thus one finds such alternative forms as:—
gi-ka-kani and *gi-kani-kani* "he eats."

In one of the texts there seems to be a triplication of the stem. The example is *i fa-fa-fa* "they kept on planting" (*fa* "to plant"). The word *akeakedu* "a maiden," seems to show reduplication of one stem and part of another, if

³ Strictly speaking, there are no adjectives in Bwaïdogan, only substantives and verbs; these words, however, fulfil the functions of adjectives, and may be treated as such in this place.

the etymology is correct which derives the word from a "food," and *kedu* "to carry on the head," i.e., "one who carries food on the head."

INFIXES.

Bwaïdogan has no infixes, but both prefixes and suffixes. Many of these are still fully functional; that is, they have a definite significance and can be attached to any suitable word at will. Thus there are pronominal suffixes that are used possessively with nouns and objectively with verbs; agentive prefixes forming nouns from verbs, and causative prefixes in verbs. These will all be treated later under the headings of Substantives and Verbs respectively.

In addition to these functional affixes an analysis of the vocabulary of the language reveals many others that have lost their original freedom and become permanently attached to a restricted number of stems. In these cases the independent meaning of the affix has often been entirely lost and the combination of affix and stem has given rise to a new stem. Thus there are a considerable number of words, such as *kweli* "song" or "to sing," *kakali-na* "empty," ending in the syllable *li*, to which no meaning can now be attached and which to all intents and purposes is part of the stem. The same syllable appears at the beginning of other words where only the part following the *li* is reduplicated, e.g., *limomo* "mud bee," *likenakena* "black," so that there can be little doubt of its once being a freely movable affix or stem. Other forms which I suspect of being originally affixes are:—

ma in *balauma*, "evil spirit"; *biabiana*, "child" (cf. *biabia* "child"); *gaitoma*, "thing" (cf. *gaito* "who"); etc. *gi* in *vilaigì*, "laugh" (cf. *vele* "laugh"); *boyi*, "night" (cf. left hand); etc. *we* in *kakawe*, "parrot"; *manamanawe*, "long"; *kaduwe*, "again" (often shortened to *kadu*); *anafatiwe*, "thus, in this manner" (cf. *fai-ya* "on account of it"); etc. *ta* in *vagata*, "perpetually" (cf. *vagai-ma* "exceedingly"; *matauta*, "to fear" (reduplicates *matamatanta*); *silakalakata*, "to lift up" (cf. *laka* "to climb"); *nimmummita*, "a stone axe"; etc.

Many affixes seem to have been independent words at one time. If their original meanings were somewhat vague and indefinite, or else very broad and general, they could easily enter into combination with a great number of words

to convey merely a limiting concept. They would then be very apt to degenerate into mere affixes. This very process seems to be going on even now. Thus there is an independent stem *yabu*, meaning "all." The native says *i ota yabu*, "they all fled"; but for "they ate it all" he can say either *i kanina yabu* or *i kaniyabuna*. Again, with the particle *nai*, "this, here" (often in a very weakened sense), it is difficult to know sometimes whether to write it as an independent word or not. For example:—

gi ita nai, "he looked here" or "he looked then."

adiga nai, "this food of theirs" (lit. "their food here").

In other cases, such as *malinai*, "to-day, now" (*mali* "day-light"), and *gamenai*, "in this way," it is clearly a true suffix.

Even more instructive is the partial degradation of the verb *ga*, "to make or do," into a verbal prefix. One finds such words as *gasebaseba*, "to sham, feign" (cf. the simple verb *sebaseba*); *galuvaluva* "to try, test" (simple verb *luvaluva* seldom used); *gakaikai*, "to boast or vaunt"; etc. The *ga* in these cases seems to be fast losing its original force and is on its way to become a pure prefix.

Quite distinct from this semi-prefix *ga* is the suffix *ga*. In verbs this seems to be an intransitive ending which may or may not be dropped when the verb is used with a nominal object; thus *gi tugaga*, "he digs"; *gi tugana*, "he digs it" (i.e., the ground), but *gi busoiyoga*, "he refused"; *gi busoiyogena*, "he refused it." The same suffix appears in the interrogative pronoun *gavega*, "who" (pl.), and in a few nouns like *manuga*, "bird"; *tubuga*,⁴ "big or bigness"; *adiga*, "their food." It is noteworthy that when *manuga* combines with another stem the *ga* is dropped; thus *manubogi*, "the night bird, or bat"; *manuailabama*, "the star bird or swallow."

PARTS OF SPEECH.

Apart from exclamations and one or two conjunctions like *ke* "and" and *akn* "but," close analysis yields only two parts of speech in Bwaïdogan, the substantive and the verb.

* The stem *tubu* is verbal only. One can say *biabiana gi tubuga*, "the child he is big"; *biabiana tubuga*, "a big child"; and *biabiana ama tubuga*, "the child his bigness."

Even these are closely connected with one another; the stems are generally the same, and it is often possible to use the same word in either category without modification.⁵ Disjunctive pronouns, adjectives, and adverbs seem at last analysis to have been merely substantives with certain suffixes attached, and probably retain much of their substantive significance in the native mind. I shall therefore make but two divisions in the parts of speech, substantives and verbs, distinguishing substantives into nouns and pronouns. A final section at the end will be reserved for the numerals.

SUBSTANTIVES.—I. NOUNS.

Nouns are divided into two categories:—

- A.—Those invariably inflected for person and number.
- B.—Those which can not be so inflected.

Under Class A come all nouns that denote "non-transferables," i.e., body parts, states and emotions of the mind, and terms of kinship and relationship. It includes also a certain number of very common words denoting derivative concepts as locality, proximity, etc.

All substantives not included in Class A come under Class B.

CASE.

Nouns of either class may be inflected for case, if the meaning admits of it. There is only one case-ending in Bwaidogan, the locative or instrumental *ia*, which may also signify "motion towards." Where the noun ends in *a* if the noun ends in *e*, *i*, or *u*, the *i* of the locative drops out, although its influence is felt in the lengthening and accenting of the preceding vowel. The two final vowels are usually separated by the glide sound *y*. Examples are:—

A. With Class B nouns—

- babi-y-a*, "on the ground" (*babi* "ground").
- wai-y-a*, "on the path" (*wai* "path").
- fôse-a*, "with" or "in a basket" (*fôse* "basket").
- filohai-y-a*, "on the open sea" (*filolu* "the open sea").
- matalabutu-y-a*, "on the morrow" (*matalabutu* "morrow").
- talie-a*, "on the shore" (*talika* "shore").

⁵ Cf. *ona*, "to spear" or "the thing speared"; *gî ona-da*, "he speared us"; *ona-da*, "the thing we speared."

melae-a, "in" or "to the village" (*melala* "village").
wake-a, "by boat" (*waka* "boat").
late-a, "with a fish-net" (*lata* "fish-net").

B. With Class A nouns—

- mua-ne-a*, "in his mind" (*mua* "mind"); *mua-na* "his mind").
- tuga-ne*, "in his ear" (*tuga* "ear").
- ofa-ne* or *ofa-ne-a*, "on its wing" (*ofa* "wing").
- biliva-de-y-a*, "in your neighbourhood."
- muli-maj-a*, "in your (pl.) rear."
- wagai-di-a*, "in" or "to their vicinity or locality."

Theoretically this case-ending may be attached to any of the pronominal suffixes used with Class A nouns. Actually it seems to be rarely used outside of the third person singular in nouns denoting body-parts, kinship and relationship, etc., i.e., "non-transferables." Thus it is doubtful whether one would hear such a form as *mua-ku-ya*, "in my mind," corresponding to *mua-ne-a* "in his mind," given above, unless perhaps in a song. On the other hand the case-ending is freely attached to all the personal suffixes in those nouns of Class A denoting derivative concepts, as in *muli-ni-a* and the other examples listed above.

CLASS A. NOUNS.

This class comprises all the nouns that are inflected for person and number with the pronominal suffixes. Only singular and plural numbers are distinguished; there is no trace of a dual or a trial. The first person plural is divided into an exclusive and an inclusive form.

The pronominal suffixes are:—

	Singular	Plural
1st person ..	<i>ku</i>	<i>ma</i> (exclus.)
2nd person ..	<i>ni</i>	<i>da</i> (inclus.)
3rd person ..	<i>na</i>	<i>di</i>

These pronominal suffixes may be attached not only to the stems of Class A nouns, but to verbs as well. With nouns they have a possessive meaning, whereas with verbs they indicate the object.

The second singular suffix *ni* has dropped out of use with nearly all the "non-transferable" nouns of Class A, leaving the plain, uninflected stem. It appears as an alternative form, however, in the word for "thy husband," which may be either *mogane* (the uninflected stem) or *moyaneni*. It is still functional in those nouns that denote

derivative concepts, as *lakaini*, "thy elder" or "thy greater"; *faini*, "on thy account"; *mulinia*, "in thy rear,"⁶ etc.; it is retained also in the verb.⁷

Nouns of this class that denote derivative concepts, and some that denote "non-transferables," make no distinction between the singular and plural of the noun as opposed to the singular and plural of the pronominal suffix. But many nouns denoting "non-transferables" employ a suffix *avo* to denote the plural of the noun itself, adding this suffix to the ordinary pronominal suffixes. Here again, however, the second person singular (of the pronoun, the plural of the noun) is irregular, having the reduplicated suffix *momo* instead of *avo*. The combined suffixes for the plural noun thus become:—

Sing. Pronoun	Plural Pronoun
kuweavo <i>kweavo</i>	<i>meavo=ma(y)-avo</i> (exclus.)
2nd person <i>momo</i>	<i>deavo</i> (inclus.)
3rd person <i>navo</i>	<i>miavo</i>

A typical noun is *novu* "brother" (woman speaking), or "sister" (man speaking). It declines:—

Sing. Pronoun	Plural Pronoun
1st person .. <i>novuku</i>	<i>novumeavo</i> (exclus.)
2nd person .. <i>novumomo</i>	<i>novumiavo</i>
3rd person .. <i>novunavo</i>	<i>novudianavo</i>

Ina, "mother"; *natu*, "child"; *mata*, "eye"; *nua*, "mind,"⁸ and many other nouns are declined in the same way.

⁶ The *a* is the case-ending.

⁷ The word *tuhulakani* "thy younger brother," really denotes a derivative concept, being derived from *tubu* "grow" and *taka* "ascend, become big," although it has now become a "non-transferable" noun signifying a certain relationship.

⁸ *Nuakalikali*, "love, compassion," a compound of *nua* with another stem, is declined like *nua*; but *makahabuhi*, another compound with much the same meaning, is indeclinable like the nouns of Class II. The difference apparently is that *makahabuhi* refers to the emotion of love, whereas *nuakalikali* implies some outward expression of it, as a present, i.e., a transferable.

1. In Mind Bay the words *tama* "father," *tubu* "grand-parent" or "grand-child," *tai* "younger brother or sister," and *tanaga* "older brother or sister,"⁹ assimilate the initial *t* to the *k* of the first per. sing. pron. suffix, giving *kamaku* and *kamalauaveavo*, *kubuku* and *kubukuaeavo*. At Belebele and other places the initial *t* is unchanged.¹⁰

2. Plants and animals, and even what we would class as inanimate things, have also their "body"-parts, though these are naturally confined to the third person. Thus we have *ai-lukuna* "the tree its leaf," *aikula lagadi* "the hairy trees their boughs," *leaga afaina* "the sea its edge,"

* The suffix *ga* of this word *tawaga* is dropped (at least in Bwaiddogan) in the first person singular, but retained in the other persons and in the plural; thus *kawaku*, "my elder brother"; but *tiwangana*, "his elder brother." On the other hand, the suffix is retained in *makahauyuga*, "my relatives," a word which otherwise appears to have only the plural forms *makahaumaga*, *makauyuga*, *makahauyiga*, and *makauyadiga*. The word for "food," *a*, may also have *ga* with all the pronominal suffixes, as *akuga*, "my food"; *adiga*, "their food"; sometimes, however, the word is used without any suffix at all, like the indeclinable nouns of Class B.

⁹ A phonetic alternation not uncommon in Bwaiddogan seems in the case of the word *tubvia* to be associated with a slight difference in meaning. When *tubvia* means simply "friend" the suffixes are added without changing the stem, but when it means "brother" (man speaking), or "sister" (woman speaking), the stem for the possessive plural of the singular noun becomes *tubuya* instead of *tubvia*, giving *tuakalihali* "their friend," but *tubuyadi* "their brother" or "sister." If this is correct it must be a later distinction between two forms that originally had the same meaning.

3. Three or four nouns hover between Classes A and B according to their precise meaning. Thus *vavine* "woman," falls into Class B (*ana vavine* "his woman," i.e., "the woman who works for him"); but *vavine* "wife, is a term of relationship and declined as a noun of Class A (*vavineku* "my wife"). Similarly *sikua* "widow," may be indeclinable, or carry the possessive suffix, although only the third person forms *sikuanu* and *sikwadi* are at all usual.

4. Many words that as far as syntax is concerned might almost be regarded as adjectives are included in this class. They all denote derivative concepts, and as a rule end in the third person singular suffix *na*, although this is sometimes dropped, especially if the stem is reduplicated; thus *kaliva manimanini-na* or *manimanina* "a strong man," "goodness," while others may take all the ordinary pro-nominal suffixes. Thus *ya kabisoku, oiyē lakaini*, "I am small, you are big" (etymologically "I my smallness, thou thy bigness"); *moiaimi*, "all of you"; *kaliva koiodi*, "bad men." From this last example it will be noticed that the qualifying word may take the plural suffix even though the word it qualifies is invariable. In such cases, however, the word qualified seems always to denote living objects, persons, fish, trees and the like.

5. A certain number of nouns of Class B, i.e., indeclinable nouns, end in the suffix *na*, but whether this is the same as the third person singular pronominal suffix *na* I am unable to say. At all events it seems at the present time to have no definite meaning, but is simply a part of the stem. Examples are *iegana*, "name" (*aku iegana*, not "my name"); *gudana*, "vegetation" (*ada gudana* "our vegetation"); etc.

CLASS B. NOUNS.

Nouns of Class B, which comprise the vast majority of nouns in the language, are inflected only for case. A few of them, however, have irregular plurals; in one case the

suffix used is *avo*, as in certain Class A nouns, in two others is suffix *ta*. The examples are:—

oko, "deep sea," pl. *okota*tubulakaina*, "youth," pl. *tubulakata*.¹¹
bibbia or *biabiana*, "child," pl. *biao* or *bibavo*.¹²*

II.—PRONOUNS.

A.—PERSONAL PRONOUNS.

1. Conjunctive Forms.—

	Singular	Plural
1st person ..	<i>ga</i>	<i>a</i> (exclus.)
2nd person ..	<i>u</i>	<i>ka</i> (inclus.)
3rd person ..	<i>gi</i>	<i>wa</i>
		<i>i</i>

The *g* in the first and third persons singular of these forms is spirantal and often inaudible.

2. Disjunctive Forms.—The disjunctive forms are derived from certain stems to which are attached the pronominal suffixes already given under the noun. For the first and second persons plural the stem is *i*, and for the third person, singular and plural, *ba*. For the first person singular a stem *ya* is used which will be discussed later, while the second person singular seems to use for its stem the conjunctive form *u*.

	Singular	Plural
1st person	<i>yayeku=yaya-leku</i>	<i>imeavo=i-ma-avo</i> (exclus.)
2nd person	<i>oige=u-ye</i>	<i>ideavo=i-da-avo</i> (inclus.)
3rd person	<i>banai=ba-na-ye</i>	<i>imiaivo=i-mi-avo</i> <i>badiavo=ba-di-avo</i>

Throughout the singular there is the same suffix *ye*, the significance of which is unknown. It appears also in some of the demonstratives. The suffix *avo* throughout the plural was met with previously in nouns of Class A.

¹¹ This form may be used verbally *gi tubulakata*, "he grows to manhood." The word is sometimes used as a term of relationship, i.e., as a Class A noun, meaning "his younger brother"; hence the suffix *na* in the singular, and the form *tubulakaini*, "thy younger brother."

¹² The stem is *bi* or *bia*, but this is always reduplicated in the singular. The *ma* in *biabiana* is a suffix of uncertain meaning. A plural form, *biami-modi*, "children merely," is found, but I am unable to account for the suffix *mi*.

3. *Disjunctive Possessive Pronouns*.—These are really nouns, being derived from a stem *ya* or *a* with the help of the pronominal suffixes. This stem *ya* has already appeared in the first person singular disjunctive pronoun *ya-yeku*. As far as Bwaïdogan is concerned *ya* might seem to have signified originally something like "property" or "possession," but its true meaning can only be discovered by a comparison with other Melanesian dialects.

	Singular	Plural
1st person ..	<i>yaku</i>	<i>yama</i> (exclus.)
2nd person ..	<i>ya</i>	<i>yada</i> (inclus.)
3rd person ..	<i>yana</i>	<i>yami</i> <i>yadi</i>

The initial *y* in these forms is often dropped, leaving *aku*, *ama*, etc. I could discover no difference between the two forms; either could be used, apparently, before any noun. That *ya* and not *a* was the original stem, however, seems certain from the fact that the *y* is never dropped in the first person singular disjunctive personal pronoun *yeku* given above.

Every verb must be immediately preceded by a conjunctive personal pronoun as its subject. The disjunctive forms are therefore used only for emphasis or in reply to a question. In the regular sentence, when they are immediately followed by the conjunctive pronoun, the *-yeku* of *yayeku* and the *-avo* in the plural forms are usually dropped. The same thing occurs in the phrase *imi gavega* "you (pl.) who?" or "who are you?"

A woman who has borne a child often speaks of herself in the plural; she says not *ga*, but *a*, not *yayeku*, but *imai* (i.e., *ima-ye*). A person addressing her will often use the plural suffix, saying, not *mogane* or *moganeni* "thy husband," but *moganemi* "your husband." This usage, I notice, is not always followed in the texts, but appears to be optional.

The disjunctive possessives take the place of the pronominal suffixes with the uninflected nouns of Class B. Thus *yaku manua*, "my house" (lit. perhaps "my property, house"); *yana ifufu*, "his story." They can never be used otherwise than as preceding a noun, with which in a few cases they have actually combined. Thus *anai'yegana*, "his name" (*ana* and *ie-gana*, the accent being thrown back in

the compound); *afanwea*, "within thy power." So too it has combined with certain numerical stems as *kaibe13 "oneness" or alone-ness," *seha13 "two-ness," *toto* (from *toi* "three") and *lanfuli* "four," yielding such forms as *aku-kaibe* "I alone," *amiselu* "we two" (exclus.), *amitoto* "we three," and *adilanfuli* "they four." Naturally with the first of these words, *kaibe*, only the singular possessive forms can be used, and with the other three only the plural.**

B.—DEMONSTRATIVES AND INTERROGATIVES.

These are formed from certain roots with the aid of prefixes and suffixes. The roots appear to be: *u*, *a*, *ba*, *ma*, *i*, *ī*, *wa* and *ga* (stop *g*).

The commonest prefix is *ta*, but *no* is found in one word. The chief suffixes are *da*, *na(i) ma*, *va*, *ye*, *we*, *dēku*, which are sometimes combined with one another.

There would seem to be a close connection between these roots and the roots or stems of the personal pronouns. In the disjunctive personal pronouns there were four roots, *ya* in the first person singular, *u* in the second person singular, *ba* in the third person singular and plural, and *i* in the first and second person plural. In the demonstratives *ba* appears in the word *tabai* (*ta-ba-ye*) "over to one side," where there is also the same suffix *ye* as is found throughout the singular of the disjunctive personal pronouns (cf. *banai-ba-na-ye*). *A* occurs in the word *ada*, which has something of the force of a punctuation mark. Since the suffix *da* by itself has this force when attached to a verb (*gi vonada* "he said then, well he said"), it seems quite probable that the root *a* here is the same as the *ya* or *a* of *ya-yeku* "I," and *ya-na* or *a-na* "his." The root *i* which appears in such demonstratives as *i-da-nui*, would be the same as the *i* in *i-meavo* "we" (exclus.), etc., while the root of the second person singular pronoun, *u*, would be seen in *tanna* (*ta-u-na*) "he, that." This word *tanna*, when applied to things, is invariable, but when used of persons it is declined with all the pronominal suffixes, like the disjunctive pronouns and the nouns of Class A; thus *tauku*, "I myself"; *taudiavo*, "those people."

In the first and combinations. The third person singular *anafaiwea* (the *a* is the case ending) is especially common in the secondary meaning of "in this manner."

¹³ The stems *faiwe*, *kaibe*, and *sehu* are not found outside of these

second persons its meaning changes slightly and it becomes simply an emphatic pronoun; but it retains its full demonstrative meaning in the third person.

The roots *u*, *ba*, and *a* are only found in demonstratives as far as I know, in the three words listed above, *tanna*, *tabai*, and *ada*.¹⁴ *Wa* occurs in the form of *mauwe* (*ma-uwe*) " (is it) there?" used in questions only, and, reduplicated, in *mamaauwe* " therefore, accordingly." *Mamaauwe*, however, is generally used as a suffix attached to the other roots, denoting either direction (as opposed to the suffix *deku*, which signifies a definite locality) or manner. Thus *idamamaauwe* (*i-da-mamaauwe*) " in this direction" or " yes, in the manner you state"; *wadamamaauwe*, " in that direction"; *inamamaauwe*, " in that direction" (more remote than *wadamamaauwe*), or " in that manner," implying sometimes a reference to future time; and *gadamamaauwe*, " how, in that manner?" which, in the contracted forms *gadamaauwe*, *gadamu* and *gadam*, is always a demonstrative of place meaning " whence, whither? ",

The other four roots *i*, *ī*, *wa*, and *ga* are the most common. With the suffix *da* (in the case of *i* the suffix is *na*) they give rise to the following stems:—

ida, " this, here" (cf. *ideavo*, " we " inclus.).
īna, " that, there" (somewhat remote).
wada, " that, there."
gada, " what, where."

These stems are sometimes used as independent words, as *wada gavega* " Those who? " or " Who are those yonder? " More often they are combined with the suffixes *we*, *deku*, and *mamaauwe*, producing the forms:—
idauwe, *idedeku*, *idamamaauwe*, " here, hither."
inauwe, *ineku*, *mamamaauwe*, " there, thither."
wadauwe, *wadedeku*, *wadamamaauwe*, " there, thither."
gadauwe, *gadedeku*, *gadamamaauwe*, " where, whither."

From the same roots again, with other suffixes, come the following forms:—

¹⁴ The word *tanya* comes in one of the texts meaning " afar off." Probably this represents *ta-u-ga*, which would have the same root *u* as *tanna* above. The prefix *ta* possibly denotes something that is pointed at. Certain connective particles, as *au*, *ao*, *awedio*, and *awaniayo* all seem to have the same root *a* as in *ada*, etc.

(a) From root *ī*—

taipei (*ta-i-da-ye*), the ordinary demonstrative for " this " or " here."¹⁵

idamai (*i-da-nai*), " here" (in the place you say), or " thus" (in the manner you say). From *idamai* again comes the form *akedanai* (*ake* an exclamation meaning " there, I knew it"), " here it is" (pointing).

idando (*i-da-u-bo*), " here close by."

(b) From the root *i*—

īwa (*ī-wa*), " yonder," and with prefix *ta*, *taīwa* " yonder."

(c) From the root *ga*—

(1) with suffix *manai* (*ma-nai*):¹⁶
gamenai, " in this manner."
no-gamenai, " over here"; " yes, as you say."
ta-gamenai, " over there" (pointing to something in sight); " in that way."

(2) with suffix *va* (*ve*):
gava, *gavana*, " which, what."
gaito (*=ga-ve-to*), pl. *gavega*, " who "; *gavitoma*, " thing."
gavegavo,¹⁷ " whoever."
gavanigana, " whatever."
gavaiyamu, *gavaiyam*, " how."
gavaiye, " how many."
gavaiyo, " how about it, what do you think," at the end of an imperative or interrogative sentence.

It will be noticed that a distinction is made between persons and things in the forms *gava* (*gavana*) and *gaito*, and their derivatives *gavegavo* and *gavanigana*. For persons the independent pronouns are *gaito*, pl. *gavega*, and *gavegavo*; thus *gaito gi elai*, " who comes"; *gavega yadi ba kula*, " whose (who their) garden." For things they are *gava* (both singular and plural) and *gavanigana*, as *gava gava*, " what, where."

¹⁵ Instead of *taipei* the expression *kalivanai* is sometimes used. When the accent is on the antepenultimate this word always has its strict etymological meaning " the man here, this man " (*kahiwa*, " man "); but when it means simply " this " or " here " the accent is on the penultimate and the *n* is really doubled, so that the word should be spelt *kaliwā'mai*.

¹⁶ This suffix *ma* is perhaps the same as the *ma* in *gaito-ma* below, and in the word *bihia-ma*, " child."

¹⁷ Probably *gavega*, " who " (pl.), and the plural suffix *avo* found in nouns of Class A.

(*gavana*) *gi gugai*,¹⁸ "what is he doing." The interrogative adjective, however, is always *gava*, as *gava'vevine*, "what woman"; *gava'melala*, "what village or villages."

SYNTAX OF SUBSTANTIVES.

In Bwaïdogu, it was said, there are ultimately only substantives and verbs, apart from a few interjections. Consequently substantives have to perform many functions that in English are performed by other parts of speech, such as adjectives, adverbs, prepositions, and conjunctions. This is often done by subordinating one substantive to another; the concept conveyed by the first substantive being limited or defined in some way by a second that immediately succeeds it. In the great majority of cases this second substantive carries a pronominal suffix,¹⁹ and in some cases also the case ending. Some examples will make this clear.

kali'a boaboa-na gi elai, "a black man is coming"; lit. "a man, his blackness, he comes,"

ya (*yeku*) *kabiso-ku oyie lakai-ni*, "You are bigger than I"; lit. "I my smallness, thou thy bigness."

kali'a fai-na, "on account of a man"; lit. "a man, its reason." *manua wagai-ne*, "to" or "in the house"; lit. "the house, 'to' or 'in its position.'

(yayeku) wagai-ku-ya, "to me." The case-ending is seen in the last two examples, *wagain-e* and *wagai ku-ya*.

So too in such words as *getane*, "above, on top of" (lit. "on its top"); *tabone*, "on top of"; *hlivane*, "near" (lit. "in its vicinity"); *dibuni* (= *dibu-ne*) and *meta-dibuni*, "under." Some words may or may not use the case-ending as *vetawana* or *vetawanea*, "within" (of a house); and *mulina* or *muline*, "behind"; while others again, as *negenina*, "within," and *fafalina*, "on the other side of," seem always to be without it.²⁰

¹⁸ The difference between *gava gi gugai* and *gavana gi gugai* is probably equivalent to the English "what is he doing" and "what is it (*gava-na*) he is doing."

¹⁹ When the word unites with another stem the pronominal suffix, *wakavagai-na*, "exceedingly good."

²⁰ There is one word, however, which appears to be a true preposition. This is *wa* (in songs often *kwa*), which, unlike the words given above, always precedes the noun; thus *wa diaigina*, "with its blood." Another word *nôdi*, "in company with," may either precede or follow the noun; thus one can say either *nôdi kali'a* or *kali'a nôdi*. I suspect, however, that *di* is the pronominal suffix and *no* a verb stem meaning something like "to accompany."

Nearly all the temporal expressions in Bwaïdogu are clearly nouns. Thus *matabogina*, "in the morning" (*bogi* "night"); *boginafa*, "mid-night"; *nîwabuna*, "day-break"; *malabutu*, "to-morrow" (*mala* "time, season, weather"); *velugane*, "on the day after to-morrow," or "on the day before yesterday"; *vavane*, "on the day before yesterday"; *malinai*, "to-day, now"; *nagona*, "before"; *mlia* or *malina*, "after"; *tiwaina*, "long ago"; *aimoina*,²¹ "by and bye"; etc. So too such words as *atuada*, "distant"; *atudane*, "in the far distance"; *failina*, "exceedingly"; *waioga* or *waioena*, "in vain."

Substantives again are used as connecting words or conjunctions. *Ada*, *aio*, *awedio*, and *awanaiajo*, used in narratives as punctuation marks, or like the English, "well then," all seem to be derived from the same root *a* as was seen in *a-na*, the possessive personal pronoun. *Au*, which may be from the same root, closely resembles the other four words, but conveys also the idea of making a choice between two or more alternatives, like the English "finally." *Mamaue*, "therefore," and *faina*, "because" or "therefore," which are clearly substantives, have been discussed already. Another common word is *vaita* (with suffix *nai vaitanaijo*), which means "like" or "perhaps." Here we may perhaps recognize the suffix *ta* that appears in *numu-numu-ta* "stone axe," and other words already mentioned. The interjections cannot be so readily resolved into substantives though *velemoena* "really, truly," *taumada* and *taumadiga* "strange, wonderful," and *kaiiwa* "I wonder" (cf. *ta-iva* "there, thither") may quite well have a substantival basis. The commonest interjections are *ika* "yes," *keke* "no,"²² and cries like *iyo-i* (of sorrow), *aiyo-i*,

²¹ The stem *aimo* seems to mean both "for a little while" and "in a little while." It can, therefore, be used of either present or future time. According to Ballantyne, the compound *aimomona* (*moa* or *mowa* "only") is used of either the immediate past or the immediate future, while *aimomokuya* is used of the immediate past only. Thus *aimomona* (or *aimomokuya*) *ga gugai* would mean "I have just done it," while *aimomona ga na gugai* would mean "I shall do it presently." I doubt, however, whether this distinction holds good.

²² These words are not as common as might be expected (except *keke* meaning "not" in a sentence), for assent is usually expressed simply by raising the eyebrows and denial or refusal by looking away.

oioi (of pain, fear or anger), *ake*, *aki* (of triumph or warning), and *ye* (of ex postulation). The exclamation *awe* or *anwe* "stop, enough," is apparently a verb "to stop." In addition there are some compound expressions like *i vona*, (lit. "they say," i.e., "really, truly"), *keke ka vona* "we do not say" or "we could not say" (used to imply something very wonderful or dreadful), and *aku gavana* (lit. "but what," i.e., "yes, of course it is"). These exceptions, however, cannot vitiate the general rule that all words in Bwaïdogan are ultimately either substantives or verbs.

FORMATION OF NOUNS.

There are two prefixes that are commonly used to form nouns from verb-stems, *to* and *eba*.

To indicates the agent or doer of an action. Thus *to-kweli*, "the singer"; *to-veimea*, "the ruler"; *to-daba*, "the one who cuts. *Eba* indicates the means by which a thing is done, or the place where it occurs; thus *eba-luka*, "the thing by which one climbs, i.e., a ladder"; *eba-huku*, "the place where one enters, i.e., an anchorage"; *eba-toa* "the bathing-place." In three words, the names for the three stars in Orion's belt, the prefix *na* is used as the equivalent of *to*. These words are perhaps of foreign origin. They are:—

nakiabukiabu, "the one who pulls up by the roots."
nakivivoiyeoviye, "the one who steals the crops."
nakivagadona, "the one who treads the earth solid around a post."

The prefix *me* or *mi* in front of a place-name indicates the people of that place. Thus *mewagifa* "the natives of Wagifa," *milavega* "the people of Lavega"; also *migavega* "the people of what place" (*gavega* pl. "who").

A prefix *mali* meaning "all" or "every" is not uncommon. It is only used before nouns, its place with verb-stems being taken by *yabu*; but whereas *yabu* can still be used as an independent stem, *mali* seems to have become a mere prefix. As examples of its use may be quoted *malimanuga*, "all the birds"; *malimanaua*, "every house, everywhere"; *malidaidai*, "all the taro."

VERBS.

In Bwaïdogan verbs have neither tense, mood, nor voice. They can be modified in three ways only:—

1. By pronominal suffixes to indicate the object.²³
2. By reduplication to denote continuity of action.
3. By compounding with other stems.

Reduplication and compounding have been discussed under the heading "Formation of Words," while the pronominal suffixes were given under substantives.

In verbs a vowel, usually *e* or *i*, is often inserted between the stem and the suffix. Thus:—

nuakaiikali, "to love," gives *gi nuakalikali-e-ku*, "he loves me."
lulu, "to enter," gives *gi se-lulu-e-va*, "he placed it inside"
 (see is a causative prefix).
balanna,²⁴ "a spirit," gives *gi balann-i-na*, "he bewitched him."

At Bwaïdoga verbs ending in the suffix *ta* regularly change *t* to *s* before the pronominal suffix, *a* becoming *e* or *i*; thus *gi matanta* "he fears," *gi matausina* "he is afraid of him," *gi avaita* "he dreams," *gi-awaisena* "he dreams of it."

There are two words in constant use *na* and *da* which are probably to be regarded as auxiliary verbs. Both come between the verb proper and its pronominal subject. *Na* indicates future time, and also the imperative, only the context or the intonation of the voice marking the difference; *da* gives a hesitating or hypothetical character to the statement.²⁵

²³ In a few cases the pronominal suffix seems to have a reflexive force, e.g., *i yewa-di* "they returned" (*yewa*, being an intransitive verb, has usually no suffix). Again the third person suffix *na* is often used where there is, now, at least, no suggestion of a transitive meaning, as in *gi mudadana* "he walks about, takes a stroll."

²⁴ Both *balanna* and *balanno* are used, the final vowel, as often, being somewhat indeterminate. Cf. *biabiana* and *biabiamo*.

²⁵ The particles *da*, *de*, *dea*, which often follow a verb, and, in the form *da*, are frequently directly suffixed to it, seem to have the force of punctuation marks only and are probably the same as the *da* in *ada* "well then." Examples would be *gi vonada*, he said (comma); *gi itana dea*, "well, he looked."

Examples are:—

keke u na voneketu, "you will not tell me" or "do not tell me."²⁶
keke u da rona, "you would not say (if)."
vaita gi da yewa, "I thought that perhaps (*vaita*) he would return."

The prefix *a* at the beginning of certain verbs seems to give it the force of a perfect passive.²⁷ Thus *gi lu-dobona* "he broke it" (*lu* causative), *gi adobona* "it is broken." Similarly *gi afolefolena* "it is pierced, has a hole in it," from *folena*, "to pierce it"; *gi avaina*, "it is finished," etc.

There is a peculiar suffix *-yeku* (*y* is probably a glide sound) which seems to be used only when the verb is reduplicated. Perhaps it emphasizes the continuosity of the action. Thus *gi itaitayeku*, "he kept on looking"; *gi tagiatugiajeku*, "she kept on weeping"; *gi mianiyeku*, "he continued to remain." Occasionally *ku* alone is used, as *gi toutouku* "he continued to bathe."

Ideas of necessity, possibility, etc., can only be expressed by circumlocutions. "You must go," can be rendered by *keke wakana u na mia*, i.e., "Not good you shall remain"; "you can do it" by *meameaganina u na gugai*, "easily you will do (it)," and so on.

FORMATION OF VERBS.

There are four causative prefixes in Bwaidogan, *lu*, *se*, and *ki*. These may be used separately, or *lu*, *se*, and *ki* may be combined with *ve* to produce the compound prefixes, *luve* or *veh*, *sive* and *kive*. *Ve* and *kive* are frequently used with noun as well as verb-stems; the others seem to be mainly confined to verb-stems.

Lu and *ve* are especially common, and are often interchangeable, some natives preferring to use *lu* with certain verbs where others use *ve*.

²⁶ That *na* at least must be regarded as a verb is indicated by lit. "children, let it be your quietness" (*i=gi*).

²⁷ Is it possible that this *a* was originally a verb like *ma* and *da*? Or is it the same noun-stem *a* that occurs in *a-na*, the possessive personal provision, etc.?

Examples of these prefixes are:—

hu-jinagina-na, "to make it warm" (*jinagina-na*, "warm").
ve-kaliva, "to become a man" (*kaliva* "man").
ka na ve-kani-na, "we will make him eat it" (*kani* "to eat").
gi ve-ha-sowanyna-na, "he made it concealed" (*sowanyna-na* "to conceal it").

babi i ki-dewadewa-na "the land they set it in order" (*dewa*
babi i se-dewadewa-na "manner, custom, order").

ai-ki-ve-matasti-na, "he frightens him" (*matasti-na* "to fear him").

davidai i kit-ve-fôse-na, "the taro they put it in a basket" (*fôse* "a basket").

uda gi se-obanye-na, "the breadfruit he brought it down" (*ôbu* "to descend").

gi si ve-mididi-na, "he made him stand up, raised him" (*mididi* "to stand").

gi eto-luku-na, "he pushed it inside" (*luku* "to enter").

gi eto-fole-na, "he (thrust) pierced it" (*fole-na* "to pierce it").

gi-eto-ve-fôse-na, "he made it enter, pushed it into, the basket."

NUMERALS.

Everywhere throughout the D'Entrecasteaux Archipelago a quinaryvigesimal system of enumeration is employed, the hands and feet being freely used throughout the process. In Mud Bay the usual method of enumeration is:—

1 *sea-na* (in composition the suffix *na* naturally goes to the end, as *sea-moe-na* "only one").

2 *lu(w)e* or *luyei*.

3 *toi*.

4 *laufuli*.

5 *nima fafalina*, "the hand on one side."

6 *wa nimea seana*, "with, on the (other) hand, one."

7 *wa nimea lu(w)e*.

8 *wa nimea toi*.

9 *wa nimea laufuli*.

10 *nima fafalina nima fafalina*, "the hand on one side, the hand on the other side."

11 *wagea* or *agea seana*, "with (*wagea=wa agea*) on the foot one."

15 *wagea* or *agea fafalina*, "with on the foot on one side."

16 *wagea fafalina wagea seana*, "with on the foot on one side, with on the (other) foot one."

20 *wagea fafalina wagea fafalina*, "with on the foot on one side, with on the foot on the other."

There are no words for any numeral above 20, although the person counting often continues on the feet of a neighbour. As a matter of fact it is rare to hear any numeral

above four; above that the counter merely holds up his hands or grips his toes and expects the other person to be watching.

Instead of *seana*, *tamo* is often used, especially by old men; it is probably the real numeral, *seana* having been originally a noun meaning "solitariness" (cf. *sea-dadana* "to walk about alone").

In counting the usual order was:—

- 1, turning down the little finger of the left hand;
- 2, turning down the next finger as well;
- 5, left fist closed;
- 6, turning down the little finger of the right hand;
- 11, taking hold of the big toe of either foot;
- 16, taking hold of all the toes of one foot in one hand and the big toe of the other foot with the other.

At the conclusion the native would sometimes sum up, say 16, by holding out the left fist closed, then the right fist, and finally grasping his feet.

Even in Mud Bay slight variations of the words are sometimes heard. Thus one man who was counting 16 said: *nimafafalina* (looking at his closed left hand), *nima fufafina* (looking at his closed right hand), *agea seana* (gripping the toes of his right foot), *agea seana* (gripping the big toe of his left foot). But another native, on reaching 11, said, not *wagea* or *agea seana*, but *ga damana seana* "I cross over one."

From other places in the vicinity of Mud Bay come the following variations. A man in Utukwava hamlet in Kwaiaudili (see map *The Northern d'Entrecasteaux*, p. 38) counted:—

- 1 *seana* (left hand, little finger down).
- 2 *hue* (left hand, little and ring fingers down).
- 3 *hue tamo*, "2, 1."
- 4 *hue kadu hue*, "2 also 2."
- 5 *hue kadu hue seana nimafafalina*, "2 also 2, 1, the hand one side."
- 6-9 (similarly, but with the right hand).
- 10 *hue kadu hue seana nima gi aulena*, "2 also 2, 1, the hand it is finished."
- 11 *ageku seana*, "my foot, 1" (holding the little toe of his left foot).
- 20 *ageku hue kadu hue seana ageku gi aulena*, "my foot, 2, also 2, 1, my foot it is finished."

He then continued to count on his neighbour's toes, beginning with the numeral *seana*, "1,"

Another Kwaiaudili man of Itakwaiā hamlet counted:—

- 1 *seana*.
- 2 *hue* (the glottal stop was freely used in this hamlet).
- 3 *hue anakaibe*, "2, 1."²⁸
- 4 *hue kadu hue*.
- 5 *hue kadu hue anakaibe nimafafalina*.

On Fergusson Island a man of Unuvagavaga hamlet at Kalokalo, directly opposite Mud Bay, enumerated:—

- 1 *tamoga*.
- 2 *kailuga*, "and 2."
- 3 *kaitomo*.
- 4 *laufubra*.
- 5 *nimaku gi avai*, "my hand it is finished."
- 6 *nimaku gi avai nimaku tafai kai tamoga*.
- 10 *nimaku gi avai nimaku gi avai ka egu tamoga*, "my hand it is finished, my hand it is finished, and my foot 1."
- 11 *nimaku gi avai nimaku gi avai ka egu gi avai*.
- 15 *nimaku gi avai nimaku gi avai ka egu gi avai*.

In Mud Bay certain articles of food have special terms of enumeration. For coconuts they are:—

- 1 *ifweyania*.
- 2 *iflugana*.
- 3 *ifotana*.
- 4 *fuli seana*.

The natives interpreted the first three words as pounds of the ordinary numerals, *seana*, *luge(na)*, *toi(na)*, with *ifo* "the portion of the husk that is stripped down to afford a handle for carrying." *Fuli seana*, is for *laufubra seana* "one (bundle of) four," since as a rule only four yams are sold or given away at one time. Yams again are usually carried in bundles of four, hence the word for "four yams" is *wadulina*, from *wa* "with" and *dulina* "to carry (of yams only)." In the same way "four sweet potatoes" are *wavilolona* from *wololona*, the word for "carrying sweet potatoes." Taro too is usually carried in bundles of four, and "to carry" in its case is *falona*; but instead of saying *wafalona* for "four taro," the verb is reduplicated, giving *falofalo* (cf. *naginagi-na* "a married woman," from *nagi* "to marry").

²⁸ *Anakaibe* at Bwaïdoga means "he alone" (cf. *akuakaibe* "I alone").

The fingers and toes have their separate names as follows:—

nimacenuna, "his little finger" (*nima* "hand" or "fingers," *vuvana* "its beginning").

nimalakolakona, "his ring finger."

nimadidina, "his middle finger" (*didi-na* "its top branches" of a tree).

nimatobona, "his forefinger" (*tabo-na* is a general word for "its top"; perhaps here it means the "end finger").

For the feet the terms are the same except that *age* "foot," is substituted for *nima*.

(*To be Continued.*)

WHITE MAGIC OF THE MAORI.

Some explanation of the Atahu or Iri Rite,
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With some additional data
collected by the late COL. GUDGEON, E. BEST, and others.

THE STORY OF TAO-PUTAPUTA & TAHIKO-KURU-MARANGA.

A TALE OF WHITE MAGIC OF LONG-PAST TIMES.

TAO-PUTAPUTA was a woman whose home was at Opotiki; Tahito-kuru-maranga was a man whose home was there courted that woman, who did not look favourably upon him. So the man returned with his party, and, on reaching Turanga, dwelt in his fortified village of Titirangi. He then set about fabricating a neck-pendant, and, having finished it, allowed it to lie for two nights in oil scented with a sweet-smelling moss so that it might be fragrant. He then inserted the necklace in a *ngaruru* shell [*Astrea sulcata*], over which he repeated a charm and also expressed his yearning love. The charm was as follows. [The charm is such as is termed an *iri* and *atahu*, a love charm that strongly affects a distant person when accompanied by a mediumistic object that has been handled by the sender. In this case the medium was really the necklace, not the shell in which it was placed. The wording of the charm is obscure in some parts, but it calls on the loved one to look favourably on the reciter and for affection to find a place in her heart, also for an aspect of forgetfulness, even that she may leave home and parents and seek the one who desires her.]

Having recited the charm he despatched that shell to traverse the ocean, knowing that the woman was in the habit of collecting the *paua* shellfish [*Haliotis*]. Even so that shell passed round the coast and reached Opape at Waiawa, on the southern side of Opotiki, at which place the *paua* shellfish are obtained, where the shell remained at the place frequented by *paua*.

ngongotua. Used to denote tentacles of cuttle-fish. "Ko nga kawekawe, ara ko nga patapata, ko nga ngongotua, ka rere era ki te huka koparu moana." *ngongopuni*. A fish. "Kei reira he kahaparu, he ika, he ngongopuni, kei roto i te puna wai tai." Both ex. from *karakia*, which fact increases the difficulty.

LANGUAGE, MYTHOLOGY, AND SONGS
OF BWAIDOGA.
GOODENOUGH ISLAND, S.E. PAPUA.

BY D. JENNESS AND (LATE) REV. A. BALLANTYNE.

[Continued from Vol. 37, No. 3, p. 299]

PART IV.

BWAIDOGAN VOCABULARY.

Occasional references are made in this vocabulary to the authors' earlier work, "The Northern D'Entrecasteaux" (Oxford, 1920), under the abbreviated title, N.D.E.

- a: food, particularly vegetable food; inflects like a term of relationship, but adds the additional suffix *ga*. *akaya*: my food. *awauga*: food prepared for a journey. *a*: see *ga*.
- abutu*: a feast of uncooked food. *ada*, *da*, *deu*: (particle), then, well, so; in the forms *da*, *deu* it is often an enclitic; *gi vonada*: he said then. *adadema* (stem *dada?*): to pull something out of its place, e.g., of a sail, not properly set, pulled out of place by the wind, *adigana*: the star Rigel. *afafa*: a woman's skirt made of banana leaves. *afaina*: its edge; *leaga afaine*: on the edge of the sea. *afo*: a pig's feeding trough, usually a clam shell. *afoi*: see *kafoi*.
- abatana* (redup. *ababatana*): a level place, flat land. *abela*: red or brown; *vovona abelina*: his body was brown. *abina*: to take hold of something, grasp something; (fig.) to master, comprehend. *itaveyabina*: to take care of something or some one. *kiteabina, kevibina, kibina*: to grasp something. *aboiia*: a species of red ant. *aboma*: a platter in which food is served.
- abuna*: to pick up from the ground, e.g., a bird picking up seeds; to up-root, pull out by the roots. *abubuna*: a form of sorcery (see N.D.E., p. 143). *abulakaina*: to pick up, raise something from the ground. *luyabuyabuna*: to pick up and carry away, e.g., the wind blowing away leaves.
- abutu*: his leg from knee to ankle. *agedomo*: the foot (the top portion only?). *agefilo, agefolofona*: an anklet of woven grass.
- abu*: see *kafoi*.
- afuanua*: a variety of yam of the muamo division. *[Age] ageageya*: a plot of land part of which is cultivated. *agen*: his foot. *agaboma*: his big toe. *agedina*: his second toe. *agedilina*: his third toe. *agelakolakona*: his fourth toe. *agervunua*: his little toe. *agaiina*: his hip bone. *ageafaina*: his foot. *agebilana*: his leg from knee to ankle. *agedomo*: the foot (the top portion only?). *agefilo, agefolofona*: an anklet of woven grass.

agekwaiaikwaiā: the sole of the foot; (in some of the mountain hamlets) the name of a song, sung at feasts of mourning, especially after the hamlet had been defeated in battle.

agekwasī: a leglet of shells worn just below the knee.

ageodo: the ankle.

agewaduwaduna: his heel.

ageyafayafa: the sole of the foot.

agenalei: a species of snail, *Limnaea stagnalis*.

agona: his neck.

agoñufina: to grumble, scold someone.

ai: fire.

aigagata: a fire that has caught from some other fire.

aiyayalata: a fire-stick.

aiylemalema: (the fire-snatcher) the evening Venus.

ai: a tree; wood. Many names of trees begin with this syllable, as *aiakula*, *aituboa*.

aiakili: a stick ornamented with notches.

aimwanemwane: a flexible stick, a withie.

aiwaganaga: firewood (?).

aiama: (1) his cheek; (2) the wooden frame of the dip-net.

aiatadi: a species of tree.

aiatyna: his right hand or foot.

aiabula: to stoop down, to bow the head.

aiadeda: a species of fish supposed to exist in Wafolo, the spirit-land.

aidine: see *kaidine*.

aifo: an eel.

aigabu: in company with someone.

generally used with a verb of motion, as, *gi nau aigabu*; he went in company with someone.

gario aigabu: with whom?

aigabudi: their companion.

aiakala: the stopper of a bottle.

aielii: to ornament a stick by cutting notches in it; the stick thus ornamented.

aiukuga: a species of mottled snake.

aiakuku: a fishing platform erected in the sea.

aiakula: the banyon tree.

aiabama: a star.

aiilago: the sprout on a yam.

aiilike: a large tract of cultivated land.

aiihulu: the thorn of the sago palm.

aimaulina: his left hand or foot, the husk from a coco-nut, e.g., while, by and by.

aimoina: by and by (indicating simple futurity).

aimomava, *aimonomokuya*: applied to something just past; *aimomava ga gugai*: I have just done it (see Grammar).

aimonna: a scented plant.

aiio: (particle or conjunction) well, so, and.

aitava: see *itava*.

aituboa: a species of tree.

aituguhū: the image of a person which, by appearing in company with the image of someone deceased when summoned by a magician, convicts that person of murder. If the supposed murderer belongs to the same village as the deceased his image will not appear.

aiwala: a walking-stick, or a pole used for stirring up fish among the rocks.

aiwao: a shadow (see N.D.E., p. 148).

aiwedilla: a species of tree, or timber.

aiyebu: a small canoe. (There are three sizes of canoes. The small run-about canoe for one person is called *babanusi*. The *aiyebu* is larger, holding from two to eight persons. The *waga*, or, as it is sometimes called, *keama*, holds from four to fourteen persons, but is distinguished from the other two types by being boarded up at each end and along the sides. The term *aiyebu* is often used loosely for the one-man canoe, *babanasi*).

aiyoo: a small triangular dip-net.

aiyogo: the discharge at child-birth.

aiyoyi: with whom?

aiyabudi: their companion.

aiyabu: the stem of a pecten shell.

aiyaka: death; to be dead, to die; to famish, starve.

aiyakalo: to faint.

aiyali: to put in to shore with a canoe.

aiyelili: to cause a person to put in to shore.

aiyama: dry (of stream); parched (of throat).

aiyoi: an exclamation of pain or fright.

aiyovaga: to spy out; especially, to keep watch at night. Cf. *avaga*.

aiyovave: the pamphleteer or condemnation.

aiyotanai: here (often pointing to the object).

aiyotau: a species of small fish.

aiyotendu: see *kedu*.

aiyoku (1): but, yet; (2) = *yaku*; my (tee ya.)

aiyota (1) a molar tooth.

(2) a species of tree that bears an edible fruit;

(3) a female pig, a sow (in mountain districts only).

aiyota [ala]: to be burnt up (of grass).

aiyotamatamana: to consume, destroy.

[ala] to scoop up water?

aiyotuna: spilt (of a liquid).

aiyotuvuyavulena: to eject a liquid from the mouth; e.g., a child refusing to drink.

aiyotuvuyavulena = *alainiavuyavulena*.

aiyotavigavi: a species of insect, *Phyllium stictifolium*.

aiyotakita: *agelua gi alakita*: my foot is sore.

aiyotakuhuena: to speak in private with some one; hence, to bribe.

aiyotala: epilepsy; to be an epileptic.

aiyotata: the tridacna shell.

aiyotamai: to offer a small price and keep advancing, to bar-

gain.

aiyotanena: to know, be acquainted with, understand something.

aiyotata: an incantation sung at sea to bewitch a person.

aiyotena: see *bena*.

aiyoteli: the stem of a pecten shell.

aiyotaka: death; to be dead, to die; to faint.

aiyotalo: to faint.

aiyoyo: (in chant) dried (of perspiration on the body).

[ala] *aiyova*: to stop, cease; *gi alovena taga*: he ceased weeping.

aiyolona: to be spent, out of breath.

aiyomea: to fondle a child.

aiyolalo: a species of plant with edible leaves.

aiyohua: the soul or spirit of a dead person.

aiyofwa: a species of vine, scrapings from the roots of which are mixed with sea-water and used for caulking canoes.

aiyogena: to drift away; *gi alugeku*: (the tide) carried me away.

aiyomedimatavunu: a variety of yam of the *mwamo* division, round, with yellow flesh and light-coloured skin.

aiyuna: small shell armlet.

aiyuna (1) a rush which is pleated into a belt called *dobokizi*; (2)

= *ala*: a sow (in certain hill villages only).

aiyuna (2) to despise, account of no value.

aiyamakibawaina: to be an ornament, on the head as an ornament.

aiyamona: gluttony, greed for food; to be greedy.

aiyamona: a species of large fish.

aiyamona: to open; e.g., the earth during an earthquake.

aiyamona: a variety of yam of the *mwamo* division.

aiyamela: a species of parrot.

aiyambu: a feast in which the food is divided up and part of it consumed in other villages.

aiyannu: a shadow cast by the sun; reflection in water or a mirror; the soul of the dead (see N.D.E., p. 148).

aiyabaa: a vine used for lashing canoes.

[ase] *aiyaseena*: the lower part of his chest, his heart.

aiyehona: his heart.

aiyemagina: the prime of life, a man in his prime.

aiyelololo: grief, sorrow.

- aservatu*: bold, presuming; a bold, presumptuous person.
avala: a shallow place, shallow.
avalona: his shoulder; to carry something on the shoulder.
hauvana: to carry something on the shoulder.
talavulana: to carry something behind across the shoulders, e.g. a log.
[atala] thunder.
huataitaga: to bud, put forth leaves; (in string figures) to make a certain movement with the string.
atu: to take in the hands and throw; *kaimu gi atuna*: he threw a betel-nut.
atudaladaka: to shake a spear with short jerks of the arm.
atulanta: to carry something in the arms.
atulauvina: to embrace, throw the arms around some one.
atuleya, athumana: to rock a baby to and fro in the arms.
atuyabona: to carry a child on the arm.
atuegena: to push a person gently.
atuefafilina: to endure, suffer, atuadane: far away, distant.
atudane: very far away.
atuboda: the remainder after a portion is subtracted; especially the remainder of the year after the last crop of yams has been consumed and food is scarce.
atuleya: a species of water-fowl.
athumana: lightning.
an: (particle) well then, often indicating the arrival at some decision.
auua: its smell; to smell something.
aulava: a hard timber used for posts, etc.
autuvina: to keep watch at night.
auwe: peace, never mind, stop, enough, no.
ava: a species of caterpillar.
avaga: to laugh at someone.
avaina (stem *vai?*, in phrase *gi avaina*): it is finished, ended.
avaita: a dream; to dream; *gi avaisena*: he dreamed of it.
- awa*: a passage or opening, e.g. the opening of the mouth, or a passage between two reefs.
awana: the passage of his mouth, his throat.
awaua: to speak.
awababalina: to disagree to something, to object.
awadaiaga: the menses.
awadamana: presumption; to be presumptuous.
awadumo: a very heavy smoker.
awaeda: a boat passage through a reef; a fish-weir of branches with an opening through it.
awaegema: presumption; to be presumptuous.
awafatafatana: to admit something, own to the correctness of it.
awagumo: a post-hole.
awakankaiwabana: to praise, glorify someone.
awadado: foul breath.
awahaufa: to suggest to a young man or maiden a possible match.
awamogatalena: to confess something; to reveal oneself or another; (of vegetables in ground) to make their appearance.
awamogatalena: to breathe on a leaf (in healing a sick person).
awamonomomo: deep soil.
awamaiyugona: shyness.
awatalatalana: to report, bear witness to something.
awavekenienia: to deny falsely, to deceive someone.
awaveleyena: to laugh at someone.
awatatalana: to report, bear witness to something.
awayididi: to separate, divide (people or things).
awayuveya: to pain intensely.

- awesena*: to place at short intervals apart, e.g., rafters on roof.
awihauhau: to bewitch a man by smearing him or his food with black pigment.
awihouramana: the condition of seaweed; the sea some distance from land.
awihoumatua: a valley.
awihoumtua: the morning meal, breakfast.
awihoumtua: to take breakfast.
awihoumtua: species of fish.
awihoumena: to be independent, used nothing.
awihoumena: a stranger, a man who has left his own village for another.
awihoumtua: to expel someone from a village.
awihoumtua: the trunk fish, *Ostracion*.
awihoumtua (from stem *au?*): well, and so (passing on to another remark).
awihoumtua: to forbid to leave (a stranger wishing to make his residence in a village might say, *sea na awihau ga na mia*; i.e., *forbid me to leave and I shall stay*!).
awihoumtua: a stick used for stirring food in the cooking pot, a pud-
ding stick.
awihoumtua: the north-east wind.
awihoumtua: smoothness, *smoothnessisina*: smoothness, dip in a canoe platform down to the outrigger (in a large canoe the platform is usually almost level).
awihoumtua (from stem *au?*): well, and am.
awihoumtua: the stem of certain 3rd person pronominal forms.
awihoumtua, betituna: to be blunt (of a tool).
awihoumtua: they.
awihoumtua: (1) bent (of the arm); (2) to wander about in an undulated manner.
awihoumtua: a root that runs along the surface of the ground.
awihoumtua: a one-man canoe.
awihoumtua: the ground, earth.
- badala*: a private dispute between two men, in which no one else is called upon to interfere.
bademova: a word that indicates past or perfect tense; nearly always it precedes the verb and its pronominal subject.
badibabih: a falling star, one that appears to drop to earth. Cf. *fatialekewalekewalekewa*.
badibadimina: to cut in pieces, e.g., copra.
badobadona: thick, thickness, e.g. thick paint.
baduwe: a variety of yam of the *mawamo* division, large, round, with reddish skin and light-coloured flesh.
bagabagna: an unclean person, applied to a native who has not bathed. As the coast natives bathe every day when in health the word has come to mean, "he is not well, is sick." The phrase indicating recovery is *badenowa gi tōa*: "he has bathed."
bai: a line of division between garden plots; (in songs) a garden.
[bai] *baidamana*: to look across, e.g., from one island to another.
bailagi: the evening meal.
baiaka: the sweet potato.
baibai: a species of small green snail.
baibaitatuga: a species of clam.
baili: a species of tree; the natives sometimes eat the tips of its branches.
baima: a species of edible root.
baina: to strike the foot against something.
baio: to carry away a present of food.
baitatuna, betituna: to be blunt (of a tool).
baiyuu: a species of small fish.
balkabaka: a species of small house lizard.
matabakabaka: a species of shell-fish.
balkalina: *vailoi gi balkalina*: the moon is waning.

- kudakalina*: to chew something cautiously, slowly.
esabakalina: to pierce, pass through, e.g., a spear.
bakula: a garden; to work in a garden.
bala: to walk along the shore.
talabala: to travel along the shore in a canoe.
balelai: to come along the shore.
balakauifina: to walk round and round something.
balagina: (of yams), old, withered.
balaia: a garden song, sung when the ground is being cleared for planting.
lubalaina: to sing a *balaina*,
balalina: to endeavour, to try to do or get something; hence, to covet something, desire it vehemently.
balama: to be crooked, not straight. (see N.D'E., p. 149).
balanima: to bewitch someone with the aid of a *balanama*.
balisemasemu: the name of a string figure made in mockery of orphans.
balu: to snore.
banala: a plant used for healing.
bani: a fish-hook.
basibusi: a species of weed that grows in native gardens.
batilendalemata: (the food-snatcher) a bright star or planet, perhaps Jupiter.
baminivula: to rob a plantation.
bavuyena: to be ignorant of something that is being discussed; to fail to understand.
bave: a pig.
baveagalina: the hind-quarter of a pig.
bawekavakevu: (1) bundles of pork laid side by side; (2) Centaurus and one or two neighbouring stars.
- baweyaloyalona*: the shoulder of a pig.
bave yana yovana: the bite of a pig. (A man who gave a ceiving adequate return made known his grievance. The recipient, being offended, gathered some food and publicly presented it to the giver of the present, at the same time thrusting the man's arm into a pig's mouth. Besides suffering a severe bite, his victim had to pay compensation).
bawenudo: coral shaped like a cup or bowl.
beabeana: broadness, flatness.
bebannava: a species of tree.
bebe: an ear ornament of turtle shell.
bebeta: an infant, baby.
bebewa: a butterfly or moth of any species.
belobelo: a kind of tree flax from which women's skirts are often made.
belowas: a species of shrub with edible shoots.
benabena: a parcel, package.
sribenabena: to put on carelessly the leaf that constitutes a man's dress.
bete: to celebrate a victory by beating drums and blowing conch shells; the celebration of a victory.
betalaka = *beta*.
betutuna: see *baitutuna*.
ben: to fall.
bauyoku: the dugong.
bavagu: see *vagu*.
bavuyena: to be ignorant of something that is being discussed; to fail to understand.
- baveagalina*: the hind-quarter of a pig.
bawekavakevu: (1) bundles of pork laid side by side; (2) Centaurus and one or two neighbouring stars.
- bogi*: night.
mala gi bogi: it is drawing towards night.
mala gi bogi: it is night.
boginfa: midnight.
boi: yesterday, recently.
boimomoa: just recently, a day or two ago.
boibabada: jealousy, jealous.
boihu: the fig (the original meaning of the word is unknown).
bokalina: a plant with red leaves.
bolavori: the propitiatory offering made by the offending party after a quarrel.
bohida: bêche-de-mer.
bolimana: the south-east wind.
boloma: to scoop up water with a vessel.
bonana: his voice, cry (birds or man).
bosina: a very large fish or mammal.
[*bota*] *botaviliana*: to upset, cap-size (of a canoe).
livebotaviliana: to cause to upset.
bou: the lots or portions of yams at a feast.
sibouma: to place close together, e.g. parallel rafters.
bouv: to wither (of plants).
bua: a formation like a ball in a sprouting coco-nut.
buabua: a white ant that destroys timber.
buaki: the sap of a tree.
bubu: (1) a wooden bottle for storing scented leaves; (2) = *dumo*, the bamboo pipe.
bulbulone: to abate (of the wind).
bulbuna: (1) the outside covering of anything, e.g. the shell of a nut, skin of a person; (2) to shape, fashion, make something.
buldolina: to crush something, e.g. mudana *ga bulbuna*: I shaped his mind, determined his inclinations.
bulidina: to crush something, with the foot.
budi: the seed pod of a banana.
bulidawae: a variety of banana of the *bôbi* division.
budoka: place, locality.
bugaga: human excrement; to excrete.

buihia: cumuli clouds, which are supposed to indicate fine weather.

bulava: string, cord of all kinds.

bulema: a variety of yam, long and thin.

buli: a wave of the sea.

bulibuli: the rifle or black satin bird.

bulibuli: (1) a species of small bird; (2) a species of small coral fish.

builioijo: excitement, great emotion of any kind.

mabulioijo: to be in a state of great emotion.

velulioijo: to cause excitement, to terrify.

butivoria: a variety of banana of the *bobi* division.

bulota: a variety of betel-nut, longer than the usual variety.

bulubuin: black-haired, espec. a pig with black hair.

bulukua: a pig (This word, common in the hill villages of Goodenough Island, is not current in Mud Bay), except in an obscure chant sung by the owner of a pig that has been bound for slaughter. The chant runs: *mianekudi* (*=numanaku*) *bulukwa kwakwadayosi*: 'my desire the pig . . .')

bunadaka: a belt with discs of the red shell, *Chama pacifica*, very highly prized by the natives.

bunala: a shrub with an edible fruit.

bunalaga, vebanagua: the settlement of a local quarrel by giving mutual feasts.

bumebane: the Torres Strait's pig-eon.

buobuo: to foam at the mouth (e.g. an epileptic).

buoi: a variety of banana of the *bobi* division.

buso: a species of large tree.

busoi(yoga): to refuse, decline, reject.

gi busoiyogena: he declined it.

divusoyoga=busoiyoga.

bwa] *dakedake*: a species of small black bird, that builds a hanging nest.

bwa] *dahagolima*: to sever completely.

bwa] *sedewadewa*; = *kidekadewa*.

buta: to beat the sea with the hands, in order to frighten fish into traps.

butana: wet, damp, e.g. a cloth, [*buta*] *sibutana*: to leave, desert a person.

butu: a loud noise; to make a loud noise.

buza: the red pod at the end of a bunch of bananas.

buaibu: a tree that bears a fruit like a small crab apple, often used by boys as sling-stones.

bubabuviolu: a species of garden shrub.

bwabwaka: stony land.

ai bwabwane: in the hollow of a tree.

bwadi: caulking for canoes, made from the scrapings of the roots of the *alufwa* vine mixed with water.

bwayala: a gorge, ravine.

bwai: the hot water in which food has been cooked.

buaiaabwaiiana: to throw a stone at something.

buaialina: ripe (of tree fruit such as bananas, mangoes).

buaaina: the healing over of a wound or sore, healed.

bwaiohwao: (1) the crow; (2) a variety of yam of the *mwamo* division, with prickly skin and dark flesh.

bwaketa: bad, rotten (of food).

bwalabwala: a variety of banana of the *galo* division.

bwala: to dig a hole in the ground, star-fish; hence, a toy wind-mill of coco-nut leaf, shaped like a star-fish.

bwatana: the pieces or sections of a yam that has been cut.

bwan: a loud cry or shout.

dedebeau: the musical shouting of natives travelling to and from the gardens.

talabwan: to shout, call out.

deobau: see *ada*.

daha: to cut, cut in two, sever.

dahagolima: to sever completely.

dakula: to pluck the feathers from a bird.

dalahiku: a species of large tree.

damana: to cross by water from one place to another.

sidiannena: to make a mistake, to do wrong. (In the translation of the New Testament this word is used for "changing money.")

dano: the stopper of a lime gourd.

dandau: (redup. *dandau* or *dudau*): to sleep.

gawadana: to walk about; *u na dada-nena bakula*: walk about the garden.

midadana: to walk about, to stroll.

gawadana: to walk alone.

hihi: to catch birds with a noose.

hiaga: blood; *daiaigizi*: my blood.

(*Daiaga* is also the name of a certain taboo on coco-nut palms. A circle of stakes is set around the trees, each stake being joined to the next by a bark cord. The owner then chews a betel-nut and ex-
pectorates on each tree. A native seeing the stakes and the blood-like spittle on the palms, knows at once that the trees are tabooed, and that the stomach of any person who takes the nuts will be filled with blood).

hosumma: a variety of yam of the *swamo* division, long and large.

hosummo: the shoot of a sweet potato.

hosummo: immature, unripe.

[*goko*] *dakadaka*: to strip bananas from the stem.

okana: a fragment of tobacco from a long twist.

okatokadaka: to pull out, e.g. a tooth.

okan: to open something, e.g., the mouth.

okankaka: its aperture.

okankaka: a pearl.

okotana: to place a number of articles in a row with spaces between them.

okotakadaka: to frighten away evil spirits. (Two men had a quarrel, which was patched up by a present of food placed in front of the offender's house.

A man came out of the house with a spear and assumed a defiant attitude for a time in order to frighten away all evil spirits.)

ogadakelikeli: to sit one behind the other.

odea: a raft.

odea: manner of life, custom, habit.

dewadewamocenacu: in a proper manner, very well.

kanidewadewa: to eat in the proper (usual) manner.

kidekadewa: to set in order, make ready, arrange.

sedewadewa: = *kidekadewa*.

- todewadewana*: a person who sets things in order, espec. a healer of sickness.
diawale, diawali: a species of fragrant plant, the leaves of which are used for making a *vani*.
dibidibi: a species of tree, the leaves of which impart a stinging sensation like a nettle. They are used by the natives as counter irritants.
dibuma: the under part or side of something.
dibuni: beneath it; below the horizon (the earth being conceived as flat).
dibulina: ripe (of any kind of fruit).
 dibumoaanraigena: false display, vanity without cause.
 dibusoiyoga; see *busoiyoga*.
[*didi*] *laredidina*: to breathe or blow upon something.
vedidi: to throw (e.g., a wound).
didima: (1) the top branch of a tree.
(2) the leg of the male phasmid, *Eurycaantha latro*, used as a fish-hook to catch fresh-water eels (Cf. *kama, obala*).
didika: desire, willingness; *yaku* *didika ga na nau*: I am willing to go.
diidikula: a burial place.
didilada: yellow- or brown-haired, espec. a pig with yellow or brown hair.
digaga: to sweeten, make sweet.
digadigagina: sweetened, sweet.
dimo: an incantation for curing sickness (see N.D'E., p. 141).
dimudimumu: a very light breeze.
do (*u*): to call, shout, hail.
dowena: (1) to summon, hail someone; (2) to give someone a name.
vedofailina: to keep on calling.
vedowaioga: to call in vain.
dobo: to break.
dobong, budobona: to break something.
siadobona: to cause something to break; *meyaku gi sidobobona*: my tongue it (thirst) causes it to break,
- dobonua*: a garden intersected by paths; also, the small plots of land thus divided off.
dobudobu: the single-handed club.
dobokiki: a pleated belt made of the rush called *ama*.
dodo: to gather up and carry away.
dodokina: to put into a corner.
dodola: a term applied to the long fringe-like appearance of the leaf of a tree called *walafai*.
doiia: a species of sea-weed eaten at the time of the yam harvest. It is often rubbed into the hair when bathing.
doki: a woman's leaf skirt.
dokula: to cough; a cough.
dolana: to contaminate? (applied to a man's hand when made bitter by something, so that food held in it was spoiled).
domana: a species of beetle, *Geotrupes stercorarius*.
domonatafai: tap the back (children's game).
dovia: a species of beetle that festests the banana.
duala: to root up the ground (of a pig).
dubodubo: a species of small lizard.
duhu: a species of large black bird that lives in long grass.
duhauve: a smoke signal, used to recall absent villagers, or to announce their return.
duolina: to carry (of yams only).
wadulina: four yams.
dumo: a species of bamboo, or the pipe made from it.
dumolaga: to be tossed up and down (of a canoe).
dunu: the puberty feast (see N.D'E., p. 93).
duvamoeni: to fast, abstain from food.
duwena: to be angry; to be angry with someone.
duwena: to be angered against someone.
ebu: a prefix denoting material or place,
- ebelio*: the place belonging to something.
ebuloga: an incision or cut in a piece of wood.
ebulatu: the sooth of the wind.
ebuluka: (1) a ladder; (2) the place where the sun rises, the east.
ebulure: something that of-falls, a stumbling-block.
ebulua: a resting-place; a table.
ebulue: a bridge.
ebulueava: a healer.
ebulutai: a tool for shaping things, an adze.
ebulua: a bathing-place; an installation sung while bathing (see N.D'E., p. 135).
ebuluaiga: a burden.
ebuluga: something to sit on, a seat.
ebulugau: to try judicially.
ebulugona: binding material.
ebuluhua: a species of tree.
ebuluhua: a path (this word was said to have been introduced from the Hawaiian dialect spoken further south).
ebuluhua: see *idaboda*.
ebuluhua: inherited property, inheritance.
ebuluhua: to come.
ebuluhua: to come in, to enter.
ebuluhua: to enter secretly.
ebuluhua: a species of tree with edible thick berries.
ebuluhua: to leak, to drip (of roof of a house, but not of a leaky house),
ebuluhua: a species of fish.
ebuluhua: food hut, small hut for storing food.
ebuluhua: the lime spatula, wooden spoon for chewing lime.
ebuluhua: a staff or stem of uncertain meaning, used with verb stems.
ebuluhua: to lie prostrate.
ebuluhua: to drive (of vessel hit by the wind).
ebuluhua: (of a star) to catch.
ebuluhua: a species of tree.
- evaguna*: see *vagu*.
ewaiwa (or *iwaiwa* ?): a species of large fish.
ewaiwakamina: a species of tree, the leaves of which are applied to burns.

ewala: to travel about by sea.

ewavila: see *awavila*.

fa: to plant.

fanoena: ground ready for planting, with the clods of earth broken up.

fattu: to break up the clods of earth ready for planting.

[*fa*] *bufafavila*: to rattle together, e.g. dishes.

fafali: a place.

fafalina: (1) its place; (2) on the other side of it; *gufa fafalina*: on the other side of the stream.

[*fai*]: manner, reason, cause.

fama: its reason, cause; therefore.

ana/farie(a): in this manner, thus.

aku/fiwe(a): within my ability.

fainia: a nursing; a child raised by a friend or relative.

faiaina: to nourish, rear a child.

faisa: a sling for throwing stones.

faieta: a species of tree.

failina (*stem fai?*): (apparently an old substantive, but now always attached to a verb like a suffix) exceedingly, greatly.

tagia/fallina: to weep exceedingly.

fainema: to scold someone.

fakalea: name of a string figure which must not be performed by unmarried persons.

fakikito: a marine animalcula that creates sores on persons bathing in the sea.

fakili: a comb for the hair.

fakofako: a variety of banana of the *bobi* division.

fakwae: to chop down one's own banana trees in anger or sorrow.

faleda: an unripe coco-nut filled with milk.

fali: a barrier covering an opening, a door.

falina: to close an opening,

faliwangina: to close tight, so that it cannot be opened easily.

falona: to carry (of sweet potatoes).

falo: four sweet potatoes.

fina: to encircle.

fifi: a species of tree with a rough leaf that is used like sanpaper.

[*fanil*] *fanisafina*: ignorance, ignorant; to err mentally, be in error.

nagifavina: to marry someone in ignorance.

kanifandi: to eat things at random.

vefanina: (of ghost) to miss the road to the spirit land and haunt a village (in consequence of the burial rites not being properly carried out).

[*fase*] *halufasena*: to enter a house and explore every nook and corner in it.

fata: a strip of wood for fastening down the matting that forms the wall of a house.

fatafata: to warm the hands at a fire.

fatala: a fleet of canoes.

fatalekwalekwa: a falling star that describes an arc of a circle. Cf. *badiladi*.

fatana: its recompense, return, reward, payment, vengeance; to pay a debt, to reward, revenge, reply.

lufata: presents given by a young husband to his parents-in-law. His wife will not address him by name until he has made a garden for himself and offered these presents.

fanla: to have sexual intercourse.

feafea: a species of shrub.

fefe: a species of fish.

felafelana: his thigh-bone.

fetafeta: grey hair. (At *Bwaidoga* this word is applied to men's hair, but in the Dobuan dialect to the south it is used also of women's hair).

feto: the large two-handed club (but the word is often used for any kind of club),

fonuga: to dive under the water.

folama: to jam, to stick (e.g. a peg too big for a hole, or a vine that catches the foot).

fotofoto: the black seed of a plant, used for necklets.

fou: (1) a plate or sill in a building; (2) an egg.

fualauyoko: resemblance, likeness; *tamara yana fualauyoko gi vai*: he takes after his father in appearance.

fuali: a large net used for catching pigs or kangaroos.

fuama: a basket made of cane.

fuana: to crush by striking, e.g. a coco-nut; to cause abortion by striking the abdomen.

fuayana: to speed away, hasten away.

fuatala: a species of shell-fish.

fabuyole: to uncover the eyes, e.g. in the game Bo-peep.

fufuwe: the cuscus.

fugavia: to offer something for sale or as a present.

fugava: to swell (of the stomach).

verfuga: to conceive, become pregnant.

fufui: a variety of banana of the *bobi* division.

fulukata: (stem *fu* or *fo?*) to lift up the head, to raise the head.

fuluna: barely ripe, almost ripe (of fruit).

fulfulidaka: (1) a species of sea urchin; (2) the red and black seeds of a creeper.

fumafumayena: to take care of a child.

futu: to pierce a hole in something; to pierce the mind, to recall, remember.

folena, *afolena*: to divide, distribute in another village. Cf. *ortuga*.

folena: to puncture, pierce a hole in a boat.

muaku gi afolofolena: my mind recalled it.

fologaina: a variety of yam of the *wamo* division, long and white.

folokai: the feelings (?) of *taro*.

folu: a bubble.

foluholu: to bubble.

föse: a basket (see N.D'E., p. 195).

fösetaiena: to precede some one along a path (song word).

fowafawi: to make a false statement, whether knowingly or not; a false statement; a lie.

(2) treacherous ground, a swamp, quagmire.

- refuiaifwata:* to lie intention-
ally.
- fuaile:* a variety of yam of the
mawano division, round and
with light-coloured skin.
- fuglefwaile:* a variety of ba-
nana of the *bōbi* division.
- fualilayo:* a beautifully-woven ar-
ticle of any kind, e.g. a well-
pleated armlet.
- fuwatala:* a species of shell-fish,
Pteroceras scorpio (a man who
had been victorious in a fight
would run his spear through a
fwatala shell and drive the
weapon through the front of
his house, so that the shell was
visible from the outside. No
warrior of distinction had less
than four shells for four dif-
ferent engagements. Domestic
fwedili: a song of rejoicing over a
new canoe completed and
ready for the water.
- fwefewyalo:* an infant (this word
is no longer in current use, be-
ing superseded by *bebeta*).
- ga:* I (1st pers. sing. conjunctive
pronoun).
- ga, gau* (redup. *gugai*): to do, to
make.
- gadibusioga:* to grumble, mur-
mur at something, refuse.
- ga:* the root of many interrogative
words.
- gadedeku:* where.
- gadamamauwe, gadamamu, ga-*
damu: whither, whence.
- gaitoma:* something or other, a
thing.
- gamenui:* in this way or manner.
- gava, gavana:* what, which.
- gavaniyana:* whatever.
- gavaiyamu:* how.
- gavaiyo:* (at end of sentence)
how about it; what do you
think.
- gavegavo:* whoever.
- nogamenai:* (1) over here; (2)
yes, as you say.
- tagamenai:* (1) over
(pointing to something in
sight); (2) in that way.
- gabama:* the sky.
- gabu:* people belonging to the same
group of hamlets.
- yaku gabu:* my people, my fel-
low-tribesmen.
- gagala:* to spring up, to shoot, to
sprout.
- gaganā:* alone, only (limiting the
scope of a preceding substan-
tive).
- kalva gagana:* men only.
- gagata:* *ai gagata:* a fire that has
caught from some other fire.
- gagova:* the garfish.
- gaiamana:* the new moon.
- gaigabudi:* all of them.
- gailala:* a plant the leaves of which
are boiled with vegetables.
- gaima:* a needle (originally made
from the spine in the "wing"
of the fruit bat).
- gaiseidi:* their great grand-parent
(used generally for any ances-
tor beyond a grandparent).
- gala:* a water-course.
- galuiga:* a species of tree with
edible fruit.
- galaluma:* a species of plant with
red blossoms.
- galo:* one of the two divisions of
the banana family (cf. *bōbi*).
The *galo* varieties *are cooked
for eating.
- galotuli:* a large variety of *galo*.
- galogalo:* a plant that grows in
streams; women wishing to
conceive eat its root.
- gaheta, galuketa:* a dog.
- gahwaiaya:* a species of large fish.
- gamadeledeku:* a variety of *taro*.
- gamanā:* the outrigger of a canoe.
- ganegamena:* (1) disorder (e.g. a
village unswept); (2) the ap-
pearance of the sea during a
storm.
- gavada:* (1) obsidian; (2) a var-
iety of yam with purple flesh.
- ganivea:* a species of tree with ed-
ible fruit.

- giobunala:* a species of tree with
edible fruit.
- gitagita:* the octopus.
- giuiva:* the nest of a bird.
- givana:* her sister-in-law, a wo-
man's brother's wife or hus-
band's sister.
- givi:* the wild chestnut.
- giviawigii:* a species of large
tree.
- givivila:* the trunk of a tree.
- giwadamo:* a species of fish.
- giwana:* to pour something over
the head of someone, to anoint.
- giwala:* (1) to expectorate; (2)
the game of cat's cradle.
- giwanila:* the south-west wind.
- gola:* (1) to be bitter, poisonous;
(2) a species of small black
and white bird.
- golagolana:* poisonous, bitter.
- gololina:* to cut in two, to sever.
- kigololina:* to snap, sever (of
rope or cord).
- agololodi:* *yadi velavunga gi na*
agololodi: their fighting let it
come to an end.
- gutua:* an incantation sung when
laying a taboo on something.
- goungoula:* a pampipe.
- gova:* wasting sickness, consump-
tion.
- gubila:* an edible root.
- gudana:* woodland, forest and
grassland intermingled.
- gufa:* a flowing stream, a current.
- guimagnana:* a species of plant that
grows in running water.
- gugai:* see *ga*.
- [guga], lugulalina:* to trip on
something.
- gui:* to make fire by rubbing one
stick on another.
- gula:* to leak, fill with water
through a crack or seam (of a
canoe); applied also to the
breast swelling with milk dur-
ing pregnancy.
- gumadegudegu:* a variety of *taro*.
- gurata:* a long net, a seine.
- guvega:* the tops of vegetables, e.g.
of *taro*.
- giwana:* fruit of any kind.

- i* (short vowel): the stem of many demonstrative words (see Grammar), the simple form *i* is the 3rd person plural conjunctive pronoun 'they'; *imeavo*: we (exclusive); *ideavo*: we (inclusive); *imavao*: you; *idiavo*: they; *imae* (= *i-ma-ye*): we (used instead of the 1st person singular by a woman after the birth of her child). Probably the same pronominal stem *i*, with the suffix *da*, gives rise to many adverbs of place or manner (see Grämar).
- idamamauwe*: (1) here, in this direction; (2) thus, in this manner.
- idanoi*: here, in the place you say; thus.
- idaanne*: here, in this place.
- ide*: here! look! (drawing attention to something).
- idedeku*: here.
- i* (long vowel): the stem of several demonstrative words (see Grammar).
- inamamauwe*: (1) there, in that direction; (2) in that manner.
- inauve*: yonder.
- ineneku*: over there.
- iwa*: yonder.
- iwaiwu*: here and there.
- taiwu*: yonder.
- ibala*: perspiration.
- ibaluma*: a species of snail, *Achatina zebra*.
- ibi*: two different species of fish, one with red stripes, the other with white.
- iblao*: a species of large fish.
- iboweta*: a species of fragrant plant, possibly aniseed.
- ibwadaka*: a species of plant used to cure ailments of the side or lungs. (The native doctor strokes his patient with the leaf from the hand up to the elbow, then from the shoulder down to the elbow. Finally he
- sucks the ailment out of the elbow itself.)
- idaboda*: a method of sorcery often employed to keep strangers out of a garden (see N.D.E., p. 143). (This word should perhaps be written *edaboda*, i.e. "a lying in wait on the path." My notes give both spellings.)
- idalawa*: a species of large tree with an edible fruit.
- iegana*: the name of anything;
- yaku iegana*: my name.
- iegemonia*, *yegemonia*: to appear, to make its appearance.
- seyegenomona*: to cause to appear.
- iekata*: cramp, stitch in the side.
- iekata*: (1) here, in this direction; (2) thus, in this manner.
- ifaila*: outside (of a house).
- [ifah] aifali*: courtship.
- veifali*: to court a woman.
- ifo*: part of the husk of a coco-nut stripped down to afford a handle.
- ifo*: to place a taboo on coco-nuts by binding something around the palm and chanting an incantation over it. Cf. *daiuga*, *sifona* (= *se-if-o-na*): to bind something.
- ifwewiana*: one coco-nut.
- ifolugana*: two coco-nuts.
- ifotema*: three coco-nuts.
- ifu*: an armlet made from the shell of the coco-nut (the Good-enough natives claim that it originated at *Bwaïdoga*. These armlets may be worn by unmarried girls at any time, and are always put on when visiting other villages. Married women wear them only at feasts. They are never worn by men in the D'Entrecasteaux Archipelago, although worn by men on the Mambare River, to the north).
- ineneku*: a species of plant used to cure ailments of the side or lungs. (The native doctor strokes his patient with the leaf from the hand up to the elbow, then from the shoulder down to the elbow. Finally he
- (3) *ifugana*: his abdomen, belly (the stem may possibly be *fuga*, not *ifuga*).
- igawana*: a fish of any species.
- igawatatawu*: his ankle.
- igawa*: a variety of banana of the *habì* division.
- igabida*: the season when the sun is at its most southern declination.
- igai*: yes.
- igau*: the fire plough, stick used for making fire.
- igalaga*: the testicles.
- igau*: an axe.
- igau*: a variety of *taro*.
- igau*: the rays of the sun as seen through clouds, or at sunrise and sunset.
- [igo] emoiloiolina*: (of a star) to twinkle.
- [igo] huilotagona*: to stand over someone or something.
- igoko*: the chestnut (this word is current on the north-east coast of Goodenough Island; the *Bwaïdoga* equivalent is *givi*).
- igau*: the embers of a fire.
- igau*: see *i*.
- igina*: to send someone for something, to send with a message.
- igawinau*: to wrench off, tear off something.
- igau*: his or her mother.
- igae* (*i*) *nagona*: the elder daughter.
- igayt*: jealousy.
- igauana*: a large quantity of something.
- igauana*: ground ready for planting.
- igakata*: a species of tree.
- igau*: to draw water from a stream.
- igau*: to look, to see; look, appearance, aspect.
- igabola*: to look along something.
- igababoda*: to watch for something.
- igabonu*: to present a withered appearance.
- igafani*: to look away, look to one side.
- igalelelyena*: to look at something on awakening.
- igaluku*: to look inside.
- igamata*: to look to one side.
- igau* (redup. *igufu*): conversation; to converse.
- ifuga*: (1) a variety of yam of the *mavamo* division, large and round, with light-coloured flesh.
- ika*: we (1st person plural conjunctive pronoun).
- kababidi*: a special kind of incantation for curing sickness (see N.D.E., p. 140).

kabavia: a scented plant used in magic; the native doctor chews it to stop rain, and sometimes prescribes it for sickness.

kabekabeahena: weakness, lack of strength.

kabikona, kabisona: small, little; in a little while.

kabu: a pit for capturing game.

kabu: (1) to cook something; (2) to wither (of the leaves of ripe vegetables).

kabukabumalolo: to fume with rage, be exceedingly angry. Strait

pigeon.

kabuna: (1) a point, promontory; (2) his nose; (3) the root of a tooth.

kabulewa: the sprout of a yam that first appears above ground.

velakabuwawana: to plant yams, using rubbish as fertilizer.

kabuleiwa: a boil.

kabusese: a variety of yam, very long.

kabututula: the blue pigeon.

kabuwafola: ear-rings, usually of coco-nut shell or turtle shell.

kabwaku: a small black bird with white breast that builds a narrow deep nest in low shrub. Another name for it is *mabuana*.

kada: a species of edible shell-fish.

kaddaka: the nautilus.

kadakada yalayalana: the paper nautilus.

kade: a certain kind of dance in which the singers are ranged in parallel rows; also the songs sung at these dances.

kadoi: a stake for a fence.

kadu, kaduwe: again, a second time.

kafinoka: a species of spider.

kafoi: (1) farewell, good-bye; (2) the blue heron.

kafua: a species of tree.

kafuliga: a water melon.

kagutoki: thank you, thanks: also used as a mere salutation.

kai: if, perhaps.

[*kai*] *kaiyena* (redup. *kai**kaiyena*): to believe someone, have confidence in someone, to praise him.

kaiwahu, kaikaiwabu: the chief person at a feast; hence, a rich, wealthy man.

kaikauwahyena: to praise, glorify some one.

gakaihua: personal vanity displayed in dress, etc.; to be vain of one's appearance.

mataikaikaina: exceedingly good, excellent.

kaibadi: the long slender fish-spear.

lukaiabidi: to spear at fish.

[*kaibe*]: solitariness (cf. *selu*) used only with pronominal forms.

anakaihe: he alone.

kaidine, aidine: the rib of a coconut frond; hence, a bundle of such ribs used for a tally; also, a prawn trap made of these ribs.

kaifalifahi: a species of fish.

kaikeu: see *tai*.

kaillili: a kind of dance, or the songs that accompany it.

kailolo: cooked vegetables; to cook vegetables for a journey, wrapping them in leaves.

kaiw: to swim; (of a canoe) to swamp.

kaioadea: to swim in an exhausted manner.

kaiolemalemata: to swim and grasp hold of something.

kaiovilakata: to emerge after diving.

kaiokao: the top, summit (e.g. of a hill or tree). *kaisumosumo*: the dry rot in timber.

kaingi: the mango.

kaiwa, kaiiwa (secondary stem *iwa?*): (1) I wonder, who can say (exclamatory); (2) a war-song to check a retreat.

kaivesi: a dance in which the performers stand in a circle; the songs accompanying this dance. (According to one informant, *kaivesi* are often sung at feasts of mourning).

kaivewe: to twist some one's ear (in a children's game).

kakaloko, kakeliko: the domestic fowl (the more usual word is *kamukamu*).

[*kakan*] *kakaluna, akakaluluna*: having a prickly surface.

sileka: corns on the feet.

sikakakamina: a thorn.

[*kakan*] *kalkali*: barren, barrenness; incapable of bearing or begetting children (applied to a childless couple when married three years or more).

kalkiko: a species of crab.

sekakatama: empty (e.g. a bottle).

sekakate: the white cockatoo.

sekila: to stir up a quarrel, to embroil.

sekakila: the beginner of a quarrel.

sekai/aieta: a species of centipede.

sekakai: a species of tree with edible leaves and fruit.

sekakala: a toad or frog.

sekawa: black pigment made from charcoal and wood sap.

sekene: a leaf in which tobacco is rolled for the pipe or to make a cigarette.

sekewuba: a shell used for cutting the navel-string.

sekhi: (1) a night bird (the night-jar?); (2) the wall of a house; (3) a fence; to make a fence.

sekimomoka: (1) a species of snake; (2) a species of sea-worm, *Syllis monilaris*.

sekina: the betel-nut.

sekiva: a human being (a man).

sekive: a woman.

sekilimai: the man here, this man (accent on penultimate).

sekiluwa: to roll over and over (e.g. a tub).

sekolu: a species of fish.

sekutan: the portion of the tooth outside the gums.

sekun: a phasmid, *Eurycaantha latro*; the spur on the leg of the male is used as a fishhook for catching small eels. Cf. *obala*.

semiki: see *tama*.

kamoina: to catch something that is thrown or falls (e.g. a nut).

kamomola: to sink in the water (of animate and inanimate things).

kamona: his abdomen.

kamona: a white-bellied pig.

kamojoa: the smaller intestine.

kamotamona: the navel string.

kamotamolanta: to carry in the arms.

vekamona: to disembowel an animal.

kamukuma: the domestic fowl.

kanafaita: a species of ant.

kani: to eat.

kanibini: a feast in which all the hamlets belonging to one group take part and the food is entirely consumed, none being taken home. Cf. *ambutu*.

kanibimbiba: a species of crab.

kanova: a species of vine.

kasewana: a variety of yam of the *wamo* division, round, with red flesh.

kasibobo: an insect that bores into timber.

kasikima, kasioma: short.

kasisi: to be proud of one's possessions.

kasitauina: to snatch something, seize it by force.

katagina: the fighting arm, right arm.

katuna: to bathe a person with warm water.

kauka: a crab of any species.

kaula: the conch shell, or the fish that lives in it.

kaulakwau: a small patch of cultivated land.

kauvea: the head man of a hamlet; used as a title of respect for any old man.

kauvana: the sun.

kaunawa matana: (lit.) the eye of the sun; a variety of banana of the *bobi* division.

kavovo: of no account, for no reason, inexplicably; of one's own accord.

gi velena kavovo: he gave it without being asked.

- kavu*: (1) to chew; (2) a plant with a strong taste, chewed by warriors and blown into the faces of enemies to stagger their sight.
- kawakawa*: a species of convolvulus.
- kawakalo*: a species of shell-fish.
- kawakiki*: early morning break-fast; the snatch of food eaten before going to the gardens, or starting out on a journey.
- kawaku*: see *tava*.
- kawaweta*: a kind of clay used for making pots.
- kawakaweko*: the red shell, *Chama pacifica*, highly prized for ornaments.
- ke*: and.
- keaka*: a cup of coco-nut shell, so made as to utilize the greatest length of the shell. Cf. *vei*.
- keakea*: the crotin tree.
- keama*: the largest type of canoe.
- kean*: a species of tree, the fruit of which is called *kouda*. Slings, nets, etc., are made from its fibre.
- keba*: stiff (of body or limbs).
- kebulbulu*: a species of fish.
- kebalana*: his lip.
- kedu*: to carry on the head.
- kedukedu*: a head covering.
- daiāi gi kedukedu bobi*: the taro covered the ground.
- akeakedu*: a maiden, a girl between infancy and marriage.
- vekedaufolena*: to push the head through something.
- kefo*: (1) a jew's harp; (2) a species of green lizard.
- keina*: to cut wood.
- talakekina*: to split a piece of wood.
- keke*: no, not.
- kekesi(y)o*: a species of small bird with black plumage and red eyes.
- kelakela*: a species of small fish.
- keli*: a species of crab.
- kellinac*: to rend, tear something.
- kelo*: a tree from which the cross-rods of canoes are made.
- kem*: the hole dug for a post (probably a word introduced from the Trobriand Islands,
- as a consonantal ending is foreign to *Bwaiddoga*.
- kemalina*: to crane the neck and incline the body in an effort to see something.
- [*kena*], *kenakena*: to turn the head about like a bird.
- bukena*: to peep out from in hiding.
- [*kenaia*], *bukenaia*: to bring food to someone who has none.
- [*kenini*], *etokeninaia*: to put into a box or bag.
- keno*: sleep.
- kenovedadaga*: to sleep on one's back.
- keva*: to wrap up into a bundle.
- kevaleva*: (1) a feast in the marriage ceremony (see N. D'E., p. 101); (2) game or fish for a feast.
- vekevakeva*: a small parcel.
- kevaididi*: to wrap a number of things into separate bundles.
- kevabina*: see *abina*.
- kevala*: (1) a species of red parsnip; (2) a variety of yam.
- [*ke*]: to steal?
- kiapuna*: to steal something.
- kigalagala*: to steal taro crops.
- kivoiyevoyiye*: to steal root crops.
- kifoifoi*: to break down and steal sugar-cane.
- kiletuletu*: to steal banana leaves.
- [*ki*] *kinia*: to pinch some one or something.
- kiavina*: to grasp, seize something.
- kiabuaubu*: to pull up grass, etc., by the roots.
- ki*: a verb prefix of uncertain meaning, probably originally an independent stem.
- kihababala*: to save, rescue.
- kihueahuae*: (1) to loiter about instead of working; (2) an unfinished house.
- kihueabuaena*: the markings on the wings of a butterfly or moth.
- kikibwaehuwaena*: to cover an opening, e.g. in a house.
- kidawadawaniia*: to apportion, allot something.

- kifiluama*: to throttle, choke some one.
- kifiluana*: to let something slip through the hands, e.g. a knife; esp. to squeeze the sickness out of someone (possibly the same as *kifufana* above).
- kigoloina*: to snap in two (of a cord).
- kilakilina*: to massage with a downward movement of the hands.
- kilohoma*: to pluck bananas from the stem.
- kilkakaina*: to lift something up, e.g. the arm.
- kilkakalakaidi*: old people.
- kiwilana*: to turn something over, to overturn.
- kiwabina* = *abina*: lay hold of something.
- kirehwatalagalaga*: to crucify.
- kiufosena*: to put into a *fōse* or basket.
- kiulugana*: to double, add to something.
- kiabue*: a mushroom.
- kiuinoia*: to masticate food.
- kihiita*: a species of bird.
- kiho*: salt water (word not used at *Bwaiddoga*, but in the hill villages above).
- kildakidalaia*: a species of edible seaweed.
- kidatosimua*: a kind of recitative in a song; an enumeration of something.
- holikita*: a species of lizard.
- hite*: (1) the leaf of a flax-like plant named *masika*, used for making mats; (2) the rain-mat, mat held over the head to shield off the rain.
- [*kili*] *kilihilis*: white, branching coral.
- kilikilina*: a thin, shrunken person.
- killowa*: a kind of coral.
- kimokimo*: a species of snail fish that lives among coral.
- killwoma*: a large stone axe.
- kilo*: a feasting song.
- kilumina*: to draw or paint.
- khukhuklumina*: painted, marked with a design.

- kimoia*: a species of fish (word not used at *Bwaiddoga*, but in the hill villages above).
- kimokimo*: a species of snail (*Pleurotoma babylonica*).
- kimolo*: a species of small fish.
- kimunana*: to pull out something, draw it out or off.
- kinanla*: a species of vine used for lashings.
- kinewēli*: name of an evil spirit (see N.D'E., p. 149).
- kiniwafua*: a species of small fish.
- kiona*: transfixed, pierced? (applied to a man who had been pierced by a spear).
- kisionina*: to seize food belonging to some one else.
- etusionina*: a method of sorcery.
- kitaua*: to fondle with intent to sexual intercourse.
- kiuni* (loc. case from stem *kiu?*): inside.
- kiusona*: the pointers (two stars pointing to the Southern Cross).
- kiwafina*: to wrap several things together.
- kiwala* = *giwala*.
- kiwiwi*: a species of sandpiper.
- kiwiwiole*: a species of small bird, black and white, that haunts mangrove swamps.
- kiwotana*: to open something, e.g. a book.
- [*ko*], *kuokokona*: used of the sensation caused by a pungent smell; *nafoku gi likokona*; my inside it sensed it.
- kobu*: (1) the fibre of sugar-cane that is ejected from the mouth; (2) a mixture to effect abortion.
- kodibuyeka*: a long way off, far away.
- [*kofu*], *kofukofuana*: a round object, round.
- koi*: (1) to draw water; (2) to scratch.
- koionia*: badness, bad (in every sense of that word); to be bad, do evil.
- koko*: a dog.
- kokoa*: a species of toadstool or mushroom.

kokawa: a species of fish (word not used at Bwaïdoga, but on the west coast of Goodenough Island).
kolana: to wash a part of the body, e.g. the face, feet.
kolawa: a species of fish, the parrot fish.
kolia: an ulcer.
kolina: to shave the head.
kolobu: a fresh-water prawn.
kolona: the hair on the body or limbs.
kolowa: a widower.

koluna: to pluck, pick something, e.g. fruit.

sikoluna: to catch fish.

komakoma: an ear-pendant of red and white shell discs.

kouba: the fruit of the *keau* tree.

konkaiye: an echo.

konkoula: a pan-pipe.

kouma: to fish with a small seine.

kova: to cry out in pain or fear.

kovakovoga: a variety of *yam* of the *mawmo* division, with a prickly surface and dark flesh.

kubuku: see *tubu*.

kuda: to chew.

kudafuwaruwa: to chew noisily (an indication of bad manners).

kudafraufuna: to suck something.

kuadagoloina: to wither, to parch (e.g. the sun parching a garden).

kudaligoligota: to grind the teeth.

kuadanni: to chew noisily.

kuafuana: to wither, to parch (e.g. the sun parching a garden).

kukugohga: a species of small fish.

kukayo: it is satisfactory, agreed (e.g. I promise to meet a man at a certain time; he says *kukuyo*).

kalasi: a species of fish.

kalele: a flute.

kala: quietness, silence.

kalina: to light a fire.

kaluna: (1) his hair; (2) a bunch of betel-nut.

kuluhi: a species of small fish.

krimaga: the hermit crab.

kumagi: ripeness, ripe; to be ripe (of moon) to be full, (of bird's wings) full-fledged.

kumalaualauta: to carry something in the arms (cf. *lauwina*).

kumina: his chin.

kumialolo: the beard or moustache.

kanikami: (of pig) to nose about in search of food.

kumula: a hole scooped out in the ground; to dig or scoop out a hole.

kaunalina: to bury yams, etc., in the ground to sprout.

kuna: to pole a canoe; the pole of a canoe.

kunena: to pole something along in a canoe.

kune: a variety of banana of the *bôbi* division.

kunono: to be undecided, uncertain; to refuse.

kusebo: see *sebo*.

kusi: a species of edible sea-snake, [*kutu*], *vekutuvina*: to dip or steep something in water.

kuvikedala: a variety of *yam* of the *wamo* division, with yellow skin and white flesh.

kuyaena: the parched or withered appearance of a plantation during a drought.

kugna: the octopus.

kua = wa (heard in songs only at Bwaïdoga, but current in several places on Goodenough Island).

kwabalkawava: a species of tree used for making dug-out canoes.

kwabala: a species of fish.

kwada: food that is being chewed.

(Etiquette requires that it should be swallowed before speaking.)

kwadi: a species of shell-fish.

kwadiunimwani (*kwâ - dibni - mwani*): to strike the palm of one hand with the back of the other (in a children's game).

kwadiuye: to sweep a village in preparation for a feast.

kwage: to cry out (of birds).

vekwaganuga: to shed the skin (of a snake).

[*kwaiia*], *kwaiakwaiwana*: white (of solid things only).

kwaii: to destroy.

kwaiwasabata: to swing on a rope, babble (birds or men); a foolish babbler.

kwaisalu: a rat.

kwaita: a species of large green parrot.

kwaiwaiwai: a fish trap made of coco-nut fronds.

kwakwa: (1) to gather up, e.g. rubbish; (2) *meana gi kwakwa*: his tongue is parched.

kwakwabuna: to assemble, gather (e.g. flies, etc., but not people).

kwakwaka: a midge.

kwakwaiwai: a species of crab.

kwakwamo: a species of spider.

kwa: a woman who digs up corpses and eats them in secret.

kwatalagalaga: a species of fish.

kwatala: the fronds of the sago-palm, used for the walls and roofs of houses.

kwantalta: the megapod or bush hen.

kwathio: a shelf on which drinking cups, etc., are placed.

kwatukukwala: a cockroach.

kwamane: the younger child (of two children by the same parents).

kwana me Bwaïdoga: an inhabitant of Bwaïdoga.

kwanafanifani: a person without property, a poor man.

kwanaimolota: a man noted for his knowledge of fish and (used as a prefix).

kwana me Bwaïdoga: an inhabitant of Bwaïdoga.

kwana: a species of shell-fish.

kwaniavavayavula: a person with many homes.

kwandalada: a phosphorescent mushroom.

kwananan: a species of fish.

[*kwananan*], *vekwavananga*: to shed the skin (of a snake).

kwaniwagu: any coarse long grass, particularly spear-grass.

kwane: to lance (e.g. an ulcer); the usual instrument was a flake of obsidian.

kwasasabata: to swing on a rope, babble (birds or men); a foolish babbler.

kwavikawavi: a variety of *yam*, large and round, with white flesh.

kwave: to squeal (of pig).

nuwelewekevenen: to extinguish gradually, to disappear (used of sickness).

kwedavi: a squirrel, or perhaps the cuscus.

kweli: (redup. *kwelkweli* or *kwelikweli*): to sing; a song.

kwelikwelina: to frighten, startle some one.

tokwelih: a professional singer of magic songs.

kwesilivesi: to light up, as a path with a fire-stick.

kwiana: to cut down, e.g. branches.

kwinoina: to scratch.

laba: *babi gi labana*: he marked off the ground (for planting).

gi labalaba natana: he cared for, looked after, his child.

labia: sago.

lada: to emit a strong smell.

[*ladi*], *buladiladina*: to make incisions in something, to etch, engrave.

lafwaafawa: a round stone used in sorcery (see N.D'E., p. 143).

laga: (1) a species of shell fish, perhaps *Pteroceras scorpio*; (2) the branch of a tree (in this sense usually, if not always, with a pronominal suffix).

lagava: a west wind.

lai: a reef, bank of coral.

laiyowa = *lai*.

larbita: the pepper plant.

laikwana: a variety of *yam* of the *mawmo* division, elongated and with dark skin.

laimwagu: any coarse long grass, particularly spear-grass.

- laita*: the leaf of the taro.
laiwai: a species of tree.
laka: to climb, ascend.
lakaia: big, great, greatly, much.
lakavena: (1) to pull up, draw up something; (2) to carry something away.
velakavena: to put something away, e.g. into a box.
silakata: to raise, lift up, e.g. the hand.
lakalaka: a species of crab.
lakita: a shell armlet worn by women.
lakewana: ground turned over before planting, fallow land.
lalata: a brush fence.
lalu: (1) hot water; (2) food boiled in fresh water.
lalava: a species of tree.
laotufa: overgrown, e.g. a path, garden.
laova: the property of a deceased person.
lata: the square dip-net.
latoma: a species of fish.
laubweli: to break a matrimonial engagement. (N.B.—In this and some of the following words *lau* may be a prefix).
laudku: a game song.
laufafa: to make a parcel of any kind; to wrap up something.
laufuli: four.
lauga: (1) a plant from which string is made; (2) to wash of the sea washing against a rock (in a song).
laumafa: a species of fish.
laumamala: an oration; to make an oration.
tolaumamala: an orator.
lautoma: returned workboys; natives who have returned home on the expiration of their labour contract.
lausisi: to hiss in order to attract attention.
lautua: a swelling in the abdomen.
laura: a long way off.
laurai: a species of tree.
lauweto: a lever; to lever, e.g. a log with a hand-spike.
- lauwina*: to embrace some one (by throwing the arms around him). Cf. *kumalanlanta*.
- lavyebo*: to nurse a child.
- lavi*: *mala gi lavi*: the time it is evening.
mala gi lulavi or *lirlavi*: it is drawing towards evening.
lirlavi: afternoon from about 3 p.m. till darkness.
[*lauw*], *langua*: to carve, e.g. a design on a canoe.
mala gi larvna: day-break.
lava: (1) a cold in the head; (2) (with pronominal suffix) *lauwana*: his or her father, mother, son-, or daughter-in-law.
leaga: the sea.
lebo: a mist.
lei: to hold a baby in the arms, its face against the shoulder.
lele: to seek, search.
lubalele: to look for fruits, nuts, etc., in the woods.
lele: beach, shore.
telesi: a species of bird.
lemana (from root *le?*; cf. *leo*): to snatch something away, to seize something.
lemena: to assist, help some one.
lelo: to take by force, rob with violence.
lenwa: a variety of banana of the *galo* division.
levana: to set on fire, to kindle a fire.
lewana: to swing something to and fro.
vegulewalewa = *lewalewa*.
- lewalewana*: (of a person) not properly developed, emaciated (especially the emaciation that is supposed to result from the breaking of a taboo).
- gulewalewa*: a species of bird.
[*li*]: something pointed?
hiaia: in line, in row (e.g. runners lined up for a race).
lililina: to spear a pig.
- lilifatafota*: an ear of corn.
lilimodi: a species of grass.
limomo: (1) a species of wasp or bee; (2) a method of sorcery.
- laiwina*: to embrace some one (by throwing the arms around him). Cf. *kumalanlanta*.
- lauwina*: to embrace some one (by throwing the arms around him). Cf. *kumalanlanta*.
- lauwina*: a shell fish of any species; also the name of the sea-snail, *Murex tenuispina*.
- lovadibudib*: a species of lobster, *Palinurus*.
- lana*: to arrange, set in order (e.g. a table for a meal).
lido: a species of ear-wig, *Forficula*.
- liena*, *aliena*: to bring, fetch something.
- livo*: to bear fruit (of wild plants only?).
- lovoga*: to go into the woods.
- lovagafanijani*: to lose one's way in the woods.
- lowalowa*: a second crop of yams, etc., that are left in the ground.
- luvalovala*: to search for yams, etc., left in the ground at harvest. Widows often do this for food.
- lu(w)a*: (1) ridicule; (2) a cave.
- huonama*: to blossom (used of a certain tree called *bebainava*, that has a red and white blossom at the time the yams ripen).
- Cf. *veya* and *tafafatua*.
- luana*: his heir.
- huafana*: to claim or appropriate something.
- hubu*: leaves covering food while cooking.
- lu(u)e*, *lugui*: two.
- velugane*: (1) other, another; (2) the day before yesterday, the day after to-morrow.
- budadea*: to lift, raise (e.g. wind lifting the roof of a house).
- hue*: ripe (of taro).
- luesala*: to judge, try judicially.
- lufufufufwa*: to be borne or carried along by the waves (of canoe).
- bugaga* (root *ga?*): *wei gi bugaga*:
- luka*: to enter, go inside.
- bukelai*: to come inside.
- silakuen*: to cause to go inside, to place inside.
- lukuna*: its leaf or leaves (of tree).
- luluggi*: to dig up sweet potato-toes.
- [*lotu*], *lotomilo*: to strike the forehead with the hand.
- buluna*: (1) his bone or bones; (2) a swelling in the lower part of the stomach, against a house.

- gi luhuna*: his stomach swelled.
luhutagona: to suffer pain in the head; *debarika gi luhutagona*: my head ached.
lumahmanana: his side (of body).
lumwaiiana = *lonorivana*.
luotonaa: to break into pieces, e.g. a stone.
lutunga: to swell (of corpse).
[*luwa*], *luvaluva*, *galavaluva*: to attempt, try something; to test, measure something.
luvaluva: to eat something cautiously, testing.
luvaluva: a species of wild duck, black and white.
luvaluva: (of a child) to refuse liquid by ejecting it from the mouth.
luwanina: its woods, forests (in a chant).

luwana: payment for an injury; especially, blood-price.
luvaluva: a song sung at feasts of mourning.

(To be continued.)

THE GRAMMATICAL VALUE OF CONSTRUCTIONS
WITH *E* IN THE POLYNESIAN DIALECTS
COMPARED WITH SIMILAR CASES
IN INDONESIA.

BY DR. A. LAFEBER, AMSTERDAM (Holland).

[In view of the length of Dr. Lafeber's paper, we have been obliged to omit the introduction, in which he deplores the conservative spirit which, in his view, pervades the comparative study of Polynesian dialects, and to excise one or two paragraphs which, in our opinion, add little, if anything, to his argument. We have also, without passing judgment on his main theory, added a few notes, which may assist our readers to draw a sound conclusion on the subject.—EDITORS.]

THE language spoken on Nias, one of the islands west of the large island of Sumatra, records in its vocabulary the word *le*,* an exclamation, "my friend," also found in *hele*, "you there." This *le* is identical with the Toba-Batak *ale*, *le*, an exclamation of wonder, which is found also in *iyale*, an exclamation of regret—Dairi-Batak *iyleh*. And Joba *ale* is likewise a vocative interjection: *ale amáng*, "O father!" or "O son!" just as the Macassar *le* is a sign of vocative. In Buginese, a language closely allied to Macassar, this *le* has a diminutive force, *vide* Matthes *Boegineesche Spraakkunst* §251. In Tonsea, one of the languages of the Minahasa of Northern Celebes, *ale*, *le* is an interjection with a similar force, and this word is related to Bikol *le*, which is described in the dictionary of that language as follows: "Esta particula usan cuando responden con altiver ó poca paciencia ó mucho familiaridad, y siempre se pone ut *alalaco le nia* 'buena esta por cierto eso,' *na ano cale*, 'lo que di vemos que venes?' pues 'i á que vienes?', *anole?* pues 'i que hay?' *saenle?* pues 'á donde habia de ser'" and so on. It is in form identical with a word

*Thomas's Nias dictionary gives a somewhat different meaning to *le*, and does not refer to *hele*.—Editors.