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2 GRAMMAR AND VOCABULARY OF
THE LANGUAGE OF SONSOROL - TOBI /

by

A. Capell

M.A., Ph.D., (Sydney)

P R E W O R D

This monograph was originally prepared in 1948 as the outcome of the author's participation in the Coordinated Investigation of Micronesian Anthropology (CIMA). The Report in its original form was duplicated in 50 copies and distributed to the libraries and institutions all over the world that received the series of CIMA reports. This investigation was carried out with financial assistance from Contract N7-our-291, Task order IV between the United States Office of Naval Research and the National Academy of Sciences. In the course of the investigation CIMA field work was conducted in Guam and in islands of the Trust Territory in Micronesia (1947-49) with transportation and facilities contributed by the Navy Department. Studies in anthropology as well as human and economic geography were carried out in cooperation with universities, museums, and research institutions under this project of the Pacific Science Board of the National Research Council, aided by financial assistance from the Viking Fund and other private sources.

The present Sonsorol-Tobi Grammar and Vocabulary were issued as CIMA Report No. 30.

The Report has been out of print since its original issue in 1951, and it seemed to the author that its preservation in some more permanent form was desirable. It has therefore been decided to include it in the Oceania Linguistic Monographs. No alterations have been undertaken, because informant study is not possible from Sydney and the author is not able to revisit Micronesia. He realises that the method of presentation does not represent the latest development of linguistic theory, for which complete re-writing based on renewed contact would have been necessary. The book is presented as a record of empirical information; the theoretical aspects and the details of the relationships of Sonsorol-Tobi to other Micronesian languages remain still to be worked out by those linguists who specialise in this branch of Austronesian studies.

A. Capell

University of Sydney, 1969.

ERRATA

1. Page 12: 3rd line from foot of page: 'sullable'
should read 'syllable'.
2. Page 21: 7th line from foot of page: 'we will go
the beach' should read 'we will go to
the beach'.
3. Pages 71, 164: 'Sonsorol' should read 'Sonsorol'.
4. Page 112: 15 lines from top of page: 'banas' should
read 'bananas'.
5. Page 116: 11 lines from top of page: 'kernal' should
read 'kernel'.
6. Page 124: 6 lines from foot of page: 'draggonfly'
should read 'dragonfly'.
7. Page 126: 12 lines from top of page: 'newar' should
read 'land near the sea'.

NOTE: On pages 111, 117, 137, 143, 146, 153, 157, 158, 161, 179
and 219: 'tatoo' and 'tatooing' should read 'tattoo' and
'tattooing' respectively.

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THE LANGUAGE OF SONSOROL

INTRODUCTION

The Language called in the following pages "Sonsorol" is one of four dialects spoken on the four small islands commonly grouped as the Sonsorol Group, situated to the south-west of the Palau Islands, in the south-western corner of Micronesia. They form the western outpost of Micronesia, as far as the affiliations of people and language are concerned. The four islands are closely related, and bear a fairly close resemblance in language also to Ulithi, and rather less to Truk and the Central Carolines. The language of all these groups forms together one sub-group of the Micronesian languages. With the languages of eastern Micronesia the relationship is less intimate.

The four islands are named as follows, the correct native term being given opposite to the commonly accepted European term, in a phonetic script which is explained in the opening section of this Grammar. They are:

<u>Common Name</u>	<u>Native Name</u>
Sonsorol	Doŋo'sa:ru
Pul, Pulo Ana	Pu:r
Merir	Me'lel
Tobi	'Toγovei.

The populations are small, and apparently are still on the wane. The islands form part of the American Trust Territory of the Pacific Islands, but formerly, from 1914 to 1944, they were part of the Japanese Mandated Territory. Previous influence was chiefly German. The remarkable thing, however, is that whereas foreign words introduced into Palau are mostly Spanish or German, those introduced into Sonsorol are mostly English.

The islands are coral atolls, but phosphate is found on Merir and Tobi, and was worked by the Japanese. The population began to fall off rapidly as the result of an influenza epidemic in the previous period of German Government. The Germans moved a large part of the population to Palau, settling some on Angaur and some near Koror. The former settlement no longer exists; the latter is still near Koror, but many of the natives have now returned to their own islands. It is chiefly Pul that has been affected by this migration of inhabitants. One result of the move, which directly concerns the present work, is undoubtedly a tendency for the four dialects to mingle, or rather, three of them, for Tobi has more marked peculiarities of pronunciation and vocabulary.

The only work on these islands hitherto published is the volume and a half in the publications of the Hamburg Thilenius Expedition of 1908-10. The following is the title of the work in question: Ergebnisse der Südsee Expedition, 1908-10, herausgegeben von Dr. G. Thilenius: II. Ethnographie: B. Mikronesien, Band 9: Dr. Anneliese Eilers: West Karolinen. The first "Halbband" takes in Sonsorol Pul and Merir, the first part of the second "Halbband" covers Tobi. Considerable bodies of vocabulary and song-texts are given in these volumes, and some notes on grammar, but there is no formal linguistic study. For reasons that will be explained, only partial use has been made of them in the present study.

This study was carried out by the writer under the auspices of the "Coördinated Investigation of Micronesian Anthropology", sponsored by the American Navy in conjunction with the Pacific Science Board of the American National Research Council in the first part of 1948. At the last moment it proved to be impossible to obtain transport to the islands themselves, and so the entire study had to be carried out with

members of the various island groups resident at Koror, the capital of the Palau Islands. Each island was represented among the number. As remarked, however, this mixing of the populations has without doubt led to a curtailment of dialectic differences, especially in the younger generation, which has never lived on its home islands. Consequently, Eilers' work has been used to provide material that can definitely be assigned to either Pul or Merir. At the same time, and this is important, Eilers' party did not make a particular study of the language, and their phonetics in many instances leave much to be desired. For this reason it has seemed unwise to let any point depend on Eilers alone. In the vocabulary, therefore, words taken from the work of the Hamburg Expedition are marked with (H) as a sign that the present writer did not collect the word in question. It has been possible to include in this way much vocabulary relating to the local culture which could not have been obtained at Koror, where the conditions under which the people live tend to orientate them away from their true culture.

Information was collected largely through the medium of Japanese, which the Sonsorol people at Koror speak fluently. Much use also was made of their knowledge of the Palau language. In particular, the working through with them of the large collection of sentences at the end of Bishop Walleser's Palau Wörterbuch provided a large amount of valuable material, which is included in this volume with other materials as specimens of the language in consecutive texts, as it is now spoken at Koror. Furthermore, some of the information was obtained through English. A number of the Koror Sonsorols speak good English, as well as Japanese, Palau and their own tongue. They show a high standard of intelligence. The chief of Sonsorol was also present in

Koror Hospital during the time of the investigation, and helped considerably, although he does not speak even Japanese and had to have everything interpreted to him. It was intended that material for a study of the interesting intonational system should be obtained also, but the breakdown of a wire recorder at a critical moment prevented this, much to the author's regret.

Sonsorol has been a Roman Catholic Mission area for a considerable number of years, and the only published work in the language is a Catechism. The spelling of this is based on Spanish and is very inaccurate. The work therefore provided only a jumping-off point for seeking further information. A native named Santiago, however, rendered excellent service in the later stages of the study, especially in phonetics. A Sonsorol-Chamorro mixture, he was able, after being shown the author's phonetic system, to write texts in his own language without further assistance, and in many instances the occurrences of mixed vowels, especially a final u, has been accepted from his spelling. Unfortunately he was not available in the earlier stages.

P A R T I: P H O N E T I C S

The Sound System of Sonsorol

The Sonsorol dialects are somewhat intricate to record by reason of the occurrence of certain sounds which are difficult for a European to hear. Outstanding is the very peculiar ɿ sound. There are certain mixed vowels also extremely difficult to hear correctly. Some of the consonantal symbols thus must be taken as phonemic rather than strictly phonetic, i.e. the values of them vary within certain limits without any resultant change of meaning.

TABLE OF VOWEL SOUNDS

		FRONT	CENTRAL	BACK
HIGH	close	i	ɿ u	u
	open	<u>i</u>		<u>u</u>
MID	close	e	ø	o
	open	<u>e</u>	œ	<u>o</u>
LOW	close	ä		
	open	a		

EXPLANATIONS.

i: tense, close vowel, occurring in all positions: i:a, where?; mi:re, stay; m^wasa'ri:, want. It is fully fronted. There are just a few instances, however, where it is drawn back somewhat, into a centralised position, producing a sound that varies between ɿ and u. It can hardly be said that ɿ has a phonetic value.

- ɨ: Meaning never seems to be dependent on this vowel, which sounds rather like the "y" in "pretty", but its occurrence in some words is fairly regular, e.g. fatɨr, a paddle; rɨgɨr, near, as in rɨgɨ r' im, near the house. In these and other instances the vowel is sufficiently clear to justify its inclusion in the alphabet.
- i: A relaxed vowel equivalent to the "i" in "bit". It occurs when not under the accent, or when very short and accented. Both types are heard in 'sirigit, a tree. Not in all instances, however, does an unaccented "i" become relaxed, e.g. iga'ra:ra, that yonder, in which the initial i is still fairly tense. As an unstressed final, also, the tense form may be found, e.g. xami, you (plural), 'wäripi, beach.
- e: Is comparatively rare, and appears in the texts chiefly as the first element in the diphthong ei. Occasionally it is found in the body of a word, as a rule apart from the accent: 'yannejai, give me. It is found as a final in a few words, e.g. xale, or.
- e: Very close to the vowel of English "met", and not so open as the French vowel in "père". It is far the commoner sound of e. Examples are too numerous to call for listing here.
- ä: Actually between the vowel in English man and the fourth cardinal, the French "a" of "la". It is nowhere of phonetic significance, and is chiefly found in the neighborhood of palatal consonants, though not exclusively so. Examples are heard in 'jälimat, man, person; 'wäripi, beach; 'mäsi, loom

for weaving; 'päⁱr, dry; 'fätæ:t, soon.

- a: Approximately the vowel in "father". It is unusual as an initial, all the dialects have developed a velar fricative x or γ in front of what would be an initial a.
- o: Very close to the English "o" in "or", but just a little closer, at least when short and unstressed, as in 'färujom, your village and 'dinom, your mother. If the syllable is not closed by a following consonant, the vowel seems to be just a little more tense than in the preceding examples, e.g. xo, you (verbal pronoun, singular); and 'e mmaγo, it is good.
- o: Like the mid-front e, this vowel is not common as the more open variety, and is close to the "o" of French "notre". It occurs largely in diphthongs, and rarely in some other situations, e.g. do'pi, cut.
- u: The open high back vowel is the English vowel in "put", but a little less relaxed. It occurs either under the accent or apart from it, e.g. 'muromur, to make fire by friction; 'podum, your body.
- u: Is the vowel in "moon", with full lip-rounding, and does not call for comment.
- u the unrounded "u" heard normally in Japanese and Tamil. It occurs in any position in a word, e.g. usu ri, on top of, and it is particularly common as an element in the diphthong øu, for which see next page.
- ø: Is the corresponding unrounded o. It ought, for consistency's sake, to be written e, but this symbol

is less practically convenient. It stands in the same relation to o as u does to u. It does not appear as an initial, but is common either medially or final.

æ: A rare sound, it is like the French "eu" in "peur", "fleur", but without lip-rounding. It can be critical of meaning, e.g. tæ:t, a little, compared with tɸ:t, bathe.

There is a centralised low vowel, approaching the "u" in "but", but it has not seemed necessary to indicate this very rare sound, which has no semantic value.

DIPHTHONGS

The list of diphthongs in Sonsorol is rather long, and several of them are difficult for Europeans. Particularly such a form as a:ⁱ should be noted; it is one in which not only is the first element long, but the second is almost facultative. The following is the list of diphthongs:

æe	as in mæe, breadfruit
äi	fäivi, woman
<u>ae</u>	wa'ŋæet, when
ai	maik, swordfish; 'taitei, take precedence
a: ⁱ	ma: ⁱ l, forehead decoration (contrast ma:l, coral)
<u>ao</u>	wao, top; maoraor, sweat
au	jau, needle; sauruai, my friend
au	maur ^u , war; taud, puffer fish
a:u	sa:u, piece; ta'ma:u, bad
ei	lei, agent of action; i'tei, my name
<u>e</u> ^u	Tobi example, in Eilers, pada'ye ^u nan, tridacna
<u>o</u> ^u	wou, rafter of house

- øi røi, coconut oil; Tobi ra'ņoriføi, fog.
 Sonsorol prefers øu, as in 'xaliføu, hibiscus,
 Ulithi 'xuliføi.
 øu Pannøu, Palau; urøurap, old woman

HOMONYMS AND NEAR HOMONYMS

Like most other languages, Sonsorol can show examples of homonyms. It would seem that these are not very numerous, but they include the following:

- ŋøŋ^a 1. to chew betelnut; 2. a stick used in weaving
 ul 1. a lobster; 2. to pull, drag
 taitai 1. to excel, precede; 2. to shave

Sometimes meaning depends on vowel length only, as in Sonsorol pa:x, excrement, and pax, to defecate - which loses its stress when combined with the verbal particle and so loses its vowel length - 'e pax, he defecates. Small differences in sound may produce serious differences in meanings, as the following pairs of words will show:

- | | | |
|----------------------|------------------|-----------------------|
| mäk, tatooing | as compared with | ma:k, kind of garfish |
| 'panna, coconut leaf | | Pannøu, Palau |
| i'tei, my name | | i'tøu? who? |
| teiføu, thirsty | | taivøu, new |
| ņøš, tired | | ņos, glans penis |

Examples of apparently meaningless voicing and devoicing of consonants will be given later; the last pair of words but one above will show that a distinction between voiceless (f) and voiced (v) consonants may sometimes be important, though often it does not seem to be so.

ACCENT OF WORDS AND SENTENCES

Sonsorol has both stress and pitch accent or tone. The musical tone is more noteworthy in Sonsorol than in Tobi (and Pul and Merir usually agree more closely with Sonsorol), but unfortunately it proved to be impossible to make a study of Sonsorol tones by reason of mechanical difficulties, as already mentioned. It may nevertheless be said that tone does not serve to distinguish meaning in this language, i.e., it is not a tonal language, but at the same time the entire speech is rich in tone-variations which only in part coincide with emphasis or other semantic elements. It appears to be emotional rather than linguistic in nature. A study of it is highly to be desired.

The stress accent is marked, but not excessively so; it is, for instance, not so strong as in English or Russian. While there can be little doubt that the accent normally fell on the last syllable but one in the older form of the language, at the present day it may also fall on the final syllable or the last but two. In these instances causes are at work which could only be shown by comparative and historical methods, and which therefore fall outside the scope of the present study.

1. Accent on the Penultimate

The bulk of simple Sonsorol words of two syllables carry the accent on the last but one. By "simple words" is intended words that do not carry suffixes of grammatical import. The addition of such a suffix may cause the stress to change. In the following examples the accent symbol (´) is placed BEFORE the accented syllable: ´faul^u, to do, make; ´dewwa, very; e ´lia, it is holy; γannejeγa´mami, give it to us; γapa´pala, to make a sign.

2. Accent on the Final Syllable

Examples: me'ta, what?; ri'weis, child; ni far, its meaning, purpose; ta'mor, a chief. Final diphthongs also carry the accent on their first element (i.e. Sonzorol diphthongs are 'rising'): i'tei, my name; fi'touw, how many?; i'tøu, who?; e tai'tei, he excels; ya pøu, have power. As a rule, where cognate words exist in other languages, it is possible to show that these accented final syllables were once not final at all, but that a syllable has been lost. In some instances a combination of words with another following raises a final vowel which is not normally heard. Such "facultative" vowels will be treated below. In other instances comparison shows that morphological considerations lie at the root of what seems to be a phonetic peculiarity, e.g. do pi, to cut (wood) is really a transitive form, in which 'dopi has received another final i as a transitive sign. The same applies to m^wasa'ri:, to want; yatoa'di: to destroy, spoil.

3. Accent on the Antepenultimate

Sometimes the stress is laid on a syllable more than two from the end, e.g. 'jälimat, man, person; ti'narago, put away, do away with; 'kamara, his actions. These words are fairly numerous and must be learned by hearing. Sometimes it is possible to suggest reasons for antepenultimate stress, but none that are any use to a learner. As a matter of fact such words are not really but only apparently numerous, being rather common words. The basic rule of the language is still that the stress falls on the last syllable but one of a word.

Occasionally accent may serve to distinguish words, e.g. färøje, to draw, tatoo; fä'røje, island, village.

4. Sentence Stress

Not only has the accent of the individual word to be learned, but also the effect of combining words in sense-groups. Such combinations often involve a change of the stress, which listening suggests may link up with the pitch or tone pattern of the phrases. One characteristic trait of sentence stress is the throwing back of a major accent to the verbal particle, which from the point of view of sense would not be expected to carry an accent at all. In the examples following only the sentence accent is marked for the sake of simplicity, the individual word stresses being neglected:

limaru dabar 'e java, two ducks are swimming.

i kiat~~o~~ du: Papa Dios^ara 'e yada pipie ri p~~o~~u, I believe God the Father has all power (a phrase from the Catechism).

pipie ri titin^a 'e mori yanaya, every word has been said.

fitouw na 'e mire? how many of them are there?

Some words are enclitics, e.g. me'ta-me? what? (as against the simple me'ta), in me'ta-me xai rama? what are we to say?; frequently i:a, where? advances the accent of the preceding word towards itself by a syllable, emi'r^e-i:a? where does he live? where is he?

5. Vowel Harmony

Although the idea that vowels of a root and its affixes should harmonise is not a general principle in these languages, there are occasional examples in which a vowel of one syllable is made to harmonise with the vowel of the preceding syllable. Thus me, a defining particle (see Syntax) may become mo, as in me'ta me i:a kura? What does he know? but me'ta mo xo kura? what do you know? The relative

particle we appears as wo in a similar manner in the combination wo xo, "thou who", and the indefinite tense particle bwe becomes bwo before a back vowel: e mweri e bwo ut^a, it looks as though it may rain. This change sometimes occurs in a context that still awaits explanation e.g. e bwo weti papai, wait for father; e bwo kiera rama'mami, speak thou to us. Probably e in each case should be xo.

6. Vowel Length

Vowel length is often very noticeable, e.g. in m^wasa'ri: want, but it seems only rarely to have semantic value. One instance in which it does has been given above.

7. Furtive Vowels

A particular feature of the Sonsorol language is the occurrence of vowels that, while not whispered as a rule, are yet only slightly heard and sometimes not heard at all. They are best called "furtive" vowels, and in this Grammar they are written somewhat above the line, as aⁱ, maⁱl, etc. Strictly speaking they should be written half-size, but this cannot be done on this typewriter. Such furtive vowels may occur:

1. as finals, after a consonant,
2. after a full, generally long vowel, and before a consonant, when they are acoustically similar to falling diphthongs,
3. after non-final consonants a furtive i or u produces palatalisation or velarisation (respectively) of the consonants.

Examples:

1. furtive diphthongs: maⁱl, forehead decoration;

talaⁱkⁱ, to sail (intr.); itaⁱl, their names. The last example shows that the vowel is only furtive and not a real diphthong, because the stem is ita-, name, and the suffix -l or perhaps -l^e, their.

2. after final consonants: talaⁱkⁱ, to sail; yametakⁱ, sick; lilⁱ, to marry (li = spouse); xotiw^u, east; jätⁱ, the chin; fitekⁱ, work; rabut^o, snake; ɲaidir^e, edge of canoe; 'talebwór^u, first month of the year; tali'ar^e, outermost bar of outrigger.

Such furtive vowels are fully voiced but faint, and as a rule not whispered at all. Sometimes dialects differ in the presence or absence of a furtive vowel, e.g. Son. maⁱk, Tobi ma:k, a large needle fish, swordfish variety. The same division is found in post-consonantal furtive i: e.g. Son. pa:x, Tobi pⁱax, excrement.

3. A furtive i after non-final consonants. The commonest examples are the combinations gⁱ, kⁱ, ŋⁱ. The last sound is very rare in Oceania but examples are to hand in Sonsorol, and the resultant combinations sound as though a y had been slipped in after the consonant: 'ŋⁱ:tu, octopus, sounds rather like 'ngyi:tu'; 'pakⁱe, travelling basket, rather like pa-kyé (in French spelling); raigⁱe, bracelet, as rai-gyé. Even after an initial long consonant such a furtive vowel is possible; the verb 'to carry' is heard as k:a or k:ⁱa (to be spelled as kka or kkⁱa).

A furtive u may perhaps be better written as a small 'w' in such combinations as b^w and m^w. In

Some instances the sound appears to be more marked and of more regular occurrence: in these the 'w' is written on the line as a full letter, e.g. *bwe*, indefinite verbal particle, as against the conjunction *ba* or *b^wa*, that. So *m^wasa'ri:*, to want (Sonsorol and Merir word only).

What may be called an occasional furtive vowel or facultative vowel is heard in many instances after a final consonant when a following connected word begins with a consonant, e.g. *'jälimat, man* > *'jälimat^ara, that man; pat, a piece cut off* > *'pat^ari ta:ri, a piece of rope. Vowels of this type are exceedingly common, and in most cases can be shown to have been the original final vowels of their respective words. They are best called "facultative" vowels, as they are revived only under certain circumstances, and the vowel that thus becomes a break between two consonants is determined by the original vowel ending of the word.*

TABLE OF CONSONANT SOUNDS

	Labial	labio-dental	dental-alveolar	palatal	velar
Plosives	p, b		t, d	c	k, g
Nasals	m		n		ŋ
Fricatives		f, v	s (z), ð (θ)	j	x, γ
Lateral			(l)		(ɭ)
Rolled				r	
Continuants	w				(w)

Some of the consonants call for explanation. The group of labials is practically the same as in English, but they are never aspirated. The same is true for the labio-dentals

There is certain instability about f and v; especially in Tobi there is a tendency towards v. The dental-alveolar plosives are, as indicated, a little variable in their formation. The t tends to be dental; d, however, is interdental, something like English th in there. The strict phonetic symbol for the latter is δ , but the value of 'th' is so regular that a simple d may be printed with the understanding that it is always to be made interdental. There is a tendency to use z for it in Pul, but this happens only very occasionally in Sonsorol. Similarly, Sonsorol f is frequently replaced by w in Pul. The fricative δ becomes s in some types of speech. Sonsorol s tends to be a little palatalised; in Tobi it is replaced by the Palatal plosive c (not heard in English, but resembling a very light ch, e.g. Son. sa'γai, fish > Tobi ca'γai; Son. fa:s, pandanus > Tobi va:c. The unvoiced 'th' as in 'thick' (symbol θ) is heard quite often in conversation as a variant on δ in all dialects, especially at the beginning of a phrase or in an isolated word which commences with this sound. It does not need to be shown in spelling because it has no semantic value.

The symbol j is used with the value of y in English 'yes'. The two symbols x and γ are the unvoiced and voiced velar fricatives - the former the ch heard in Scottish loch. The voiced γ is very common, and although to some extent it seems to interchange with x, it may also stand by its own right in many words. The natives write a g for it, not distinguishing it from a hard g, but for x they have been taught to use the 'h' as in Spanish, because the Mission was Spanish. The γ is substituted in Tobi for the l of the other three islands, because the Tobi people can not pronounce the peculiar Sonsorol l. Thus li, spouse, becomes γi at Tobi; jälimat, person, becomes jayimat, and so on. This is a

regular sound-interchange. The velar γ also replaced k at times in Sonsorol itself: $fi'teki$, work, may be heard as $fi'tey(i)$ but not as $fitex(i)$. The 'l' is very peculiar, and it is characteristic of the Group (except Tobi). It is shared with Ulithi. It is at once palatal, like the ll in continental Spanish, and velar. The Hamburg Expedition had trouble with it, and while they sometimes write a plain 'l', they almost as often write 'gl' - as did the present author in the first stages of his work. But the natives regard the consonant as a single sound, and not a combination of two. The symbol l suggested in the Table is not very appropriate, because the sound is not that of English 'people' at all. In general a plain l can be used in printing because the sound has no competitor in the language, and it will be used in this study. Phonetically the sound may be described as a palatal l with simultaneous velar friction. The r is slightly rolled at all times (not just flapped). The η is the velar nasal of sing; ηg as in finger also occurs.

Consonant Length

A consonant may be lengthened exactly as a vowel can, and this occurrence is noticeable in all the dialects. It may be initial or medial, but not final. Initial lengthening often becomes practically medial by the combination of preceding morphemic elements with the word bearing the initial lengthening, and probably as a matter of history that is how initial lengthening arose. To the native, that is to say, the consonant is really not initial but medial. Thus '(m)mayo, good, is usually heard in the form é mmayo, he, she or it is good, or, e.g. 'xo mmayo, you are good. The following are examples of consonant lengthening:

'(m)meri, to laugh, as against meri, clew line of sail.

'(m)masa, a boil; '(m)mani, remember (but reduplicated

as 'menjimenjī).

(k)k¹a, to carry, as in 'i₁kk¹a, I carry).

Medial lengthening is seen in:

minna, (that, (near you)), also heard as menna and sometimes even mena, in each case with a very close e, apparently depending on degrees of emphasis, and coming under rules of sentence phonemics; 'xammat, to bale a canoe; 'xammasæ, to close a door; 'pannu, a coconut leaf; Pan'nøu, the Palau Islands.

In such words lengthening is usually easy to hear, but in very quick speech it may sometimes be overridden. The above lists are, of course, far from exhaustive.

LOAN WORDS

In the vocabulary will be found quite a number of foreign loanwords. The interesting point about them is, that whereas in Palau such words are almost all Spanish, German or Japanese, in the Sonsorol Group they are nearly all English. Where, in Palau, the Malay word bras is heard for 'rice', in Sonsorol the English rais is heard. The verb 'sing' and the noun 'singing' were given as 'sin₁en¹. The natives insisted that this is a real Sonsorol word - which is extremely hard to believe. Amongst such English loanwords from English, whose history is entirely unknown, will be found, e.g. katem (phonetically k^htəm), 'cut em', for 'knife' (though there are native words also); wasi or was^h for 'wash', 'sukyerkein for 'sugarcane'. For the last, Palau has an Indonesian root. Some objects not found in Sonsorol but imported from Palau, have modified Palau names, e.g. bu:, betel nut. The word for "spirit", "ghost" is also Palau: 'jarød^h, Palau ya'lid, Indonesian (h)antu. As Indonesian n become l in Palau but not in Sonsorol, this is clearly a direct loanword from Palau.

Presumably this betokens the importing of certain religious ideas from Palau, for there is also a Sonsorol word 'toutub^e.

P A R T II: M O R P H O L O G Y

Introductory

The morphology of Sonsorol as treated in these pages calls for a little explanation as to its order. It is to be recognised always that the categories of Western European grammar ought not to be applied unchanged to native languages. In many there is not the hard and fast distinction between parts of speech that are found in English or Latin. In many languages such divisions answer to no reality at all, when a grammar is drawn up along conventional lines, with chapters on nouns, adjectives, adverbs, and so on. In others, again, the relative importance of what parts of speech can be predicated, is different again from that of English or the classical languages. In Sonsorol the pronoun must be thoroughly understood before any grasp of the language can be attained. A sentence can be made without a noun, sometimes even without a verb, but not without a pronoun. No verb can be used without a prenominal particle before it; the pronoun enters into the expression of possession and frequently of the verbal object. It is the only element of the language that makes any approach to inflection.

For such reasons as these the pronoun is treated first in this grammatical sketch, and the illustrative sentences then become clearer to the student. The term "cardinal pronoun" has been used in preference to "personal pronoun", because in Sonsorol as in other Oceanic languages person is found in other types of pronoun than 'I', 'you' and 'he'.

I. THE PRONOUN

Pronouns in Sonsorol are the key to the language

and must be thoroughly understood as a preliminary to mastering the structure of the language itself. Given these, the rest of the structure is simple. Pronouns may be divided into the following kinds:

- A. Cardinal Pronouns
- B. Suffixed Pronouns
- C. Possessive Pronouns (and adjectives)
- D. Demonstrative Pronouns (and adjectives)
- E. Interrogative Pronouns (and adjectives)
- F. Indefinite Pronouns
- G. Relative Pronouns

They will be treated in the order listed here.

A. CARDINAL PRONOUNS

The cardinal pronouns do not vary much from dialect to dialect, except for the normal phonemic change of Son. l to Tobi ɣ. There are two numbers, singular and plural, and no regular provision is made for a dual number, as in most Melanesian and some Micronesian languages. After the simple forms, certain rare compound forms will be noticed. The first person plural calls for special attention. It is divided into inclusive and exclusive forms, and the distinction is vital. The inclusive first person includes the person addressed ('you and I' or 'we and you') while the exclusive first person excludes him ('he or they and I, but not you'). Thus in English, "we will go the beach" is ambiguous, it may or may not include the person addressed. In Sponsorol, if all are to go, including the person addressed, I say kis; if the person or persons spoken to are not to go, I say 'xamem. The inclusive, therefore, is always used in Prayers. In the Lord's Prayer, for example, "give us", "forgive us", "lead us" must be exclusive - otherwise it would

imply that God was part of the object of all these acts. This use is found in all Oceanic languages with very rare exceptions, such as Gilbertese, but is much less common in New Guinea languages. It also occurs in Australia.

The following are the Cardinal Pronouns in the four dialects.

	SONSOROL	PUL	MERIR	TOBI
Singular	1. <u>na:ŋ</u>	<u>na:ŋ</u>	<u>na:ŋ</u>	<u>na:ŋ</u>
	2. <u>xere</u>	<u>gere</u>	<u>γete</u>	<u>ke:re</u> , <u>ke:r</u> , <u>k¹e:ra</u>
	3. <u>i:e</u>	<u>i:e</u>	<u>i:e</u>	<u>i:e</u>
Plural incl.	1. <u>kis</u>	<u>gise</u>	<u>γis</u>	<u>kic</u>
	excl. 1. <u>xamem</u>	<u>xamem</u>	<u>xamem</u>	<u>xamem</u>
	2. <u>xami</u>	<u>xami</u>	<u>xami</u>	<u>xami</u>
	3. <u>ile</u>	<u>ile</u>	<u>ile</u>	<u>iye</u>

There is no distinction of gender in the third person; i:e may be he, she or it. Certain compounded forms of these pronouns exist, e.g. xai'rewa, "we indeed", which is a compound of the verbal pronoun with 'dewwa, very. The word saku, 'only', may also be added to the cardinal pronouns themselves to produce an emphatic form na:ŋ¹ saku, 'I alone', 'I myself', 'I for my part', e.g. na:ŋ¹ saku i γa bawγø, I saw it myself. So, too, ke:ra saku or xere saku, and similar other compounded forms. Saku is also used with numerals to strengthen or make them exclusive.

The cardinal pronouns are used as a rule only when a certain emphasis rests on the pronoun. They must always be followed by a verbal pronoun if they are the objects of a verb (see under 'Verbs'), or preceded by a suffixed pronoun (see next section), if they are objects, but in each case the verbal or suffixed pronoun is normally sufficient

without a cardinal pronoun. Thus if one says 'i bwito, 'I'm coming', that is normally sufficient; if one says ɲa:ɲ i 'bwito, the implication is 'I at any rate, am coming', or 'I but not you are coming', etc. Cardinal pronouns before verbs are therefore rare in all Oceanic languages.

If stress needs to be placed on the number "two", it is expressed after the plural pronoun, linked to it with the ligative particle me. Thus "we two" is kis me di limar^u, lit. we (who are) we-two-people; for "we three" it is possible to say kis me di derumar^u. (This note is based on Eilers; the present writer found it very hard to get agreement, but was given such a phrase. Apparently Eilers found trouble in Merir, for she gives ɣete ma ɲa:ɲ, 'you and I' as inclusive, and ɣete ma jädimer, 'you and the man' as exclusive, i.e. you and he. Such forms, that is to say, are not normally used in Sonsorol, as they would be in most Melanesian languages. They have to be compiled when needed).

B. SUFFIXED PRONOUNS

Suffixed pronouns may indicate in these languages either a possessive relationship or the object of a verb, and the forms differ to some extent in each case. The objective forms may be considered first, as the possessives lead to one of the most difficult aspects of the language. The object indicated may be either direct or indirect, as in "he sees me" or "he gives to me". Sometimes the stem of the verb is modified in the process of receiving the objective suffixes. The forms of the suffixes are the same in the dialects, except in the third plural, when there is the normal change of l to ɣ in Tobi. They are as follows:

Singular	1. iei ⁱ	2. -ɣo	3. -ja, -je
Plural incll.	-ɣis		
excll.	-mami	2. -ɣami	3. -i:l

There is slight variation in the form of the third person plural, apart from the Tobi change to $-i:\gamma$. Sometimes the i unites with a preceding vowel to form a descending diphthong, as in $-a:i^1$, sometimes it is linked to the verb by means of $-e-$, as in $xadiel$, bring them, sometimes it links immediately with a preceding $-i-$, as in $m^W\text{awas}'ri:l$, want them. Examples:

$i:e$	bwe	$\gamma au-jei$	he tells me
		$\gamma au-\gamma o$	tells you (singr.)
		$\gamma au-je$	tells him, her, it
		$\gamma au-\gamma is$	tells us (incl.)
		$\gamma au\gamma'mami$	tells us (excl.)
		$\gamma au-\gamma ami$	tells you (plur.)
		$\gamma au-l$	tells them

If the verb has a noun object, the pronoun object may still be inserted in an anticipatory manner. It does not seem compulsory to do this in Sonsorol, as it is in many Melanesian languages, but one finds, e.g. $i't\phi u\text{ mara}'gara\ xo\ m^W\text{asa}'ri:l?$ who are those (whom) you love? $E\ m^W\text{asa}\ ri:l\ lei\ tipa\eta aki$, he loves them the upright, the good-hearted. In the former example the suffix makes up for the absence of a true relative pronoun in Sonsorol, but the second is a case of an anticipatory object. It is also correct, however, to omit it: $i\ m^W\text{asa}'ri:l\ lei\ fiteki\ ri\ mo\eta au$, I want someone to do the cooking (for $m^W\text{asa}\ ri:je$). Apart from the third person singular, the uses are fairly constant, e.g. $e\ \text{Wauti-ei}$, he hit me; $\gamma annej\ddot{a}i$, give me; $i\ bwe\ \gamma anneyo$, I give (it) to you; $xadije$, ask him; $i\ t\phi\ kurayo$ I don't know you (or understand you); $me'ta\ me\ e\ \gamma ari:l\ j\ddot{a}limat?$ what did he give the people? $E\ \gamma arikis$, he gives it to us (incl.) (In the last example the root of the verb is slightly irregular, appearing as both $\gamma an-$ and $-\gamma ar-$.)

If a verb is followed by an adverb, it is usual to transfer the pronoun object to the adverb: $i\ m^wasa'ri: \underline{dewwa}^i:l$, I love them very much; \underline{e} pari $\underline{dewwakis}$, he helps us a lot. This is common practice in Oceanic languages.

C. POSSESSIVE PRONOUNS

There is more than one way of expressing possession in Sonsorol. The first method is by the suffixing of pronoun to the noun or to a separate possessive-noun root. Thus $mata-i$, my eye, but $jare-i\ ta:ri$, my rope. In each instance a suffixed pronoun is used, but in the first it is added directly to the stem of the noun, in the second to a separate noun of possession, in this case $jar-$. The former are called suffixed possessives, the latter independent possessives. Nouns which take suffixes are shown in the Dictionary with a hyphen, e.g. $\underline{mat-}$, eye.

1. Suffixed Possessives

The suffixed possessives in the Sonsorol dialects are as follows:

		SONSOROL	PUL	MERIR	TOBI
Singular	1.	-i	-i	-i	-i
	2.	-m	-m ^u	-m	-m
	3.	-r ^a	-r ^e	-r ^a	-r
Plural	1. incl.	-s	-s ^o	-s	-c
	1. excl.	-memi	-mem ⁱ	-mi	-mi
	2.	-mi	-mi	-mi	-mi
	3.	-l	-l ^e	-l	-γ

There is some variation in the vowels preceding the final consonant or vowel of the suffix, which will be discussed

below. The above are the skeleton forms.

The suffixes are used with parts of the body and relationship terms. In most Oceanic languages they are also used with parts of a whole, and this is the usage in Truk, but in Sonsorol a difference has developed which will be explained later. There are, however, some less obvious uses of the suffixed forms in Sonsorol, e.g. with im, a house, which is neither a part, like a limb, nor an inseparable natural possession like a relative. The use is found in some Melanesian languages as well as in Micronesia. Examples of each use:

1. parts of the body: matai, my eye; pei, my arm; sai, my blood.
2. relationships: papai, my father; neirai or dirai, my mother; rai, my child.
3. other nouns: imwei, my house; pølinei, my hat; wai, my canoe.

The forms of the suffixes may be judged from that of the first person singular, which may end in -ai, -ei or -i. The following examples will show the variations in the final vowels in each case:

		BLOOD	ARM	TOOTH
Singular	1.	sai	pei	ŋi
	2.	sam	poum	ŋim
	3.	sar ^a	paur ^a	ŋir ^a
Plural	1. incl.	sas	peis	ŋis
	1. excl.	samem ⁱ	paumem ⁱ	ŋimem ⁱ
	2.	sami	paumi	ŋimi
	3.	sa: ⁱ l	paul ^e	ŋi:l

Sometimes there is slight variation from these norms, e.g. itei, my name, gives ita:r^a, his or her name; and imwei, my house, is similar; li, my spouse, gives løm lir^a, etc. Actually these vowel changes rest upon phrase rhythm.

Mental characteristics are regarded as inseparable possessions, justifying the use of suffixed pronouns, as shown, e.g. in busos, our folly, from bus, silly, mad (really an adjective functioning word as a rule); tatara:ⁱl, their evil; tama:us, our sins.

The question of final vowels is always difficult to solve in Sonsorol. A final -i on -memi would be expected from comparison with other languages, but although often written in the Catechism, it is hardly ever heard in practice.

What objects are regarded by the native as sufficiently closely possessed to require suffixed pronouns is not always obvious to Europeans. Some less apparent cases are shown in, e.g. xamalei, my sweetheart; pølinei, my hat; uwei, my clothes, my shirt; wai, my canoe. Attention must be paid to the forms as given in the Dictionary.

ii. Independent Possessives

Nouns other than those indicating parts of the body, relationships, or close or valued possessions, take independent possessives. In many languages there is only one or perhaps two such, but the possessive noun-roots in Sonsorol are numerous. The roots are themselves nouns, to which the suffixed pronouns already given are added. They are descriptives, i.e. they describe the type of object to which reference is made. Thus, the root yosa-i, my, is used with fish foods, and is connected with the verb yasausa, to eat fish; rai, my child, is used with children and other

dependents, including pigs; talei, is 'my' with belts.

The following possessive nouns are found:

- | | | |
|----|--------|--|
| 1. | ja- i | General possession, not covered by any other class |
| 2. | kare-i | Food in general, except fish |
| 3. | γosa-i | Fish food |
| 4. | rume-i | Things to drink |
| 5. | wa-i | Canoes and other vehicles |
| 6. | ra-i | Children, dependents |
| 7. | tale-i | Belts |
| 8. | kie-i | Sleeping mats |

Similar groupings of possessives are found in Ulithi and Truk, but in Truk the list is longer than in Sonsorol. The following are Sonsorol examples:

1. jai mæe, my breadfruit (as a possession - to eat would be karei mæe);
jasa ta'mor, our chief(s); jai γøγø, my bracelet.
This is the commonest possessive.
2. karei maŋaw, my food; karei tabak, my tobacco;
karei fado, my banana. Sometimes used alone to indicate food: e wola karami? Have you any food?
(Actually the sound here becomes fricative: e wola γarami?).
3. γosai i:γ, my fish, and with names of particular fishes.
4. rumei saru, my drinking water (jai saru would be water for any other purpose); rumei sigaret, my cigarette, because Sonsorol follows most Oceanic languages in using 'drink' for 'smoke' as a verb.

5. wai, my canoe; wai jeep, my jeep; wai 'motoka, my motor-car.
6. rai, my child; rai riweis, my boy; ra ri itøu peigⁱ ra? Whose is that pig?
7. talei uv, my loincloth (as against uvei, my clothing); talei kurias, my belt.
8. kiei sobu, my sleeping mat.

It will be seen from some of the examples given that a change of meaning may result from a change in the possessive used with a given noun. Thus, jai fado, my banana (simply as a possession-: karei fado, my banana (as a food). In a few cases the word used varies in a way not found in English, as in the case of the coconut, for which different names are used at different stages of its growth. Thus the fruit in general is called wanu, and one would say jai wanu, my coconut; but the green nut for drinking is rutøi, and one would therefore say rumei rutøi, if one were about to drink a green coconut. Again, tabak, tobacco, is regarded as food and takes karei as possessive, but sigaret, whose smoke is drunk in, is regarded as a drink and takes rumei. These usages are common in other parts of the Pacific such as Fiji.

D. DEMONSTRATIVES

There are two kinds of demonstratives in Sonsorol, one which stands by itself, and so functions as a pronoun, and the other which depends on a noun, and so functions as an adjective.

i. Pronominal Demonstratives

Demonstratives can be arranged for personal variations in Sonsorol, and set out side by side with the

cardinal pronouns, as follows:

	PRONOUN	DEMONSTRATIVE
Singular	1. <u>na:n</u>	<u>me:re</u>
	2. <u>xere</u>	mina
	3. <u>i:e</u>	iga'ra:ra

Thus me:re is 'this', near the speaker; mina, 'that' near the person addressed, and iga'ra:ra, 'that yonder', near the person or object referred to. The two latter are not regularly distinguished in English, and their use is something to be learned by practice in Sonsorol. The 2nd. person form also varies in itself. It is often heard as mena, minna, and it may also add the -ra which marks the third person: i m^wasa'ri: mi'na:ra, I want that one (which you have). There is no distinction of gender or number in these demonstrative pronouns (although there is distinction of number in the adjectival forms). Examples: meta me:re? what is this?; meta iga'ra:ra? what is that? it~~o~~u iga'ra:ra? who is that yonder?; yannejai mi'na:ra, give me that (by you); xadato mina:ra, bring that one (near you); xale xo faulu me:re? did you make this ('xale' merely asks a question); xere it~~o~~u mena? who are you (there)? An extended use is found sometimes, as in mena di d~~o~~l^w ba..., when we say...; in the matter of our saying..., e.g. me'ta ni-far men e d~~o~~lu ba... what is meant when it is said that ...?

ii. Adjectival Demonstratives

As adjectival words follow the noun they qualify in Sonsorol, so do demonstratives used adjectivally. There are several forms of some of them, especially the words for 'this'. The words are:

this: iere, i, e

these: gale, yaie

- that (i) near you: ra, er those (i): gar^a, γar^a
 (ii) yonder: rara (ii) ga'ra:r^a

Examples:

pe:pa iere, this paper or book; pe:pa er, that paper; riweis i, this child; jālimat er, that person; fāraje i, this village; xo bwe jamwiri da'lamire 'r, wash out those flasks; xo bwe wesil xapiteki γar, rinse those things; faini ramu γara, kill those mosquitoes; 'e mire ni pata ri fada γa'ra:ra, it is between those stones.

Amongst other examples, one compounded form should be noticed, i.e. marayara, those people, compounded of mar^e, man, and ga'ra:ra. The singular is mare'r. Mare 'r e m^wasa'ri:, this man wants it; tama:ul^e mara'γa:ra, the offences of those people; itøu mara'γara xo m^wasari:l? whom do you love? (lit. who those-persons you love-them); me'ta ni'far ni ru:tur e? What is purpose of this fence? me'ta ni'far ri titiro e? what is the meaning of this word?; i mori itena rani sugu ra, I have put it in that bag (near you); itøu na e kura rama e? who is there that understands this language? (the first e is a verbal particle, the second the demonstrative); sujømai viri sara ra, come away from that water; e da m^wasa'ri: vitigo e, he wants this meat.

There are examples in which iere is used pronominally, but the idea then is rather 'here is', as a thing is proffered, than simply 'this is': iere fa'raoa, here's some flour - or pointing out the existence of something: iere jap pigipigi, here's my ball; iere wawou ri pigipigi, here's the bat. There are also examples of ie used pronominally, as in ie mtama ri mmago dewaa, this one is the best; or sometimes the particle me (see SYNTAX) is put in:

iere me tagi?et dewaa dɔgu-je, this is the highest mountain. On the other hand, when mere is used for 'this one' it often comes at the end of the sentence: imwe ti itɔu mere? whose house is this?

E. INTERROGATIVES

Here again there is a dual function of the interrogative word, as pronoun and adjective, but as there is no difference in form, both can be treated together. The interrogative words are:

who? itɔu? what: me'ta?

USES: (1) Pronominal and Adjectival

This is seen in such phrases as itɔu iga'ra:ra? Who is that? itɔu ilefil? which of them? Who of them? Xere itɔu? Who are you? The only point to notice about itɔu is that its presence in the sentence does not affect the order of the words, e.g. you who? = who are you? It is almost universal in Oceania that the question, "What is your name?" becomes "Who is your name?" In Sonsorol, however, the European idiom is used: me'ta itom? Me'ta ita:r jəlimat^ara? what is the name of that man? For me'ta the following examples will suffice: me'ta iga'ra:ra? What is that? Me'ta xo dɔlu? What did you say? Me'ta xo bwe fiteki? What are you going to do?

If the words are used as adjectives, they follow the noun, like normal adjectives: maɲau me'ta? what food? which food? It is also possible to make a compound phrase for "which" as a pronoun: mere i'fa ma i bwe ɲanneyo? which one shall I give you? Another very common compound is the phrase me'ta ni'far? what is the meaning, purpose, use of, usually coupled with the next phrase by the particle or

conjunction me; as in me'ta ni'far me Dios e faulekis? Why did God make us? There is also another word for "which" - i'fa, as in ifa'ra xo m^wasa'ri:? which do you want? This is the word involved in the example above, mere i'fa, but here the accent is moved by 'ra'.

(2) Interrogative Verb

Sonsorol has an interrogative verb which is a little hard for a European to grasp. It is feita, and the meaning is 'to do what?', 'to be what?' and hence 'how?', etc. Examples: xo feita i'ya? what are you doing here? Xo feita xo da bwito? how did you get here? (lit. you did what and so you came?); xo bwe feita? what are you going to do?; xo feita na e ya metaki pødum? how did you hurt yourself? (lit. you did what and you body is sick); and the answer might be, e.g. i pøn e da ya metaki pei, I fell and it-is-sick (=hurt) my hand.

Very frequently me'ta is combined with me, as in me'ta me ie m^wa-sa'ri:? What (is it) he wants? The answer might be then, iere me i m^wasa'ri: it is this that he wants. So me'ta me e ya'ri:lⁱ jälimat? what did he give the men?

"Whose" is expressed by itøu preceded by the possessive appropriate to the class of noun referred to: rau ri itøu? Whose child? ra ri itøu peigⁱ ra? Whose is that pig? ja ri itøu wadi ra? whose knife is that? ja ri itøu faruføru mere? whose writing is this? uve ri itøu, ere? Whose clothes are these? Imwe ri itøu, whose house? Any of the possessive nouns can be used.

F. INDEFINITE PRONOUNS

There are no true indefinite pronouns in Sonsorol; it is necessary to paraphrase the idea of "someone" as

"one person" or a similar expression: demaru, as in demaru e dɔl^u, someone said. "No one" will be similarly paraphrased as "not one person", as i tei bauγø demaru, I did not see anybody. So, again, 'have you any sisters?' is rendered 'are there not your sisters?' - xale e ta wol' mweaŋam? And the answer, 'I have no sisters' might be e tai wola (sc. mweaŋai). Sometimes a ligative particle such as na (see SYNTAX) can be linked with a direct interrogative, as in itəu na e kura rama e? Is there anyone who knows this language? "Have you any...?" is "Is there any... with you?": xale e wola ... iolom? Sometimes the word is not expressed at all: "I won't give you any" becomes simply "I won't give you", i towai γanneγo.

G. RELATIVE PRONOUNS

Words which can be regarded as relative pronouns - apart from demonstratives that may seem to function as relatives - are comparatively rare in Oceanic languages. In Sonsorol there are several types of expression for the idea of who, which, what.

1. We. This word is frequently used as a relative much in the same way as English who or which, but nearly always as the object of the verb rather than as its subject. Thus: vitigo we e xadi e da puŋutiwo rani saru, the meat which he was carrying fell into the water; e bwe tai mire pensil we xo xori, xo da duwe ri ŋara deau, if you have not the pencil that you borrowed, you should replace it with another.

There is sometimes assimilation of the vowel to that of a neighboring dependent word, e.g. wo xo rute ri maγo, thou who art the source of goodness - where the word-order also, wo xo, is worth noticing; as against the English idiom

"thou who", Sonsorol, like German, says "who thou".

From this close linking of we with a preceding or following word it becomes almost an appositional particle: (Catechism) Ta'mor we jai Toutub^e, The Lord (who is) my God. As, however, the Catechism was translated from Palauan, and Palau has a ligative particle el ("a Ru'bak el Di'os er ñak), this may be an introduced usage.

2. No relative expressed. In some cases the relative is omissible, as again in English: xapiteki i parujeri me igera e mmayo dewaa, the goods (which) I bought today are very good; e tai wola jälimat e mire iga'ra:ra, there is nobody who lives there, nobody living there; xale e sujø ba xo bwe kato babai e mori mas ba i bwe ñanneje? Can you bring a papaya (which) has ripened (= a ripe papaya) and I will give it to him?

3. The demonstrative ra can be used to replace a relative: ña:ñ i tø kura jälimat^a ra e bwito me igera, I don't know the man who came today; di da faule jasa pärimarao ra Padre e ñarikis, we then do the penance (which) the priest gives us.

4. The third person pronoun may be used in a similar way: ñannejai i:e pwesepwese, give me it (which) is white, give me the white one; te'rappari fäivi e bwe kamasu i:e pwesepwese; the little girl has the white one.

5. After me'ta, me and mo have something of a relative force. (See SYNTAX)

2. THE VERBAL SYSTEM

The Sonsorol Verb will be treated under the following heads:

A. The System in General

"thou who", Sonsorol, like German, says "who thou".

From this close linking of we with a preceding or following word it becomes almost an appositional particle: (Catechism) Ta'mor we jai Toutub^e, The Lord (who is) my God. As, however, the Catechism was translated from Palauan, and Palau has a ligative particle el ("a Ru'bak el Di'os er nak), this may be an introduced usage.

2. No relative expressed. In some cases the relative is omissible, as again in English: xapiteki i parujeri me igera e mmayo dewaa, the goods (which) I bought today are very good; e tai wola jälimat e mire iga'ra:ra, there is nobody who lives there, nobody living there; xale e sujø ba xo bwe kato babai e mori mas ba i bwe yanneje? Can you bring a papaya (which) has ripened (= a ripe papaya) and I will give it to him?

3. The demonstrative ra can be used to replace a relative: na:n i tø kura jälimat^a ra e bwito me igera, I don't know the man who came today; di da faule jasa pärimarao ra Padre e yarikis, we then do the penance (which) the priest gives us.

4. The third person pronoun may be used in a similar way: yannejai i:e pwesepwese, give me it (which) is white, give me the white one; te'rappari fäivi e bwe kamasu i:e pwesepwese; the little girl has the white one.

5. After me'ta, me and mo have something of a relative force. (See SYNTAX)

2. THE VERBAL SYSTEM

The Sonsorol Verb will be treated under the following heads:

A. The System in General

- B. Tense and Mood
- C. Negation
- D. Derived Forms:
 - i. Transitives
 - ii. Passives
 - iii. Causatives
 - iv. Reciprocal and Reflexives
 - v. Directives
 - vi. Possessives

A. THE SYSTEM IN GENERAL

The verbal system in these dialects is structurally simple, simpler indeed than in Truk or even Ulithi. It has already been pointed out that many word-bases (i.e. the unadorned 'root' of the word) are neutral in nature and cannot be classed specifically as either verbs or nouns. Apart from the names of material objects which are necessarily to be regarded as nouns, word bases are less frequently verbal in function than nominal or adjectival (though an adjective in many Oceanic languages is practically an intransitive verb). Distinctly verbal forms are usually derived from the word base by the prefixing of a syllable, *xa-* or *ya-*, and it is very difficult to decide whether the voiced or unvoiced forms should be used in any given case. Examples of each will be found in the Dictionary. Thus, *ta-'ma:u*, bad > e *yatama:ul^e*, he punishes them; *tød*, true > *xatød*, truth > e *yatød*, he believes; *uv*, clothes; e *yauføuf*, he clothes. In some cases this prefix turns an intransitive into a transitive verb: e *gu jäfi*, fire burns; *i xagugu*, I burn (things) > *i xagu:je*, I burn it. Occasionally the prefix is not found: *ita-*, name > *iteitanari*, to name (For *-nari*, see D.1).

Some Sonsorol verbs are specialised in meaning and application in ways not paralleled in English, e.g. *do'pi*,

to cut (wood), but tava, to cut with a slicing action, as paper; kura, to know a thing or a person, but lepayau, to know how to do a thing. The interrogative verb feita has been mentioned already (p. 33), and u'su, not to want or like, may be regarded as a negative verb, similar to Palau 'eti, though the latter word is a noun. It may also take on the positive sense of "dislike", and u'su dewwa, to hate. The transitive and directional suffixes are very important elements in the verbal system also, and are treated below in D.i and D.v.

B. TENSE AND MOOD

Mood as in European languages can hardly be predicated of Sonsorol. Even Ulithi makes more distinctions of this nature than does Sonsorol. The stem of the verb itself undergoes no change for tense, mood or person. Such indication as can be given takes the form of invariable particles preceding the verb. These may be tabulated as follows:

- | | |
|--------------------------|---------------------------------|
| 1. Aorist tense: | short form of pronoun |
| 2. Future tense: | la, ya |
| 3. Completed action: | <u>mo</u> ri, Tobi <u>mo</u> ru |
| 4. Incomplete action: | <u>bwe</u> |
| 5. Imperatives | |
| 6. Consequential action: | da |

These particles will now be illustrated individually.

1. Aorist Tense

To speak of present and past tenses in Sonsorol is inaccurate. Certain short pronouns are used before the verb in its most indefinite meaning, to show that an action is carried out by the specified person or persons, but any idea of the time of the action has to be gathered from the

context. In fact, the native is much more concerned with the manner of the action than with the time of it. To say *i dɔl^u* may imply that 'I say' a certain thing now, or as a general habit, or that 'I said' it some indefinite time ago. Hence the name "aorist" or "timeless", which covers all aspects of activity whose time is unspecified. It follows that apart from any context of situation or narrative, the time of the action of a verb in Sonsorol is often incapable of definition, except by an adverb of time.

The short forms of the pronouns, to be called "short pronouns", are:

	Singular	Plural
1 inclusive	-	di
1 exclusive	i	xai
2.	<u>xo</u>	xau
3.	<u>e</u>	<u>le</u> , la (Tobi <u>ye</u> , ya)

Examples:

i bauyɔ, I see or saw; *xo bauyɔ te'rappari wa?* do or did you see the big canoe? *jälimat e kamasu i:ɣ*, the man has a fish ('is holding' is a more literal translation); *xai kamasu limaru i:ɣ*, we have two fishes (in our hands); *xale e wola raum peig?* have you a pig (lit. is there your pig?); *i tei matakū*, I'm not afraid (or in narrative of a past event it could be 'I was not afraid'); *xai mato, e da bwiriango sēnsēi*, let us sit down, the teacher is coming in (the context here supplies the hortative sense of *xai mato*); *i marujegi mo jai pensil rarowa*, I forgot my pencil yesterday - the time is defined as yesterday by 'rarowa', similar *me igera* defines it as 'now', e.g. in *i loṅoṅ kampana me igera*, I hear the bell now. In '*di reu sowatok e tai mmaɣo*,' if we

are late it will not be good, the context again decides the meaning: the idea is conditional and the final English is simply "We must not be late". There is no other way to deal with the idea of compulsion. So, too, in 'i madil nimarieri ŋa Maria e faŋurɔjei', I was asleep this morning when Maria called me - nimarieri defines the time of i and e.

If a continued present or past idea has to be expressed, the verb may be reduplicated in whole or in part, e.g. i bayabawɔŋ wa, I see a boat, I am in process of looking at it, I can see it now. Some words are normally used in this form, e.g. names of colors, presumably because color is a reasonably permanent thing, as e pwe'sepwes, white; e ru'sorus(o), black, and e jaxaya'wayawa, blue. There are, however, exceptions, such as tauw, yellow. Some verbs are almost normally reduplicated, as si'pesip^e, pray, and meŋimeŋi, think (but i meŋi:je, I remember it, i.e. I thought of it).

A verb must always be preceded by a short pronoun, which serves to mark the verb as such. Without it there is no verb - with one exception, that will be mentioned below. Given a short pronoun, the cardinal pronoun need be used only when emphasis is required: xere xo pou me imoai; you are stronger than I; ŋa:ŋ i duŋ, xere mo xo duŋ? I am hungry; are you hungry too? i bayabawɔŋ wa; xere xo bayabawɔŋ? I see the canoe; can you see it? The short pronoun must still be used if the subject of the verb is a noun or a noun-substitute (cardinal or other pronoun): jälimat^a ra e dɔl^u, the man said; palul jälimat le mire rani Melel, some people live on Merir; itɔu e yadi? Who took it?

The only instance in which a short pronoun can be

omitted is in such phrases as *jaxaya'wayawa i:g^e ra*, that fish is blue. There is no verb 'to be'. If the verb or adjective is placed before the subject, no particle is needed: *'yappari i:g*, the fish is small, it is a small fish. *Xale jälimat?* Are there any people? If the verb or adjective follows the subject, the short pronoun is used: *i:g e jaxaya'wayawa*, the fish is blue, it is a blue fish. However, if 'to be' implies existence of a thing, not just of a quality, there is a verb *wola* to express it, and this also serves to express 'have': *xale e wola wamu?* does there exist your canoe? i.e. have you a canoe? *E tai wola*, there is not, I haven't any. But 'to be' as a simple copula has no *Sonsorol* equivalent. Implying position, 'be' is *mire*, stay: *demaru le mire rani wa*, there are two people in the canoe.

2. The Particle ya

A more definite past can be shown by the particle *ya*, but if the context serves to fix the time of an action, or any modal particle can be used then this *ya* is omitted. It is used in disconnected sentences to show the time is definitely past: *e ya fada*, he was born; *e ya mädi*, he died; *na:n¹ saku i ya bawɣɔ*, I saw it myself; *i ya bawɣɔ jälimat^a ra e fiteki wa*, I saw the man making a canoe; *i ya bawɣɔ rarowa*, I saw him yesterday; *xo tei la fiteki (x)*, you did not work. This particle may combine with *da* (see 6),

(x) Taking *la = ya*, as usually, but the texts do not bear out that *ya* is the *Tobi* form of a *Sonsorol la* in this case, and the *la* form is rare, and wants further documentation for surety.

as in *di da ya marimari*, we will talk (English, in the

original example); i da ya bauyø, I'll go and see. Attention is drawn to the change of sense in the combination, as the consecutive force of da has thrown the particle into a future sense, representing a complete or single action. Sometimes a simple consecutive sense, the normal sense of da, remains, e.g. na i da ya bauyø, and so I saw, or, and then I saw; i da ya bauyø na la ya buk, I saw that they were. It may also combine with mori, the sign of completion: i mori ya bauyø, I have seen.

3. The Particle mori

This particle does not require much treatment. It indicates a complete action, and is normally translatable by the perfect tense in English as in xo mori manau? have you eaten? Have you finished eating? Mori e rotoijet, it is noon (e da rotoijet would be 'and so it became noon'); e mori terappara raum piris, your dog has grown big; i mori yadato jau ra, I have brought the string. It may combine with da: minara e da mori pilaf li, that fellow has stolen my wife; or with ya as i mori ya bauyø, I have seen.

4. The Particle Bwe

The particle bwe is the sign of purpose, and for that reason often carries a future connotation, though it never itself is a simple mark of indefinite futurity. If it is said that bwe is a sign of the future it must always be understood that a purpose is implied, not a mere future event or contingency. Xo' bwe ra 'i:a? Where are you going? implies a purpose in the going, as does the answer, e.g. i 'bwe ra ta'γau Pannøu, I am going to the Palau Islands, just as much as i 'bwe ra ba i faini, I am

going so that I may kill him. In the Momotaro Story (Part III infra), γarijei ba i bwe puluyo, give me (one) and I will accompany you - the purpose is equally definite. A simple or merely possible future is not always indicated at all, and never by bwe. The stress on bwe in the above examples should be noted for as a general rule the particle is a proclitic.

By reason of this idea of purpose, bwe is common in imperatives, as xau bwe faul dewwa maṅau, prepare (ye) food. By a further extension, bwe is employed in some types of conditional sentences: i bwe weli ṅa i bwe γarije mani, If I see him I'll give him the money, i.e. it is my intention to do both these things. Contrast this with what is said concerning da in b. It is a time sequence here, not a cause: i da γarije mani, would imply that I give the money as a result of seeing the man.

The form bo or b^wo is found in settings where a back or mixed vowel occurs on either side of the bwe: e bwe sujø often becomes e b^wo sujø, as in me'ta me e bo sujø ba e bwe faul^u? what can he do? lit. what it is possible that he may do? E bo ru, he will save (or be saved). The velarised b may have a similar harmonising effect: le bo bwito feita? what shall they do here? lit. they shall come do-what?; sometimes a mere velarised consonant is able to produce the effect: le bo xadije:rayo Fanna, they are to take me to Fanna. On the other hand the bwe is sometimes used in such a setting: wanaet ṅa xo bwe sujø? when will you be able? The harmonic change is thus purely facultative.

5. Imperatives

Although the particle bwe is common with imperatives, it is not in every case necessary. Short commands

are given by means of the simple verbal stem: bwito! come! Sometimes a simple short pronoun suffices: xo bwito loloi, come to me! The commonest form of imperative does, however, seem to be that which is formed with bwe. The negative imperative is towai, for which see below (C: Negation). A hortative form is provided for one verb, viz. aroyo, let's go, sometimes di roro.

It may be noticed that the word towai is practically a negative of bwe, as in xo towai 'kk^je pipie ri jamu sayai, don't bring all your eggs; xo towai manau me ra, don't eat that breadfruit; xau towai petikemami paxo, reject us not (plural, or to a chief).

A vaguer dehortative is teyae: xo teyae faim, thou shalt not kill; xo teyac ra, thou shalt not go.

6. The Consequential Particle, da

The particle da is in principle the sign of consequence. As such it is very common in the second of two clauses. Sometimes the English point of view, the relationship of cause and effect is very slight, but to the native mind it is present, and if careful thought be given to the matter, what is implicit in the English becomes explicit. So, e.g. i bwe 'kka pensil e da faruje, lit., I shall take a pencil and so I shall write. This may mean, "When I take" or "if I take" or "having a pencil I shall write" or "I shall take a pencil and write", and still other shades of meaning in English are covered by it. It was actually given as a rendering of the idea "I write with a pencil" = still another shade of meaning. Other examples will show the consecutive force of da further:

ifiri me xo 'yane me jai wadi, xo da ya'dato, if you find my knife, bring it to me.

ifiri me i bwe 'γane, i da γa'dato, when (or, if) I find it I shall bring it.

xo feita xo da kura? how do you know? (you do-what and-so you know).

ie feita e da doṅa? why is he angry?

e pøŋ e da γa metakⁱ paur, he fell and hurt his hand.

e bwe bwito, di da xadie, when he comes will shall ask him.

xo bwe ri:je ṅa xo da urefi, kill and clean it (a fowl).

The combination with mori has already been mentioned. The adverbial feita is always combined with da in the dependent clause.

The consecutive force of da is shown very clearly in the mathematical processes. In addition, for example, $10 + 5 = 15$ is read in Sonsorol as degetiu ma rimou e da dege-ma-rimou. The result of the addition is expressed by da, here practically equivalent to the English "make".

Similarly one asks e da fitouw? how many (does that make)?

The other mathematical processes are expressed as follows:

$6 - 2 = 4$: ruou e petiaro worou e da fau.

$3 \times 2 = 6$: ruou e γapi vaderu e da worou.

$6 \div 2 = 3$: ruou e tiriaṅo worou e da deru.

There is another way of expressing addition, thus: $2 + 2 = 4$: ruou e da bwito ruou e da fau, "two and then come two and so it is four". The grammar, however, is still the same.

An extension of the use of da is found in sentences containing only one clause. In these da looks like

a particle which merely states a fact, independently of time. When it is used, however, there is always an implied "and so" or "and now" (*). It is difficult to illustrate this use of da in a simple sentence with isolated examples,

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- (*) An interesting example occurred during the compilation of the Sonsorol Phrasebook. A phrase was given, "It is going to rain" - Son. e mweri me e b^wo u:t^a. The next phrase, "it is raining", was not intended to link with the preceding, as it was not a connected passage. The informant made the mental connection and replied e da u:t^a, '(and so now) it is raining'. This shows clearly that when da is used alone in a simple sentence, there is still an implied consequence in the native mind.
-

for reason shown in the footnote. A short text is therefore given, to show the indefinite particle e interchanges with da, even though the English is consistently present or past in each case:

Ie riweisⁱ'e mmayo. Nimarieri ie xamataj^a ri yanerayo. E da simwatere, na e da wasi'jawara, na e ule mata. E da yapa'rul^e papara ma neirara. E da tapa e da yaduterini, na e da yakuru ul, e da bwiro. E da kka manau, na e bwiro mata ri im na e da yaul papara ma neirara titinapa. E wola xeivekis, e da yaneil saru bwesⁱ.

"This child is good. In the morning she wakes up early. She gets up and rinses her mouth and washes her face. Then she greets her father and mother. What is

said she attends to, and she goes messages. She gets food and comes home (with it) and tells her father and mother. (If) there are visitors, she prepares hot water (for tea)." (Text translated from a Japanese School Reader)

On a similar basis, in the translation of the Creed in the Catechism more than half the verbs are preceded by da. Other examples where the sequence is past will be seen in the Texts in Part IV. In the Phrases the particle da is markedly rarer, simply because the examples are not interconnected. It follows, of course, that an isolated sentence containing da is completely ambiguous. Thus i da yanneyo is really 'and so' or 'and now I give you'; in the context from which the example was taken it is really a future, translating a Palau original ak mo meskau. So if I ask "Can you see him?" the answer is i da bauyø, 'I see him'. If a mere statement is volunteered it will most likely be i bauyø.

Finally, da may at times take on a conditional tinge: di da tai yatanil na di da upogu, If we don't run we shall get wet. The context was originally, "Now the rain is coming down fast (igera e xamatanatan u:t); the idea follows, 'and so (if) we don't hurry, then we shall get wet'. The root concept is still the same.

C. NEGATION

In Sonsorol the negative particles are two, (1) tai, which is used with statements, and (2) towai, which is used with commands, or, more exactly, wherever bwe would be used in the positive. The form towai is invariable but tai varies according to the person of the verb:

i tei matayu,

I am not afraid

xale <u>xo</u> tai mataḡu?	Aren't you afraid?
<u>ie</u> <u>e</u> tai mataḡu,	he is not afraid
di <u>tei</u> mataḡu,	we are not afraid (incl.)
xai <u>tei</u> mataḡu,	we are not afraid (excl.)
xau <u>tei</u> mataḡu	you are not afraid
<u>ile</u> <u>le</u> tai mataḡu,	they are not afraid

If a particle intervenes between subject and negative this variation does not take place, i.e. it is a phonetic effect only: *i da tai mataḡu*, and so I am not afraid,; etc. In one instance a type of vowel harmony was recorded, viz., *i tʃ kura*, I don't know.

The negative *towai* has already been mentioned on p. 43, where it was stated that *towai* is the negative corresponding to *bwe*. It appears therefore in most cases in which *bwe* would appear in the positive. The line of demarcation between future and imperative is in many cases weak; *xai towai para pilaf*, we will not again steal, is close to *xau towai para pilaf*, you must not again steal. In the first person, *i towai* answers to "let me not", "I will not", "I must not": *i towai taṅaiki ḡa os*, I will not buy a horse; *i towai ḡanneḡo*, I won't give it to you; *i towai k^jāni minna*, I cannot eat that; *di towai maṅau ma di towai ur*, we are not to eat and we are not to drink; (if we do not do certain things) *ḡa di towai ru*, then we shall not be saved. It is even possible to have *bwe* combined with *towai*, as in *di bwe towai titi*, we must not talk. More normally, it may substitute for *bwe*, as in *i towai mire jerai wetiḡo*, I don't remain long seeing you, i.e. it is a long time since I saw you.

There is also a negative verb *u'su*, answering to the Palau negative noun *'eti-*, 'not to want', 'not to like',

'be unwilling'. It is seen in e u'su tamau, he does not like evil, used in its literal sense, but it can be extended into metaphorical uses as well.

Mention may be made here also of words for 'not yet': teiti, teitigero (S. and T.), tasigero (M. and P.) for which sometimes tosu is used, e.g. tosu bwengi, not done yet; tosu vitiwo, not going down yet; teiti m∅:t, not cooked yet.

D. DERIVED FORMS OF THE VERB

The Sonsorol dialects are not heavily inflected, but certain modifications can be made to either the beginning or ending of the verbal stem to express (a) transitive action, (b) passive voice, (c) causation, (d) reciprocal action, with use also for reflexive, and (e) the direction in which the action takes place.

i. Transitive Action

Sonsorol shares with most Melanesian and some Indonesian languages a distinction between verbs used alone or intransitively, i.e. without an object, and verbs used transitively, i.e. followed by an object. In Sonsorol, however, the system seems to be breaking down, as in Truk, and does not show the clear-cut regularity that is the mark of the South Pacific languages. Some verbs do not take transitive endings, and some take special forms.

Verbs that do not take specific endings to make them transitive may be called "incidentally transitive", and those that require a special ending may be called "specifically transitive".

Incidentally Transitive Verbs, to whose stems the

short pronoun objects are added directly: these have been exemplified on p.24, when the objective forms of the pronouns were given. Other examples appear in the following sentences: i mori xadiyo, I have called you; i welie, I have seen him (or her or it); ie pirigoyemam, he slapped us (Tobi); i bwe yanneyo, I shall give you; le bauyoy, they saw you; i t~~o~~ kurayo, I don't know you; it~~o~~ e bwe pulajei? who will go with me? na:n i bwe pulayo, I will go with you.

Specifically Transitive Verbs, to whose stems transitive suffixes are added:

fada, call	>	<u>e</u> fada- <u>ni</u> -jei, he calls me
faruf o ru, carve, write	>	<u>e'</u> faruje, he carves or writes it
f o rou, cook in fat	>	<u>e</u> f o rije, he cooks it in fat
feita, do what	>	<u>e</u> feiteje? What is he doing with it?
parie, answer	>	<u>xo</u> <u>bwe</u> parierije, answer me
kup ^e , seek		i kupetie, I am looking for it

In cases of this nature, if the object is a noun, then the pronoun of the 3rd. singular or plural (according to need) is added to the verb before the object noun, as a kind of anticipatory object: e yawl papara ma neirara, she tells her father and mother (lit. tells-them). This is a normal practice in Oceanic languages.

Suffix of the Remoter Object, -ni. This is added to the verb to show that the act is not done immediately to the object but for or on behalf of the object: i fiteki, I do it, make it, but, i fitekiniyo, I make it for you. It may be possible to treat this as a preposition meaning 'for' and not as a verbal suffix, as was done by Elbert in the Truk grammar, but as it does not occur apart from the immediate neighborhood of the a verb, it seems better to regard it as a suffix. Many Oceanic languages have such a

suffix of remoter object. Examples: xana-ŋari-ei, show me; xo bwe ɣannaya-ŋari-ɣemami, show to us; e da ɣa ietita-ŋari riweis, he called the child (such a name); xo m^w asa'ri: fiteki-ŋari-ei, will you work for me?

11. Passive Voice

There is no regularly formed passive voice in Sonsorol, as there is in Palau, but under certain circumstances passive ideas can be expressed. The language has a suffix -ekⁱ, -ex, -ikⁱ, which gives passive force, but is normally adjectival, "having been...". Thus, ru:t e faulekⁱ ifiri me'ta? What is the fence made of?, with the answer, e faulekⁱ ifiri pabu, it is made of bamboo. If the verb is capable of taking a transitive suffix, this passive, curiously enough, is added to the transitive form: kup^e, seek: trans. kupeti, passive kupetiex (the shorter pronunciation is more general), "having been sought"; so also sifarujekⁱ, "nailed"; dugiekⁱ, "opened"; e udujekⁱ dayai, "one (plant) had been pulled up". Such a form may be used with a future reference, as in e wola jai pepa ra e tamir ŋa e bwe kupetiex, my book has been lost and must be sought - but this is not common. Palau has a special form to express necessity, which is lacking in Sonsorol.

If an agent has to be expressed in such a situation, the word delei, "a part" is used, as English might say "on my part", but it takes no possessive suffixes: delei ŋa:ŋ, delei xe:r, etc.: e tai loiki mei delei ŋa:ŋ, it is not lifted by me; mei delei xe:r, by you. Here the passive suffix becomes identical with the transitive suffix, e.g. i bwe loiki bolo 'r, I will lift that box (stem, lo, lolo, as in xo bwe tenanijeji ifiri lolo ri mere, help me with the lifting of this.)

Certain substitutes for passives are available:

1. the third person plural is used impersonally in the active voice: le yanneyo, they saw you, you were seen by them. This is the commonest way both in Micronesia and Melanesia.
2. A 3rd. singular active is used with no expressed subject: e vae paar ma kubwar, he was tied hand and feet; ie jälimat me redie ifi namar ri Espiritu Santo, he was made man by the power of the Holy Spirit (Catechism).

The safest rule in Sonsorol is to avoid passives by the substitution of the corresponding active form. Passives are alien to the language unless the idea expressed is that of a state.

Here may be noticed the Sonsorol method of expressing must, although, as stated, it does not have a special form like that of Palauan. Sonsorol follows the practice, commoner in the Pacific than the Palau method, of saying, "it is good that" or "do so and so and it will be good": 'e mmayo na di bwe kka ambarara, we must take an umbrella; e 'tai mmayo na di bwe tai fiteki, we must not work, i.e. must not idle; di'bwe ra na e 'tai mmayo, we shall go and it is not good, i.e. it is no use our going; jära me'ta mei i bwe taugarox, na e'da mmayo, what road shall I follow and so it will be good, i.e. what road must I take?

iii. Causatives

There are several ways of expressing the idea of causation. In many Oceanic languages there is a regular prefix to the verb, radically pa- or paka- e.g. be strong > make strong, strengthen. In Sonsorol there is a corresponding

prefix *xa-*, *ya-*, but it is not so common as in many other Oceanic languages. Here as ever, *Sonsorol* does not follow one method entirely.

Examples:

pəu, power > *ɣapəu*, *ɣapə-upəu*, empower, strengthen.
fada, be born > *ɣafada*, give birth to
buwəg, go out > *xabuwəg*, put out

Thus, *fäivi 'r e ɣafada raʀ*, this woman bears (bore) a son; *di bwe maŋau ŋa e ɣapəu pədus*, we eat and it strengthens our bodies.

In many instances, the causative seems to be lacking (contrary to *Truk* usage) and different words are used as in English 'see' > 'show', rather than 'cause to see' or 'make see', i.e. *bauyə* > *xana-ŋari-*, show to; *kura*, know > *xau*, inform. A useful verb of this type is *xakuru*, *karəu*, cause to do, which serves as a causative of *faul^e*:
i karəu b^wa e bwe pəur rani rumu, I make him sweep the room.
 Sometimes *faul^e* itself is used: *i bwe faul^e b^wa xo b^wo*
yaduteriŋi, I will make you listen.

iv. (a) Reciprocals

Sonsorol indicates reciprocal action by means of a suffix *-fa'ŋani*, added to the verbal stem, e.g. *di bwe welifa'ŋani*, we shall look at each other, we shall meet again (but 'again' can also be expressed by *ra* before the verb or *para* linked with it, as *di bwe ra welifa'ŋani*). As this is a perfectly regular process it does not call for further illustration.

iv. (b) Reflexives

Action performed upon oneself is shown by the suffixing to the verb of the objective pronoun of the person

concerned: di bwe feita ba di bwe yawerewere-s, what shall we do to prepare ourselves? This -s is the shortest possible form of -kise, -kis, -γis. Sometimes the word pødu-, 'body' is used corresponding to what in English would be a reflexive form: 'how did you hurt yourself?' is expressed by 'xo feita ŋa ya metakⁱ pødum?. lit. you did-what and is sick your-body'.

v. Directives

Many Oceanic languages, and practically all Micronesian languages, like to indicate by a suffix or particle after the verb the direction along which an action takes place, e.g. to or from the speaker or person addressed, as 'give hither to me'. There are usually suffixes referring to the speaker or person addressed (i.e. first and second persons), and sometimes for the third person as well. In Sonsorol this full analysis is not made, and only two suffixes are used, viz.,

-to(x), towards the speaker

-ro(x), -rayo, away from the speaker

Examples:

xada-to minna:ra, bring (me) that (thing);
 le faulto ta'ma:u ilefi-mami, they do-hither evil to-us;
 xo bwe peitaray(o), take it away; xau towai peiti-γamami-rayo,
 do not take-us-away; fadaŋu-la-tox, call them hither; le
 b^wo xadije:rayo Fanna, they are to take me away to Fanna.
 Rayo can also be an independent verb: xo towai rayo, don't
 go away!

Other directives specify direction as upwards, downwards, etc. as, -taye, upwards: tautaye, climb up, to land from a canoe, as against -tiwo in tautiwo, to climb down,

to embark on a canoe. This second suffix is shown in mata-tiwo, sit down; tara-tiwo, look down; punutiwo, fall down; ta-tiwo, lay (eggs); te-tiwo, put down. Some forms are a little irregular, e.g. wekito, come down.

The suffix -no indicates action away from a given spot or outwards: i bwiriano i'γ~~o~~uta, I am going seawards, to the shore; i tiriano, I come out, cf. tiwow~~o~~g, to go out. Examples of a single root variously directed are bwito, come, bwitiwo~~o~~g, go out and bwiriano, go off, away.

One verb at least varies in form according to the person of the indirect object: i γanneyo, I give you; xo γannejai, give me, but i γarie, I give it to him. However, usage at present is not absolute and one finds i bwe γariyo, I'll give you.

Other directional suffixes found in Ulithi and Truk seem to be lacking in Sonsorol.

vi. Possessives

In Sonsorol as in Truk the ideas of possessing, occupying or using an object can be expressed in certain cases by inflecting a noun as though it were temporarily functioning as a verb. In Sonsorol, as usual, the process is not carried through as consistently as in Truk, and the forms which can be used must be learned more or less empirically. There are two processes:

1. Reduplication, which expresses owning or occupying the object referred to:

wa, canoe > i wawa, I use a canoe

in, house > i imwei im, I live in a house

The second instance here is irregular: *imwei* is the possessive form or root.

2. Suffixing of -ri, to form verbs meaning to keep or to own the object:

wa, canoe > *i wari jeep*, I keep a jeep, I own a jeep.

im, a house > *i imweri tari ra*, I keep that rope, I own it.

In Truk the scope of the second group is larger, e.g. *imweni* is 'live in a house, keep or wear a hat, umbrella, raincoat or rope'. In Sonsorol it seems to be limited to 'keep'. Other verbs exist covering the extended uses found in Truk:

i bwe tita pøluŋom, I'll put on your hat.

i bwe xori tari ra, I shall use that rope.

i fadafada pøluŋei, I put on my hat

i γada itei, I use (as) my name

i bwe γada ba itom ba itei, I shall take your name as mine.

i mwasa'ri: me i bweki masaro, I want to use that land as mine.

'Inherit' is expressed in two ways:

i γada masaro ie ba moyutemir papai, I get the land from my father.

i bwe faruŋeri ja ri papai, I shall inherit my father's goods.

Contrast also:

i bwe fada me pøluŋom, ŋa i towai γadi bwe pøluŋei, I'll wear your hat but I won't keep it as mine.

3. NOUNS

The noun in Sonsorol is not accompanied by an article; if definition is necessary, one of the demonstratives (p. 29) is used after the noun. Nouns may be treated under the following heads:

- A. Derivation
- B. Number
- C. Gender
- D. Case Relationships

A. Derivation

Sonsorol nouns may be simple or derived, and each may belong to one of two classes - those which take suffixed pronouns (p. 23) and those that do not take them. Nouns do not change their form for number, gender or case. Each of these relations is indicated by qualifying words of various kinds, placed before or after the noun.

Simple nouns are those which are the names of objects, such as fidi (S), fis (T), a star, or guruguru, a lemon; fävije, firewood. In many instances noun and verb are the same in form, e.g. vau, to pole a canoe, or the pole with which this is done; xaur^{ur}, to swing, or the swing; fiteki ki, to work, or the work; faul^e, to do, make, or the action or making, as in xo bwe xamatantaña ri faul^e, be quick in the doing, do it quickly; fatir, to steer, or the rudder; contrast, i t^oti fatir, I have never steered before, with e tai wola jai fatir, I have no rudder. Sometimes adjective and noun are identical, as tipa'ñaki, good, well-behaved, and tipafakir, his good character. Or some definite word may be called in: muromur, to make fire by friction, gives di ni muromur, "mother of fire rubbing".

for the flat stick used, and rau ri muromur, "Child of fire rubbing" for the upright stick. Even a negative phrase may serve as a sort of compound noun: i tøkura, I don't know, and tøkura, ignorance.

Affixes are, however, common in the formation of certain types of nouns, such as abstracts or instruments.

1. ya- (sometimes xa-), for abstract nouns: tød^u, true, believe > yatød, faith, as in yatød^u ri Kristiano, the faith of a Christian; i kk^ja tød^u, I believe, lit. I hold true; tautaye, ascend > yatautau, a ladder (instrument, with reduplication); irama, to suffer > yairama, suffering. The same prefix ya- is also used to indicate the inhabitants of a place: limaru yaToyovei, five people of Tobi; demaru yaDonosaru, a person of Sonsorol.
2. tani-, forms abstract nouns referring to positions or times of life: riweis, a child > taniriweis, childhood; ta'mor, a chief > tanita'mor, chieftainship. This type is not very common.
3. lei, a particle placed before the noun, shows the agent or actor, as in teiføa, thirsty > lei teiføa, a thirsty person; weirein, above > lei weirein, a heavenly being. So lei fada ma lei mad^e, the living and the dead; lei jåpites, a foreigner; lei rannaro, enemy. Also in compounds: lei tei Kristiano, non-Christians; lei tøkura ri faulumir, those who are ignorant of the village; lei tai wola uva:ⁱl, those who have not clothes; lei tai wol' imwer, the homeless; i mwasa'ri: lei fiteki ri manau, I want a maker of food, i.e. a cook.

(Elbert in his notes on Ulithi Grammar issued by the American Navy Department gave lei as a plural sign; this is not so at any rate in Sonsorol; its appearance in plurals is merely incidental).

An outstanding feature of the language is its ability to use phrases, often of some length, as nouns, governed by prepositions, as, e mori worou madirop ri jai mire i'ya, 'have become six the years of my stay(ing) here', i.e. I have been here for six years; xo bwe xamataŋataŋa ri faul^e, be quick about the making; e tau dewwa jai ra mata ri im, e da rutojit, is far very my going home and then lunch, i.e. it is too far for me to go home for lunch; i kura xama:ta ri wet, I know the cooking of taro; e mmayo dewwa jamu xayo jayo ja, your reckon(ing) is very good; xo bwe tepanijei ifiri lolo ri mere, help me in the lifting of this, help me lift this; e mori bweni jamu γap ϕay ϕ ri pepa? is finished your reading of the paper (book)? i.e. have you finished reading the book? ia me xo lawe ri ra iran? where that you wish of going to it, i.e. where do you want to go? keinapa e γauje riweisⁱ fäivirⁱ faruvaru, elder brother teaches sister drawing; ifiri jal^e faul^e Misa, in their celebrating Mass.

B. Number

The number of a noun not being indicated by any formal change, two methods of determination are available, (i) context, and (ii) the pronouns. Hence the prior importance of pronouns. Sometimes a demonstrative may be put in to help indicate number.

(i) In many instances the context of situation will tell whether a singular or plural is intended: bwal^o ri pleit (S), bogo ri pleit (T.), a box for plates, hardly 'for a plate'; but i γada pepa me iolom, may be either 'I take a book from you' or 'I take books from you'. Unless

there is a context of situation, as would normally be the case, there can be no clarity.

(ii) In many instances some form of pronoun is used supporting or added to a noun, which defines its number. Of course, even with suffixed pronouns, the mere fact of adding a suffixed pronoun will not determine number: papamemi is both 'our father' and 'our fathers'. But there are other cases:

(a) a verbal pronoun between a subject noun and its verb will determine number, provided the noun refers to a living person: rai e madil, my child is asleep, and rai le madil, my children are asleep.

(b) Objective pronouns added to the verb anticipate a noun object and give the number through the form of the suffix: i mori welie riweis, I have seen the child, and, i mori weliel riweis, I have seen the children. This, again, is limited as in (a) - the object is personal; in other cases a third person singular suffix is used irrespective of the number intended, and context alone can decide: xale e wola sayai? could be either 'Is there an egg?' or 'are there any eggs?'.
Frequently no ambiguity results: e mire waor¹

xpusama, 'they are on the rafters' was the answer to a question, "where are the sail and the mast?"; e is to be understood as a neuter plural, and more than one rafter would naturally be referred to.

Sometimes the pronoun is suffixed to a prepositional root: ifi-l^e lei rannaromami, 'from our enemies' is a definite plural (-l^e).

The use of a demonstrative word to indicate number has already been shown on p. 30.

C. GENDER

There is no indication of gender in the form of Sonsorol words, even in the third person pronoun. Two methods of showing it exist: (i) different words may be used for living creatures of either sex; (ii) words for male and female may be added as adjectives after the noun. As far as possible, decision is left to the context of the statement. When differentiation is needed, the methods mentioned are employed.

- (i) Different words for each sex of living creatures are used:

maru, man, male	fäivi, woman, female
mar(u)ennapa, old man	ur u urap, old woman
keinapa, man's elder brother	miangäi, man's sister
papa-i, my father	neira-i, my mother

- (ii) male = maru, mar^e, after the noun, and female = fäivi (^x)

-
- (^x) the Hamburg Expedition gives dialect forms ending in -t, such as weiniet, but the author has not come across these, so they are omitted here.
-

Examples:

xapal, baby > xapal mar^u, xapal fäivi
 riweis, child riweisⁱ mar^e, riweisⁱ fäivi

This is the commonest usage, cf. piris, dog; xaian, fowl, and many other words which are similarly treated.

D. CASE RELATIONSHIPS

There are no changes of ending to indicate case relationships in Sonsorol. A preposition is used, as in English; for these see the section on Prepositions.

The expression of the possession, however, stands in a different position, as several prepositions are used in place of the English 'of', and the uses of them must be distinguished.

1. Two nouns are placed side by side with no connecting link: sirigit, tree > un sirigit, leaf or leaves of a tree; u'wa sirigit, fruit or flower of a tree. This juxtaposition is limited to words expressing generic parts of a whole, as in the above examples. The second noun in such a combination may sometimes have an adjectival force, as in xatam palaŋ, door (of) iron, iron door.

2. More generally the possessive preposition before the second noun is ri: kampana ri mata ri imwe ri sukuru, the bell of the front of the house of school, the bell in front of the school. There is some doubt about the legitimate way of spelling in such cases: the Mission has preferred to join the ri to the preceding noun. This is suggested by the treatment of nouns which take suffixed pronouns. In these the -r(a) of the 3rd. person singular suffix become ri: rai, my child > raur^a, his child > rau ri jälimat^a ra, child of that person; and wari dabar, a duck's beak; pauri dabar, a duck's wing (arm); and probably this spelling should be used for such nouns, and the separation be kept for those which do not take suffixes. Words that to the European mind

are not nouns at all but are so to the native mind may also take this construction, as, xo jälimat^a r' i:a? you are man of where? Where do you belong? Where do you come from? It will be seen that the possessive form of suffixing nouns agrees with that of the 3rd. person singular, even when this is irregular: im, house > imwer^a, his house > imweri, house of.

3. After a final -r the preposition is ni: lan ni Ta'mor, the Lord's Day; parujen ni i:γ, the price of fish; non ni jälimat, the heart of the man; siven ni papa, a nail for the wall. This again is a harmonising spelling; the Mission usually writes noni, etc., with a suffixed i, apparently not realising under what conditions the form is usable.

The last example shows that in Sonsorol no distinction is made between the possession of an object by a person (grammatically called a subjective genitive) and the intending of an object for a person or thing (grammatically called an objective genitive). Sometimes a group of related words can be traced through, as xo da duweriñari deau, replace it by another, and, ba duwen ni mere, in place or instead of this (lit. as replacement of this), where the same root serves as both verb and noun, with different suffixes.

Ri may be used to express purpose, when the verb-root following really functions for the time being as a noun: xo bwe xamatañataña ri faul^e, be quick in the doing of it. This is exactly similar to e tei mora mañau ri u'war, is not possible the eat(ing) of its fruit, its fruit is inedible. Ni, however, is also used in a similar sense: xo

tei buwøγ ni metau, aren't you going fishing - but this appears to be a separate homonym (see Prepositions).

4. ADJECTIVE SUBSTITUTES

Although it is convenient from the English viewpoint to speak of adjectives in Sonsorol, it is doubtful whether such a category ought to be posited. Words which are classed as adjectives in English are better grouped in Sonsorol under the category of the verb or noun. A descriptive word such as tayiet^a, high, tall, may be combined with a verbal particle, as e tay iet, she, she or it is tall, high - or with a suffixed pronoun, as in tayietar, its height, thus functioning as a noun.

Nouns as such can be used descriptively with other nouns, the second serving as an adjective qualifying a preceding noun, as xatam palan, door of iron, iron door. In some instances an adjectival form may be derived from a nominal form by partial reduplication: vitiyo, meat > vitivityo, meaty, fleshy. Words apparently adjectival are shown to be really nouns in some cases by their entering into combination with particles that normally function with nouns, e.f. 'e mmayo (is) good, but lei mmayo ri riweis, the good (ones amongst the children, i.e. the good children; lei tama:u ri riweis, the bad (ones amongst the children), the bad children. In the predicate the adjective-functioning word is linked to the noun by a verbal particle: jamu pigipigi e rusasa, your ball is red; jai pigipigi e pwese 'pwes, my ball is white. This verbal construction is also used, however, in some cases where the adjective-functioning word is attributive: e 'yappari pigipigi ra e pwesepwes, is small the ball (which) is white, i.e. the white ball is small; i bwe wautu pigipigi ra e rusasa, I shall hit the ball (that) is red; pepa ra e lia, the holy book; lan e lia, the holy day.

The descriptive "all" is regularly linked to the noun

with ri, and so appears to be really a noun itself, 'its wholeness': pipie ri jəlimat, all people, everybody; pipie ri xapiteki ri riweis er, all that child's goods, pipie ri titin^a, all the words; i bayabawγø pipie ri wa sirigit e pwe'sepwes I see all the white flowers; xai kara pipie ri siŋeni, we know all the songs; pipie ri pøu, all the power, all power. "Some", however, is tə:ta, simply preceding the noun without a link: xannejai tə:t^a saru (e) γeliføu, give me some cold water; faul^e tə:t^a ti:, make some tea; e bpŋøtø tə:t^a ta:ti, some salt water has got into it. Even this, nevertheless, may also function as a noun or as an adverb: e γappa tə:t^a i moa ri jai xapitekⁱ, just a little larger than mine; but tə:t^a saku, only a little, a small portion. If "some" refers to a number, not to a quantity, the word is "paulul" and it immediately precedes the word to which it refers: paulul fəivir, some women; pau-lul jəlimat le mire rani Melel, some people live on Merir. In the case of pipie, all, there is a variant construction involving the ligative particle me (See Syntax): pepa me pipie 'r, all the books, every book, as in xale xø kamasu jamu pepa me pipie 'r? have you all your books?

Comparison can be expressed only by phrases based on moa, front. Examples are: ie pepa iere e γappari ma i moa ri pepa er, this book is smaller than that; doyo e wola jerai na i moa, this stick is the larger; ŋa:ŋ i i jerai na i moam, I am taller than you. The idea here is that one thing is 'in front of' another in a given quality.

A superlative generally involves the word dewwa, 'very', and it does not seem possible to distinguish between 'very' and 'most': iere me taylet^a dewwa døgaje, this is the highest mountain, this is a very high mountain. The word

matama, 'beginning' also helps to express a superlative idea: ie matama ri mmayo dewwa, 'he is the beginning of very good', i.e. he is extremely good, excellent, the best.

6. NUMERATION

Counting is a rather complicated process in any Micronesian language. As in the matter of possession, nouns are grouped in classes, and a possessive root is used, on the basis of which the suffixes are added, so in counting, nouns are grouped into classes, but these classes are not identical with those used in expressing possession. The differences in treatment have to be observed as between possessives and numerals:

1. in the numerals the classifiers are suffixed to the numeral root;

2. the classes are arranged on a different principle. Therefore it does not follow that nouns which agree in taking one type of possessive will agree also in taking one type of numeral. As Eilers expressed it in regard to Merir numerals given in the Hamburg Expedition Report (Vol.II: Ethnographie, B. Mikronesien, Band 9, p.379): "In counting, a suffix must be added to the numeral, and its nature is determined by the kind of things to be counted. This suffix has a phonetic effect on the preceding numeral, especially on the vowel of the root syllable, so that it is impossible to give a pure, unchanged form for the individual numbers".

There is a set of numbers which are used in undefined counting, independently of the noun classes. The Sonsorol column is taken here as the standard; the others have been added with modifications, from Eilers:

	SONSOROL	PUR	MERIR	TOBI
1.	de <u>u</u>	de <u>u</u>	de, di	de <u>u</u>
2.	luou	luo	li, lu	yuou
3.	do'ru	do'ru	do <u>r</u> , de <u>r</u>	se'ru
4.	fau	dau	fa:	fau
5.	ri'mou	ri'mou	rim, lim	ri'mou
6.	wo'rou	o'rou	oro	wo'rou
7.	fi'du	du'du	wid, fid	fi'du
8.	wa'ru	wa'ru	war	wa'ru
9.	ti'wou	ti'wou	tiu	ti'wou
10.	de <u>ge</u> tiu	deik	deik	seu, de <u>ge</u> tiu

Between 10 and 20 the numbers are combined with the shortened form of degetiu, viz., dege-, by means of the conjunction ma, and:

11. dege ma deu
 12. dege ma luou, etc.

The series above 20 is:

20.	jeig	lieik	lieik	yu <u>e</u> ik
30.	de:rig	de <u>ri</u> eik	de <u>ri</u> eik	de:ri <u>k</u>
40.	faig	faik	fäik	fa:ik
50.	rimeig	rimeik	rimeik	rimeik
60.	woroig	oroik	oroik	woreik
70.	fi'di:g	didieik	widik	fi'di:k
80.	wo'ri:g	warieik	wariek	wa'ri:k
90.	tiweig	tiweik	tiweik	tiwe'ri:k
100.	doboyoi <u>je</u>	dawoki	dawoki	dewoyuk
1000.	da <u>nalafi</u>	da <u>ne</u> ledi	de <u>ne</u> ledi	de <u>ye</u> nas

These plain numerals are used in counting objects which do not fall into any of the noun classes, and they are used

in counting apart from explicit reference, and in mathematical operations. They may be strengthened by the exclusive 'saku', only: demaru saku, only one person (using an example from the class-form for human beings). Above nine there is no classification, so that the higher numerals are always used as they stand here. If, however, a number below nine refers to a noun-class, the class-form is used, even in combination: rimeig ma fidumaru riweis, 57 children.

Nouns which are used with the simple numerals, 1-9, include the following: coconuts, houses, turtles, parts of the body (with one or two exceptions relating to such parts as eyes, that naturally occur in pairs), large animals (small animals are classified with human beings); large stones (for Merir only, according to Eilers); fruits, wooden implements, and any other things not obviously covered by a noun-class.

In Truk there are 62 noun-classes, but the number is much smaller in Sonsorol. Examples are here given in Sonsorol forms, with additional notes of other dialects where necessary, and allowing for phonetic changes as usual in Tobi. The noun classes for numerals in Sonsorol, with the suffixes used to indicate them, are alphabetically arranged as follows:

- aŋ Spans: dean, a span; lian, two spans.
- aru Hairs, feathers: Pur and Merir, -eri: dearu,
 liaru, etc.
- au Long, round objects, e.g. pencils, spears:
 deau ŋi. one tooth.
- avala Measurements from the fingers of one hand to
 the shoulder of the opposite arm: deavala,
 liavala, etc.

- boni Nights, times in general: deboni, liboni, etc.
- ele Trees; Pur, arai.
- fadi Round objects, from fadi = stone, Tobi fas:
devadi sigaret, one cigarette; livadi sayai,
two eggs; derufadi pigipigi, three balls.
- fao Parts and sections: lifao ri uvei, two tears
in my clothes.
- yaē Plants: liayae sirigit: two tree trunks.
- gibw^u Paces: derugibw^u, three paces.
- kubwo Legs: dokubwo, one leg.
- lai Natural pairs, such as eyes: recorded by Eilers
for Pur only.
- lair Sides: delair, lialair, derulair, etc.
- lari Days: delari, lilari, one day, two days.
- maru People, small animals, fish: demaru, limaru, etc.
- mwar Cubits: demwar, limwar, etc.
- ṅav^a Fathoms: fitaṅava? how many fathoms?
- pa Coconut leaf, pandanus leaf, native skirts:
depa, lipa, etc.
- pat Pieces of a thing: fitepat patara? how many parts
is it in? I do 'pi depata^a ri sirigit, I cut a
piece of wood off.
- pau Arms, hands (from pau-ra, his hand): depau, etc.
- pøu Flat, round objects, as depøu wa sirigit, one
flower; lipøu dora, two dollars.
- sau Flat, thin objects: desau pa:p^a, one board;
lisau tit, two posts, pepa, in sense of "paper",
but in sense of "book" it has no class sign.
- tab^u Pieces, properly halved: detab^u, a half.
- tirouba Measure from finger tip to centre of chest:
detirouba, etc.

- um Bunches: doum fado, a bunch of bananas; lioum,
 two bunches.
- ut Portions of breadfruit: dout, luout, derut, etc.
- xat Fingers and toes: dexat, lixat, etc.

Practice is needed to determine exactly when each of these suffixes is to be used. It will be noticed that besides the actual numerals, the interrogative word fitouw, 'how many' also requires the suffixes, and in taking them it becomes fite- in most cases.

In regard to grammatical usage, the numerals are similar to the adjective-functioning words, in that they may either qualify a noun or be used as verbs. In the event of the attributive use, however, they differ from the adjective in that they precede the noun: de η ae sirigit, one tree; desau papa, one board; and in the predicate, j \ddot{a} limat le bwe derig, the men are 30. They make nouns also, if they are used absolutely, without a dependent noun: demaru e mire rani wa, one (person) is on the boat; demaru saku, only one (persona, small animal, fish). The classificatory suffixes are not used above nine, so that numeration is simple after that point, but if the number is a compound such as 19 or 20, then the classificatory form must be used for the second part of the number, as already pointed out.

Native systems of measurement have appeared under the various classifiers. They are as follows:

- nava, a fathom, taking prefixes, da η ava, lia η ava,
 deru η ava, etc. The final -a is often
 facultative.
- pai, an arm's length, from shoulder to tip of middle
 finger: dip η ai.
- tirouba, the arm is outstretched, and the distance
 measured from the tip of the middle finger to

- the middle of the chest, direct.
- mwar, a cubit, finger tip to elbow.
- an, a span of the outstretched fingers.
- gib^w, a pace.
- jaja'riti is the distance between the tip of the thumb and the tip of the forefinger when the fingers are fully stretched.

The arithmetical processes have already been outlined on p.44.

Ordinals in Sonsorol are as follows:

1st	matamwar	6th	xaworuar
2nd	xaluouwar	7th	xafiduar
3rd	xaderuar	8th	xawaruar
4th	xafauar	9th	xatiuowar
5th	xarimouar	10th	xadegetiuar

The common element here is the prefixing of xa-, the causative prefix in the verb, and the suffixing of the possessive -ar^a. The classification extends to the first nine ordinals, but some variation in form takes place: xaderu'menⁱ jälimat, the third person. Sometimes, however, the possessive is used as though it were that of a noun: xafiduari patar, the seventh part.

Multiplicatives are formed by prefixing fa- (Tobi prefers va-):

once	fadeu
twice	faluou, etc.

Examples: faderu delari, three times a day; fadeu ifi deu madirap, once in a year. These forms are regular.

Fractional numbers are constructed with the classifying suffix -tabu:

$$\frac{1}{2} = \text{detabu,}$$

or litabu, if two halves of a whole are spoken of. Otherwise

the suffix -pat, for parts of a thing, is used:

1/3 = depat; 2/3 = lipat; 1/4 = fapat

7. ADVERBS

To group words as adverbs in Sonsoral is again a classification of convenience rather than of reality. Most words functioning as adverbs are be category nouns; a few are verbs. They are listed here in sense-groups for facility of reference.

Time

now	ig <u>e</u> ra (S.T.; P. ig <u>e</u> ta)
to-day	lan <u>e</u> i (P. l <u>e</u> nei; T. yan <u>e</u> i)
yesterday	rar <u>o</u> wa
to-morrow	war <u>a</u> du (P. war <u>a</u> di; T. war <u>a</u> su)
two days ago	meidilan ni rar <u>o</u> wa; meidilan
two days ahead	meidilan ni war <u>a</u> du; meidilan
early	nimatar <u>e</u> i
midday	ruto <u>j</u> et
in the evening	nifay <u>a</u> vi, nivay <u>a</u> vi
every day	pip <u>e</u> ri lari
long ago	modu <u>w</u> e, musu <u>w</u> e; tar <u>a</u> ṅinar <u>o</u> wa T.
for ever, always	waratar <u>a</u> ṅar
yet, still	tə:t ^a , e.g. <u>i</u> e ri <u>w</u> eis tə:t ^a , he is still a child
after	w <u>e</u> rimular, ban <u>i</u> ri, i muli
again	para; ra, as i b <u>w</u> e ra fit <u>e</u> ki, I shall work again

Place

here	i'ya (T. j <u>o</u> w <i>e</i> i)
there	i'yara, i yara:ra according to distance
behind	i muli

before, in front	i moa
below, down	i far, i raro, wutataro; P. i 'dai
up, above	weirein; weinnein. P. woi
inside	i'ran; P. iteu
outside	irigire ^e ; P. irugur ^e
right (side)	gurumel ^e ; T. γo'romaya
left (side)	guru'segid ^e ; T. γo'roceyir
far	e tao (Verb)
near	rigir ^e

Points of compass:

North: ievein	north-west: irotuavein
South: iø1	south-east: rotowaø1
East: xatiw ^u	north-east: xatuavein
West: irotou	south-east: xatiwaø1

Manner

thus	itena, generally verbalised as (e) ya itena
very; greatly	dewwa, faia
a little	tæ:t ^a
enough, somewhat	sigeri
quickly	xamatanatana - verb
long (time)	jerai - verb

Interrogative

where?	i:a?
when?	wa'naet (future); i'naet (past)
how?	e we me'ta? e weja me'ta?
why?	me'ta ni'far?

Affirming and denying

yes	wɔa, P. jowa
no	'na'weri

Syntactically these words do not disturb the normal order of the sentence, as will appear in the Syntax sections. Thus, "where is your father"? becomes "your father stays where", or "stays where your father", e mir' i:a papam? The verbs answering to adverbs in English have appeared in several examples previously, e.g. xo bwe xamataŋa ri yanerayo, get up quickly, lit. be quick in getting up.

Eilers in the Hamburg Expedition Reports has given very detailed lists of times of day, as recognised by the natives - covering practically every hour. There is no evidence that these are anything but lists worked out apparently in answer to questions by the investigator, and they do not represent native methods of counting time. They are therefore omitted here.

8. PREPOSITIONS

Words normally classed as prepositions in English are represented by words of varying categories in Sonsorol. Mostly they are to be classed as nouns, but some are compounded in various ways. They are grouped here as (a) simple and (b) compound.

(a) Simple Prepositions

Ri, of, has been dealt with already (p.62). It is a frequent element in the compound prepositions
Me, from a place: xo bwito me i:a? where do you come from? This is also a frequent element in the compound prepositions. Note that 'to' a place is expressed without any prepositions: xo' bwe ra' i:a? where are you going? i' bwe ra su' kuru, I am going to school

Ifi, from a person or thing, may be used alone or compounded with ri: in the former instance it

can take suffixed pronouns, showing that it is at root a noun: xo bwe γaru kumemi ifi ta'ma:u, deliver us from evil; ifi ri ka'pan, from trial.

Rani, in, on: demaru e mire rani wa, a man is on the canoe; di bwe tiriano rani rumu, let us enter into the room; manau me'ta me xau kka rani wotaata? what food have you in the village? i mori itena rani suga ra, I put it in that bag; e puṅutiwo rani saru, he fell into the water; e mire rani me'ta rais? what is the rice in?

Rigir, near, already listed among adverbs, serves also as a preposition: e wola devadi babai rigir im, there is a papaya tree near the house.

Ni, at, is of less general use, being applied usually with im, house, to form a locative phrase such as n'imwei, at my place, chez-moi.

Pata, between, also compounded with ri as pata ri: e mire ni pata ri fada γa'ra:ra, it is between those stones; e mire ri pata¹ mara'ya:ra limaru, he is between those two people.

Some others are less common, and these include:

(ni) yataini- or xayataini-, for, used with suffixed pronouns: xau bwe si'pesip xayatainikemam, pray for us. The form in ni- is really verbalised, "do for...": e feita niyatainiki:s, what did he do for us? xai masa'ri: siṅeni niyatainiyom, we want to sing for you.

jakiri- with suffixed pronouns, towards, but not of movement: xai kele jakiriyo, we are favourable towards you.

(b) Compound Prepositions

A few of the prepositions mentioned above are sometimes used in composition with ri or ni, but others are normally so compounded:

usu ri, on to, of motion: wa'ŋaet xo da 'buwøγ usu ri wa faruje? when are you going on to the ship?

wao ri, on, of place: demaru e ma:to wao ri seja, a man is sitting on a chair; xo bwe iteta i:γ wao ri jafi, put the fish on the fire; i bauγø fado wao ri tebar, I see bananas on the table.

mata ri, at a building or a place: di bwe wodø mata ri imwei, let us go together to my home; i mire mata ri imwe ri su'ku:ru, I am at (but outside) the school building; e bwiro mata ri im, he comes home.

ifi ri, as against ifi, is "at", as a general rule: i parujeri ifi ri rimou dora, I bought it for five dollars, xariwa ranø ra ifi ri matam, chase the flies from your face (they are "at" it now); ifi ri ileile, at the end.

i lefi, towards: mara'ya:ra le faulutox tama:u i 'lefirmem., those who do evil to us; 'e mayo jarolar i lefis, he is kind to us; itøu i lefil? which of them? who among them?

i olo-, with suffixed pronouns, to, with real or implied motion: xo bwito ioloi, come to me; i tei yatød i olom, I don't believe in you; the word is also used with some relationship terms: wadi ioloi, my younger brother. The idea is that of strengthening an assertion concerning the person mentioned.

i moa, in front, and i mali, behind, are used with suffixed pronouns, e.g. e mire i moam, he is in front of you; e mire i mulom, he is behind you. Other words of this type are:

i delai, below: i mato idelai xere, I sat below you

i ran, on to: e da bwirin^{ao} i ran, he came on to it.

Further compounding may take place with me: me iran, me ilan, me ifi ri: e.g. e mori mmayo me ifi ri irara, it is better than the one inside it; wa sirigitⁱ ra e da gevau me iran, the fruit split in two from the top; and the following groups should be noticed:

i yada pepa me iolom, I take the book from you ('from at-you').

i yada pepa ma rani bwal, I take the book out of the box.

i yada pepa ma wao ri tebar i da itetiwo wao ri reni ri ma:to, I take the book off the table and put it on the chair.

i bwe s^oje me iolom i da ra ifi ri neirai, I will go from you to my mother.

i bwe bwito man n'im i da bwito mata ri su'ku:ru, I will come from the house to the school.

xada pot xo da itetiwo ma wao ri jafi, take the pot off the fire.

P A R T III: S Y N T A X

Syntax is concerned with the order of words in a sentence. Two parts of a sentence have to be considered separately in Sonsorol, the phrase and the clause. A phrase is "a small group of words expressing a single notion, or entering with some degree of unity into the structure of the sentence" (Oxford English Dictionary); a clause is that part of a sentence which contains a subject and a predicate, i.e. involves a finite verb. In Sonsorol, rules of arrangement exist which apply differently to phrases and clauses. The clause is built of phrases, and the order of words depends on the elements of the phrase, and the combinations of phrases into sentences is also governed by rules.

A. PHRASES

A phrase, as defined above, may be either nominal or verbal, i.e. its nucleus may be a noun or noun-functioning word or word-group, or it may be a verb. The following subdivisions of phrase syntax are distinguishable:

- (a) Noun Phrases:
 - i. A descriptive phrase
 - ii. Conjoined phrases
 - iii. Adverbial coefficients
- (b) Verb Phrases:
 - i. Verbal particles
 - ii. Verbal adjuncts

In general, the Sonsorol sentence resembles the English sentence, except that certain elements are differently placed in the two languages. Moreover, there is no change of word order in asking a question, as there is in English; the

conjunction xale (T. xaye) is put at the beginning of the question, and the word order remains that of the statement, e.g.

xale xo bwe bwito n'imwei? I bwe bwito n'imom

Are you coming to my place? I am coming to your place

In each instance word-order is the same in the Sonsorol sentence but not in the English. There is a strong preference for coordinated as against subordinated clauses in Sonsorol, as in colloquial English, in contrast with literary English.

(a) Noun Phrases

By noun phrases is intended a phrase which does not contain a verb, but whose nucleus is a noun or noun-substitute. The principle is that a qualifying word precedes that which it qualifies.

i. Descriptive Phrases

The descriptive or adjective-functioning words precede the noun they qualify. There are certain exceptions to this statement, which will be mentioned below. So the pure adjective-functioning word precedes the noun: te'rappari maru, a big man; favadi fado, four bananas; livadi fadi, two stones; rumei saru, my drinking water; jai xapiteki, my goods. Suffixed pronouns, of course, follow the noun to which they are suffixed, but they then form one compound noun, and the word which requires a suffixed pronoun cannot as a rule be used without it. The agentive particle lei functions as a descriptive and so precedes the word to which it refers, in order to define ahead the grammatical function of that word: lei tataral¹, evil-doers.

As against this, however, most adjective-functioning words link with the noun only by means of a verbal particle, i.e. by actually functioning grammatically as verbs, although logically functioning as descriptives or adjectives. Thus while one says 'yappari peig, a little pig, one says peig e ru'sorus, a red (=brown) pig. In such a sentence as i mwasari: deu peig e ru'sorus, I want a brown pig, it is possible to analyse the Sonsorol sentence as "I want a pig - it is brown", i.e. the one I want is brown. Most "adjectives" are thus verbalised, and only a few such as te'rappari, big, and 'yappari, small, are used descriptively before the noun. So the construction is, e.g. xo bwe yannejei pepa 'e mmayo, give me a good book, where not only is the "adjective" ('good') verbalised, but the stress falls in speaking on the verbal particle. If the noun is definite, the demonstrative, such as ra, is placed after the noun and before the adjective-functioning phrase: yannejei pepa ra 'e mmayo, give me the good book; i 'bwe ra mweale rai ra e ya me'taki, I am going to see my sick child. These phenomena are not uncommon in the languages of Melanesia. On this basis it is not possible to distinguish except contextually between "the pig is large" and "the large pig".

The exceptional use, as shown in the last example, is that of the demonstrative, which follows the word which it qualifies, e.g. xo bwe lawa i:g ei, cook these fish. Examples will be found s.v. demonstratives, pp.29-32.

Noun-functioning words exist in Sonsorol which belong to other categories in English. Thus pipi-as, all

of us, is lit. our-all, in which the root in Sonsorol is a noun, not an adjective. Many of the compounding prepositions already listed are syntactically to be placed here, as *i bwito me wao ri imwei*, 'I came from the top of my house'. The phrase *me wao ri* functions as a compound preposition, but *wao* itself is really a noun.

ii. Conjoined Phrases

This title refers to words or phrases linked by "and", and the sub-group is necessary because the translation of "and" differs according as noun (phrases) or verb (phrases) are being joined. The conjunction with nouns and noun-phrases is *ma*, e.g. *maru ma fäivi*, man and woman; *uvei ma jai mane*, my clothes and my money; *riweisⁱ maru ma riweisⁱ fäivir*, boy and girl; *te'rayyari maru ma 'yappari riweisⁱ maru*, a big man and a little boy. As *ma* also means "for", the context has to decide which meaning is required, but ambiguity in such circumstances is rarely possible.

iii. Adverbial Coefficients

Adverbial coefficients are words which are used to modify adjective-functioning words, e.g. very, much, truly, a little. In Sonsorol these follow the word or phrase qualified: *'e mmayo dewwa*, (it is) very good; *ie yannejei pepa 'e mmayo dewwa*, he gave me a very good book; *e da fatare raxo tæ:t^a saku*, he was walking all by himself; *e tai mmayo faia*, it is not very good; *e bwe mire demaru ŋa e tai mmayo faia*, he lives one and it is not very good, e.g. it is a bad thing to live alone.

Thus in a complete noun-phrase the order of elements is:

definitive + noun + demonstrative + adj. funct. wd. + adv. coef.

jai	xapiteki	ra	'e mmayo	faia
my	article	that	it-is-good	extremely

= my very fine article.

(b) Verb Phrases

A verb phrase is one which is built round a verb. This may involve particles placed before the verb or the adverbs added after the verb. The position of the verb itself in the sentence is a matter of the syntax of the clause, not of the phrase. There are therefore two sub-sections here:

- i. verbal particles
- ii. verbal adjuncts

i. Verbal Particles precede the verb. These are temporal and modal particles, and they have been fully dealt with in Part II. Their position cannot change. It should be noticed, however, that the verb "to be" of English sentences has frequently to be omitted in Sonsorol. The negative tao, tei, functions as a verbal particle and so it also precedes the verb (p.46). The same applies to a certain group of adverbial adjuncts which appear to be really verbs in nature, e.g. ra, 'again', is the verb 'to go', but if it is desired to express, e.g. 'I shall see you again', the phrase is i bwe ra yaneyo, with some stress on bwe as well as on the main verb; so, too, i bwe ra fitekⁱ, I'll do it again; di da welifanani, we'll meet again; xo towai bwe ra bwito, 'don't come again'. It is also possible to use para, but this similarly precedes, though the reason in this case is not apparent. Normally, however, such adverbial adjuncts follow the verb.

ii. Verbal Adjuncts, like the adjuncts in noun phrases, are adverbs in European reckoning, but they include words that in European reckoning are nouns. Thus, just as "go quickly" is a verbal-adjunct phrase, so is "go to Sonsorol", although in European reckoning "quickly" is an adverb and "to Sonsorol" is not. Place names follow a verb of motion immediately and without a preposition, as *i bwe ra Doṅosaru*, I'm going to Sonsorol; *xere me itəu xau bwe ra Toyovei?* with whom are you going to Tobi? Other adverbs of place are exactly similar in use: *e mire i ya'rai*, it is over there. The interrogative adverb follows the verb as though it were a noun of place (as it actually is): *xo mir' i:a?* where do you live? exactly answering to *i mire i'ya*, I live here. Words of time are similar: *i bwito yotojet*, I came at noon; and the interrogative, *xo bwe bwito wa'naet?* when will you come? or *xo bwito i'naet?* when did you come? These phrases are treated as units, not as individual words, and the word-order does not vary as between statement and question, as shown in the case of the simple interrogative sentences on p.78 or pp.32-3. Even if the expressions depending on the verb is complex, the same rule holds good: *xau bwito ifi ri fitouw krok?* at what time did you come? lit. you came upon how-many clock? Very occasionally the English word-order of interrogative first is permitted, as in *wanaet xo da bwito mata ri imwei?* when are you coming to my house? Here the balance of the phrase decides the issue, but strictly it should still be *wanaet me*, using the ligative particle me which is treated below.

B. CLAUSES

Sentences in Sonsorol may be (1) simple, (2) compound, (3) complex. Simple sentences consist of one clause, compound sentences of clauses joined by coordinating conjunctions, and complex sentences of clauses joined by subordinating conjunctions.

1. The Simple Sentence

Word-order in the simple sentence is normally the same as in English: subject-predicate, or subject-verb-object. Each part of the sentence may be extended by means of its appropriate adjuncts, which are placed as already described above. In a sentence whose verb is intransitive, the order is thus:

Subject	Predicate	
jälimat <u>e</u>	bwito	the man came
riweis <u>e</u>	madil	the child is asleep

If the verb is transitive, the order is:

Subject	Predicate	Object	
jälimat <u>e</u>	γanojo	raura	the man sees his child
i	γasausa	i:g	I ate the fish

In a number of instances, however, the verb precedes the subject, but only if the subject is a noun, not a pronoun:

<u>e</u> mire i:a	jamu pigipigi?	where is your ball?
<u>e</u> γa net u	kubwara	his foot is swollen
<u>e</u> γa me	taki ubwar	he has a pain in his stomach
<u>e</u> jayaxalawlaw	i:g ^e ra	the fish is blue
<u>e</u> Kamis	sirigit	the tree is tall
<u>e</u> da bwiriano	sensei	the teacher has come in

It is not necessary to place the verb first, however, in Sonsorol, as it very often is, for instance, in Samoan or Maori. The usage remains an alternative, and it is not possible to state what factors will decide a native to use this method of expression.

i. The Verb "To be" (See also pp.39-40)

The verb "to be" is frequently not expressed in Sonsorol; only the verbal pronoun is used, e.g. na:ŋ jälimat^a ri Doŋosaru, I am from Sonsorol; riweisⁱ fäivi rere ie jälimat^a r'i:a? Where is that girl from? If, however, the reference is to actual existence in a place, the verb used is wola: e wola demaru piris mata n'im, there is a dog in front of the house; e tai wola vitigyo rani'm, there is no meat in the house. Sometimes for people, mire is used but not of necessity so: taraŋinarowa na e mire demaru marerap ma demaru wururap, once upon a time there were an old man and an old woman - as contrasted with ifi ri mo taraŋinarowa na e wola demaru lei mmayo, once upon a time there was a good man... The verb wola applies also to the "idea of "have", for which there is no single word: e wola kiei, I have a mat, lit. there is my mat; e tai wola wai, I have no canoe, lit. there is not my canoe; e wola ioloi, there or it is with me, I have it, I have some.

ii. Word-Order in the Sentence

In the simple sentence the final word-order, when both noun and verb phrases are combined, and each is expanded as far as possible, is:

definitive + noun + demonstrative (= subject) +
 verbal pronoun + negative + verb + verb adjunct
 (= predicate) + object (with same elements as subject).

Example: pipie ri jälimat ra le tai weli lannei jai
 xapiteki na i mori puñarau, "All the people did not
 find to-day the goods which I had lost".

2. Compound Sentences

A compound sentence is one that consists of more than one clause, joined by coordinating conjunctions such as "and", "or". Whereas a noun-phrase requires ma for "and", a compound sentence, or two verb phrases, requires na. This na, however, is by no means always to be translated by "and" in English, but its uses are much wider and the translation often seems very elastic. Some examples are given of the different uses of na.

1. na = "and", joining verbs: ie e da xadi deu e da
 yarije piris, na piris e da puluje fatare ba
 sauruwar, he took one and gave it to the dog
 and the dog followed him as his companion; e
 mmayo dewwa na di m^wasa'ri: yasausa, they are
 very good and we like to eat (them); babai e
 mori mas na e sujøba di bwe yasausa, the
 papayas have ripened and we can now eat them;
 weti na e bwedi u:t^a, wait and the rain (will)
 stop, i.e. wait until the rain stops.

2. na introduces a clause, some previous event being known and understood, so that no English translation is possible: delari na Momotaro
e da yauje... one day (it happened and)

Momotaro said to him (from a translation of a widely known Japanese story - see Part IV). The combination of a time-expression with this seemingly redundant na is very common: wanaet na xo bwe sujø? when (and) you will be able? nimariei na ie e xamataŋataŋ^a ri yanerago, in the morning he will rise early (lit. it is morning and...); fitouw xaiaŋ na xo kamasu? how many fowls (are there and) you have (them)? fitouw krok na e da bweŋi su'ku:ru? at what time does school finish? degetiu krok na e da tweŋi su'ku:ru; school finishes at ten o'clock; wanaet na e da wegito? when will he return? na rau ri itøu? whose child is he? (of someone already spoken of: na links with an implied previous statement).

3. na = if; see below under "Complex clauses": na:ŋ i 'bwe tai weliyo, na i 'bwe ra mata n'imwei, if I do not see you I'll go home. Actually na does not mean "if", but instead of saying 'if you give me the money, I will go with you', the native prefers to say, 'you will give me the money and I will go with you', or as in the above example, 'I shall not see you and I shall go home'. Coordination is preferred to subordination. Ba (see below, p.89) may be used similarly: variei dea ba i bwe sauriwomu, give me one and I will be your companion.
4. na = when: di yasausa babai na e mori mas, we eat papayas when they are ripe; e mori mas na e

musosoguyetipara, it is ripe when the inside is soft.

5. $\eta a =$ or: e $pwe'sepwes^e$ ηa e rusasa? is it white or black? xo $m^Wasa'ri$: wa sirigit tila e rusasaa ηa e jaxaya'wayawa? do you want red or blue flowers? Occasionally xale is used in this sense: xale xo lawelawe xale e bo $u:t^a$ lannei? do you think it will rain to-day? Di bwe ra ηa e tai mmayo? ought we to go or not? (lit. we shall go and it will not be good?).

A very important conjunctival element is the word me, to be distinguished from the preposition me already treated. Me has many uses, but all share the quality of linking clauses in various sentences. Hence me can be called a Ligative Particle. It is found widely used in Ponape, but seems to have missed Truk and Ulithi. The chief uses of me in Sonsorol are the following:

1. It serves as a kind of neuter relative pronoun; e kura me e da monayo me mena e tosu bwito, he knows what has happened already and what is to come. This usage may take the form of turning a preposition into a conjunction: ifi ri me xo bwe yane me jai wadi, xo da xadato, if you find my knife, bring it to me. Ifi ri = for; ifi ri me = in case that; also uni me = if, both referring to the future, Cf. also, e sujenara pipie ri faulumir ifi ri me e $m^Wasa'ri$:, he can do anything if he wishes. Referring to future time also, e we me is used for 'if': e we me xo bwe rox, $\eta a:\eta^u$ mo i bwe rox, if you go I shall go too; but the root meaning of e we is 'as', and this can be retained: ie e we me tamai, he is like a father to me, as my father.

2. Me shows purpose or cause: e tai wola pepa me i bwe ɣapawɣɔ, there is no book for me to read, a book that I may read; e tai wola me i bwe iteit' pepa rani rumu er, there is no place for me to put books in this room; e tai ɣapɔɔpɔ me i bwe farufɔru, I have no time to write; e tɛ:tɛ ɣapɔɔpɔ me di bwe madil, it is too early for us to go to bed; i lawe me i 'bwe ra Toɣovei, I think I'll go to Tobi.
3. Me links a pronoun subject to its predicate, throwing some degree of emphasis on the pronoun: iere me e ɣa m^Wasa'ri: this is what he wants; itɔ me e 'bwe ra Donosaru? who is to go to Sonsorol? who is it that is going to Sonsorol?
4. Me provides a link between predicate and subject when the predicate precedes the subject: me'ta me xo bwe faul? what are you going to do? Me'ta me xo ɣa m^Wasa'ri? what is it you want? Dios me'ta me e bwo suje ba e bwe faul? What is God able to do? In these cases there is always the possibility of supplying 'is it that...' in the English.
5. Me links a verb to its object in certain cases: xo ɣane me jai wadi? Na'weri, i tai ɣane me jamu wadi: Have you seen my knife? No, I haven't seen your knife; xanaɳariei me jamu pepa, show me your book; xo bayabawɣɔ me jai pensil? can you see my pencil? ie suje ba i bwe faruje me itei? I can write my name; i bwe vadɔ me pɔluɳom, I will wear your hat. Nearly all these examples involve verbs "to see", but the construction, whose scope is not yet determined, is not entirely limited to these.

6. Me serves as a reference particle with certain adverbial phrases: me i'gera, now; me'ta me, why? as me'ta me le dódól? why do they say...? i'ra me..., it is all right that...

Other conjunctions of importance are:

1. Ba = that, as, because: i dól^u ba ya itena, I say that it is so; e dól^u ba e bwe ra Pannóu, he says he will go to Palau; xawje ba e bwe bwito waradu, tell him to come to-morrow; i lonolono ba e ya metaki, I hear that he is sick; tód^u ba e bwito? is it true that he is coming? E fanje ba e ya metaki, he has run away because he is sick. The verb "to be able" is rendered by e suje ba..., used impersonally, 'it is possible that', and there are many variations on this theme in use: e suje ba i bwe wautu pigipigi, I can hit the ball. Suje can also be used as a full verb with personal subject: peig e suje ba e bwe fatare, the pig can walk. With m^wasa'ri:, want, like, ba is put in if the meaning is 'want to', i.e. i m^wasa'ri: ba i kakam, I want to play; it is omitted if the meaning is 'like': di m^wasa'ri: yasausa fado, we like to eat bananas.

Ba combines with the next particle to be treated, na to form ba na, because: i m^wasa'ri: je ba na e mmayo, I like him (it) because he (it) is good; and the ligative me may be superadded: tipas e taitei dewwa na ilefis, ba na me tip jarⁱ podus, the spirit is the more important part of us, because the spirit owns the body (Catechism); Dios e ri'kirikⁱ tam:u ba na me e yane: tipe ri jálímat, God forgives (overlooks) sin because He knows men's hearts (Catechism).

2. Na, which also means 'that', but appears to denote object or purpose rather than cause. It is this word which combines with ba above. Owing to the confusion of n and ŋ in the Catechism, examples from this source must be used with circumspection. Examples of na are: i mWasa'ri: na i 'bwe ra, I want to go; mena e kura na ie e mWasa'ri: ba e bwe yatowa'di: deu fara:u jari Dios, whoever knows that he wants to break one of God's laws (Catechism); i fanjenj na e bo ppour uvei, I am afraid of dirtying my clothes; xo towai mariegi na xo bwe xatoje fäviije, don't forget to chop some wood. The primary use of the word, however, is not as a conjunction but as a definitive, referring back to something already said: e bwe bweni fiteki na, me'ta i da faul? (when) is finished work that (aforesaid), what shall I do? Thence it comes into use as a neuter relative pronoun: i kura na i bwe fiteki, I know what I am doing. In this sense then na becomes practically interchangeable with the ligative me, so that, e.g. itou na = itou me, as in 'itou na e kura rama e?' Who understands this language? itou na e tip^e muik? who is the avaricious man? (Catechism); itou ilefil na e bwito fada rani Pur? which of them (was it) that was born on Pul? This use seems to apply only to persons, and no examples are to hand of e.g. me'ta ni'far na, but only me'ta ni'far me = why?

The word itself is apparently part of the demonstrative mena, menna, already dealt with (p.29), as shown in the Catechism answer to the question about avaricious man: e 'muik^e me na e muikakir mane ma xapiteki ri jälimat, the avaricious man is the one who

desires other people's money or goods. The compound mena, menna, then also acquires conjunctival force: mena e bwe tai wola masumosi i'ya, when I have done my business here (I'll go back); ifi ri mena e ya kapanaki:s, whenever he tries us.

These are the simple ligative words used in joining the parts of a compound sentence. Sometimes between two verbs no link at all is supplied: i m^Wasa'ri: yasausa i:γ, I like eating fish; di da tai xamataŋataŋ^a raxo, if we don't hurry up and go; xo bwe ra lawe xaram, go (and) cook your food; xo m^Wasa'ri: kakam xo da γadi pigipigi ma wamou ra? do you want to play if you get a bat and ball? i bwito fiteki, I have come to work; lo kura tiwe:re ri mmayo ma tama:u, they know (how) to choose good and evil; xale di bwe wodø ra su'ku:ru? shall we all go to school together (lit. accompany to go); xo bwito feita? what have you come to do? These are practically all purpose expressions.

3. Complex Sentences

These can be treated very briefly, because Sonsorol prefers to use coordinate rather than subordinate clauses. There are, however, a few that can be called subordinating conjunctions, such as uni, uni me, if, which has been mentioned already (p.87). This refers to the future, while e we me generally refers to the past, as in the example given on p.87. As introducing an impossible condition, examples are: e we me e bo wola mane, ŋa:ŋ^u me ŋa i i bwe rox, if there were (= I had) money, I would go too; e we tai u:t^a rarowa, ŋa i bwe rox, if it had not rained yesterday I would have gone. Even here ŋa is added though to the English idea it is now necessary, in the second clause. Usually, however, ŋa is used alone.

P A R T IV: ILLUSTRATIVE SENTENCES AND ITEMS

A. Sentences

- | | |
|---|---------------------------------|
| 1. me'ta iga'ra:ra? | What is that? |
| 2. It <u>o</u> u iga'ra:ra? | Who is that? |
| 3. Me'ta i'ta:ra? | What is his name? |
| 4. I:a 'farajom? | Where is your village? |
| 5. Xo bwito me 'i:a? | Where do you come from? |
| 6. Xo 'bwe ra 'i:a? | Where are you going? |
| 7. Me'ta me xo ya mWasa'ri:? | What do you want? |
| 8. I ya mWasa'ri: mi'na:ra | I want that (one) |
| 9. yannejei jau | Give me some string |
| 10. I to'wai 'yanneyo; jai
xapiteki | I won't give you any; it's mine |
| 11. Xadato mi'na:ra | Bring me that |
| 12. I mori xa'dato 'jau | I have brought the string |
| 13. Xo 'bwe ra i'ran | Go to him |
| 14. Xo 'bwito i'oloi | Come to me |
| 15. Xo bwe 'yaujei | Tell me |
| 16. Xo bwe bwiti'ran(o) | Come inside |
| 17. Xo bwe bwiti'wog | Go outside |
| 18. Xo bwe xama tana'tan(a) | Be quick! Hurry up! |
| 19. Me'ta tau'wa:ra? | How far is it? |
| 20. Xo bwe fi'digi 'bwedira | Burn up the rubbish |
| 21. Me'ta xo kupa? | What are you looking for? |
| 22. Xale xo pou'gu:? | Are you tired? |
| 23. Na'weri, i tei pou'gu: | No, I'm not tired |
| 24. Xo bwe 'yadi xapi'teki 'yaia
'yadaro | Take those things away |
| 25. Xo bwe ya'dato i'oloi | Send him to me |

26. Xo mori bweni jamu fi'teki Have you finished your work?
27. Ie 'e mmaɣo dewwa riweis i: He is a very good boy
28. Xo bwe fa'dani Call him (her)
29. Xo bwe 'tapa tæ:t ma 'tæ:t Say it slowly
30. Ie 'tø:dⁱ? Is that true?
31. Ŋna, i 'dø^l ba ɣa i'tena Yes, I would say it is
32. Xo feita xo da kura? How do you know?
33. ɲa:ŋ^u 'saku i ɣa 'bauɣø I saw it myself
34. Xo da ɣadute 'riɲi me 'i:a? Where did you hear it?
35. 'sauruwei ie 'ɣaujei My friend told me
36. I 'tø^u e faul^u mere? Who did this?
37. Xo bwe 'faul^u, e da we 'mere Do it like this
38. Xo faul^u 'mere? Did you make this?
39. 'Nawer', pa'pai ie 'faul^u
'mere No, my father made this
40. I tei ɣa 'tø^d i 'olom I don't believe you
41. Xo 'feita xo da 'bwito? How did you come (to here)?
42. Xo bwe 'feita? me 'ta xo bwe
fi'teki? What are you going to do?
43. Xo to 'wai fi'teki minna! Don't do that!
44. E 'feita e da 'doɲa? What is he angry about?
45. E 'tai doɲa He isn't angry
46. Xaligik ba xo te 'pala; i viri Look where you're stepping!
rebuto ra! There's a snake there!
47. Sujø mai 'viri 'saru ra Come away from that water!
48. 'ɣannejei... Give me...
49. I bwe 'ɣanneɣo I give it to you
50. Ie ɣarijei ra 'rowa He gave it me yesterday
51. I to 'wai 'ɣanneɣo; xo tei la I won't give you any; you have
fi'teki not worked
52. Xo 'kura 'rama'rama ri Can you speak American?
'Meriken?

53. Me'ta mo xo dɔl? What did you say?
54. To'wai kjo 'daro'daro ra'mom Don't talk so fast
55. I tɔ kurayo I don't understand you (Also:
I don't know you)
56. I tɔ 'kura na e 'dɔl I don't understand (know) what
he says
57. Me'ta me le dɔ'dɔl? What are they saying?
58. I tɔu na e (kura tama 'e? Who knows this language?
59. 'Xadije Ask him
60. 'Xadije^{il} Ask them
61. E 'mire 'i:a pa'pam? Where is your father?
62. Me'ta ite ri pa'pam? What is your father's name?
63. Me'ta i'te ri nei'ram? What is your mother's name
64. E siri'miri pa'pam? Is your father alive?
65. Xo lil? Are you married?
66. Iere din ni lir She is his wife's mother'
67. Me'ta jamu wo'tauta? What is your country?
68. Me'ta jamu xa'bagipɔg? What is your totem?
69. Xo fada me 'i:a? Where were you born?
70. I fada me i'ya I was born here
71. E fada me 'i:a lɔm? Where was your wife born?
72. E mir' 'i:a mwe 'aŋam? Where is your sister (of man)?
73. E da mote'mir She is dead
74. Xale e tai 'wol' mwe'aŋam? Have you no sister?
75. Xale e mmayo pa'pam? Is your father well?
76. I'tɔu jamu ta'mor? Who is your chief?
77. Fitemaru roum? How many children have you?
78. Mar 'er e m^Wasa'ri: 'lil This man wants to get married
79. E tai 'sujɔ He cannot
80. Jaŋi xotiw^u The dry season (lit. east wind)
81. Jaŋi rotow^u The wet season (lit. west wind)

82. Tire ri jaro The sun is shining
 83. Tire ri malam The moon is shining
 84. E ɣosouso It is cloudy
 85. Xɔlifata ranjɪ The sky is clear
 86. E mweri me e bo 'u:ta It is going to rain
 87. E da 'u:ta It is going to rain
 88. Xale xo lawe'lawe xale e bo Do you think it will rain
 'u:ta lan'nei? to-day
 90. Weti na e bwedi u:t Wait till the rain stops
 91. E xama'tanatanɔ to woro'law The wet season will soon be
 i'ya here
 92. We'naet na e da 'wegito? When will he return?
 93. Xale wa'radu, xale meidi'lan Perhaps to-morrow, perhaps
 next day
 94. Si bwe xamatana'tana na We shall start early to-morrow
 ru'sɔje nima'tariei morning
 95. I 'duŋ I am hungry
 96. I tei'fɔu I am thirsty
 97. Xo mori ma'nanu? Have you eaten?
 98. 'Xarijei tɔ:t 'saru ɣeli'fɔu Bring me some cold water
 99. Faulɛ tɔ:tɔ ti: Make some tea
 100. E teitiwor saru? Is the water boiling?
 101. Saru 'e mmaɣo dewwa mere This is very good water
 102. I mWasa'ri: lei fi'teki ri I want a cook
 manau
 103. Itɔu e bwe pulujei? Who will come with me?
 104. ŋa:ŋ i bwe puluɣo I will come with you
 105. Xo bwe iteta i:ɣ wao ri jaf Put the fish on the fire
 106. Xale xo ka wot Have you any yams
 107. E tai wol mei ikeri There are none here
 108. Xo 'bwe ra 'law xaram Go and cook your food
 109. E mori mɔ:t manau? Is the food cooked?

110. Teiti m∅:t, e mori γalep Not yet, but nearly
111. Xo itena i:a xarei? Where did you put my food?
112. I mori itena rani sugu ra I put it in that bag
113. Xale xo mori faulū falaoa? Have you made any bread
114. Xo bwe xamataŋataŋa ri
faul^u; iere falaoa Make it immediately; here is
some flour
115. Xarijei tē:t^a ri:su Get me some honey
116. Xo bwe farafaru fāvije Cut some firewood
117. Xo xappur jāf Light the fire
118. E mmayo puru ri jāfⁱ ra? Is the fire burning well?
119. E sau fāvije ra? Is that wood heavy?
120. Naweri, e mmayo parer No, it is quite light
121. Xo to wai mari egi na xo bwe Don't forget to gather some
xatoje fāvije firewood
122. I tōu e farafaru man ni
wora? Who is that chopping in the
bush?
123. Xauje ba e bwe xadito paulul Tell him to bring some wood
fāvije
124. E pipie jamu fāvije? Have you plenty of wood?
125. I:a jamu muromur? Where is your fire-drill?
126. I bwe muromur I am going to make fire (by
friction)
127. E suj∅ ba di bwe weli maŋau Can we get food there?
i γara?
128. Maŋau me ta me xau kka rani What food have you in the
wo tawota? village?
129. I bwe bwedi peig i m^Wasox I shall shoot a pig
130. Xo m^Wasa ri: maŋau 'r? Do you like this food?
131. I tei m^Wasa ri: I do not like it
132. Di bwe royo, di bwe para Let us go and look for more
γapauy^o paudut

133. Paulul faivir la mori xadato Some women have brought in
yams
wor
134. Maṅau 'r tai gjera:il lei This is not white man's food
jāpites
135. I to'wai kJāni minna I cannot eat that
136. Sirigiti me'ta minna? What tree is that?
137. Iere e fitou That is a fitou
138. E tai wol 'uwanā It does not bear fruit
139. E tai mora maṅau ri 'uwar Its fruit is not edible
140. Xale xo mmaṅo? Are you quite well?
141. Naweri; i tei mmaṅo faia No; I'm not very well to-day
i'kera
142. I ya me'taki I am sick
143. E bwau'sos me pei My hand is hurt
144. E ya ne'tou kubwar His foot is swollen
145. Xo feita ṅa eoya me'taki How did you hurt yourself?
'pōdum?
146. I motiuma usu ri sirigit I fell from a tree
147. E pōṅ e da ya me'taki He fell and hurt himself
148. Me'ta me 'jālimat er e maṅau? What has this man been eating?
149. E ya me'taki ubar He has a pain in the stomach
150. E maxodo paur He has broken his arm
151. E wautiei ṅa e do'pi fadugji He hit me and cut my head
152. 'Jālimat er e pal sapi ri He has a spear wound in the
thigh
kubwar
153. Xariwa raṅo ra ifi ri matam Keep the flies away from your
eyes
154. Raṅo e xapougugujei The flies are worrying me
155. Faini ramu 'ya:ra Kill those mosquitoes
156. E faṅie, ba e ya me'taki He is afraid because he is sick.
157. E bwesi rōgur He has fever

158. E ya me'taki matar
 159. E ya me'taki kubwei

He has sore eyes
 I have a sore on my leg

Next follow two stories well known because drawn from Japanese School Readers. The translations are in each case by Santiago, and were written by him without help. A few harmonisations have been made in spelling, but Santiago's text is kept. "Verses" have been marked for ease of reference.

THE STORY OF MOMOTARO

1. Tarañinarowa ña e mire demaru marerap ma demaru urðurap. 2. ña marerap e bwitaye fafia ni øru, ña rðurap e sisi uv raru sara yilid. 3. Urðurap e sisi uv rani sara yilid ña e da maruto dewwa uwa ri "momo". 4. ña urðurap e da lugu e da xaditiwo, e da døl ba e bwe tireñi i'ra momo. 5. ña momo we e da tiriañaki ña e da buwøg demaru kapal mare ma i'ran. 6. ña marerap e da kure i'tar^a Momotaro. 7. ña Momotaro e da ya ffatan ni yeñetiraxo ña e ya matayutayu pður. 8. Delari ña Momotaro e da yauja marerap ma urðurap ba. 9. "I m^wasa'ri: na i bwe ra Oniñasima ba i bwe faini oni⁽¹⁾; xau bwe faule deua mañau, xau da yarijei". 10. La da faule mañau la da yarije, ña Momotaro e fatare ña e tipañaki. 11. E fatare raxo tæ:t^a saku, ña demaru piris e fatare to. 12. "Momotaro, xø 'bwe ra'i:a?". "I 'bwe ra Oniñasima i bwe ra faini oni". 13. "Me'ta e mire rani na xo xati ligouri?".

(1) Oni is the Japanese word for "giant". Oningashima is the place.

"Maṅau nnau". "Xarijei deu ba i bwe puluṅo". 14. Momotaro e da xadi deu e da ɣarije piris, ṅa piris e da fatare puluṅe ba sauriwar.

15. E da para paraxo tɔ:t^a ṅa e da weli demaru sigou⁽²⁾ e da dɔl ba, 16. "Momotaro, xo 'bwe ra 'i:a?". "I bwe ra Oniṅasima i bwe ra faini oni". 17. "Me'ta e mire rani na xo xati ligouri?". "Maṅau nnau". "Xarijei deu ba i bwe sauriwom". 18. E da kka maṅau eda sauriwar. Piris ma sigou la da puluṅe.

19. E da para raxo tɔ:t^a, e da weli kadam⁽³⁾, e da dɔl ba, 20. "Momotaro, xo 'bwe ra 'i:a? "I bwe ra Oniṅasima i bwe ra faini oni". 21. Me'ta e mire rani na xo xati ligouri?" "Maṅau nnau". "Xarijei deu ba i bwe sauriwomu". 22. Kadam e da xadi e da sauriwar. 23. Momotaro e da xadi:l piris ma sigou ma kadam, la da ra Oniṅasima. Lei oni la xammasuje xatam palaṅ la da xalegiḡe imwa:ⁱl.

24. Iḡa kadam e jarita wenneṅi e da meali faulul lei rannaro. 25. Sigou e tautaye ra xatam e da bwirano i'ran, e da xasuje xatam; 26. ṅa Momotaro la wodu ma piris la da mauri i'ran. 27. Kadam e jari tayuni e da teyea mata:ⁱl oni. 28. Piris ma sigou la pepei ṅa la udu ni sima:ⁱl la da xaffayḡu. 29. Momotaro e da urut jar wadeitap, la da buy ma tamḡrul oni. 30. ṅa tamḡrul oni e pou 'dewwa tipar ifi ri buy, saku na maṅus. 31. E da dɔl ba, "Xai to'wai para pi'laf xapiteki ṅa lugu jamami ɣalofalofa:ⁱl jälimat". 32. Momotaro e da xaru:l.

33. Lei oni la si'pesipe la da iteitewau pipie ri matamat

(2)

Sigou is the Palau word for "monkey", an animal which does not occur in the Sonsorol Group.

(3)

Palau word. Not the European crow, but a black bird of similar appearance.

ri xapiteki. 34. Momotaro e da xadini xapiteki gar e da buwu ma wao ri Oningashima. 35. Kuruma⁽⁴⁾ e wol xapiteki waor, piris e ulul; na sigou e titi; na kadam e fafidi ra tari. 36. La da dol ba, "Di bwe ulul, di bwe ulul". 37. La da ramari jael ulul. na tamar ma din'e mmayo 'dewwa farinoru' norul la da xatiwo.

Translation

1. Once upon a time there lived an old man and an old woman. 2. The old man used to go to the bush to cut wood, and the old woman went to the river to wash clothes. 3. The old woman was washing clothes in the river, and there floated down a peach fruit. 4. The old woman caught and took it out, and she said that the peach would split. 5. When the peach split there came out a big (baby) boy from inside it. 6. The old man named him Momotaro. 7. Momotaro continued to grow up and became extremely powerful.

8. One day Momotaro said to the old man and the old woman, 9. "I want to go to Oningashima and kill giants; prepare food for me and give it to me". 10. They then made food and gave it to him, and Momotaro went out bravely (lit. and was good). 11. As he was walking along all by himself, a dog walked up and said, 12. "Momotaro, where are you going?". "I'm going to Oningashima to kill giants". 13. "What is that you are carrying at your waist?". "Very good food". "Give me some and I'll go with you". 14. So Momotaro gave some to the dog, and the dog walked on with him as his companion. The giants fastened the iron doors to defend their home.

(4)

Japanese loanword

15. After he had gone a little way farther, he saw a monkey, who said, 16. "Momotaro, where are you going?". "I'm going to Oningashima to kill giants". 17. "What is that you are carrying at your waist?". "Very good food". "Give me some and I'll be your companion". 18. He got the food and became his companion. The dog and the monkey went with him.

19. He went on a bit farther and saw a crow, who said 20. "Momotaro, where are you going?". "I'm going to Oningashima to kill giants". 21. "What is that you are carrying at your waist?". "Very good food". "Give me some and I'll be your companion". 22. The crow got it and became his companion. 23. Momotaro took the dog, the monkey and the crow, and they got to Oningashima.

24. The crow flew up on top and watched what the enemy were doing. 25. The monkey climbed over the door and went inside and unfastened the door; 26. and Momotaro went with the dog to fight inside. 27. The crow flew about and pecked the giants' eyes. 28. The dog and the monkey scratched them and pulled their hair and harried them. 29. Momotaro drew his sword and fought with the leader of the giants. 30. The leader of the giants fought with all his might but was finally defeated. 31. Then he said, "We won't steal again, but have pity on people". 32. Then Momotaro spared them.

33. The giants begged him to take away with him all their valuables. 34. Momotaro took all the things and went out from Oningashima. 35. The cart with the things on it the dog pulled, while the monkey pushed and the crow tugged on the rope. 36. They cried out, "Heave ho, heave ho!". They cried out as they pushed. The father and mother were very happy as they came out to meet them.

THE STORY OF THE TWO OLD MEN

1. Ifi ri mo taraninarowa na e wola demaru lei mmayo ri iregi ri jalimat ma demaru lei tama:u ri iregi ri jalimat wao ri deua faruje. 2. na lei mmayo ri iregi ri jalimat e rauri dewwa xappari piris basebes, ra e wayawayagiri dewwa. 3. Delari na piris e da iredi meso ri uve ri marennap, e da xatarisi e da ifi ri nase ri mat, e da xannaari ba, 4. "Geriŋi mere". 5. Marennap e da geriŋi e da buwo pipie ri matamata ri xapiteki mmayo. 6. na lei tama:u ri iregi ri jalimat e da loŋoloŋtitiroxar e da ra tiŋalo ba e bwe xada piris. 7. E da xadi pirisir e da bwito rani mat e da kkeri na sara mayaro me e buwo e da don na dewwa e da riye pirisir.

8. Marennap we e mmayo e da tama:u dewwa fariŋorunon e da xadi pirisir e da ri ba na e fatogi dayai xappari nase waor. 9. naser e taxorra deumalam na e da xoxoti na e kamese dewwa e we ja me e bwe touwa ranj.

10. Marennap we e mmayo e da dop'pije nase 'r, e da faul^u ba renie ri pao ri rais, ifi ri na e bwe pao rais na e da buwo pipie ri matamata ri xapiteki mmayo. 11. Marennap we tama:u e da para xori renie ri pao ri rais^a 'r, na e busu saku xapiteki tama:u. 12. E da para donna e da xatawadije renie ri pao ri rais^a 'r, e da xayuje wao ri afi.

13. Lei mmayo ri iregi jalimat e da tiŋalo faranar, e da kadato e da itaro wao ri faranar. 14. Ifi ri mena na e da firetaraxo, e da taraeraxo ifi ri nase ri sara yilig. 15. na e wol^a sirigitiⁱ batabat na e sɔuraxo ifi ri taorar na e mmayo dewwa. 16. E da mmayo dewwa fariŋorunon ni iregi ri jalimat e da xadi xarais e da jauto ri nara faranar, 17. e da fatare na e dɔl ba "Taoro ri sirigitiⁱ e bwe taor", na e ya

itena. 18. ɲa tamor e da ito buruyor ɲa e ludu egiri dewwa taor^a ri uwa ri sirigit, e da xauje marennap ba, 18. "Xo bwe para xadi faran xo da peiti fatareja". 19. Mere 'r e xaluludtitiror tamor e da ɲanneje iregi ri jälimat er dug ra e pipia dewwa. 20. Lei tama:u iregi ri jälimat e da lonolonon, e da xadi rutegi ri faran, e da tauta usu ri sirigit e da wetti tamor ifi ri menna ɲa tamor e da ito e dɔl ba, 21. "Xo bwe para xataor taor ri sirigit". 22. da peipei faran ɲa e tai taor^a ri sirigit, pipie ri jälimat lei taberi tamor e da faranaran mata:¹l ma tariɲa:¹l ma jauwa:¹l pipia:¹l jälimat^a ɲa:r, 23. ɲa la donayiri dewwa. Jälimat ɲar la da tautaye la da xoxoja marennapa we e tama:u.

Translation

1. Once upon a time, there was a good old man and a bad old man (both living) in the one village. 2. The good old man had a little white dog, that he was very fond of. 3. One day the dog plucked at the old man's sleeve and dragged him to a corner of the garden, and showed him, 4. "Dig here". 5. The old man dug, and there came out all sorts of treasures. 6. The bad old man heard the event and went and asked to borrow the dog. 7. Then he got the dog and went into the garden and dug, and all that came out was dirty water. He was very angry and killed the dog.

8. The good old man was very sad and took his dog and buried it, and planted a little pine-tree over it. 9. Within a month the pine-tree grew large, and stretched right up to the sky.

10. The good old man cut this pine-tree down, and made a rice-mortar to pound rice, and there came out of it all sorts

of treasures. 11. The bad old man again borrowed the rice-mortar, and there came out only bad things. 12. He again got angry and destroyed the rice-mortar and burnt it in the fire.

13. The good old man asked for the ashes and brought them and put them under the oven. 14. During this the wind blew and when he looked across to the bank of the river, 15. there was a dry tree (there) and it burst into beautiful flowers. 16. The old man was very pleased and he took the ashes, packed them in a basket and walked over and said, 17. "Let flowers appear", and it was so. 18. A chief noticed the flowers coming out on the tree, and he said to the old man, 19. "Take some more ashes and scatter them". 19. The chief was amazed at the wonderful result and gave the old man many rewards.

20. The bad old man heard, and got the box of ashes and climbed up on a tree and waited for the chief. When the chief passed by, he said, 21. "Let flowers come out again". 22. He scattered the ashes, but flowers did not come out, but all the people who accompanied the chief got ashes in their eyes and ears and mouths, and were very angry. 23. The men dismounted and bound the bad old man.

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P A R T V: V O C A B U L A R Y

A. SONSOROL - ENGLISH

Notes: The words which follow are Sonsorol unless otherwise indicated - P = Pul; M = Merir, T = Tobi. Words which are drawn from the vocabularies of the Hamburg Expedition volumes are marked (H). In the comparatives given, the following abbreviations are used:

Ul = Ulithi; Tr. = Truk; Pa = Palau
 Po = Ponape; Ma = Marshall Islands
 OAustr = Original Austronesian

In general, words do not begin with the vowel a; a γ or x is usually prefixed, although this may be so soft as to be hardly perceptible. If it is thought that a word begins with A-, and it is not in the vocabulary, either γ or x should be consulted. Here g and γ have not been distinguished as separate letters of the alphabet; it is frequently very difficult to decide whether to enter a word under γ- or x-, and each may have to be consulted in this list.

Words taking suffixed pronouns have been given in the stem form of the 1st. person singular, with the suffix hyphenated, as in jauwa-i, mouth. In a few instances an absolute root is given where formations are irregular, e.g. im, house, rather than imwe-, although the latter is historically preferable. In a few instances, such as ni, tooth,

the first person singular form is at the same time the root form.

Comparisons: A few comparisons with other Micronesian languages have been given, but no attempt has been made to produce a fully Comparative Dictionary. The time for that is not yet. Very few references to the theoretical mother-tongue (Original Austronesian) have been made for the same reason. A number of consonant changes are known to be regular:

<u>Sonsorol</u>	<u>Tobi</u>	<u>Ulithi</u>	<u>Truk</u>	<u>Marshall Islands</u>
r	r	l	r	
g, γ	g, γ	g	k	
x, k, γ	k	h = x	k (some omitted)	
s	c	c	c	r, r'
(t	t	d (th)	s	dj Samoan <u>t</u>
t	t	t	t	dj Samoan <u>t</u>

OAus. final consonants are often kept in Sonsorol, Tobi and Ulithi although they are lost in Truk. No full comparison has as yet been made

äci T	Coconut toddy.
adir	Caranx fish. T. ayan.
akis	Axe (English loanword)
a'mageber T	Nautilus
ameba	Dysentery (from "amoeba", through Japanese).
a'raṇap S	Weather stay of mast (H).
aride-i S	Whiskers (H). U. <u>jäløe</u>
axai-wanṁ S	Stalk on which coconuts grow. T. axanu. U. <u>jä-niöm</u> .

Ba, 1	That, conjunction; because. Ba e bwe, same as, as; ba na, because. U. bwò, Tr. pwe, so that ba would seem to be a local variant of <u>bwe</u> .
ba, 2 T	Taro species; another is ba-mogu.
'badiṅek T	Astraea.
ba:γ T	Coffin
bayan	Also, in addition: e bayan bauγø, he saw also...
bayadødøgisisi	To be silent, keep quiet.
baløgø S	A dance; dances in general. T. bayøγø. U. bwärøg; Tr. pwörøk.
Balwau P	Bamboo; also pabu. U. bwòbwao.
bana	= ba na, because.
banṁ	A field, garden plot: banṁ wot, taro field. OAus. banuwa.
banjiri	After.

ba:(r)	(Her) labia majora (H). Tr. fo-
basalawa-i S	Comb worn at dances (H).
batabat	Dried, withered.
baule S	Whole coconut shell, empty. (H).
bau'tu-	Nose (bauti, bautum, bautur). U. bwa- Tr. pwøt. Ma. boti.
bece T	Coral lime; S. ma:l. (H). U. bwec; Tr. pwoc.
beke T	Alae of nose: <u>beke</u> ri bau'tu
be'ki:øn T	Seed. S. fadø (H).
berik T	A variety of sea-mussel (<u>arca</u>) favoured for eating (H).
berima'da:va-i S	Vagina.
beta	To lay (eggs). Used as <u>betatiwo</u> .
biobia- T	Hole in lobe of ear (biobia ri <u>teriņa-i</u> (H)).
boba T	Hillock (H).
boyori ST	To use.
boi S	Eyelid: boi ri matai; T. bau ri <u>meta-i</u> .
bo'kue M	Variety of pineapple eaten either raw or cooked (H).
-boŋ	Numeral coefficient for days, nights, periods of time. Tr. pwin. Ma. boŋ = night; OAus. (m) boŋi = night.
boru-je	To cover; <u>boruboru</u> , covered.
bou-i T	Clitoris. S. dira-i (H).
bout	Boat (English loanword).
bøyu T	Three-leaved pandanus, eaten raw.

bøu-ra		(Its smell). Bøu tigitigi, pleasant smell; bøu tama:u, bad smell. OAus. baw
bu		Betel nut, areca palm and nut: Palau name, not grown locally. OAus. buwah, 'the' fruit. Tr. pu
bug ^u		Fight: <u>e</u> bug ^u ma..., he fights with...
buyedi		To tie together, make into a bundle.
buyuyexadi		Always; probably a T. form for pilie lari, every day.
bukobuk		To join, connect, link. In Catechism, lili bukobuk, the marriage bond.
bul		High, of tide. Ie bul ta:ti, the tide is high. U. bwur. T. buyuron, flood; buyonicicik, high tide (H).
bu'lobul		A hole; cf. jeramaran.
bu:n	T	Resin (H). U. bwul, gum; OAus. pulut, glue of trees. Ma, bwil, sap.
bun <u>e</u>		Handle of axe (bun <u>e</u> ri akis).
bur	T	Variety of mussel. Bur a mayemay, neckband of <u>bur</u> to bind lower jaw at parties (H).
burau	M	Bottle. S. da'lamire; T. da'yamire.
buroyo		Smoke (n.); buroyo ri jaf, smoke of fire. T. boyo. U. bwøray.
bus		Mad, crazy. Really M., S. dalibarau. U. bwuc. Tr. puc.
buto-i	S	Navel; also moto-i. Tr. pu. Ma. bwic. U. bwos = triangular region below the navel.
buwøg		To go out. Da buwøg, used for "good-bye". Also tiwowøg, U. bwuløg; Tr. feinu.

buguje	Shade, shadow. Also <u>riyure</u> .
busu	To come out, come forth.
bwa:je T	Wooden knife for cutting fruit, etc. (H). Seems to be for wad-ei, my knife (S).
bwao	Fish pole; cf. jao. Tr. pwòu; Ma. bwä
bwaru	Box. Also walo. Tr. pwòr.
bweaki	To bury. Also riba.
bwedi, 1	A gun; probably Palau <u>boes</u> . U. has pak.
bwedi, 2	Old, of thing: <u>e mori bwedi</u> , it is old. T. <u>bwesi</u> .
bwesi T	See <u>bwedi</u> , 2.
bwiriano	Come in, enter; also tiriano. Tr. feinon, tonon.
bwiro	Come! Also <u>bwito pato</u> .
bwi'tayer	Come up. U. <u>bwiθay</u> ; Tr. feitä; Ma. i-tak.
bwi'tiwo	Come down. U. <u>bwiθi</u> . Tr. feitiu.
bwito	To come. U. <u>bwuθòγ</u> ; Tr. <u>feito</u> ; Ma. i-tok.
bwitok	To come back, go back.
bwotau	Coconut-leaf basket. U. <u>bwøtau</u> ; Tr. pwotou, do., made by women; Ma <u>bødjo</u> .
bwøγ T	The ground. S. <u>masaro</u> . U. <u>bwol</u> ; Tr. <u>pwun</u> ; Ma. <u>børic</u> .
bwul	Flame. U. <u>bwul</u> ; Tr. pun; Ma. urur.

Ce- T	Fish bone; also tunu-r (H). U. ci-; Tr. cu.
coco T	Iris (of eye: <u>coco ri meta-i</u>) (H). Tr. <u>cocònun mas</u> , <u>pupil of eye</u> .

- Da Consecutive particle, see Grammar pp.43-6. U. sa; Tr. a.
- dabar A duck (Pa.).
- dabubuo P To reach out to (H)
- dadad P To weave, plait; S. fadifadi (H). See also dodaje.
- dadø1 S Bark of dog, T. dadøγ.
- dafaŋ S Young callophyllum (widok¹). (H). Pingelap, sepaŋ.
- da'γamire T Bottle. See S. da'lamire.
- dai One, used only in the compound daidemaru, only one, only (son), etc. Daidemaru raur^a, his only son.
- dala S Beryx fish (H).
- da'lamire Bottle; M. burau; T. da'γamire.
- dalibarau S Stupid, mad. crazy. M. bus. (H).
- daluku-i S The back (H). Ma. elik, perhaps Tr. sakur.
- dapayied S Species of fish (H).
- de-i S Scrotum (dem, der). T. do-i (H). ? Tr. se, penis.
- dawayal SM Spider. In T., H has sine ri dabayaya, "mother of web".
- da:wo S Box containing tatooing instruments (H).
- dawoki PM One hundred; S. doboγøije; T. dewoyuk. U. subuxui; Tr. puku.
- dege A ring made of coconut shell: dege ri jad (H).
- (d)dek^ø Full; also oul. U. sasog.

<u>delari</u>	One day. See -lari.
<u>delei</u>	The side; on the lee, away from the wind. I <u>delei xere</u> , beside you.
<u>den</u> (ni mat)	Tears (of eye) (H), Cf. <u>seniteni</u> . U. cal, Tr. <u>cøn</u> .
<u>de</u> -tabu	A half; see tabu. Litabu, each half of object if broken.
di, 1	Verbal pronoun, 1st. person plural inclusive, We. U. Tr., si; Ma. ce.
di, 2	Stomach, belly, womb. U. si-.
diar	Pregnant; perhaps cf. Palau <u>dioll</u> , where -l = OAus. -n.
<u>die</u> (-r) S	Boundary (H).
' <u>dig</u> ⁱ S	Spoon of coconut fibre for eating turtle's blood (H).
<u>diletau</u> S	Ridge props in house.
din	Mother; also neira-i. Din ni tama-i, father's mother; din ni dira-i, mother's mother. In T sire-i = S. neira-i. U. sø1, sil; Tr. in; Pon. ina-; Ma. cin.
<u>diob</u> M	A leaf salad, called in Palau o:ser (H).
<u>dioka</u>	Tapioca. A German introduction.
di-ppai	An arm's length. See Grammar p.69 and pe-i, pau-, arm.
dira-i S	Mother; acc. to H. clitoris = T. bou-n. See <u>din</u> .
diri ri peig S	A house post, "tier up for pig". U. sur; Tr. ur; Ma. <u>cor</u> .
di'wa:wal M	A bird, Megapodius senex, Hartl. (H).
<u>doboyøije</u> H	A hundred. See <u>dawoki</u> .

da'da:je S	To weave (trans.) (H). Se fadivadi, dada. U. dødør. Fadivadi seems to be the commonest word.
dodo'buser	To drop, drip, of water.
dodo'γonumediau	A children's game in Merir and Pul. H.373.
dok M	A bird, Puffinus dichrous (H).
doṅa	Angry. Also raroit. Tr. soṅ.
do'pi	To cut (string), trans., for do'pije.. U. sop, sōpi.
'dopite S	Foot of mast in canoe (H).
dou T	Casuarina tree (H). Casuarina equisetifolia.
dou'lau S	A lamp of cypraea shell (H).
'doxudat T	A plant, herb, shrub (H).
doum	One bunch of banas (lioum, two bunches, etc.).
dowa	A vein in leaf (dowa ri sa:u). U. sowal.
døb ⁱ S	A wooden dish (H).
døbuli SM	To catch; T. døbuyi. Tr. <u>sup</u> , caught; <u>supuri</u> , catch.
dø:d	To pound (grain, meal). Tr. (western) usi.
dødør	To bake.
døḡuje	A mountain.
(d)døḡ	Empty. Also pøura = Tr. pø, U. pøl.
døγaiγ	Successful fishing, a good catch. (U. liøp).
døl ^u	To think, say; of birds, to cry. U. sør, Tr. ørä.

dølub	Small green coconut, practically embryo stage. U. sørub.
deŋu	To conceive (child); to grow. Tr. kònu.
døtaye	To stand up. T. sətaye. U. suθay; Tr. utā, Po. u., Ma. cit.
'due-n	Successor. Tr. siuini.
dugi	To open; open (adj); trans. dugiek ¹ . U. suxu; Tr. suk, suki.
duku	To perform, bring to pass, fulfil a promise.
duwaro	To open: e duwaro jauwara, he opened his mouth.
dul	A post. U. sar; Tr. ur; Ma. cor.
<hr/>	
<u>E</u>	Verbal particle, indefinite, of 3rd person singular. Grammar, p.38.
<u>efare-i</u>	Shoulder. H. gives T. as jāfara-i. Tr. afar; Ma. aer; OAustr. (ha)baya.
eitas M	Small edible nut of Terminalia catappa, Linn. (H).
<u>eŋaŋ</u>	To distribute; to divide food into shares. In U. eŋaŋ = to work.
¹ <u>ep</u>	A small pandanus mat. U. iep.
<u>epeleu</u> S	Small piece of turtle shell fastened to bird's leg as mark of ownership of a seagull (H).
<u>er</u>	That. See Grammar, p.31.
<u>eraini</u> P	Sexual intercourse (H).
<u>ete-i</u>	Jaw. Ma. at; Pulowat jat.
<hr/>	

Fa	Strip of coconut frond used in house construction. U. <u>fa</u> .
fada	Be alive, be born, live. <u>Xafada</u> , give birth to. <u>Fada-i</u> , my birth.
fadaŋu	To call
fadeføti S	Species of fish.
faderaaurøu MP	Children's game. H. p.371.
fadi	A stone. U. fäs; Tr. fau, føu; Po. pat. OAus. batu.
fadi'di:d ¹ S	Stamper or pestle of prema wood (H).
fa'diki	The head.
fadivadi S	To weave. Acc. to H., Pul <u>dadadad</u> . U. fASFøS; Polowat faifaiu.
fado	Banana; also wis, T. wic, q.v. M. vadola. T. <u>vadoxo</u> . H. gives <u>fadol</u> = roasted pandanus fruit in M. U. and Tr. have only the uc, OAustr. punti, root.
fadø	Seed; probably to be identified with fadi, stone, and T. has <u>be'ki:en</u> . T. fadø sor, testicles (seed of the scrotum). Tr. fòt, and equivalent to OAust. batu. See fadi.
fadu	Tridacna shell. U. fasu and Yap root.
fafia	Uncultivated land
fayafay T	To cough (H). U. fagfag; Tr. fafa, Ma. bokbok.
fagøga	To spare.
fayøu	Pity, mercy. Also γalofafalofa.
fäi	Ray, stringray (fish). U. faiei; Tr. fei, OAus. paŋi.
'faias S	A double-weave mat (H).

faidaŋi	To rub noses, to kiss. U. fäsoŋ, not Truk, but Polynesian root soŋi.
faija	Much, indeed, very.
faiki	To offer; offering.
faini	To kill, slaughter, as enemies in war. Cf. ri-je. Ul. li, Tr. ni-enò link' with the latter root only.
fäivi(r)	Woman, female. U. fefel. Tr. fefin.
fakea	Clean, pure; also safat.
fal	Coconut sponge. U. far. Tr. far.
fala	Kernal, as of breadfruit. U. fal = meaning, i.e. 'kernel' of statement; Tr. only far. See <u>fal</u> . Probably this is fal ^a ri..., sponge, inside of...
falagiri	To open out, to cast a net.
faliyie	To pinch
fa:n	A sinking net (H: "Senknetz").
fan ni wa	Canoe house. See <u>fare</u> . U. fal le wa.
-faŋan ⁱ	Reciprocal suffix. Grammar p.52. Tr. fəŋen.
faŋieŋiekir	Afraid. More commonly matayū.
fapat	A fourth part, a quarter. See -pat.
fa:r	Meaning. Me'ta ni fa:r, what is the meaning? U. fal.
fare	Boathouse. U. fal. Not Tr. The men's house is fare ¹ l marū.
fara-r T	Bird's claw. S. has farū kubwei, sole of feet, q.v.
fara	Only; see also <u>xara</u> . I fara deu ra xo ya mWasa'ri:, I (will have) whatever you like.

'farafara		To chop wood; make canoe. Tr. fanafana, make by chopping.
faranie	S	Species of fish.
faraŋ		Ashes. T. faral. Also xarais. U. falaŋ; Tr. fanaŋ.
fa'rawa		Flour, bread (English loanword; U. makes it fə'loa).
fari		Back again; also urug. Fari fitouw? How many times?
fariep		Malay apple, Jambosa malaccensis, Myrtaceae. Tr. fāniap.
fa:rig		A string of fish.
fariyotoyot	T	Side of boat.
farimale		Wreath, crown. U. mar, marmar; Tr. mwaramwar a lei.
fariŋoruŋ		Heart, mind. inside. Tr. fəunŋasaŋas. Cf. Po. kapennuleŋule.
faru		The underneath part: faru kubw-ei, sole of foot; faru pe-i, armpit. U. fal (pəc); fal (pa), resp.; Tr. fan pacapac and fan pau.
faru'bar		Pregnant
farufəru		To tatoo, draw, write; trans. 'faruje. U. falefəl, tatoo on female genitals.
fəruje		Island. Faruje ri jəlimat, world. Cf. tayau, group of islands. U. fəli; Tr. fənu; Ma. ene, small island in atoll.
faru <u>w</u> oru <u>w</u>	T	Forest, bush, jungle. Cf. Tr. fənu + wənuwənu., jungle.
fa:s	S	Three-leaved pandanus, eaten raw. T. vac. U., Tr. fac. In Polynesian, Saomoan fasa.

fasicør T	Black lava stone.
fäta	Clear (adj.) Also talama. Tr. fat-en.
fatafata (im)	To roof (a house).
fatana'gosak	Always
fatäni	To separate.
fatare	To walk, walk about. Tr. fetan.
fäti	Eyebrow Tr., fõt; Ma. ät(in).
'fatifer S	Coconut opener made of turtle-shell.
fatiyalau S	Bonito fish, Thymus pelamys; also xalanap.
fätir ⁱ	Grass. U. fädil; Tr. fetinü.
fatir	A paddle, oar. U. fadøl; Tr. fõtun.
fa'togi	To bury. Also 'beaki, riba.
fatox	A plant, vegetable. T. doxadta. U. fadagu; Tr. fõtü, a cultivated plant; fõtuki, to plant. Po. patøk; Ma. katøk, to plant.
fä'tæ:t ^a	Soon. U. fätöt.
faufau S	Bird species.
fau'yalau S	Bird species.
faumeri	Fish species, Echeneis.
faurijen S	A toy bullroarer (H).
faul ^u S	To do; deed; action. T. fauyü; S. sometimes faule: fauliei, my actions; 'e mmayo faulir jamu faul, your way of acting is good. U. fer, fori; Tr. fõri.
faulumir ^e	Village; place; see also faruje, island.
fa'vatu	A raft, know from Palau, but not used.

'fävetari	To walk about. See <u>fatare</u> .
fävi _j a	Small firewood, as contrasted with <u>ta'mos</u> , large firewood.
faxøi, faxøxøi	Sad, sorrowful. Ul. faxøi.
feita	To do what? How? U. häta; Tr. fetei.
fekir T	Labia minora. Also fik. Tr. fir.
fe:n S	In <u>fe:n i:y</u> , fishing magic. Tr. <u>fen</u> , holiness, taboo.
feñi S	A sieve used for preparing <u>mugomug</u> .
fidi SMP	Star. T. <u>fis</u> . U. fis. Tr. fu. Po. utju, Ma. idju, Chamoro pution, OAus. bituin.
fidi la:r	Venus as Morning Star. Fidi + lar, day.
fidi _v idi	Grass skirt; to wear a grass skirt. U. sif(sif) with metathesis.
filinau S	A girl of some size, between <u>firesik</u> and <u>riweis¹ fäivi</u> .
firesik S	A small girl.
fisiñi M	To break in two. S. visiñi.
fi'sirayø	Beautiful.
fitek ¹	Work; to work; do; produce.
finiatayø	To glorify. Tayø, up, with root shown in Tr. fina-äta, select, which is OAustr. pilih, choose, but the medial -n- on S. needs explaining.
fis T	A star. See S. fidi.
fitarox	To build a house. U. føtelay; Tr. føri.
fitigo	Flesh, meat, muscle. U. fedøg; Tr. føtuk; Po. utuk.
fitouw	How many? U. feidou; Tr. fitu.

-f <u>ou</u>	A quarter of breadfruit (<u>de</u> v <u>ou</u> , <u>li</u> v <u>ou</u> , etc.).
f <u>ø</u> r <u>ou</u>	To cook in fat. Trans. f <u>ø</u> r <u>i</u> je.
f <u>ø</u>	Cold, of persons; of things, <u>γ</u> elif <u>ø</u> . U. foe; Tr. f <u>ø</u> ; Po. pau, and perhaps Ma. bio.

G: Note. G and γ have been grouped together, as sometimes there is a tendency to interchange the two. For similar reasons, if a word is not found under this heading, it should be sought under x-.

γabik T	Backside, buttocks. S. <u>medoug-ei</u> . U. <u>xap-ei</u> .
γac T	A sling.
γacaicik T	To run. S. <u>γatanigo</u> . Cf. Tr. <u>sekai</u> .
γada	To get, obtain, have.
γadik T	A fish spear.
γadodoile	To rest. U. <u>xadøl</u> , to doze, sleepy; Tr. <u>atun</u> , sleepy.
γaduterinj	To hear, obey. See also <u>lononon</u> .
γafaiebwitel	Cursed.
γafaia <u>mau</u>	Happy, blessed, lucky, favoured. Cf. U. <u>xafoxøi</u> , unlucky.
γafereik ^a T	Small needle fish.
gaga T	Young baby, suckling.
γayaya T	Trinfoetta, a plant whose leaves are used for decoration.

γaya'likeli	A curse.
γayaot T	A heron. Tr. kaukau.
γayaicor T	Black Heron.
γaidiar	Prolific. Cf. <u>di-n</u> .
γaiyai	Trunk of tree: γaiyai ri sirigit.
γainau M	Black gull (H).
γakapanar	To lead.
γala	Sweet, be kind to.
γalekije	Look after; respect; honour. .Seems to be trans. of preceding.
γalix	A crab. U. xareg, "white beach crab".
γafalofalofa	Mercy, pity, kindness. Seems to link with Polynesian root alofa, aloha. Also fayou.
γaloyo	To kindle fire; also xato'γotoyo.
galuf	Giant fork-tongued lizard; U. xaluf. Yap word.
γamamu	To love.
γama:ri	Easy
γamedeyei S	Wooden comb. English word as <u>ko:m</u> more often used, as in the Marshall Is. H. gives also S. γametesaisin, T. γameteracin, for a wooden hairpin or comb.
γamoduro'ko	To put in another place; to distinguish, separate.
γanaya	To show.
γane	To give.
γannaro	Enemy.

γapar <u>u</u> :je	To honour, respect; see γale <u>k</u> i <u>j</u> e.
γapawγø	To count, to read.
gaper S	Lesser chiefs, family heads under the tam <u>or</u> (H).
γapinapina	Raise (noun).
γapøu	To increase, add to the number of. See <u>pø</u> u, power.
γapøupøuri	To strengthen. See <u>pø</u> u, power
γappari	Small.
ga:r T	Waterhole (H).
γα'rapa	To enlarge something.
gar-ei T	Urine (H). Pulowat <u>hi</u> :r, Satowal <u>s</u> :r, vbs.
γari	To give (usually to a third person).
γariweic T	Small child. S. riweis (H).
γaro'at T	Pupil of eye (H).
γaruku	To save, rescue.
ga:s S	Boom of sail of canoe (H).
γasausa	To eat fish; Cf. γosa-i. Probably Tr. <u>ococ</u> , of raw food < <u>oc</u> , portion.
γα'su	To add up; γasusu, adding, arithmetic; γasuγari, join together. Tr. acu < cu, meeting, joining.
γataleta S	Lunch. Cf. T. γata(γ)et <u>a</u> , tea-time.
γataneki	Fit, suitable, worthy.
γatanigo S	To run. T. γacaicic.
γatauron	To set apart.

ya:toy S	Small upright pegs in the outrigger float, supporting the two middle booms.
yatorotoro	A witness
yatowa'di	To destroy, spoil, ruin, smash up. Verb from <u>towai</u> , q.v.
ya'tød	Belief, faith; i kkJa yatød, I believe. See <u>tød</u> .
yatotadilai PM	Children's game; H. p.373.
yawayawaya	To treat with kindness, love.
yawerewere	To prepare; preparation.
gegemeze P	Joking, playing about. H.
ye_ledekikije	To instruct, teach.
'yelefad M	A species of bird.
yeli'føu	Cold, of objects. U. harifoe. Tr. niføuføu; Po. pau.
yerais	Bundle of fish wrapped in leaves.
yerini	To dig (trans.). Probably OAustr. kali.
yesiad S	Tree species, Terminalia. (H). Tr. asas, Term. catappa, si Singapore almond.
yetautøu	A bridge; that on which one crosses: see <u>tautaye</u> .
gi	Nail of finger or toe (gi, gim gir ^a). girri xatei, fingernail; gi ri kubwei, toenail.
yi T	Spouse; S. li, q.v. yimar ^u , husband; yifäivi, wife.
-gibw	Numeral coefficient for paces, steps. Tr. -ip.
gidi	To bite. OAustr. kit, kati, kayat.

giligili	MP	As gidigidi padopad, a game involving a person breaking through a circle of people (H).
gʝi-n		Skin, bark of tree. U. xɪl; Tr. kin; Po. kili; Ma. kil. OAustr. kulit.
giri		1. Mats made by halving and folding a whole coconut frond (H). Tr. kiru. 2. Section of house marked off by ti:t. (U. higi).
γirikin	T	The white sea-swallow (H).
γi:riŋa	T	Sandpiper (H).
ʔyiriŋxau	M	Species of bird (H).
gi:t	M	A quail (H).
γodoro		A horn.
gogo	T	Fowl (<u>koko</u>). S. xaiŋ.
go'gora		To adorn, decorate.
γoyoti		To grow, increase. γoyotiraxo, grow up.
γomo-i	S	Moustache. T. xom. U. xomɔl.
γori		To borrow
goro		To catch (Fish).
γosa-i		My (fish to eat). See s.v. yasausa.
γosap		Dragonfly; T. osapi (H. <u>sic.</u>) Tr. ocəp.
γo'sar	T	A tree, Hernandia.
γosoa		To tell a lie.
γosau	MS	Raincloud. T. γocau. Tr. kucu.
ʔyotir(o)		Leader, chief, guide. See also xərətitin.

gøgø	Bracelet
gras	Glass, mirror (English).
gu:l-ei S	Penis (H).
gum ^e S	A fish, <i>Naseus unicornis</i> . (H).
'gumo-i	The hand. gumu, gumura; T. kumoc-i (H). U. xumuc; Tr. kumuc, Po. kumuti, of nobles.
'yumuγu-i T	Hymen (H).
guruguru	Lemon. M. gulugul. Ul. gurgur.
gū	To burn (intr.). Jāfi <u>e</u> gū, the fire burns. Tr. gū.

I.	Verbal pronoun, 1st. person singular, I. Generally same in western Micronesia, e.g. U. <u>i</u> , Po; i, but Tr. <u>u</u> .
idarop	Earth, as against sky; ground, world.
<u>ie</u>	He, she, it. Tr. ie, Po. i. Ma. e. OAustr. iya.
<u>iev</u>	A large land crab. U. eif.
ifa?	Which, how? ifa ra aruu xo lawei? which canoe do you prefer? Ifa jālimat ra? Where is the man? U ife. Tr. ifa.
i'fa (ri)	Below, under. U. ifal; Tr. fa(n); Po. pa(n); i, locative, + OAustr. baba, underneath.
i'fa:k S	Protecting beam on loom (H).
ifi	From.
i'γa	Here, just here. U. iga; Tr. ikan.

- igai T Dead wood. See ile. Perh. OAustr. kayu, tree.
- iga'rai Yonder, over there. U. igølai; Tr. ikenei.
- ila MP Children's game, a mock fight with sticks (H).
- ila'panek S Lathes supporting thatch on house walls. T. iyayapanek (H).
- ile A tree (generic); wood. U. ire; Tr. irä.
- ilefi To, towards: bwitoilefi, come to...
- ilili To pick up; also lugu.
- iløuta S Land newar the sea, and above beach level: H has T. jayaut. ut. Polynesian form generally inauta.
- im House. U. Tr. Po. Ma. im; OAustr. yaumah.
- imalolari S Air, atmosphere (h). See jaulari, which seems to be involved in this compound given by H.
- imelion A fish of the mullus family. Sea barb (H).
- i'moa Before. U. imo; Tr. mwan. Po. mowa.
- imwe ramu Mosquito net ("house of mosquito!").
- imwe 'tuyutek P Mourning house (H).
- in Banana shoot: in ni fado. Tr. in.
- 'inaga Teaching, instruction.
- i'naet When? referring to past time. Tr. inet (general); Ma. ne:t. Polynesian form commonly inaisa, anaisa.
- inji Fin of fish. inji ri varø, ventral fin; inji ri waor, dorsal fin. The pectoral fin, however is the "hand" - paura. For ventral fin in T., H has sifir. Tr. inin. U pal = hand.

iolo-	With, to (of persons only).
i o l SMP	The south. T. i o γ. U. i o r; Tr. o r. Po. aīr.
i:ra	All right, correct; hey, stop! Tr. ina.
irama	To suffer; xairama, suffering.
i'ranī	In, inside; U. ilal; Tr. nòn. Po. lole; Ma. ilo; OAustr. ləm, däləm.
iraŋari	Pots, cooking utensils.
iraŋo	To enter, go in. Cf. bwitiraŋo, come in, from bwito.
iraro	Below. Common Polynesian form; S. also i'fa:r.
iredi	To pull, pluck.
iregi	Old, of persons.
iretir	To divide. Tr. ineti.
irigur S	Outside (adv.) (H). Tr. nukun, Po. likin.
'iriri M	Species of sea bird (H).
iru SMT	Coconut palm. U. lu; Tr. nu; Kus. nu, Ma. ni, OAustr. niyuγ.
isi	The twelfth month of the year. U. ic, given as 9th month.
it	1. Name: itei, itom, ita:r ^a , etc. U. iθ; Tr. it; Po. at; Ma. et. OAustr. (ŋ)aran. 2. To put, place. itaro, to put, leave; itetiwo, to put down; itetaye, to put up, put on to. Tr. ise, put.
iteitaŋari	To name, give a name to. Tr. aitaŋeni.
itenano	To put in; see it, 2, and iraŋo.

i'ti:t	S	A spoon of fishbone or turtle shell. Latter also 'siriwoi (H).
'ito	T	Palm sap uncooked, as against aci (H).
it <u>o</u>		Who? U. itei; Tr. i <u>o</u> ; Po. ic; Kus. fu; OAustr. sa(y)i.
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Jad-ei		Lungs (jadem, jader).
jado	S	Coconut mats made of a half frond (H); roof, roofing made similarly. U. jas, thatch; Tr. os; Ma. ac; OAustr. at <u>o</u> p.
jaf		To swim; also <u>java</u> . U. jaf; Tr. ä, Ma. a <u>o</u> .
jafafala		To carry on the shoulder. Cf. Tr. afar, shoulder, OAustr. (ha)baya, shoulder.
jafidi		To pull as a rope. Tr. ef, pulled; efi, to pull.
jayamari		Difficult.
ja'yoy	T	Trochus arm ring (H). SM. jal <u>o</u> l.
jayuei	T	Fresh water streamlet (H). ? Tr. auw <u>o</u> .
ja:k	T	A fish, mugil species (H).
jäkian	T	The reef edge (H).
jakiri		Towards, with. E kele jakiri <u>yo</u> , he is pleased with you.
jalamaud ¹		The second month of the year.
jälimat		Man, person (native). U. jarmat, person; Tr. aramus; Po. aramaf; Ma. armic.
jal <u>o</u> l	SM	Trochus arm ring. T. jay <u>o</u> y.

jalon ^o	A fish, chilimus species (H). Tr. aron, pompano, sp.
jalon	Coconut milk, oil. U. jaron; Tr. aron, Ma. al.
jamar	Hammer (English). U. similar form of loanword.
jamat	Raw, green, unripe, uncooked. U. tema ^o ; Tr. amat. OAustr. matah.
jamwiri	To wash (pots, etc.)
jan ST	Hair of head; T. jan ni cimai, hair of head. Jan ni bekenari mat(ai), (my) eyelash (H). In other islands mostly a cognate of S. metäl, body hair.
ja:nanas T	The pulse (H).
janari:ti	Space from thumb to first finger outstretched. Tr. an.
jaor	Basket handle. U. jol; probably Tr. oeò, from o, cord, line.
japapala	To make a sign; a sign.
ja ^u petas	Mainlander, foreigner (T. wadera, H). U. epsats.
japu S	Species of fish (H).
jara-i	Way, track, road. U. jet-lap, road, big track; Tr. an(en); Po. al; Ma. cal; OAustr. djalan.
jara ri yara-i	Tongue; "road of my food".
ja ^u ri	To fly. U. el.
jaru S	Species of fish (H).
jarud ⁱ	Ghost, spirit. U. jalus; Tr. anu; Po. ani; Palau yalid; Ma. anic. OAustr. (h)an(i)tu.

jarol-ai	Word, speech, act - used in both senses, like Palau <u>togoi</u> .
jät ¹	To pick coconuts or breadfruit.
ja:t ^a	Chin (jatei). Truk, et.
jata:ta	To rub.
jateau S	Fish spear, stronger than <u>xadix</u> = xato. (H). U. jeθ ¹ ; Tr. òtun.
jau,	1. Needle (S, according to H). Not U, but only Ma. <u>ie</u> ; OAustr. djayum. 2. Spit, spittle - saru ni jau.; also (m)mut. 3. Mouth; beak of bird. jauai, jau(w)ai, etc. U. jau; Tr. au; Po. jau(ne-pon).
jaun ^a	Shadow, picture (jaunai, etc.). U. jonal.
jaupas	Short bar parallel to canoe float, and just above it, connecting the two booms.
jauveri S	An axe.
jauj ¹ ul	Habit, custom, practice.
jawlari	Air, firmament
jaun ¹ eri	Tapioca paste before cooking.
jaun ¹ unakiri	To despise, refuse, reject.
jau- ri jal	Windstorm.
jautaker	Praise (n.).
jav ^a M	To swim. See S. jaf.
ja'wawa M	Variety of grass, cooked as food (H).
jaxa'lawalawa S	Blue. T. jaxa' yawayawa. U. aroarau; Tr. arauarau. Probably Ma. ma-roro.

jef		Woman's grass skirt (H). See junijun.
ja'farafar	S	A fish, Naseus (H).
jeyoma	T	A plant, Pipturus.
jeyat	T	Brackish water (H).
jerari		Long, tall. U. löläe; Po. arai, rairai.
jeramaran		A hole.
je:ripin	S	Upright rafters in house wall (H).
job ^a	T	Putrefaction (H).
joyoy	T	Trepang (H).
jo ri baut ¹	T	Septum of nose (H).
jón	T	Emission of wind.
jorujoru	S	The 10th month of the year. M. jarujar; P. erur, T. jerier.
junijun		Woman's grass skirt. See also jef.

Kaburæ		Copper.
ka'kam		To play. U. kokøm.
kale'ki:je		Take notice.
kamara		Action, deed, way. Ifi ri kamara ri jarud, in a spiritual way.
kamasu		To possess, have, hold. Tr. mwøc, kamwøc, to hold.
käme		Able. Tai käme, unable, cannot. Cf. swje.
kamis		Tall, of trees. Cf. jerari.
kam'pana		A bell (Spanish).

kañi	To eat, <u>moñau</u> is commoner. Tr. ñani, Po. k o n, Ma. kañe; OAustr. kaen(i).
kä'pan ^a	Trial, temptation.
karabao	Cow, Indonesian root, "water buffalo".
karabus	Prison, "calaboose".
kare-i	(my) food; used also for tobacco; but cigarettes are <u>rume-i</u> , my drink. U. xalae; Tr. en-ei, cooked food.
karaxo	To take away. U. kaklòγ, take way; kakwae, take far away; Tr. wano.
karoxaro	Sennit string. U. xolxol, sennit.
ka t em	Scissors. English "cut 'em".
katox	Fetch, bring. U. kakθòγ; Tr. wato.
kefanir	Good, well-behaved.
kele	To greet, salute.
ke:re S	You, singular. T. xe:r, xe:r. U. xele; Tr. em. Satowal e:l.
ke'lesia	The Church (as an organisation). Greek, through Spanish.
kemamau	Punishment, penalty, penance.
kenusnas	To cry out. xai <u>kenusnasnariyo</u> , we cry out to you. The second element is seen in fari- <u>norunon</u> , soul, from root, e.g. Tr. nasnas, breath.
ke pinapinije	To be with, accompany.
kep o ap o	Fitting, one's duty. Cf. p o a, power.
kepanuko	Hope, expectation.
kes	A rat. T. gec. See also xeis, and T. yacecik. Tr. nak-kic; Po. kitic.

kiau		Outrigger boom. U. xiò. Tr. kiò; Po. kiai.
kiegie S		Butterfly. T. xa:bek (H). According to H., T. hiegi = Gygis.
ki'lim M		A race game (H).
kiogo		To hope.
'ki:op T		A plant, crinum asiaticum, spider lily. Pingelap kiep, Tr. kiop. Ma. kiep.
kiop ^e SM		Fruit dove, Carpophaga oceanica, Less (H).
'kirifoï T		A tree, Thespesia; also silivo (H).
kirimak		A small canoe
kirin T		A bird, the dotterel (H).
kirip T		A tree, Ficus species (H).
ki:s		We (inclusive). U. xic; Tr. kic; Po. kit; Polowat and Satowal, gi:s; Kusaie kot, Ma. ce(c). OAustr. kita.
(k)k ^{ja}		To carry. Probably root of karaxo, katox, q.v. U. kak-.
ko'ko:run T		Beetle, coleopter.
ko:m		A comb (English).
koto'rayei T		Festival, feast. S. commonly moñaurap, big eating.
'kukur M		Perhaps. S xale.
kumaser		Small lizard. U. xumacel, Tr. kumwacen (=green).
kumiet M		Sweet potato. (H). U. kòmòti, Tr, kamuti; Philippine kamote.
kupe		To look for, seek; trans. kupeti, Pass. participle kupetiek ¹ .

kurias		A belt.
kur ^o u		To send.
kurumalar		Right (side). U. xilemara.
kurusegi		Left (side). U. xilecegil.
kuje		The 9th month of the year. T. xux.
kura		To know, understand; kura ita:r ^a , to call his name. U. g ^o le. Widely scattered root, e.g. Philippines, Tagalog kilala; Fijian ki la. OAustr. (ki+)lala.
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La		A future particle. U. (bwe) le; Tr. (pwe) ne, immediate future; perhaps linking with Ma. <u>na</u> c.
lad		A whale. T. yad, M. lado. Cf. U. ras; Tr. rau; Po. and Ma. rac, raf, Kusaie luat.
lagum	SM	A black crab; also the rainbow. T. yagum. As crab, U. ragum, Tr. rokom, Po. rukom.
lane		Day, time, occasion; - <u>lari</u> , suffix in counting days, e.g. delari, one day, lilari, two days, derulari, three days. U. ral; Tr. ran; also Po. and Ma. ran. OAustr. lanit, sky.
lan		Turmeric. U. ran; Polynesian ləŋa, OAustr. ləŋa, sesame.
lapanaik		A long beam on the side of a house.
lar	S	Thorn, thornbush. T. kaŋicir (H). Lar u ^a j, boom of sail.
laso'laso		Black.

lato	To haul a net. T. γato.
laumen	Dew.
lawa	To cook. See also dødør, førije, xama:ta.
la'wa:n ¹ S	Species of fish, Coris (H).
lawe	A thought; lawelawe, to think. U. liliwal.
lawea	To need.
le:bw-	The beard. T. γε:bw-. U. rebw- Not other languages.
le	Verbal pronoun, third person plural, They. T. γε. U. re Tr. ra, Po. re, Ma. ir. OAustr. t'ida.
leipok P	Fish spear (H).
leri S	A species of fish (H).
le:s M	Species of black bird, Trachypetes aquila (H).
le'war S	A tree with large brown edible fruit.
lei	Agentive sign. See grammar, p.57. U. Tr. re, Ma. re.
leivenj	Smart, clever.
lele	A saw. U. rere.
lepaya	To know how, understand.
lesik	A porpoise.
li	Spouse, husband, wife; Redup. as lili, to marry. T. γi, γiyi. U. ri. In Tr. ni, and Po. li = woman.
lia	Holy, sacred, tabu.

liadi M	Species of bird (H).
li'a:max M	Species of bird (H).
li'be:l	A fish, the flounder. T. li'be:γ (H).
li'de:learen S	A fish, Pomacentrus, species with upright black stripes (H).
li'dømede	Frightened. Also matayu, fanjeniekir.
liføu	Cold, of objects. See also γeliføu. U. xali-foe, Tr. føu, niføføu, Po. pau, Ma. bio.
lilie	The two halves of a breadfruit.
lipayar T	Millipede (H).
lipøl	A fan. T. γipøγi. Also ulipøu. U. lipøu; Tr. seipøu.
lonolonon	To hear; also γaduterinji. U. ronron; Tr. Po. Ma., ron, Kusaie, lon; OAustr. dønēγ.
lo:s ^o	Darkness, literal and metaphorical, e.g. lo:s ^o tama:i, the darkness of my sin. U. røcu-ppun; Tr. roc, Po. rotorot, Kusaie los, Ma. mā-rok. In Solomon Is. e.g. Sa'a rorodo'a.
lød	To startle.
lu'ad ^e M	A catching game, tig (H).
luiarigec T	Cycas palm (H).
ludu	To send out, put out.
lugu	To pick up; also <u>iliki</u> .

- Ma 1. And (with nouns). U. mò; Tr. m~~ø~~,
Po. me. Common Oceanic form ma,
OAustr. mai, having.
2. Ashamed. U. Tr. Common Polynesian
mā, OAustr. malu.
- mad^e To die, perish. Made-r, his death. U.
mās; Tr. mā-nò, Po. mat., Ma. mic.
OAustr. matai, patai.
- madil S To sleep. T. mediy. Renie ri madil,
sleeping place. U. mäsör, Tr. m~~ø~~ur
Polowat maur, Satowal mair, Po. mair,
Ma. mecul; OAustr. ma-tuduy
- madirap The fifth month of the year. Tr. meinap;
Ul. mailap, the 2nd month.
- masisigi The fourth month of the year. Ul.
maicig, 1st month.
- madoal S Species of fish, *Thynnus pelanys* type (H).
- madop A cut on the body. Ul. masop.
- mäe Breadfruit. Ul., Tr. Po.; Ma. mä.
- mayay T Flying fish: see S. mañal.
- ma:ik S Sword fish; also tagilal (H).
- ma^l S A forehead decoration (H).
- mairan From it, therefrom.
- māja To look at; redp. mājamāja.
- mākⁱ Broad thick bands of tattooing on man, as
against xappa ri māk, narrow bands.
Ul., Tr. do.
- ma:k S Species of garfish.
- ´maker T Woman's head-binding of leaves (H).
- makiri To be ashamed; see ma, 2.

- ma:l 1. Coral (H) T. bec^e = Ul. bwec,
coral lime, used with betel nut.
2. Necklace, wreath, lei. Cf. widoki.
Tr. mwar-in, Po. mara.
- ma'la Swift, quick, moving fast.
- maleal Friendship. Ul. märear, Tr. märier,
friend of same sex.
- mae'wutiu MP A game. See H. p.373.
- mäniren Light clouds.
- män ni fätari Insect (lit. creature of the grass).
- män ni watotor Caterpillar.
- män ni ma'rened M A game; see H. p.373.
- mañ Pandanus leaf. Ul., Tr. Ma., do.
- mañal S Exocoetus, flying fish (H). T. mayay;
Tr. mejer; Po. mañar.
- maño-i ST Forehead. Ul. do.
- mañus Beaten in a fight.
- maoraor Sweat, perspiration. Tr. mònòn.
- maram Moon, mouth. Ul. Tr. Po., do; Kus. malem.
The Sonsorol months are: talebwør^u,
Jalamaudⁱ, Tumulⁱ; Madisigi; Madirapa,
Tauta, Nax^e, Kuje, U:r^u, Jorajoru, Ma:-
uru; Isⁱ. The names hold with phonetic
variants in the other islands, but the
order given does not agree with that in
the Ulithi and Truk lists.
- marayo Satisfactory, enough.
- marani Inside, from inside. Should be more
fully ma (i)ran ni.
- marañi To look at, gaze at, observe.

mari	A living creature: mari-eari, bird, mari-karak ^a , animal. Ul. māl; Tr., Po. man. OAustr. manuk, bird.
ʼmariki T	Taro-water beetle (H, <u>sic.</u>).
maʼrieri	Drunken.
maʼri:nai S	A fair-sized boy, more than <u>masik</u> , less than <u>riweisi mar^u</u> (H).
mariʼvirivi	A slice; ŋa:ŋ i taiki xamārivi, I cut a slice.
maru M	Cooked taro (H).
maru	1. Being, creature, human being: <u>maru mari</u> , male; <u>maru väivi</u> , female. Ul. <u>mal</u> ; Tr. <u>man</u> ; Po. <u>man</u> . OAustr. <u>ma-yani</u> . 2. To swim, P. only; S. jav: marutiwo, swim down; marutaige, swim up (H). Tr. <u>man</u> .
marujega	To forget. Ul. māligili; Tr. mānøki.
marujeru	Calm, slow; slowly. Ul. <u>mälulu</u> .
maʼrujeruje	Peace, calm.
maru mari	A male person. <u>Maru</u> , 1. Tr. mörøtun.
maruto	To roll, revolve. Trs. <u>xatapøru</u> .
maru väivi	Female person, woman. (Ul. uses <u>fefel</u> , Tr. <u>fefin</u>).
mäsi	A loom for weaving - apparently an isolated name for a common object.
mäsik S	A small boy (H)
masaro	Earth, ground; <u>masaro pi</u> , dust ('ground-sand').
masoyo	Greedy.

masok	Wild, savage: mari masok, wild animal; Tr. <u>mòco</u> .
'masumas ^u	Busy.
ma:t	1. A garden. Po. <u>mwat</u> . 2. Sated; Tr. <u>møt</u> ; Ma. <u>mät</u> .
mata-i	Eye. Ul. <u>meta-</u> ; Tr. <u>masa-</u> ; OAustr. <u>mata</u> .
mata	1. Done (of food cooking). Ul. <u>maθ</u> , Tr. <u>mac</u> , ripe; OAustr. <u>masak</u> . 2. Low tide. Ul. <u>maθ</u> ; Tr. <u>mat</u> .
matayu	To fear, be afraid; Ul. <u>metøg</u> ; Tr. <u>møøøk</u> , affrighted; Po. <u>mwacak</u> ; Ma. <u>micak</u> ; OAustr. <u>ma-takut</u> . Reduplicated as <u>matayutay^a</u> , venerable, reverend, holy, dreadful, tremendous.
matama	Chief, first, leading. <u>Ie matama ri</u> <u>mmayo</u> , he is the best.. First, earliest. Ul. <u>matamo</u> .
matamat	Kind, variety. <u>Pipie ri matamat^a ri</u> <u>yapitekí</u> , all sorts of things.
mata ri jawa-i	My lips ('face of the mouth').
matemate	Wait a moment!
matipi	Fragment, broken piece, e.g. of glass.
matøja-i	Buttocks. S. also <u>medouga-i</u> acc. to H.
matøji	To hatch, of eggs, intr.
matawo	The open sea. Ul. <u>meco</u> ; Tr, <u>matau</u> ; Po. <u>matau</u> , Ma. <u>meto</u> ; Kus. <u>mwea</u> , cf. Fiji <u>matasawa</u> .
mau	1. To yawn. Tr. <u>mau</u> . 2. Beautiful, good. ?Ul. <u>møg</u> ; Tr. <u>mau</u> , ripe (to cut); Po. <u>mau</u> .

- maur War.
- mauru The eleventh month. Merir ma:ri; Po. ma:r; Ul. mäl, and perh. Tr. mweriker.
- ma'wonei To excel, be greater than, more than, exceed.
- maxo S A fish, *Acanthurus olivaceus* (H).
- maxodo Broken, of a limb.
- meali To look at, behold. Cf maraŋi.
- meanj Sister (man speaking); brother (woman speaking); cousin of opposite sex. Ul. mwāŋāŋ; Tr. moŋeaŋ (Eastern); Not Po.
- meas S *Teuthis margaritifera* (H).
- meau S Rat trap (H).
- mecekekomo T A white sea bird with long wings (H).
- medale In medale ri matai, my eyelash. T. ja:nbekeŋa ri mat (H).
- me:dilau S Day after to-morrow (H).
- mel S Preserved breadfruit. Ul. & Tr. mar.
- me'la:w^o S Species of fish (H).
- melemal Neckband. T. meŋemaŋ. Ul. marmar; Tr. mwaramwar; Po. mara.
- mem Large labrid (fish) up to six feet long (H).
- mena That near you: see also minna, and Gramm. p.30. Ul. mōla; Tr. ena.
- menoya:n Gluttony. Tr. nimòrä, glutton.
- menj-je To think, remember; redup. menimeni, think, ponder, consider. Po. maŋi, know. Menifagøu, to think pitifully about, to pity; pity (noun).

<u>meraun</u>	S	Species of parrot fish. Tr. <u>maräu</u> (H).
<u>mere</u>		This (pronoun); Ul. <u>melei</u> , this, <u>melai</u> that.
'(m) <u>meri</u>		To laugh. Ul. <u>memäl</u> ; Tr. <u>eminimen</u> , laugh silently.
<u>me:ri</u>		Clew-line on canoe (H). Tr. mwen, line from middle of boom for letting sail out.
<u>merigiri</u>		Color (n).
<u>mesa'yappwiri</u>		Mud.
<u>mese</u>		Sleeve of coat (<u>mese ri wva:r</u>); shin (<u>mese ri kubwei</u>); lower arm (<u>mese ri pei</u>). Tr. mas, eye; mesei, part, tip, blade, etc.
<u>mesi</u>	S	Woven girdle for women (H).
' <u>mesiyo</u>	M	A bird species; Tr. mecikou, an unidentified bird.
<u>met</u>		Ripe enough to eat, applied to some fruits; see <u>mata</u> , 1.
<u>meta</u>		What? why? Commonly with the ligative, <u>meta me...</u> Grammar p. 89. Ul. <u>meθa</u> ; Tr. <u>met(a)</u> ; Po. <u>ta</u> ; Kus. <u>mea</u> ; Poly-nesian, <u>mea</u> = thing.
<u>metayase</u>		To hit the mark, as with a gun, aim straight, be reliable.
<u>metaica</u>	T	A small red fish, S. <u>metasa</u> . (H)
<u>metak</u> ¹		Sick, ill. Prob. OAustr. <u>sakit</u> .
<u>metäl</u>		Body hair of human beings, as against <u>urei</u> of animals. Tr. <u>met</u> , a single hair, thread. Ul. <u>ul</u> only.
<u>meta ri wa</u>		Raised end pieces of a canoe, lit. eye of canoe. Ul. <u>metal wa</u> , Tr. <u>söpun wa</u> .

metau	ST	A reef - so recorded by H. but generally "open sea". See mata <u>we</u> .
me'tele <u>we</u> n	S	Oblique supports joining outrigger floats to canoe, (H). Tr. mesenifen, mesereu.
mewar	T	A kind of fence erected to help a child to learn to walk (H).
minna		A form of mena, menna, q.v.
mirur	P	Spear shaft (H).
mir <u>e</u>		To dwell, live, be in a place. Ul. <u>mel</u> , live; Tr. <u>mei</u> , be; Kus. <u>mutu</u> .
miri <u>ore</u>		Old.
mmas <u>a</u>		A boil, Tr. mac.
mo		Also, with pronouns, e.g. na:ŋ ^h mo, I also.
mo <u>a</u>	T	A poisonous plant, cerbera, (H).
mo <u>di</u>	S	To sneeze (H). Tr. mwøsi.
mo <u>do</u>	S	Species of fish of the perch variety (H).
modamod <u>a</u>		An adopted child: Tr. cøn mama. See nest word.
mo <u>du</u> tu		To adopt a child, T. mati.
mo <u>du</u> raxo		Different.
mo <u>du</u> we	SM	Ancient, of old; cf, musu <u>we</u> .
mo <u>go</u> mo <u>go</u>		Arrowroot powdered for making pudding, general Micronesian term.
'mogar		In tatooing, two parallel lines joined by cross lines (H).
moyat <u>emir</u>		Died, passed away (of a person deceased).
mo <u>jo</u>	T	A cat. S. uses English <u>pus</u> . (H).
'monayo		Finished.
moŋau		To eat; food; also kanj. moŋaurap, a feast. Ul. moŋae; Tr. moŋa; Po. moŋa, Polowat moŋo; Kus. moŋo; Ma. mane. General Micronesian root.

<u>mori</u>		Sign of completed action. Grammar p. Tr. <u>mon</u> , ready, prepared.
moru	S	Taro, also waliki. H. Tr. munu, a "not very good kind, giant dry-land taro, Alocasia."
<u>mos</u>	T	Species of large red fish (H). Tr. <u>moc</u> , sp. surgeon fish.
mo'terisi		To cause to grow; to plant as in a garden.
moamou		A custom, habit; see also jaujauy.
<u>moso</u>		Short. Ul. mōcog; Po. motmot.
mo'sosol ^u		Soft; T. msosoyu. Ul. <u>micagcog</u> ; Ma. <u>mcoco</u> .
<u>motara</u>		To set free.
moududuwe(rayo)		Near, close.
(m)motāki		To begin; also xapuro'taker. Perh. of Kus. <u>mutamwauk</u> .
mote-i		Navel (motar). Also buto-i, the commoner root, but Ul. mot-, Ma. mot-.
møli (ri wa)		End of canoe with outrigger to port when facing amid-ships. Opposite way is tabo. Ul. møl wa.
muik		Illiberal, mean. E. muitaki ri mane, desirous of hoarding money.
mur		Banana fibre used in loom.
muromur		To make fibre by rubbing. The upright stick is the raw ri muromur, child of rubbing, the horizontal stick is din ni muromur, the mother of rubbing.
musuwe		Long ago. See <u>moduwe</u> . Ul. musuwe; Tr. <u>masuwe</u> .
(m)mut		To vomit. Tr. mus; Po. muruf.
mulim		Later. Tr. mwirin.
mwasøripi		Cold, of the body.

- Na What (relative): i kura na i bwe fiteki.
I know what I will do. Grammar p. 90.
Also a particle giving emphasis, "afore-
said": e da fidiwidi riweis¹ fäivir na,
"the aforesaid girl wore a grass skirt."
See Grammar.
- napaet Aged, old: mara 'e (n)apa, old man. Ul. mal
lallap; Tr. nap, big; cinnap, old man.
OAus. labas, big.
- 'nariki To comfort, appease.
- na'weri No, by no means.
- nax^e The seventh month. H. gives rax^e. T. ra:g;
Ul. la:g. An old Palau name for the month
Glid or Meknit a nklel (lit. Spirit, or
'its name is bad'), is 'lak', perh. =
Caroline La, applied to star Alpha
Andromedae and Beta, Eta and Mu Pegasi.
- ni(e) Place, place for something: nie ri madil,
sleeping place; niom, your place, etc.
Ul. l*ä*lie-; Tr. roni; Kus. an. See
also renie-
- nifa-r Its use, purpose. Me'ta ni'far? What for?
Why? Nifa:^el, their use or purpose.
Tr. fa- in faniten, purpose.
- nifaud^e S Digging stick (H).
- nifiefie To care for, take thought for.
- niketaine- To do something for (someone). Cf. xayataine-.
- nim S Upright piece of wood supporting sail on
mast of canoe (H).
- nipata-r Between. Ul. lipadal.
- nivayaf¹ Evening. Ul. lefhaf; Tr. nefäf; Satowal
lefaf; not, however, Po. or Kus.
OAustr. yabi.
- niwøf The island apart from the village section,
the uncultivated and uninhabited section.
Perh. Tr. wøn, wild, untamed, wønuwøn,
jungle.
- nomu P Within, inside (H). Ul. ilal, Tr. nøn;
Po. löle Ma. iloan OAustr. dalam

not	T	A plant, <i>Scaevola</i> (H). Tr. <u>nøt</u> ; Po. enat.
nugugu		To slander.
nukorapa ri boŋ		Midnight. Tr. <u>nukonipwin</u> ; Po. <u>ni lukapan poŋ</u> ; Kus <u>infulwin foŋ</u> ; Ma. <u>lucoŋ boŋ</u> .
<hr/>		
ŋa		And, but, then, if; See Grammar, p. 85, Tr. <u>ŋø</u> , Po <u>a</u> , Kus. <u>à</u> , Ma. a.
ŋada		Breath. Tr. <u>ŋas(aŋas)</u> .
ŋa:ŋ		I (pronoun), Ul., Tr. do; Kus. ŋa (but Po. and Ma., <u>i</u>).
ŋari		Suffix of the indirect transitive; Grammar p. 49. Ul. <u>ŋal</u> ; Tr. <u>ŋeni</u> = give to; perhaps Ma. <u>ŋan</u> , for.
ŋarə		Spirit, soul: possessive forms: ŋari, ŋorum ŋoni, ŋaras(e), ŋarəmem; ŋarəmi; ŋarə ^e . See also <u>ŋøn</u> .
ŋarəŋarə		Chest, breast. Tr. <u>ŋaun</u> .
ŋas ^a		Side, edge; Ul. <u>ŋis</u> , canoe platform opposite outrigger.
ŋaunau		Species of bird (H).
ŋetøə		Swollen.
ŋi		Tooth; S. ŋi rowugutei, canine teeth (T. ŋi ŋeta ri buyotar); ŋi rie, back teeth; T. ŋi cei, eye tooth (all H); ŋi ri meik and ŋi ri paro, short cross lines in tattooing (H). Ul. and Mortlock <u>ŋi</u> ; Tr. <u>ni</u> ; Po. and Ma. <u>ni</u> ; OAustr. (<u>ŋ</u>)ipen.
ŋ ^j i:tu		Cuttlefish, squid. H. gives for "sepia" T. xarexit ^a ri ŋit. Ul. hit; Tr. nit. OAustr. <u>kuyita</u> , octopus.
ŋos	S	Glans penis, T. me'gemek (H).
ŋøn		Spirit, soul, reflection; see ŋarə. Tr. <u>ŋun</u> ; Po. <u>nen</u> ; Kus. <u>nun</u> .

$\eta\phi\eta^a$		1. Chew of betel and sugarcane. Tr. <u>nunu</u> .
		2. The stick on which the thread is strung in loom weaving (H. spells $\eta\phi\eta$). Tr. <u>nun</u> , 'long thin bar'.
$\eta\phi s^\phi$		Tired, weary; $\eta\phi s^\phi$ ri, tired of... As n., weariness, suffering.
$\eta\eta\eta^a$	T	A cricket.
$\eta\eta\eta^a$	S	Tail of bird (H.) Tr. <u>urupou</u> .
$\eta\eta\eta$		To grant, permit.
<hr/>		
$\eta\eta\eta^1$	A	A fish, <i>Acanthurus tristegus</i> (H).
$\eta\eta\eta$	T	Dragon Fly ()~S. $\eta\eta\eta$. Tr. <u>$\eta\eta\eta$</u> .
$\eta\eta$		A reef. Ul. <u>$\eta\eta$</u> ; Tr. <u>$\eta\eta$</u> .
$\eta\eta$		Full; also (d) $\eta\eta$. Tr. <u>$\eta\eta$</u> ; Ma. <u>$\eta\eta$</u> . Looks like OAustr. <u>$\eta\eta\eta$</u> .
$\eta\eta\eta$		1. A species of tuber.
		2. Invisible contents of box: $\eta\eta$ 'ta $\eta\eta$ $\eta\eta$ $\eta\eta\eta$ ni $\eta\eta\eta$ 'r? what is in that box? Ul. <u>$\eta\eta\eta$</u> .
<hr/>		
$\eta\eta$		To make a garden.
<hr/>		
Pa-		Preposition completing certain words, as <u>$\eta\eta\eta$</u> , with me; e $\eta\eta\eta$ 'ajei, near me; Ul. <u>do</u> .
$\eta\eta$;bu		Bamboo; Ul. <u>$\eta\eta\eta\eta$</u> .
$\eta\eta\eta$		Pork, pig; also $\eta\eta\eta$. Ul. and Yap, OAustr. <u>$\eta\eta\eta$</u> , probably through Indonesian contacts. Eng. <u>$\eta\eta\eta$</u> is used at Tr. and Po., Kus. and Ma.

padageunan	T	Tridacna (H). S. <u>fadu</u> .
pado	S	Flooring board (H). S. <u>pap</u> more commonly, q.v.
pa'dodo	MP	A game, see H. p. 373.
payau		To understand, know how to do.
pa:yi	T	Hurt, injured.
payo		A shark; Ul. <u>paho</u> ; Tr. <u>pòkò</u> , <u>pācau</u> ; Po. <u>poko</u> , Ma. <u>bōgo</u> ; OAustr. <u>bayeva</u> .
'pajenei	M	Species of bird (H).
pak ^J e		Travelling bag; probably Spanish <u>paquete</u> .
pa:l		Look out! (interjection).
pal		Thunder; e da pōŋi pal, it thundered. Ul. <u>par</u> ; Tr. <u>pac</u> .
palada	SM	To blow, of wind: e palada jāŋi; T. payada.
palai	S	Species of yam (H).
palaŋ		Iron. Ul. <u>paraŋ</u> , bell; Tr. <u>paraŋ</u> , rust.
palipali	M	To slice; Trans. <u>palie</u> .
palwɪ		Several, some.
pa:mugen	S	Gourd (H). Eng. "pumpkin".
paniweis		Childhood; see riweis, and Grammar p.
Pannōu		The Palau Islands.
pannu		Coconut leaf. Ul. <u>pale</u> ; Tr. <u>pan(nu)</u> , Po. <u>paini</u> , frond.
pa'ŋanayo		Always; Ul. <u>paŋal-lòy</u> .
paŋa:rŋ		All; every; paŋa:r iŋlimat, everybody; paŋa:r lar, every day. Ul. <u>paŋal</u> , all; <u>paŋal ral</u> , every day.
pao		To beat or pound rice.

pa:p ^a		A board. Pa:pa ri wa, strakes of canoe; pa:pa ri ta:l, weaver's beam (this one H). Ul. Tr. <u>pap</u> , Polynesian <u>papa</u> , OAustr. <u>papan</u> .
pär		1. Light in weight: Ul. <u>pal</u> ; Tr. <u>pen</u> ; Ma. ? <u>eblal</u> . 2. Dry (adj.). Tr. <u>pwäs</u> 3. To help.
pari		Loincloth. E kk ^j a pari er, he wears this loincloth. Ul. <u>paipal</u> , to wear a loincloth.
parimarao		Penance.
paruetara		To dishonor, be disrespectful to.
parupi	P	Turtleshell armring (H)
'parujen	M	Cost; the price of... (ni)
parujeri		To buy or sell.
pasa'la:wai	S	A dance comb (H)
pasamox	S	A fish, Acanthurus species (H)
pasapasa		To foot (proper): pasapasa ri kubwei.
pasar		Its tail (of fish); Ul. pøcal.
pat-		A section, part of: patar, a part of it; in counting, de-pat, one part. ... ni patar, between.
pawli ri wa		High ends of canoe. Tr. pauyi.
pau-ra		The hand of a person, pectoral fin of a fish, wing of a bird. Pei, paum, paura, etc. Paura pirpiri, a cross (but <u>krus</u> is also used). Ul., Tr. do; Po. <u>pa-</u> Kus. <u>pau-</u> ; Ma. <u>be-</u>
pa;x	S	1. Excrement; 2. To defecate; T. p ^j ax. Ul. <u>pjax</u> , Satowal <u>ba</u> ; Tr. <u>pe</u> ; Po. <u>pøkpøk</u> ; Ma. <u>bicik</u> ; in Melanesian, New Britain pekpek; Fiji. <u>veka</u> .

- pei 1. Cemetery, cf. riwe ri mad^e; Ul. pei, Tr. pe, to die; peias, grave.
2. My hand; see pau-ra.
- peipei MP A circular game for children (H)
- peipei-raxo To take away, subtract; pei taraxo, to throw away; pei tatiwo, to drop, let fall. Tr. poutano, from pouti, throw away.
- pejøn ST Coconut husk; also pøal.
- pelar M Beans cooked (H).
- pe_{li}-r S Nose of canoe (H).
- pe:n Paint (English).
- pe:pa Paper (English).
- perik Crushed wa:n nut (H).
- pe'rotox M A hole (H. sic; S. is fao).
- pes T Placenta, afterbirth (H'') Tr. pei.
- 'pe_{se}mal S A black fish. Acanthurus var., lives on coral.
- pete Shallow.
- pi 1. Sand. Ul. Tr. do; Satowal bil Po. plik, Kus. puku, Ma. bok.
2. To cut, of knife, (intr.). Cf. do'pi, cut (trans).
- pigipigi A ball. MP. pigipigi waor, "ball on top", a children's game, H, p. 373. Ul. pi_g.
- pilaf S To steal. T. piyaf. Lei pilaf, a thief. Ul. paraf, Po. pirap.
- pilieladi Always, everyday; also buyuyexadi. See pipie-.
- 'piligi To slap, beat.
- pilø A bundle, as pilø ri fäivije, a bundle of firewood.

pinas		A boat (English) "pinnace", used also in Ulithi and Yap).
pipi-		All: pipias, all of us; pipiol, all of them. Pipie-ladi, every day.
pire	S	Shellfish, mussel. T. sa:k (H)
piripirin	S	Heel of foot: piripirin ni kubwei. T. yapiripirin (H) Tr. <u>epinipin pece</u> .
piripiri	MP	A skipping game (H. p. 372).
piteki		Tool, implement: piteki ri fiteki, a work tool. Ul. <u>pitegel</u> ; Tr. <u>pisekin</u> .
podø		Body; podø ri wa; hull of ship.
pona-		Heart as seat of feeling, in e mmayo <u>ponom</u> , kind-hearted.
poru		Dirty (e pporu); Ul. <u>bwol</u> .
potau	S	A cylindrical type of basket, H. Tr. <u>pwotou</u> .
-pøl		Numeral coefficient for counting scales of fish.
pøline		Hat (pølinei, my hat).
pølou		Coral slab; Ul. pørou; Tr. pøru.
pøn ⁱ		Fall, drop (intr.); pønitiwo, fall down; e da pøn ⁱ pa:l, it thundered. Tr. pwøn, fall with noise; Pulowat, Satowal, <u>bunu-</u> ; Po. <u>ſapun</u> ; Ma. <u>bun</u> .
pøru:ŋ		Seashell.
pøruna		Joint, node (of bamboo).
pøu		Authority, power.
pøul		Coconut husk, cf. pejøn. Ul. <u>peul</u> ; Tr. pøn, husk, shell; Ma. <u>bweo</u> .
pøura		Empty, also (d)døg. Ul. pøl; Tr. pø, ?Kus. pufe.
puari	S	Variety of mussel (H).

pula		Giant swamp taro, <i>Syrtosperma Chamissonis</i> ; Ul. <u>bwolag</u> , Tr. <u>puna</u> .
puṅunau	T	A breaker, a wave; also rao (H).
puo:daf	S	Fish species (H).
pu ⁱ 'par	S	Fish species (H).
pus		A cat (English). H. has T. <u>mojo</u> .
pusaro	S	Variety of caranx fish.
palu-je		To accompany. Tr. <u>pinò</u> , associate, mate. Po. <u>pil</u> .

Ra		1. Again. <u>I bwe ra fitekⁱ</u> , I'll do it again. 2. That (used as enclitic; Grammar p. 31). Ul. <u>la</u> , Tr. <u>-na</u> ; Po. <u>-la</u> (adverbial); Ma. <u>-ne</u> .
ra-i		Child, my child: see also <u>rau-ra</u> . Ul. <u>la</u> - as poss. root; Tr. <u>ne-i</u> ; Kus. <u>natu-k</u> ; OAustr. <u>natu</u> , child.
rabut ^o	S	Sea-snake. Ul. <u>lobwot</u> , eel; Tr. <u>nopwut</u> , eel; Po. <u>lupu</u> , sea-snake; Ma. <u>reb</u> , eel species.
rag ^j e		Bracelet, ring. Ul. <u>laglag</u> ; Tr. <u>nänä</u> , poss. root. Rago ri kubwei, my leglet.
rago		Come out, happen, eventuate. A form of <u>raxo</u> , come out. Rago ri jaro, afternoon.
rakaraka		Good, of conduct.
ra:l		Sea-urchin (H). Tr. <u>rar</u> , Po. <u>rar</u> .
ramalow ^a		Green lizard. Po. <u>la:mua:r</u> , gecko.
rama		Talk, language (as verb or noun). Tr. <u>namanam</u> , character; Po. <u>lamalam</u> , language.
ramarama ri p ^l ou		A cave.

ram ^u	ST	Mosquito. Ul. Satowal, <u>lam</u> ; Po. <u>nam</u> ; Ma. <u>nam</u> ; OAustr. <u>namuk</u> .
rani		On: E mire rani wa, he is on the boat.
ranit	T	Madrepore (H); a perforate coral of any sort.
raño		As <u>raño ri fói</u> , fog over bush (H, <u>sic.</u>). <u>raño ri pado</u> , cross beams under floor of house.
rao		A wave (H, for S.; T. <u>daŋ</u>). Cf. punuŋau, T. Ul. <u>lao</u> ; Tr., Ma., <u>nò</u> . Rao raparap, tidal wave, big wave.
-rap		Suffix, big, large, important. Ul. <u>lap</u> ; See napa.
ra'padati	'rimod M	A children's game; H. p.372.
rariad ^e		Board projecting above gunwale of canoe in middle (H)
rarit	S	Tattooing instrument (H).
raroit		Anger; also dana.
ra'rourou	S	Semen (H). T., <u>wet</u> , which is also Truk.
rato		Four forked posts connecting canoe float to <u>kiau</u> . Ul. <u>laθ</u> .
rau	S	Riddle, puzzle (H). Tr. <u>rau</u> , plan, strategy.
rau-		Child; rai, raum, raura, etc. Raura maru, boy; raura fäivir, girl child. Also bow and stern ends of canoe, occ. to H. Ul. <u>la-</u> , Tr. <u>nəu-</u> ; see <u>ra-i</u> .
rauri		To buy.
ra'wiri	MP	A game in which one man holds another by the foot and swings him round (H).
-raxo		Go along, e.g. e fatare raxo, he walks along. Ul. <u>loy</u> , Tr. <u>nò</u> as in <u>feinò</u> , showing movement away from the speaker; Po. <u>-la</u> , cf. Gilbertese <u>nako</u> , go; OAustr. <u>lakaw</u> , walk.

<u>redie-</u>		Womb; cf. <u>dia-r</u> .
<u>renie-</u>		Place; see also <u>nie-</u> ; <u>renias</u> , our place; <u>renier</u> , his seat. Ul. <u>lɛli</u> ; Tr. <u>nenie-</u>
<u>retipe-</u>		Internal organs; cf. <u>tipe-</u> . Used as <u>retipei</u> , I think, like Palau <u>renuk</u> . Tr. <u>netip</u> , same as <u>tip</u> .
ri		To hit, strike, kill; trans. <u>ri-je</u> . Cf. <u>faini</u> . Ul. <u>li</u> ; Tr. <u>ni</u> ; Pulowat and Satowal, <u>li</u> ; Yap <u>li</u> ; Perh. Ma. <u>lilj</u> ; Ul. <u>lɔr</u> , Tr. <u>nar</u> .
'rianeg	M	Species of bird (H)
riba		To bury; also <u>bweaki</u> .
rib ^u		A hole in the ground, a grave. Ul. <u>libw</u> ; Tr. <u>nipw</u> , hole in the reef.
rifatɔr	SMT	A crab, called in Palau <u>'aman</u> .
ri:be	T	Twins. Tr. <u>nippwe</u> ; ?Ma. <u>bo</u> .
'rifolox	M	A bird species, fruit dove. (H)
ri'ga:r peripe:r	M	Flying fox.
ri'gedailou	M	A "snake" game with creeping through ranks of children (H).
rigou	P	A jacket, coat (H).
ri'kiriki		To leave over, keep back, save.
rikite		To throw away = <u>rimikite</u> , q.v.; to leave alone. Tr. <u>nikiti</u> , leave; Ma. <u>likit</u> .
rimetaki		To anchor.
rimifaiki		An offering.
rimikite		To throw away; see <u>rikite</u> .
'rimoton		A jelly-fish; also ta:t (H). Tr. <u>nimoton</u> .
rine to'ye	T	New moon.
ripao	S	Fish resembling <u>pristipoma</u> , perch (H).

risu		Coconut oil.
ritoto'wot	M	Bird species (H)
riweis	ST	A child; ¹ Riweis maru, male child; riweis ¹ fäivir, a female child. West Tr. <u>nois</u> , <u>nøun</u> .
riwe ri mad ^e		A cemetery; cf. pei and <u>renie ri mad^e</u> .
rigir		Near, by; rigir pa-, close to.
ro:d		A boil (sore). Ul. <u>los</u> ; Tr. <u>nöt</u> , pus; Polynesian.
ro:n		In ro:n ni bauti, nostril; ro:n ni tariŋi, ear-passage. Tr. <u>nön</u> , OAustr. <u>qalem</u> , inside.
'ronoto	MP	A skipping game (H).
rotøjet		Noon; lunch-time; lunch.
rotou		West. Rotawavein, north-west; rotawaø1, south-west. Ul. <u>mel-θou</u> ; Tr. <u>notou</u> ; not Po. or Ma.
rotu	S	Pigsty. (H). Commonly <u>imwe ri peig</u> .
rou	S	Species of fish, Pseudocarpus (H). ?Tr. <u>nøu</u> , anchovy.
ro:xo		Coconut frond; cf. <u>pare:a</u> .
røi		Coconut oil; also risu. Ul. <u>løi</u> ; Tr. <u>nø</u> ; Po. <u>le</u> ; OAustr. <u>laŋa</u> .
røu		A valley.
ru		To save, be saved; cf. <u>tarati</u> .
ruku		Stomach, centre. T. ruku ri paribon, midnight. Tr. <u>nuk(ei)</u> ; <u>nukenipwin</u> , midnight.
rukutoluk		Behind; cf. Tr. <u>nukan sokur</u> .
rum		Moss, seaweed; Ul. <u>lum</u> ; Tr. <u>num</u> ; OAustr. <u>lumut</u> , moss.

rummut		To jump about, leap; cf. rut.
rumu		Room (Eng.; Tr. uses <u>num</u>).
rus us u		Centre of island (<u>rususu ri faraje</u>). Ul. <u>licocol</u> ,
rut ^u		To jump; Ul. <u>lut</u> ; Tr. <u>mwot</u> .
rag-		Skin: <u>ragi</u> , <u>ragu-m</u> , <u>ragur</u> . Tr. <u>nak(i)</u> , exterior; Po. <u>liki</u> ; Kus. <u>likin</u> ; Ma. <u>elikin</u> .
ra:ja		Calm, of water ?Tr. <u>nuwa</u> , Kus. <u>lu-</u> .
ram ^e		A bailer: <u>rame ri wa</u> , canoe-bailer. Ul. <u>lim</u> , <u>limä</u> ; Tr. <u>nume</u> .
ran o di		To chew, masticate.
rat		Soft wood that ignites easily: Ul. <u>lut</u> .
ratineri		Give way (in ships, move towards wind)
rat o i	M	Green drinking coconut.

Sa-		Blood (<u>sa-i</u> , etc). Ul. <u>ca-</u> ; Tr. <u>cca-</u> . Po. <u>nta-</u> ; Kus. <u>sa-</u> . OAustr. <u>dayah</u> .
sa'fan	S	A tree, Calophyllum Inophyllum (H). Pingelap, <u>sepan</u> .
'safat		Pure, clean; cf. fakea. Tr. <u>fat</u> , clear.
sayai	S	Egg. T. cayai.
sak		Always.
sa:k	T	Mussel (H). S. <u>pire</u> . Variety not identified.
saku		Just, only, alone; <u>na:n^u saku</u> , I myself, I only; <u>faulu saku</u> , just make. Ul. <u>cok</u> , only; Tr. <u>cok</u> .
sao	M	Commoner. S. uses <u>jälimat</u> as Ul. <u>iarmat</u> and Tr. <u>arama</u> l.

sa'pi		Beginning, foundation, origin, T. ca'pi. Sapi ri pei, my upper arm (T. capi ri pei); sapi ri kubwei, thigh (T. here picei). As adj., wise, expert in (exactly like Fijian use of vu ni...). Ul. cäpäl päi, my upper arm; Satowal kapili pei; Po. tapi, beginning, Ul. cap, begin. Sonsoral sapiri:je, to begin; sapitaker, of old, in the beginning.
saru		1. Fresh water; T. caru. Sarugilid, river; saru ni mata, tears (also senitejer); saru mayaro, precipice, waterfall. 2. To mix a solid with a liquid. Ul. cal, water; Tr. can, liquid; Mortlock cön; Satowal dja:l; OAustr. danum, lake.
sasa-ri-bon	T	Scorpion (H).
sau		Heavy; sausau, developed (of eggs). Ul. cou; Tr. cou, Po. toutou.
saurapa	S	Many, much. Root sau + rap(a), great, also nap(a). T. caurop; Ul. colap; Tr. co-c, co-mmon, etc. Po., me-toto.
sa:u		A piece, a part. H. gives S. sa:u ri panur, thick, filled-in parts of tatoeing.
sau-ri-gisei	S	Kite of leaves used in catching flying fish(H)
sauruwa-		My friend; sauriwai also "with me". Ul. sawei in a special use (See Lessa, <u>American Anthropologist</u> , Vol. 52. No.1, <u>Ulithi and the Outside World.</u>)
sawa'yuduf	S	Spittle. T. gutuf (H). See jau.
sa:wor	M	A leaf salad, Palau <u>toro'</u> . H. p. 387.
seyanjir	T	Knuckle (H).
seja		Chair, seat.
senesen		Tatoeing on women.
seniteni-r		(his) Tears. Also saru ni mata, "eye water" or de ni mat. Po. <u>feni fen</u> .

si-		Bone (sii, sim, sir ^a). T. ci-i. Ul. ci <i>̄</i> i; Tr. sii; OAustr. <u>ɟuyi</u> , thorn.
sie		Ornament worn on lobe of ear (siei) (H)
siep	T	Soothsaying (H). Tr. cip, kind of divination.
sifaraje		To nail; a nail. Ul. cif <i>̄</i> ɔl; Tr. cuf <i>̄</i> ɔn, compounded with <u>ca</u> , bone.
siyeri		Still, yet; <u>sieri</u> is also used.
siitop		A needle of hibiscus used in weaving; see also so:bw. Sii = bone. Ul. ci, tatooing hammer; Tr. cw, embroider with needle. Top = Ul. cop, pandanus mat.
sikip	T	A bird of prey, unidentified (H)
silivo		A tree, Thespesia; also kirifoi (H)
sima-		Head (sima-i). T. cima-i. Simari bu'kujei, knee; simataiki, get up from sleep. Ul. c <i>̄</i> ɔm-; Tr. archaic <u>cim</u> ; Satowal <u>djim</u> .
sine ri debayaya	T	Spider's web. (H. See S. <u>dibuyaya</u>).
'sineŋ ¹		To sing, a song. H. has S. xamerasi. Natives insisted the word was local. but it is apparently Eng. "singing".
'sinesin	S	Carved design tatooed on women's shoulders.
si'pesip ^e		To pray; a prayer.
sire-	T	Mother. S. neira-, di-. Ul. sil-, s <i>̄</i> ɔl-; OAustr. <u>tina</u> ; the simpler OAustr. root gives Tr. <u>jiin-</u> , Po. <u>ina</u> , Kus. <u>nina</u> , OAustr. <u>ina</u> .
sirie-	S	A rib. P. durie-i. Cf. Tr. <u>cu r<i>̄</i>ärä</u> , and S. si-, bone.
sis		To wash clothes.
soa:las		Lazy, laziness.
so:bw	M	Pandanus mat for sleeping. Ul. <u>cop</u> : Yap. <u>cov</u> .

- soyo A woven basket for temporary use. See suig. Ul. cug; Tr. cuk.
- solon S To make a noise; T. colon. Ul. còròn. Tr. coron, bothered by noise, compounded of co and ron, hear.
- so:per S Single-weave mats (H)
- sori'mei A net bag (H). = soyo ri mäi, breadfruit basket.
- sou Varieties of net built on a framed mouth, sizes from large downwards: cou ri mañal; sou yolum; sou siowuk. Tr. cəu, perhaps connected with Ma. tai/nam, Samoan tai/namu, mosquito net.
- sow Copra. Ul. co; Tr. co.
- sowatok Late.
- sø:k T. A bird, the phaeton.
- sø:araxo To flower, come into bloom. Perhaps Tr. sonenø.
- Spänis Spain, spanish.
- spe:r To spell (English).
- sufanani Together, composed of: Jälimat e sufanani podur, ma tipar, man is composed of body and soul. See fanani. Tr. cufønen, meet or join together.
- sus Boot, shoe (English; so also Ul. cus, Tr. sus).
- suig S Large coconut leaf basket. T. cux, cuy. Ul. cug; See also soyo.
- sujei 1. Earrings. T. cigerig. Ul. cucu. Tr. cu, comb. (suje-1).
2. To be able; sujenari, to be able for, i.e. be able to do: me'ta me ie sujenari, what can he do? Of what is he capable.
- sukurakein S Sugarcane (English).

Tabaṅiraṅoriṅor		A crowd, a multitude. Dios e faul ^e ma weireri, God made the hosts above (Catechism Question 39).
tabo		The top of anything: N.B. tabo rijaro, "top of the sun" - afternoon; tabo ri wa, the end of the canoe with outrigger to right when facing middle (Ul. <u>mōl wa</u>).
ta'bow ^o		To announce: tavo:ṅari, announce to someone.
tab ^u mata(ar)		Blind, of persons.
ta'bwe(je)		Love; to love. Ul. <u>ḡpili</u> ; Tr. <u>tipene</u> , cf. <u>tipe-i</u> .
ta'fammaṅo		To grow careless; be distracted, inattentive.
ta'fad		Again, afresh; fada ta'fad, to rise again (from the dead). Tr. sefän; Kus. <u>safwil</u> .
'tafei		Medicine. I bwe tafei palawl jälimat, I shall give some people medicine. Ul. do. Tr. <u>safei</u> .
tagadik	T	A kingfisher; Palau <u>taṅadik</u> .
tayay ^a		Half coconut used as a cup. Perh. Ul. <u>tohöx</u> ; Tr. <u>sök</u> .
tayasi		To rise, of the sun: e tayasi jaro. Tayasi ri ja:ro, the sunrise. Ma. <u>tak in al</u> .
'tayaṅa		Doctor (English; Ul. uses <u>tioxta</u>).
tayau		A group of islands, archipelago, e.g. Tayau ni Pannöu, The Palau Group. Po. <u>teka</u> , island.
taye		To borrow.
tayi:et		High, lofty, proud. Ul. <u>taxiat</u> ; Tr. <u>tekia</u> .
tagilal	S	Swordfish (H). Also <u>maik</u> . Tr. <u>tokunor</u> .
taguni		Round, about: e järi taguni, to fly around. Tr. <u>tökun</u> , to revolve.
täibas		Canoe platform on side opposite outrigger.

tain	S	A death song (H)
taitai	M	A men's game. H. p. 372.
taitei		1. to excel, precede: e taitai dewwa ra e ya towa di tipom, the offence towards you is very great, above all. Ul. <u>θòθóí</u> . to climb up; Tr. <u>tótä</u> , Po. <u>tau</u> . 2. To shave.
taivou		New, fresh. See also meri-. Ul. <u>tefóí</u> . Second part links with OAustr. <u>bahoyu</u> . ba:yu, new.
taiwel	MP	A game; H. p. 372.
ta:jo	S	Tattooing hammer (H). Ul. <u>ci</u> .
ta:k	S	A fish, Hemirampus sp. (H). Tr. <u>tak</u> , needle fish; Po. <u>tak</u> .
taku		The tuna fish. Palau <u>tu'gu</u> ; Tr. <u>toku</u> .
tal		1. To run. Ul. <u>θer</u> ; Ma. <u>tór</u> . 2. A loom (H for S only). T. <u>mäsi</u> . 3. In tal mare, young man; tal fäivir, young girl. Ul. <u>tar mal</u> , but no feminine given.
tala ⁱ k ⁱ		To sail (intr.). Ul. <u>terax</u> . Ma. <u>djerak</u> .
talama		Clear (adj. and vb. intr.). Talamatipe-i, (my) wisdom, understanding. Cf. Fijian rarama and cognates.
ta laripwe		A belt.
talau	S	A fish, the barracuda; also sp. of lagoon shark (acc. to H, but apparently wrongly). Tr. <u>sarau</u> , barracuda.
tale-i		Possessive root for belts, etc. Ul. <u>tal</u> . rope; Tr. <u>sel</u> ; OAustr. <u>tali</u> , rope. See tari
talebwo ^r	S	The first month of the year. M. tailiwor; P. talawor. Ul. <u>sarbwol</u> , tenth month; Tr. <u>serepwon</u> , Sat. <u>selewol</u> .
taliar ^e		Outermost crosspiece on outrigger(H).

- talor^a Color. Ul. θlɔl.
- ta:m Outrigger float. Ul. θam; Tr. Po. tam;
OAustr. saman.
- tama-i S Father; also papa-i. T. temei (H) > tema
temei, father's father; tema irei,
mother's father. Ul. tɔme-; Tr. sa:m;
Sat. seme-, Polowat, heme-. OAustr.
(t)ama.
- ta'ma:u Bad, evil. Ul. tamol, sick; Sat. somä,
bad; Tr. semwan, sick; Po. fomau, sick
(This is Sons. metaki)
- ta'mo:r A chief. Tanita'mo:r, chieftainship, rule.
Ta'mo:r ri wa, captain of ship. Ul.
tamol; Tr. samon. Ta'mo:rui, to make
one a chief.
- ta'mos Large firewood, as against fävi^eje, smaller
wood.
- tani- Prefix referring to time or condition:
taniriweis, childhood; tanita'mo:r,
chieftainship.
- tanaye To buy; acc. to H., T. ta'nakir, a fine.
- tanj M To cry; ST more usually tenj. Ul. tän;
Polowat hän; Sat. sän; Po. fan,
Ma. djan. OAustr. tanis. (Not Tr.)
- taora-r^a A flower: taora ri sirigit, flower of a plant.
- ta:pa- 1. The cheek (tapei, my cheek); Ul. tapa-;
Tr. sap; Po. fepa; Ma. djeb.
2. To say, to speak. Ul. θpa.
- tapayau Coconut leaf mat. Ul. topexòu.
- tapal S A fish, golden mackerel, Coryphaena sp. (H)
- tapane S Crossbar of loom (H). ? Tr. tip. outer
crossbeam.
- tapatapa To help; trans. tapatap^je-i. Tapatapafa'ñani,
mutual assistance. Ul. tópò-ñi.

ta'peix		To lean over. Not Ul. (peløx); Tr. <u>pæ</u> answers to the second half, suggesting that the first is the OAustr. prefix <u>ta-</u> indicating condition.
tape(-ra)		Gills (of fish).
tapi	S	An oval wooden dish (H). Tr, <u>sepi</u> .
tapiajas ^e	S	Wooden spoon (H).
tapitefi	S	A covered box of special shape, to hold turmeric powder (H).
taputpa	S	House of the dead (' <u>Todenhaus</u> ', H).
ta:r	T	A dream (H). Tr. <u>tan</u> .
ta:r ¹	MS	Species of yam (H).
tara		To look; taratiwo, to look down.
taraŋina'rowa		Once upon a time; of old. Cf. <u>masuwe</u> , <u>moduwe</u> , Cf. also <u>rarowa</u> , yesterday.
'tarappa		Big, large. See <u>-nap^a</u> and comparatives there.
tarati		To save, rescue (Catechism, Question 87).
ta:ri		Rope. See comparatives sv. <u>tal-</u>
tari-ei		Food eaten as a relish with vegetable, e.g. meat or fish additional to vegetable foods. Tr. <u>seni</u> .
tari _{eri}	S	Species of small red fish, <u>Holocentrum</u> (H)
tarigi		The hip. Also <u>xoxati</u> .
'tariŋa		The ear. 'tariŋa pøŋ, deaf. Ul. <u>taliŋa</u> ; Tr. <u>seniŋa</u> , OAustr. <u>taliŋa</u> .
taroŋ		Deep.
ta:t	T	Jelly-fish; also <u>rimotoŋ</u> (H)
tatabox		To serve; service.
ta:tay	T	A belt, girdle. S. <u>tale-i</u> , <u>kurias</u> . (H)

'tatara		Pardon, forgive.
ta:ti		The sea. Ul. tã:θ; Tr. <u>sã:t</u> ; Po. <u>ſet</u> ; Ma. <u>lo-djet</u> . OAustr. <u>tasik</u> .
'tattaru		Low. Ul. <u>tòtòl</u> .
tau		1. Thwarts in canoe used as seats. Ul. <u>tò</u> ; Tr. <u>sò</u> . 2. Passage in reef. Ul. <u>θau</u> ; Tr. <u>tau</u> , Palau <u>tao?</u> , cf. tayau. 3. The belt of a loom (H) 4. Far, distant, afar. Ul. <u>θau</u> ; Tr. <u>toau</u> ; OAustr. <u>djauh</u> .
taularaxo		To disappear. Cpd. with tau 4, and raxo.
ta:un		Bald, hairless. Ul. <u>tao:n</u> .
tauwi		Conch shell. U. <u>tauwi</u> , Tr. <u>sewi</u> . OAustr. <u>tabuđi</u> .
taud		The puffer fish.
taumil	' S	The forestay of a mast (H). - <u>mil</u> = behind.
taumo	S	The rear-stay of a mast (H). <u>mua</u> = front.
tauta		The sixth month of the Sonsoral year.
tautaye		To climb up; to disembark. U. θèθí. T. <u>tótã</u> .
tautiwo		To climb down; to embark. U. θeθi; Tr. <u>tótíu</u> .
tava		To cut, slice (as paper, etc); also to write. Red. tavatava. U. <u>taftaf</u> ; Tr. <u>tip</u> .
'tavas	M	Sp. small fruit (H)
tavei		Part of a house, a long roof beam on the side. U. θafei.
tawaititi		To keep quiet, be silent.

tawatäni		To quit, leave: ifi na e da mad jälimat, na nön e da tawatäni podur, when a person dies, his soul quits the body.
tawea		With; as vb. taweanari, to be with, accompany.
tawel		To make a mistake.
'tawis sirines	S	A trap, snare. Tawis ⁱ melafaw, a variety used on Pur; also tedizir ⁱ yatovei, a Tobi variety (all H)
taxarø'γøγise		To be worried.
tey ^e a		To peck, as birds.
teidi	S	To sew. T. tiet. Tr. <u>te:i</u> , <u>te:te</u> . Po. teik; Kus. <u>tacun</u> .
teif	S	Yard-arm of a mast. (H)
teitei		Rich.
te'rappari ⁱ		Adult, grown large. Tr. <u>cinnap</u> ; U. <u>tallap</u> .
ti		To shut, close (v. trans.), participle tiex, closed)
tie	T	To sew. See S. teidi.
tiñalo		To beg, beseech; redup. titiñalo. Tr. <u>tiñor</u> , ask,
tiñaraxo		To put away.
tiñije		To press down; trans. of <u>titi</u> , q,v,
tirañaki		Brave, good, well-behavioured, used like Palau <u>gedun</u> .
tipe-i		The heart, seat of emotions. Tr. <u>tip</u> .
tirañaki		To break, as glass or a cup that shatters.
tire'wau		To shine.
titija:wa		A lip: titija:wa ri far, lower lip; titija:wa ri waor, upper lip. U. ølija; Tr. <u>tinnäu</u> ; Po. <u>kilinawa</u> , skin of mouth OAustr. <u>kulit</u> , skin + <u>baba</u> , opening.
tiriano		To enter. Pato i tiriano, come in! Tr. <u>tinimon</u> .

'tirimo		Sp. sardine (H)
tirixatam		A door; cf. xatam, doorway.
tiro		In tiro-tama:u, evildoing. See titiro.
tirouba		The distance from the longer tip of the outstretched arm to the centre of the chest. Tr. <u>tinoup</u> .
ti:t		A beam that divides the floor of the house into sections. Tr. <u>tit</u> , wall fence < <u>ti</u> , fence off. Poss. form seen in <u>titi</u> †† im, wall of house.
titi		To push; trans. <u>tinije</u> , q.v. Tr. <u>ti</u> , pushed.
titin ^a		Word. Me'ta nifa ri titin ^a , what is the meaning of ---?
titinap ^a		A story. Tr. <u>tuttunnap</u> ; Polowat, <u>titilap</u> , legend. Cf. <u>xatinap^a</u> .
titiro		Speak; act; speech, action, conduct. Tiro-tama:u, evildoing; titiro 'mmayo, correct speech, good conduct. Tiriotox, to talk. Double use the same as in Palau <u>togoi</u> .
titisir		Glass.
tiu'xalis	M	A bird, the banded rail, Rallus philippinensis, Briss (H)
tiwaujau		A string of five fish.
ti:we	S	In weaving, small sticks for sample of pattern (H)
ti/we:re		To choose, select.
tiw ^w o ^w g		To go out. ?Tr. <u>etiou</u> , go away.
to		Movement towards the subject: e fatare to, he walked up to (the person speaking). Palau <u>nmerrael el mei</u> . U. <u>oog</u> ; Tr., Po. -to, Ma. -tok. ? OAustr. <u>teka</u> , remain, stay.
to'yo		To stir up a fire.
togonari		To enter upon; used as conj., until: e da ra <u>togonari</u> niato ri Komunion: until he receives Communion (Catechism exmaple)

'tøkura		Ignorance; cpd. noun from <u>tø</u> , not, and <u>kura</u> , know.
tolotaige	SM	A cough, to cough.
'tomuto	T	A sweet potato (H).
to:r		Flying fish. See also mayay (H).
toro		To set of sun or moon. U. <u>øølal (iäl)</u>
toror	S	The masthead (H); Tr. <u>ton</u> , an extension of mast.
totole	S	To hunt as in <u>totole ri wor</u> , hunting for turtles (H).
towai		Negative dehortative; do not, don't! Towai para, no longer; towai sugø, cannot.
towa'di		Fault, sin, evil. Vb. xatowa'di: commit sin, do wrong, injure.
tonwa		To reach to, stretch to. Me e <u>bwe tonwa rani</u> , as though it would reach the sky. Tr. <u>-to</u> , come to arrive; <u>-tori</u> , reach.
toutub ^e		Spirit, god; same as <u>yolid</u> , which is Palau loanword.
toutou		A hole, as in the lobe of the ear.
towetaki		To raise. Towetaki u:ja, hoist sail.
tø		Negative particle in e.g. i tø kura, I don't know. By attraction for <u>ta</u> , tai, tei.
tøl		A loom. Tøtøl, to weave on a loom. U. <u>øøøø</u> . Tr. <u>tar</u> .
tøpi'tarak ¹	S	A circular wooden pot for storing food (H).
tøsu		Not yet; e <u>tøsu bwito</u> , has not come yet. U. tedø; Tr. <u>te</u> , not don't.
tøt		Breast, nipple. U. <u>øøø</u> . Tr. <u>tøt</u> . Po. <u>titi</u> .
tæt ^a		Some, a little; also fatæt ^a ; tæ tasaku, just a little.

tø;tø		To bathe, wash oneself. U. <u>θuθu</u> ; Tr. <u>tutu</u> ; Po., Ma. <u>tutu</u> ; Kus. <u>tete-kun</u> .
tuyutarei	T	Sorcerer (H).
'tumoso	M	Arrowroot.
tumul ⁱ		The third month of the Sonsorol year. T. <u>tumuy</u> . Palau <u>tumur</u> , first month of each of the two six month periods of the year. Caroline name generally for Antares.
tumur		To grow (intr.); also <u>dənu</u> , mo'terisi.
tunu-r		Bone (of fish).
<hr/>		
U:g		A large fish net. Palau <u>Uged</u> ; U. <u>u:g</u> ; Tr., Po. <u>uk</u> ; Kus., Ma., <u>ok</u> ; OAustr. <u>puket</u> .
'uges ⁱ		A large ant species. Tr. <u>ukec</u> .
uyu	ST	To blow with the mouth; M. <u>ugu:gu</u> ; Tr. <u>wusi</u> ; Satowal <u>ugi</u> ; OAustr. <u>həmbus</u> .
um		To bake; a native earth-oven. U., Tr., Po., Ma. <u>um</u> ; Polowat <u>umu</u> . Common in Polynesian and Melanesian, but apparently not Austronesian.
u'män		Hermit crab; T. <u>umen</u> acc. to H. Tr. <u>umoum</u> , Po. <u>umpa</u> .
umu		A bunch: <u>umu ri fado</u> , a bunch of bananas. Tr. <u>um</u> .
uni		If; generally combined as <u>ba uni</u> or <u>ba uni me</u> ; cf. <u>na, e we me</u> .
uŋ	T	Sea shells in general (H).
uŋu		Ridgepole of house. U. Tr. <u>uŋ</u> .

- upep Wet. Also upogu.
- upogu Wet. Also upep.
- u:r The ninth month of the Sonsorol year.
Ul. ul, 6th month; Tr. un, 8th month.
- urefi To pluck a bird's feathers ready for cooking.
Tr. unefi, from un, a feather. See ur.
- urutar To collect; also xasuw^a.
- u'su: To dislike; u'su: ddewwa, to hate.
- usage Breadfruit preserve: Tr. asok, breadfruit
preserve pounded with coconut shell and
mixed with coconut milk.
- u'wa Flower, fruit. U. Tr. uwa; Po. uwa;
OAustr. buwah.
- uwarigerei Cooked breadfruit.
-
- U:d A louse. U. hus; Tr. ku; Ma. kid;
OAustr. kutu.
- uda Aerial root of pandanus; uda ri fas:
U. isa ri fac.
- ug^e T To wash the face. See ul^e.
- uje To speak.
- uj-ei The neck. U. we-i; Tr. u-we-i.
- ul^a To pull, drag, e ulul; ulawoy, to drag out.
Tr. urⁱ; Po. u'ba; OAustr. ulut, stretch,
pull out.
- ul Lobster. U. ur; Tr. ur; Po. ur, urana;
Ma. wir; OAustr. udan, prawn.
- ul^e To wash the face; ul^e mate. Tr. oresi.

- un Leaf: un ni sirigit, tree leaf; unini
 pepa; coconut "cloth" at base of frond.
 Ul. ul; Tr. cë:n; OAustr. dahun.
- ur-ei Body hair, except pubic hair; hair of
 animals (more commonly metal of persons).
 U. ul-ai; Tr. wun-ei; Po. wuna;
 OAustr. bulu.
- ura- Scale of fish; ura-r^a. Polowat u'nan;
 Tr. unen; Po. un; OAustr. hunap.
- u' røurapa Old woman. U. ilolap; Tr. cinnap = old
 person.
- uru To drink. U. ul; Tr. wan, wanumi; Polowat
un; Po. nøm; Kus. num; OAustr. inum.
- urug Back (adverb); side of island nearest ocean
 from speaker's viewpoint. Ul. ilug.
- uruna A pillow, cushion. Tr. unun; Po. uluna;
 Kus. ulul.
- u'rut^h To pull out, draw a knife, etc.
- usu The part on top; ma usu ri.. from on top
 of...; also wao-
- u:v^a Cloth, clothing. wvøuv, to dress oneself;
wve ri podu, shirt, coat; wve ri kubwei,
 trousers. Tr. wf-ei.
-
- Vadø To wear clothes, put on (as hat). redup.
 vadøvadø. Tr. wføuf.
- vanarije To awaken a person. Tr. fønuni; OAustr.
banun.
- vau A pole; to pole a canoe. U. bwao,
 Tr. pwòu, fish pole.
- venir Torn (of cloth).

- veretie Light, of wind.
- veve Cohabit, sleep with a woman. T. fefe,
 coitus (H)
- vivikari To fetch e.g. firewood.
- vitigo Flesh, meat. U. feθog; Tr. fatuk; root
 mostly Melanesian.
-
- Wa A canoe; wa faraje, a ship; wawa, to use
 a canoe: i wawa dji:p, I use a jeep.
 Wa e jari, aeroplane, flying boat.
wa: U., Tr., Po. Kus. oaku; OAustr.
banka.
- wadera T Native of another island. S. japitts (H)
- wadi A knife; wadi tap, a sword.
- wa:ga A vein. U. wa:g; Tr. wa; OAustr. vaka(l),
 root.
- wagal A root: wagala ri sirigit, root of tree.
 See preceding U. wohar, Tr. war.
- wayawaya Kindness. Wayawaya ri = to love. See
 also yawayawaya.
- waleza:ro P Turtle shell axe (H)
- waije A journey. U. wae.
- waititiri In deu waititiri ri mogomog, one bowl of
 tapioca poi.
- walwili A fish, sp, Apogon (H)
- walei S A fish, sp. Aleuterus scriptus.
- waliki S Sp. of taro. Also moru (H)
- wa:l^o A box. U. kahol, Spanish through Palau
kahol.

- wa:n S A cultivated plant; nuts crushed as perik, sap is sa:n (H)
- wanisao A crowd.
- wanaet When, referring to the future; to the past is nanaet. See comparatives s.v. nanaet.
- wanon'on To talk to somebody.
- wao- Face, surface, top; wao-ri, on top of. Cf. wo. Ul. w-ò, Tr. wo-; Ma. eon, ion, on top.
- warais A razor - English root, cf. Ul. resa, Tr. raisa.
- wa: rap Sailing canoe; lit. "big canoe".
- wärimeli After; see also warimuli. With -mel, cf. OAustr. burit, behind.
- wa:ri T Pumice stone (H).
- warien Stringer of a canoe, bar parallel to outrigger float and just above it, joining the two outer beams, Ul. walian. Tr. waisò.
- wariyamau S Compasses, made of hibiscus wood fork with shark's tooth point (H).
- wa'rigir M A small fruit eaten raw, called in Palau resimir. (H).
- warik ST Flying fox. T. also rebolel, mesu, miey, etc.
- wa:rimol S The realm of the dead, thought of as a large canoe travelling west. P. warimoul^u. M. wedeti. (H)
- warimuli See wärimel.
- wä'ripi The beach. Ul. ulpi, perhaps Tr. neppi.
- waruku-i The heart, as seat of feelings.
- wa'rumai M Tree with fruit like lemon, eaten raw. (H)

wara (jäs)		A green sprig used as a hair ornament.
wasø		To wash (English loanword): i bwe wasø pei, I wash my hands.
watarinari		For ever.
wau		1. To beat, spank. Ul. <u>woùu</u> ; Tr. <u>auweta</u> . 2. Fishing rod and hook; as verb, to fish by these means. (H for S)
'wautame	S	A bent piece of wood across the <u>kiau</u> of a canoe (H)
waututu	S	A fish, Bellona species (H)
wawou		To bat to play baseball, etc.
weirein		Demonstrative and relative pronoun: This one, who, which. See Grammar. Ul. and Tr. do.
weinein		Above (2nd. person).
weirein		Above (3rd. person).
wekite		To turn into, become
weli		To find. T. weyi. U. <u>wøri</u> ; Tr. <u>wir</u> , found, seen > <u>wuri-</u>
welimamau		Be lucky; good fortune: weli and root mamau as in <u>faiemamau</u> , blessed, fortunate.
wennein		See weinein.
wenara		To compare.
wereimmel		An anchorage in a lagoon.
were:wer ¹		A constellation, given by H. as both Southern Cross and Pole Star, but To. wenewen is southern cross, like Lametrek wiliwil.
werimuli		See warimuli.
wesi		To rinse out.
wet		Semen. Tr. <u>wet</u> .

weti		To wait; trans. <u>wetini</u> , to wait for.
wetiweti		Expectation, waiting, hope, trust. Noun from weti. Tr. <u>wetiwit</u> , wait; Po. <u>awlawieta</u> , <u>awlawi</u> .
wi'dok ¹	S	Calophyllum; its flower is <u>ma:l</u> when worn as an ornament. Young <u>widok²</u> is dafaŋ, T. safaŋ (H).
wije		Fat (adj.).
wirik	SM	A large white gull (H)
wic	T	Banana; also fado, which is S. Ul. <u>wc</u> ; Tr. <u>wu:c</u> , Po. <u>u:t</u> , Kus. <u>uf</u> ; OAustr. <u>punti</u> .
wo		The face: see wao-
wødu		Together, e.g. di bwe wødu ta, we shall go together; Le wødu ri mwasa ri: lili, those who want to be married. Wødu is a by-form.
wola		To be, to exist: contrast <u>mire</u> , being in place. Ul. <u>jor</u> ; Tr. <u>or</u> .
wolideyi		Extinguished: wolideyi ri jäf, extinction of the fire.
woli'tarak	S	A half coconut shell used as a container. (H)
wonøur		Children
wor		1. A turtle. Ul. <u>wòl</u> ; Tr. <u>wi:n</u> ; Polowat <u>won</u> . 2. The uncultivated areas. with grass, etc. outside a village: Palau <u>ged</u> .
wo'rimal		A creeper, Derris, used for poisoning fish (H)
wot		The giant taro; Tr. <u>ot</u> ; Po. <u>wot</u> , <u>wet</u> ; Kus. <u>wos</u> . Samoan <u>vese</u> , a species.
wotawot ^a		A village.
wow		Rafters of a house. Ul. <u>wøi</u> , Tr. <u>o</u> .
wowo	S	Species of fish, <i>Balistes aculatus</i> (H).

wɔ̄du		See <u>wodu</u> .
wɔ̄ru-		Amongst. Wɔ̄rukin nipata ^e l, between them; ma wɔ̄rukin, from the midst of, from on top of.
wulowulo		A bow-drill, implement for boring (H)
wulowu'lotom	S	Holes in outrigger float to take the yatoy (H)
wurapa-		All: wurapa ^e l, all of them.
wurutataro		Below; downstairs.
wuwut ^e	S	A woman's girdle.
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Xabari <u>edd</u>		Happy, glad.
xa:bek	T	A butterfly; S. k ^j eg ^j e.
xaci	T	Coconut toddy. S. xasi.
xada		To take: kadike, take up; xaditiwo, take down.
xa'da:fe	S	Frigate bird. Tr. <u>äsäf</u> .
xadam <u>meri</u>		Cause to laugh; be funny; amusing. Ul. kamemäl, funny. Cf. (m)meri, to laugh.
xadape		Shuttle of loom. Tr. <u>äsäp</u> .
xadapi	S	A fish, species of Scarus, parrot fish variety.
xadi		To ask: xadi-jei-rayo, ask me (with directive suffix); Ul. <u>kasi</u> ; Tr. <u>eis(i)</u>
xadike		See xada.
xadigɔ̄d		Gaff of a sail.
xadik		A fish spear; H. gives also xa:ro and jateau.
xaditiwo		To take down. See xada.

xado' podopo	MP	A children's memory game (H).
xadørudun	S	To change: M. xadørufun. Xadørudun ni tip: change of heart, repentance.
xadøtaki	M	To build.
xaduku		A water vessel: xaduku sara.
xaduer		To imitate, to copy.
xae		To eat; also møŋau, kani.
xfadafada		Birth: see fada.
xafanie		To guard, take care of.
xaferifar	S	Thick, dense (H).
xayalikelir		A debt.
xayatainek ⁱ		For, on behalf of. Tr. fanite-.
xagu:gu		To burn (intr.; trans. xagu:je); Tr. <u>ku</u> (intr.); <u>kuri</u> (tr.)
xayo:jayo:ja		To count, reckon.
xai		Verbal pronoun, first plural exclusive, We. Ul. <u>ha</u> ; Tr. <u>au</u> .
xaiar		A chicken.
xainiau	S	Birds of sea gull type (H)
xairama		Suffering, from verb irama, suffer.
xairar		Family, especially wife: H. has P. xaitar.
xairewa		We indeed = xai dew(w)a.
xa:l		Sour.
xa'lag	M	A bird, S. so'ro. (H)
xalarap		Bonito fish; also fatiyalau. Fais <u>yararap</u> ; Pulawat <u>aranap</u> ; Tr. <u>anarap</u> ; Po, <u>karanat</u> .
xalaun		A storm or rain; also jau.
xala'walawa	S	Blue, T. xaya'wayawa. Ul. <u>aroarau</u> ; Tr. <u>arau-arau</u> .

xale	Or; also used at beginning of question as mark of coming interrogation: <u>xale xo bwe ra?</u> are you going? Ul. <u>xare</u> . Tr. <u>are</u> .
xalegi _j e	To guard, watch; also xafanie.
xalep	Near: <u>xalep paiei</u> , near me. Ul. <u>xarep</u> ; Tr. arap; Fais <u>jayarep</u> .
xalifat	A fruit tree, <i>Crataeva speciosa</i> ; fruit eaten raw. Xal-ifat = Fais <u>e:vudj</u> ; Tr. <u>apuc</u> .
xalifø-	Cold, of water. Ul. xariføe; Fais, <u>foi</u> ; Tr, <u>føu</u> ; Po. <u>pau</u> .
xalig	A white beach crab Yl. <u>xareg</u> .
'xalowa	Turmeric.
xaluludiri	Surprise; wonderful.
xama ⁱ l-ei	Sweetheart (my-); Ul. <u>xamar-ei</u> ; Tr. <u>kamwet</u> .
xama'ras ⁱ	A serenade, a song made for a woman; as vb., to serenade. (H). Nowadays "sin _{en} i" is used for "sing".
xa'ma:ta	To boil. Ul. <u>xamaθ</u> ; Tr. <u>amata</u> .
xamatana	Quick; hurry; often redup., <u>xamatana</u> .
xameme	To chew food for an infant, and the food so chewed. OAustr. <u>mamah</u> , to chew.
xami	You, plural. Ul. <u>hami</u> ; Tr. <u>ami</u> ; Po. <u>komail</u> , OAustr. <u>kamiw</u> .
xamiriaia	To withhold.
xammariyiri	To whistle; T. uyuy. Ul. <u>xammøl</u> .
xammasu _j e	To shut (a door).
xammat	M To bail a boat.
xamønaurapa	A feast, a "big eat". Tr. <u>mønøn</u> .

xamø:t		To cook by boiling: see xama:ta. Ul. <u>xameθa</u> , <u>xamaθ</u> .
xam ^u	P	A canoe; xam mozi, standing; xam mor, sitting; also xapanek (H).
'xanox	M	A fruit of the citron kind.
xan ^j i		Species of tree, ? Pemphis acidula; Ul. Frais <u>gaini</u> ; Tr. <u>eni</u> ; Po. <u>ni</u> ; Ma. <u>kuni</u> .
xäni		To eat: also moṅau; kani, xae. OAustr. <u>ka(ə)n-i</u> .
xanṅi		The throat.
xaouleri		To fill: see <u>oul</u> .
xapal		Baby: xapal ^a ri mare, male baby; xapal ^a ri fäivi, female baby. Also shorter form, xapal mare, xapal fäivi.
xapanek	P	A kind of men's dance.
xapalal		Loin cloth. See next word.
xapar-ei		Loin Cloth. Ul. <u>xapal-ei</u> ; Fais. <u>gabal-ei</u> .
xaparaparie	M	Cheap.
xaparuje		To greet, salute.
xapa'tapat ^a		To pronounce, say. Ul. <u>hapatpat</u> ; Tr. <u>apasa</u> ; probably Tr. <u>fös</u> , <u>fös</u> , word, linking Fiji <u>vosa</u> , Nguna <u>vasa</u> in <u>navasaana</u> ; Nggela <u>mbose</u> , and Sanskrit <u>bha:sa</u> .
xapaupour		About, approximately.
xapea-i		Hair tied in a knot on the head. Ul. <u>hapei-ai</u> .
xapead		A small, round, flat household basket. Tr. <u>apeiäs</u> .
xapidi-ei		Portion of the body just below the navel. Tr. <u>kopur-ei</u> , stomach.
xapi'ri:atau	S	Bracelet of turtle shell usually shaped like a fish hook (H).

xa'piri		Elbow: xapiripi ni pei. Ul. <u>xapilpili</u> <u>le päi</u> ; Tr. <u>epinipinin päi</u> .
xapit ^e		On a canoe, crossbars between the <u>kiau</u> 's. Ul. <u>napiecei</u> , four stays connecting the front supports on the outrigger to the beams.
xapoi		A sweet-smelling wood which women rub on their temples H.
xapuro'taker		Beginning; see sapi-. Ul. <u>cap</u> .
xara		Only: xara deu, only one; $\eta a:\eta^u$ xara <u>demaru</u> , I alone. Ul. <u>hal-seou</u> , only one; Tr. <u>äne-</u> .
xara-i		My food. Tr. <u>enei</u> .
xarais		Ashes; also faran.
xarowa ri mañali		Venus as Evening Star. Tr. <u>an/an mōner</u> .
xarexi:t ^a	T	Octopus, squid; S. $\eta^j i:tu$ (H). Ul. only <u>hit</u> .
xari	T	Day; S. lan(n)u, lari.
xarik		Tattooing hammer.
xärix		Small crab; Ul. <u>hareg</u> , white beach crab.
xaru		To spare, let off.
xarøroi		To urinate. Ul. <u>xaloloi</u> , Fais <u>lololei</u> .
xaruf		Large forked-tongued lizard. Ul. <u>haluf</u> ; Yap word.
xaru'ku		To save, deliver. Tr. <u>nuku</u> .
xa'segas		Frambæsia, yaws.
xa'senir	S	A fish, a species of Acanthurus (H).
xa'seper	P	A small turtle (H).
xa'sewad		Tired; also $\eta\phi s^\phi$.
xasi	SMP	Coconut toddy; T. xaci. Ul. <u>haci</u> ; Tr. äci.

- xasiŋisiŋi To think about, meditate on; cf. menimen,
lawelawe.
- xa'siou A plant used for red leis. Ul. haciò,
Tr. aciu. Ixoro Carolinensis.
- xa'suw^a To collect; xasufanani ma: together with,
in addition to.
- xatam Doorway. Tirixatam, the door. Ul. hatam;
Tr. asam; Ma. kadjem.
- xata'ma:u To punish: see tama:u, bad.
- xa'tao M The sooty tern (H)
- xatapóruu To roll or revolve something.
- xat-ei (My) finger: xati ri pei; toe is xati ri
kubwei. Ul. hadó; Tr. autu; Fais
gado-; Ma. adri.
- xatakie'ta:ra Adornment.
- xatautaye A step-ladder; from tautaye, to ascend.
- xatig S To scrape out coconut meat.
- xati'kóu To judge.
- xatinapa A tradition; see titinap^a.
- xato S A round basket with a handle; another kind
is talin^e (H)
- xatowa'di: To break, ruin, spoil; of end, commit an
offence (xatowa'di 'di: tipar).
Ul. hatowasi, to break.
- xatoxato-i The human chest.
- xatoyo'toyo To kindle a fire.
- xa'tó:r Sleepy, dozing. Ul. haθó1; Tr. atun.
- xau/ S To fish with hook and line (H). See xau, 2.
- 'xauyud M A salad of leaves of a certain grass, first
cooked in water (H)

xaumaili	S	Divorce (H).
xaupop ^e		On a loom, the front flat lath used to spread the thread. Fais <u>ga'bob</u> , Tr. <u>apop</u> .
xau		1. Verbal pronoun, 2nd person plural. Ul. <u>ha</u> , Fais. <u>ya</u> ; Tr. <u>au</u> .
		2. A fish hook. Ul. <u>hae</u> ; Tr. <u>ø</u> , Kus. <u>kou</u> , Ma. <u>kadj</u> ; Polynesian <u>kave</u> , OAustr. <u>kavit</u> .
xaudu		A mast; <u>xauduyetak</u> ⁱ , to step a mast. Ul. <u>hos</u> ; Tr. <u>au</u> ; Po. <u>kau</u> ; Kus. <u>goisu</u> ; Ma. <u>kidju</u> .
xaukuku		The end (of a thing, <u>xaukuku ri...</u>) Tr. <u>uk</u> , end, tail; OAustr. <u>ikuy</u> , tail.
xaurøur		To swing; a swing.
xavel		Different, unlike. Ul. <u>haffe-deg</u> .
xawan	M	A black bird, called in Palau <u>ka'dam</u> .
xa'wewe		A model.
xawe'we:r		Alike, similar.
xa:xo		To steer a boat.
xeis		A rat; see s.v. kes.
xeita		To run.
xeivekis		A visitor; <u>xeivekitoyosi</u> , to visit.
xemam		We (excl.) OAustr. <u>kami</u> .
xere		You (singular). Ul. <u>hel</u> ; Fais. <u>gele</u> .
xiloyilo		Wrinkled. Ul. <u>hil</u> = skin (S. g ^j in). No other comparisons.
xiriføi		Hibiscus tree. Puluwat <u>gilifou</u> ; Tr. <u>sinifø</u> . Polynesian root <u>fau</u> OAustr. <u>bayu</u> , with <u>xiri</u> = skin, bark (OAustr. <u>kulit</u>).
xatira		Refuse thrown away in preparing mogomog.

<u>xo</u>	Verbal pronoun 2nd . person singular, You. Ul. <u>ho</u> , Fais <u>go</u> ; Tr. <u>ko</u> ; Po. <u>kowa</u> ; Ma. <u>ko</u> ; OAustr. <u>kaw</u> .
<u>xol-oi</u>	Pubic hair; Ul. <u>hòr</u> ; Tr. <u>kor</u> , Ma. <u>kol</u> .
<u>xonkon</u>	China, the chinese people, "Honkong".
<u>xo:ri</u>	To use.
<u>xoroyoro</u>	Cord, twine. Ul. <u>holhol</u> .
<u>xo:s</u> ^a	Coconut fibre string.
<u>xotiw</u> ^u	The east. <u>xotiwəɔl</u> , south-east; <u>xotiwavein</u> , north-east. Lamotrek <u>gotue</u> ; Tr. <u>ɔtiu</u> .
<u>xou</u>	To suffice, be enough. E da xou jam' mane? have you enough money? Tr. <u>ku</u> .
<u>xousom</u>	End purlins of house. T. <u>xoicom</u> ^e . Ul. <u>houcɔm</u> ; Tr. <u>aucom</u> .
<u>xoxatiligi</u>	The side of the body; Fais. gatogato-i.
<u>xæ: rətitin</u>	A chief, a leader. Cf. <u>yotiro</u> .
<u>xu:r</u>	Barringtonia tree. Ul. <u>hul</u> . Tr. <u>kun</u> .

ENGLISH-SONSOROL INDEX

Note: This section is intended as an index only. No detail is given, and words should be looked up in the Sonsorol-English section before they are used.

Able, to be	saje; káme
about	taguni (around); xapøupøur (approximately)
above	weirein; wennein
accompany	kepiñapiñije; puluje
ache	metaki
add up	ya'su
adopt	moduta; adopted child; modumodu
adorn	go'gara
afraid	mataya; fanenjekir; li demede
after	waremulir; banjiri
afternoon	re taborijaro; rago ni jaro
again	para
aged	napa, e.g. maru e nnapa, old man
air	jaulari
airplane	wa-e-jari
alive	fada
all	pipie (ri); paña:r: wurutara. All right: ira!
almost	xapøupøur
alone	saku; xa rademar ^u

alter	xad <u>o</u> rudun; xaf <u>o</u> rufun
always	sak; fatana'go <u>s</u> ak; buyuy <u>e</u> xadi; pipie ri lari; pa <u>n</u> anay <u>o</u>
America(n)	Me <u>r</u> ike <u>n</u>
amongst	w <u>o</u> ra-
anchor (vb.)	rimetaki; (Eng.) anka. Anchorage: we <u>r</u> imme <u>l</u> .
ancient	mo <u>d</u> uwe
and	ma; <u>n</u> a
anger, angry	do <u>n</u> a; raro <u>i</u> t
animal	marekaraka
announce	ta'bo <u>w</u> ^o
anoint	xäpiti
another	para de <u>a</u>
answer	pari <u>j</u> eri <u>j</u> e
ant sp.	uges ⁱ
appease	'nariki
areca nut	bu
arithmetic	yasusu
arm	p-ei; lower arm: me <u>s</u> e ri p-ei; upper arm: sapi ri p-ei.
armpit	fa ri p-ei
armring	jal <u>o</u> l
arrowroot	'tumo <u>s</u> o, kamoti
artery	wa:ga
as (conj.)	ba; e b <u>w</u> e
ashes	fara <u>n</u> ; xarais
ashamed	ma; be ashamed, makiri.

ask	xadi-je
at	See <u>mire</u> , "stay".
authority, have	udu'war; your authority: uduwom, etc.
avaricious	'muik
awaken	vanar'je.
axe	jauveri; (Eng.) akis

Baby	xapal
back	daluku- (n.); fari, urug (adv.)
bad	ta'ma:u
bag	karais; pak ^j e
bail	'xammat (a boat). Bailer: rum ^e
bake	um (in oven); dødør (on ashes)
bald	ta:uŋ
ball	pigipigi
bamboo	balwau; pa:bu
banana	fado; vadofado; (Tvadolayo). Banana shoot: in.
bark of tree	dadøl
barracuda	talau
barringtonia	xu:r
basket	xarais; soyorapite; bwotau; suig
bat	wa:wou (for games)
bathe	tøtø
be	wola; mire (see grammar)

beach	ˈwäripi
beak	jauwa-r
beam of house	raŋo ri pado (under floor)
bear (child)	xafada
beard	leb ^w
beat	piligi; wou
beautiful	fiˈsirayo
because	ba, ba na
become	ˈwekite
bed	so:b (mat); renie ri wo.
beetle	koko:ruŋ (T.)
before	i:moa
beg	tiŋalo; titiŋalo
begin	sapiriŋe; motäki; xapurotaker
beginning	sapi
behind	i mulir; rukuˈtoluk ^u
believe	(k) ^j a: tøˈda. Belief: yaˈtød ^u
bell	kamˈpa:na
belly	ub-ie, di-ei
below	fa:ra; i fa-ri; i raro; wurutataro
belt	tala ri pu-ei; kuriˈas; (woman's): ˈwuwut ^e
beseech	tiŋalo; titiŋalo
beside	i delai
betel nut	bu
between	pata-; ni pata-r
big	teˈrappar(ri)

bird	mare 'e ari
birth	fada-i
bite	gidi
black	lasolaso
blessed	faiemau
blind	tab ^u mata-r; jaulali; tayagane
blood	sa-i
blow	(with mouth) uyu; (wind) palada
blue	xala'walawa
board	pa:pa; pado
boat	bout; pinas (both English loanwords)
body	podu-
boil	1. noun: (m)masa; ro:d 2. verb: wale; xamø:t
bone	si-; (of fish); tunu-; (T.) ce-
bonito	fatiyalau; xalanap
book	pe:pa (English)
boom	kiau (of outrigger); lar' uja ^a (of sail)
born	fada
borrow	taye; yori
bottle	da'lamire; burau
boundary	die-r
bow of canoe	pe <i>li</i> -r
box	wa:lo; bwaro
boy	riweis ⁱ mar ^u
bracelet	rage(ri pei); gøgø

branch	um ^u
brave	tipan ⁱ
bread	fa'rawa (English "flour")
breadfruit	mäe; (preserved) mel
break	visini; (glass) tiranaki
breakfast	amarie:ri
breast	tøt; narunaru; meta ri narunaru
breath	nada
bridge	yetautaye
bring	yadi:itoyo; yatox
broken	maxodo (as a limb)
brother	(elder, man speaking) keinapa; (younger, man speaking) widi; (woman speaking) m ^w eana-i
bucket	xaduku (saru)
build	xadøtak ⁱ
bunch	-um ^u (deoum, lioum, etc. in counting)
bundle	pilø ŋn.); buyedi (to bundle together)
burn	(intr.) ga; (trans. (xagu:gu) xagu:je
bury	bweaki; fatogi; riba
bush	wø:r (uncultivated land outside village).
busy	masumas ^u
butterfly	k ^j eg ^j e (kiegie); xa:bek
buttocks	matona-i; yabik
buy	parajeri; tanaye

Calf of leg	die ri kubwe-i
call	vadavada; fadaŋa
calm	ru:ja
callophyllum	sa'faŋ; wi'dok ⁱ
can	tin (English); kame, suje (be able)
candy	swi:t (English)
cannot	tai suke; tai kame
canoe	wa; kirimap
care for	niefiefie
carry	(k)k ^j a; jafafala
cast (a net)	falagiri
casuarina tree	dou
cat	pus (English)
catch	dɔbali; (fish) goro; (a good catch of fish) dɔyaiy
caterpillar	mān ni watotot
cave	ramarama ri pɔlou
cemetery	riwe ri made
chair	seja (Portugese?)
change into	'w ^e kite; (trans.) xadɔrudun; xafɔrufun
channel	tau (in reef)
chest	meta ri ŋarunara
chew	runɔdi; (betel and sugarcane) ŋɔŋ ^a ; (foot for infant) xameme
chicken	xaiŋ
chief	ta'mor; yaper; 'yotur ^o

chieftainship	tanita'mor
child	riweis ¹
childhood	paniweis
children	wonøar
chin	ja:te-i
China	Xonkon
choose	ti'we:re
chop	farafara; faruje
Christian	Kiristiano
Church	iklesia
circle	raig ^j e
claw	fara (T)
clean	fakea; fäta; safat; (to clean poultry) urefi
clear	fäta; talama
climb	tautaye (up); tautieo (down)
clitoris	dira-i; bou-i
clock	krok (Engl.)
close (near)	rigir ¹
cloth(es)	u:v ^a
cloud	γosou (rain); mänireŋ (light)
cockroach	koyaru (T)
coconut	iru (tree); wana (fruit); rutøi (drinking); ito, ac ⁱ (sap cooked)
coffin	ba:γ (T)
cohabit	veve

cold	fəu; yelifəu; mwasəripi
collect	urutar; xasuw ^a
color	talo-r
comb	ko:m (English); komo (vb.)
come	bwito; pato!; (come in) bwiriano, tiriano; (come up) bwitaye; (come down) bwitiwo
comfort	'nariki
commoner	sao
conceive	dəŋu (child)
conch	tauwi
connect	bukobuk
contents	outon
cook	lawā; dədər; fərije; xama:ta
copper	kaburae
copra	sow
copy	xaduēr
coral	ma:l; ranit; bec; pəlou
cord	ta:ri; xaroyaro
correct	i:ra
cost	parien (n.)
cough	tolotaige
count	xayojayoja
cousin	bwidi
cover	boruboru
cow	karabao
crab	yālix; lagum; rifatir
crawl	'tavoro

crazy	bus
crocodile	rabai
cross (n)	kru:s (Spanish); paura piripiri (arms)
crown	farimaole
crowd (n.)	wanisao
cry	tani; <u>ken</u> øsunø; (of bird) døl ^u
cup	kap (Eng.); tayaya (half coconut)
curse	yaya <u>likeli</u> (n.); cursèd: faie <u>bwitel</u>
custom	moumou; jaujøy
cut	pi; palipali; palie; do pi:; tava

Daily	pipie ri lari
dance	baløg ^ø
dark	nilo:s ^o
darkness	lo:s ^o ; jeros ^o
daughter	rau-ra fäivi
day	lari; lan ni...
dead	medi
deaf	tariŋ ⁱ pøŋ
death	mad
debt	xayalikelir
deed	kamar; faul ^u
defecate	pax
derris	wo'ri:mal (creeper for poisoning fish)

despise	jaun o unaki
destroy	yatowa'di:
dew	laumen
die	mad ^e
different	tai aveja; <u>moduraxo</u>
difficult	jayamari
dig	yerini
dirty	(p)poru
disappear	tai wolaraxo
disembark	tautaye
dish, wooden	d o b ⁱ
dislike	s'u;: tei m ^w asa'ri;: tei tiperi (T)
distribute	enaj
divide	iretir
do	faul ^u
doctor	tayata (English)
dog	'piris
done	mat ^a (cooked, of food)
don't!	towai; xatowai
door	xatam; tirixatam
dotterel	kirin (T)
dove	k ^j op ⁱ
down	-tiwo; wurutataro
drag	u:l ^a ; (out) u:lawoy
dragon fly	yosap

dried	batobat
drill for boring	wulowulo
drink	uru
drip	dodo' buser
drop	pei' tatiwo; pøni; pøñitiwo.
drunk	ma' ri eri
dry	päri
duck	dabar
dust	masaro pi
dysentery	ameba (Japanese)

Ear	tariñi; (lobe) jautariñi; (drum) ranteriñi; (hole) ron ni tariñi; (hole in lobe) biobia-i (T)
earring	suje-i
earth	masaro; idarop
east	xotiwo
easy	yama:ri
eat	kañi; moñau; yasausa
edge	ñas ^a
eel	robu' tusaro
egg	sayai
eight	wa' ru
eighteen	'dege ma wa' ru
eighty	wo' ri:g

elbow	piripirin ni pei
eleven	'dege ma deu
embark	tau'tiwo
empty	(d)døg; pøura
end	i'leilir; xau'kuku-r
enemy	yannaro
engine	ma'si:n (English)
enlarge	ya'rapa
enough	xou
enter	irano; bwiriano; tiriano
evening	nivi'yavi
Evening Star	Xarewa ri manali
ever	watarinari
everybody	pipie ri jälimat
evil	ta'ma:u. Evil doing: tirotama:u
exceed	ma'wonei
exceedingly	(d)dewwa
excel	ma'wonei
excrete	pax. Excrement: pa?x
exist	wola; mire
expectation	kepunuko
extinguish	wolideyi
eye	mata-i. Eyebrow: fäti; eyelash: medale ri matai; eyelid: bo-i; iris: coco (T); pupil: yaro at.

Face	wo-, wao-i
faeces	pa:x
fall	pøŋ ⁱ (tiwo), (down).
family	xairan
fan	alipøu
far	taiwo
fast	xametanatan
fat (adj.)	wije
father	papa-i; tama-i
fathom	-nava (numeral coefficient)
fault	towa di:. Commit a fault: yatowa di
fear	mataya
feast	monaurap
feather	ugu
female	fäivi
fetch	kato; virikari
figus tree	'kirip (T)
fifteen	'dege ma ri mou
fifty	ri meig
fight	buk ^u
fill	xaoleri
fin	ini; (pectoral) paur ^a ; (dorsal) ini ri wauri; (ventral) ini ri vawro
find	weli
fine (n.)	tanakir
finger	xati ri pe-i
finish	bweni; monango

fire	jä:fi. Fireplace: ri g iri ja:fi
firewood	fävi j e (small); ta'mos (large)
firmament	jaulari
first	matamowar ^a
fish	i:g (n); wau (vb., with rod and hook)
fishhook	xau
fist	kumosu
fit (adj.)	yatanek ⁱ ; kep o ap o
five	rimou
flame	bwul ^u (ri ja:fi)
flesh	fitigo
float (on outrigger)	tam
flower	wasiriget; taorar; (vb.) s o uraxo
fly (n.)	ra n o
fly (vb.)	järi
flying fish	ma n al
flying fox	warik, xalifat; rebokel; mesu, be k er a u
follow	puluje
food	mo n au-; (relish with vegetables) tarie-i
foot	pasapasa ri kubwe-i
for	xayataineki; niketaineki
forehead	ma n o-i
foreign	jäpetas
forget	maru j ega
forgive	peitaraxo; tatara
fork	fo:k (Engl.)

forty	faig
four	fau
fourteen	'dege ma'fau
fowl	xaian
fragment	matipi
framboesia	xa'segas
friend	saru'wa-i
friendship	maleal
frightened	mataya~li'dome
from	ifi
frond	ro:xo, pare:a (of coconut)
front	moa; in front; i moa ri
fruit	uwa
full	oul; (d)ed ^e
fur	ure-r

Gaff of a sail	xadigod
garden	ma:t (n); øru (vb.)
garfish	ma:k
gather	urutar; xasuw ^a (trans.)
get	kato; døbali
ghost	jaridi
gills	tape-r
girl	riweis ⁱ fäivi

give	γane; γari
glad	xabari <u>ed</u> ⁱ
glass	titi <u>sir</u>
go	bu <u>woy</u> ; ra; ti <u>wowoy</u>
god	toutub ^e ; Dios (Spanish)
good	(m)ma <u>yo</u> ; of conduct, tipa <u>nakir</u> , ke <u>fani</u> r, ra <u>ku</u> raku
gourd	pa ^h mu <u>gen</u> (English 'pumpkin')
grandfather	tamar tama-i; tamar neira-i
grandmother	dirar neira-i; dirar tama-i
grass	'fatiri. Grass skirt: ju <u>nijun</u>
grave	nib <u>we</u> ri mad; rib ^w
greedy	ma <u>soyo</u>
green	talo ri sirigit (= tree color); (unripe) t <u>e</u> ti mas
ground	masaro; bw <u>oy</u>
grow	tumur; denu; (trans.) mo <u>terisi</u>
guard (vb.)	xafani <u>je</u> ; xale <u>gi</u> je
gull (sea-)	xainiau
gun	bw <u>edi</u>
gunwale	ηaidir ^e

Habit	ja <u>ujoy</u> ; moumou
hair	(of head) j <u>an</u> (ni sima-i); (body, of persons) me <u>tal</u> ; (of animals) ura-r
halt	addu
hammer	jamar (English); (tattooing) ta:jo

hand	pei (pa <u>ur</u> ^a); g <u>um</u> o-i
handle	bun <u>e</u> (-ri akis); (of basket) ja <u>o</u> -r
happy	fai <u>em</u> au; xa <u>ba</u> ri <u>e</u> d ⁱ
hat	pøli <u>n</u> e-i
hatch	mat <u>o</u> ni (intr.)
hate	u'su; de <u>w</u> wa
haul (nets)	(γ)at <u>o</u>
have	kama <u>s</u> u
he	i:e
head	fa'di <u>k</u> i
hear	ya <u>du</u> te <u>r</u> i <u>n</u> i; lo <u>no</u> yo <u>n</u>
heart	tipe-i; γ <u>e</u> tipe-i; wa <u>ru</u> ku-i
heavy	sau; sar
heel	piripin ni kubwe-i
help	pä <u>r</u> i; ta <u>pa</u> tapa
hen	xaia <u>n</u> fäi <u>vi</u>
here	ikja; i'ya
hibiscus	xiri <u>f</u> ø <u>i</u>
hide	ya <u>ma</u> yo
high	ta'yi: <u>e</u> t; (of tide) bul
hillock	bo <u>b</u> a (T)
hip	ta <u>ri</u> gi, xoxa <u>ti</u> li <u>gu</u> -
history	ti <u>ti</u> na <u>p</u> e tø <u>d</u>
hit	ra <u>r</u> i; pi <u>ri</u> gi
hoist	to <u>w</u> e <u>t</u> aki
hold	ya <u>d</u> i; kama <u>s</u> u

hole	jeramara-r; bu'lobul; (in ground) rib ^w ; (in lobe of ear) toutou
holy	lia; matayutaya (= fearful)
honor (vb.)	xaparua; je
hook	xaw (for fish)
hope	ki <u>oy</u> o (vb.); kepa <u>u</u> ko (n.)
hot	bw <u>e</u> s
house	im (imwe-i); (for pig) ro <u>t</u> u
how	feita; me'ta me
how many	fitouw?
hull	podur (of ship, its body)
hundred	do <u>b</u> oy <u>o</u> je
hungry	na:yi iduŋ
hurry	xamatana
husband	li (mar ^u); mar ^u
husk	peijon, p <u>o</u> ul (of coconut)
<hr/>	
I	na:n; I also na:n ^u saku
if	na; uni; uni me; <u>e</u> <u>w</u> e me (See Grammar pp. 85, 90.)
illiberal	'muik
imitate	xad <u>u</u> er
in	rani; i; ni
increase	ya <u>p</u> o (vb. trans.)
insect	man ni fätari

inside	iran. From inside: ma iran (ni)
instruct	ɣauje; yeledəkiki:je
iron	palan
island	färuje; tayau. Ocean side of island: ugug

Japan	Xapan
jaw	ete-i
jellyfish	ta:t; rimotoŋ
joint	pøruŋa (in bamboo)
journey	waije
judge	xatikøu (vb.)
jump	rut ^u ; (down) rutiwo; (up) rutaye; (about) rummut
jungle	faruworawor
just	saku, e.g. just one, deusaku

Kernel	fala ri mäe (of breadfruit)
kill	rije; faini
kind (n.)	matamat; (adj.) e mmayo 'pono-i; (kindness) wayawaya
kindle (fire)	xato'yotoyo; yatoyo
king	ta'mor (= chief)
kingfish	tagadik (T)
kiss	faidani
knee	sima:r ^a bukuje-i

knife	wadei
know	kura; not know: tai kura, t \emptyset kura; (know how to) le <u>payau</u>
knuckle	se <u>ya</u> ni- (T)
<hr/>	
Labia	ba:r (labia majora); fikk, feki-r (minora)
ladder	xata <u>utaye</u>
lamp	lam (English); doulaw (of cypraea shell)
land	il \emptyset ita (near sea); masaro, arain (earth); (as against village) fafia; (to land from ship) taut <u>aye</u>
language	rama
late	so' <u>watok</u>
laugh	(m) <u>meri</u> ; (make laugh) xadamwi
lazy	so' <u>alau</u>
lay (egg)	bet <u>atiwo</u>
lead (vb.)	yakapannara
leader	xæ:rutitin; yatiro
leaf	un sirigit; (of pandanus) man; (of coconut) pannu
learn	kau
leave	tawatäni (a place)
left	(adj.) kuruse <u>gi</u> ; (remaining) e <u>wola</u>
leg	kubwe-i
legend	titinapa; xatinapa
lemon	guruguru
liberate	mo' <u>tara</u>

lie	(falsehood) <u>yo</u> <u>soa</u>
life	fada
lift	<u>lo</u> ; <u>lo</u> <u>lo</u> ; <u>lo</u> <u>ki</u>
light	puro'ri:er (not ^e dark); daylight: <u>we</u> <u>le</u> <u>da</u> ⁱ <u>k</u> ⁱ ; (weight) <u>pa</u> <u>r</u> ; (of wind) <u>ve</u> <u>re</u> <u>ti</u> <u>e</u>
lightning	fidi'e:r; 'marupi
like	we (adv.); m ^w asa'ri: (vb.); T. <u>ti</u> <u>pe</u> <u>ri</u> (vb.)
limestone	ma:l; <u>be</u> <u>c</u> ^e
line	(fishing) <u>ja</u> <u>o</u> (ri i:g); <u>ba</u> <u>o</u>
lip	tiri jawa-i; mata ri jawa-i
listen	<u>ya</u> <u>du</u> <u>te</u> <u>ri</u> <u>ni</u> ; <u>lo</u> <u>no</u> <u>yo</u> <u>no</u>
little	'xappari; a little: tæ:t ^a ; fatæ:t ^a
live	<u>mi</u> <u>re</u> ; fada
lizard	<u>ka</u> <u>ma</u> <u>se</u> <u>r</u> ; <u>u</u> <u>di</u> <u>ri</u>
lobster	<u>u</u> <u>l</u>
loincloth	pa ^r i-ei
longer	jerai. No longer: towai para. Long ago: moduwe; <u>sa</u> <u>pi</u> <u>ta</u> <u>ke</u> <u>r</u>
look (at)	<u>ya</u> <u>na</u> <u>ra</u> <u>ni</u> ; maja; meali. Look after: <u>ya</u> <u>le</u> <u>ki</u> :je; look for: <u>ku</u> <u>pe</u> <u>(ti)</u>
loom (n.)	<u>ma</u> <u>si</u> ; tø ^l
lose	<u>pu</u> <u>na</u> <u>ra</u> <u>u</u>
louse	<u>u</u> :d
love	<u>ya</u> <u>ma</u> <u>ma</u> <u>u</u> ; wayawaya; ta'bwe; efite (tipei)
luck (good)	<u>we</u> <u>li</u> <u>ma</u> <u>ma</u> <u>u</u>
lunch	<u>ya</u> <u>ta</u> <u>le</u> <u>ta</u>
lungs	jade-i

Machine	masi:n (English)
mad	bus; dalibarau
make	fite <u>k</u> i. Made of...: sufa <u>n</u> ani
Malay apple	fari <u>e</u> p
male	mare; marumare
man	jälimat; mar ^h
manner	kamar
many	pipi <u>e</u> ; saurapa
marry	li
mast	xaudu
masticate	run <u>o</u> di
mat	i <u>e</u> p; giri; jado; so:b ^w
meaning	nifa-r
measure	sig <u>e</u> l
meat	vitigo
medicine	tafei
meet	welifa <u>n</u> ani
mercy	yal <u>o</u> f <u>a</u> lo <u>f</u> a; fay <u>o</u> <u>a</u>
method	kamar
midday	ro <u>t</u> o <u>i</u> jet; midday meal: yata <u>e</u> ta
midnight	nuk <u>o</u> rapa ri bo <u>n</u>
millipede	lipayar
miserable	(k) ^j a yal <u>o</u> f <u>a</u> lo <u>f</u> a
mistake	taw <u>e</u> l (to make a mistake)
mix	saru (solid and liquid)
model	xa'w <u>e</u> <u>e</u>
money	mane (English)

month	ma'rama
moon	ma'ram
morning	nimarei. Morning Star: fidilia:r
mosquito	ram ^u . Mosquito net: imwe ri ram ^u
moss	rum
mother	neira-i; di-n
mountain	dø:gaje
mouse	xeis
moustache	yamo-i
mouth	jawa-i
much	pipie; saurapa; (adv.) dewwa, faia
mud	mesa'yapwiri
mussel	pire; sa:k; puari
my	jai. Grammar pp. 25 - 29.
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Nail	(iron) siren; (vb.) sifarujeri; (finger) gi ri pe-i; (toe) gi ri kubwe-i
name	ite-i; (vb.) iteitanari
nautilus	a'megeber (T)
navel	buto-i; mote-i
near	rigir [±] ; xalep pa-
neck	uje-i; sapi ri ujei
necklace	ma:l; widoki
need	lawea
needle	jau

net	u:g; <u>sou</u>
new	taiv <u>ou</u>
night	nib <u>on</u>
nine	ti'wa <u>ou</u>
nineteen	'de <u>ge</u> ma ti'w <u>ou</u>
ninety	tiwe <u>ig</u>
nipple	t <u>ot</u>
no	na'w <u>eri</u>
node	(of bamboo) p <u>oru</u> na
noise	(make a noise) so <u>lon</u>
none	e tai w <u>ola</u>
noon	rot <u>jet</u>
north	ie <u>ve</u> in
nose	baut-i; (alae) be <u>ke</u> ; (septum) jor ^a baut-i
nostril	ron ni baut-i
not	tai, tei
nothing	tai deu xapite <u>ki</u>
notice (vb.)	kale <u>ki</u> je
now	i'g <u>era</u>
<hr/>	
Ocean	tati; mataw <u>o</u>
odor	b <u>ou</u>
of	ri, ni
offend	xatowa'di: tipar
offer	faiki. Offering: rimifaiki

oil (coconut)	risu; røi; jaløm
old	bwedi (things); maru'enaap (man); urørap (woman); iregi (persons of either sex)
on	wao ri...; usu ri...; rani. From on: ma wao ri...; ma usu ri...
one	deu. See Grammar p. 66.
only	xara, fara (adv.); daidemar ^u (adj.)
open	dugiek (adj.); falagiri (vb. tr.); dugi (vb. tr.)
or	xale
our	jas, jamemi, etc. Grammar p.
outrigger	ta:m; (boom) kiau
outside	irigur
oven	um
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Pace (n.)	-gibw ^a (as numeral suffix)
paddle	fatir (of canoe)
paint	pe:n (English)
Palau Is.	Pannøu
palm	iru (coconut palm)
pandanus	fas; bøyu
papaya	babai
part	pata-r; sa:u
pass by	tauwøyifanani (each other)
passage in reef	tauw
path	ja:ra

peace	ma'ru <u>je</u> 'ru <u>je</u>
peck	te <u>yea</u> (of bird)
penance	parimar <u>ao</u>
pencil	pe <u>nsil</u> (English)
penis	gu:le-i
people	jälimat
perform	duku (bring to pass)
perhaps	xale; kukur
permit	nut <u>aye</u>
person	jälimat
perspiration	ma <u>oraor</u>
pick	jät ¹ (coconuts and breadfruit); ilili, lu <u>ga</u> (pick up)
picture	ja <u>uŋ</u> ^a
piece	pata-r; sa:u
pig	peig (English)
pigeon	k ¹ op ^e (fruit dove); 'rif <u>olox</u>
pillow	ur <u>uŋa</u>
pinch	fali <u>yije</u>
piteous	kial <u>ofalofa</u>
pity	fay <u>o</u> (n.); verbs: fayaya; menafay <u>o</u>
place	nie...; renie-i; far <u>aje</u>
placenta	pe <u>s</u> (T)
plait	do <u>daje</u> ; faidvadi
plant	'fat <u>ox</u> (n.); do <u>xudat</u> (T) mo'ter <u>isi</u> (vb.tr.)
play	kakam

pluck	ire <u>di</u>
pole	vau (n. and vb., for canoe or fishing)
porpoise	le <u>sik</u>
possess	kamasu. Possession: xapite <u>k</u> ⁱ
post	du <u>l</u>
pot	ira <u>ŋari</u>
pound (vb.)	dɔ <u>d</u> ; pa <u>o</u>
power	pɔ <u>u</u>
praise	ya <u>piŋapiŋa</u> ; jautake; papule-1
pray	si'pe <u>sip</u> ^e
pregnant	faru'ba <u>r</u>
preparation	ya <u>werewere</u> (also "prepare")
press down	tiŋi'ti <u>wo</u>
pretty	fi'sira <u>yo</u>
price	para <u>ŋen</u>
priest	padre (Spanish)
prison	kara'bu <u>s</u> (Pidgin English)
Protestant	prtote' <u>stan</u> (English)
proud	tagi <u>et</u> (tipa-r)
pull	javidi; u <u>l</u> ; ire <u>di</u> (fruit). Pull out: u <u>lawo</u> ^y
pulley for sail	re <u>nie</u> ri u <u>lul</u>
punish	xatama: <u>u</u>
punishment	yamama: <u>u</u>
pure	fakea; safat
purpose	nifa-r

push	titi; tinije
put	ite-; itayo; itetiwo; itenaŋo; (put on clothes: vaduvadu; (on table, etc.) iteitetaŋi
putrefaction	job ^a
puzzle	rau
<hr/>	
Quarter	fapat; -fou (numeral suffix)
question (vb.)	xadije
quiet	bayadɔdɔgisisi; tawaititi
quickly	xama'taŋa'taŋ ^a
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Rafter	fa'vatu; sau; wɔu
rain	u:t ^a
rainbow	ɣay
raise	towetaki
rat	xeis
raw	jabat
ray (fish)	fäi
razor	wa'rais
reach	see <u>tonwa</u> , reaching a place
read	ɣapauɣɔ
reason	nifa-r
red	ruasa

reef	<u>m</u> tau; <u>o</u> :s; (adje) jākian
reject	jaun o akiri
reliable	matayase
relish	tarie-i (a relish to food)
remember	menije
remind	yama <i>f</i> ije
remove	yedima; yaitete
repentance	xad o rufun ni tip
resin	bu:n (T)
respect	yalekije; kiaparui; matayataya
rest (vb.)	yadodoile
reverence (vb.)	matayataya
rib	sirie-i (S); durie-i (P)
rice	rais (English)
rich	teitei
ridgepole	u n u (of house)
riddle	rau
right	kurumala-r (side)
ring (n.)	raig ^j e
rinse	wesi
ripe	mas
rise	tayasi (of sun or moon); d o taye (of person)
road	ja:ra
roast (vb.)	d o d o r o
rock	poy o (vb.); fad ¹ (n.)

roll	mar <u>u</u> to (vb. intr.); xatap <u>o</u> ru (vb. tr.)
roof	wo ri im; (vb.) fatafata im
room	rum ^u (English)
rooster	xai <u>a</u> ŋ e mar ^u
root	sapi; (pandanus aerial root: u <u>d</u> u ri fas
rope	kar <u>o</u> x <u>a</u> ro; xo:s ^a
rub	jata:ta
rudder	fat <u>i</u> r
run	xeita; tal

Sacrifice (n.)	rimifaiki
sad	fax <u>o</u> i; fax <u>o</u> x <u>o</u> i
sail	u:ja (n.); talaik ⁱ (vb.)
saliva	sar <u>u</u> ni jawa-i
same	ave:ja; to <u>w</u> ai 'we <u>r</u> i
sand	pi
sardine	'tirimo (sp.)
sated	ma:t
satisfactory	maray <u>o</u>
sake	yaruru; (save up) ri'kiriki
saw	so:a (n., English); lele
say	d <u>o</u> l ^u
scale	ura-ra (of fish)
school	sku:l (English)

scissors	katem (English)
scrape	xatig (coconut)
scratch	kerigeri
scrotum	de-i
sea	ta:ti; matawo
seaweed	rum
section	pata-r
see	bauyø; kane; mweamweja (look at)
seed	fadø; bekiøn
seek	kupe(ti)
sell	bayoyo parujeri
semen	wet; ra'rourou
send	kurøu
sennit	karoxaro
separate	fatäni
set	taro (of sun and moon); teti- (put)
seven	fi'du
seventeen	'dege ma fi'du
seventy	fi'dig
several	palul
sew	teidi
shade (n.)	riyare
shadow	bugaje; jaun ^a ; (person's) nøn
shallow	pete
shame	ma
shark	payo

shell	pøru:n (sea)
shin	<u>mese</u> ri kubwe-i
shine	tire'wau
ship	wa
shoot	in (of banana); bwedi (vb., fire a gun)
short	<u>moso</u>
shoulder	efa:re-i; (shoulder blade) ubøu
show (vb.)	yanaya
shut	(vb.) ti; (adj.) tiek ⁱ , tiex
sick	metak ⁱ l po'yu; sick people: lei mare ta'ma
side	nas ^a
sign (n.)	japa'pala
silent	bayadødøgisisi; tawaititi
sing	si'neni
sister	meana-i
sit	mire; matotiwo
six	wo'rou
sixteen	'dege ma wo'rou
sixty	wo'rig
skin	g ^j in; rag ⁱ
skirt (grass)	jeb; junijuni
sky	raŋi
slander (vb.)	nugugu
slap	piligi
sleep	mädil
sleeve	<u>mese</u> ri u:v ^a

slice (n.)	mari'virivi; (vb.) palije
sling (n.)	γac (T)
small	hapara
smell	tøŋu (vb. tr.); bøu (n.)
smoke	buroyo ri jäf (n.)
snake	'rabut ^o (seasnake)
sneeze	modi
soft	mososolu
sole (foot)	faru ri kubwe-i
some	palul
son	rau-r mar ^u
song	si'neni
soon	fa'tæ:t
sort (n.)	matamat
sour	xa:l
south	jøl
spare (vb.)	fayøya; xaru
speak	døl ^u ; 'titiro; uje. Speak to: xauje
spear	xato; fish spear: jateau; xadik; leipok
speech	jarola-i
spell	spe:r (English, to spell a word)
spider	dawayala; (web) ri
spirit	toutub ^e ; ŋøn
spit	(m)mut (vb.); jau (vb.)
spittle	saru ni jawa-i
spoil	xatowa'di:

spoon	i'ti:t; siriwo <u>i</u>
spouse	li
squid	ŋ ^j i:tu: xare'xi:t
stand	dɔ̄taye
star	fidi
start	sapi (n.); spairije (vb. tr.)
startle	lɔ̄d
stay	mire
steal	pi'laf
steer	'xa:xo; fatir
stem	yaiyai ri fatox (of plant)
still	siyeri (adv., yet)
stir fire	toyoi
stomach	die-i; ube-i; warube-i
stone	fad ¹
store	sɔ̄to:a (English)
storm	jau ri ja:l; xalaun
story	titinapa
strengthen	yapɔ̄pɔ̄uri
strike	rari
string	karoxaro (sennit); xo:s (coconut fibre)
strong	pɔ̄u
successor	due-n
suffer	irama; suffering: xairama
suffice	xou

sufficient	marayo
sugar	sakar (English)
sugarcane	sakarakein (English)
suitable	kep o ap o
sun	ja:ro; sunrise: e tayasi ja:ro; sunset: e toro ja:ro
surface	wao (ri...)
surprised	yidi; xaluludiri
sweat	ma o ra o r
sweet	yala
sweetheart	xama ⁱ le-i
sweet potato	kumiet
swift	ma:la
swim	java; maru
swing	xaw o r o r (n. and vb.)
swollen	net o
sword	wadei tap
swordfish	ma: ⁱ k; tagilal
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Table	tebara (English)
taboo	matayataya (= fearful); lia (= holy)
tail	pasa-r (of fish); nuru pasar (of bird)
take	xasi(:to _); yadaro; yada, etc. Take away: peiraxo
talk	rama;
tall	jerai; (tree) kamais

taploca	di <u>o</u> ka; (powdered) mogomog ^o
taro	w <u>o</u> t; species: bamogu; maru; wariki; (cooked) maru (M); (field of taro) banu w <u>o</u> t
tatoo	ma <u>k</u> ⁱ ; xappa ri ma <u>k</u> ⁱ ; se <u>ne</u> se <u>ne</u>
teach	rau(je); ye <u>le</u> di <u>ki</u> :je
teacher	se <u>ne</u> sei (Japanese)
teaching	'inaga
tear	(paper, etc.); fei <u>ni</u>
tears	se <u>ni</u> re <u>ni</u> r; de ni mata-i; saru ni mata-i
tell	rau <u>je</u> ; xau <u>je</u>
tempt	ka <u>pa</u> n ^a
ten	de <u>ge</u> ti <u>u</u>
test	ka <u>pa</u> n ^a
than	mai. See Grammar p. 64.
that	minna; mina:ra; igera:ra, etc. Grammar p.
their	ja: ^e l
there	iga'rai
these	iragara
they	ile, il ^e
thick	xa <u>fe</u> ri <u>fa</u> r
thief	lei pilaf
thigh	sapi ri kubwe-i
thing	xapite <u>k</u> ⁱ
think	me <u>ni</u> me <u>ni</u> ; lawe <u>la</u> we; xasie <u>ni</u>
thirsty	teif <u>o</u> r; e b <u>we</u> si fa <u>ro</u> vei

thirteen	'dege ma de'ru
thirty	de'rig
this	mere; ie
thorn	lar; kanjicir (T)
those	gar ^a ; ga'ra:r ^a
thought	lawe
three	de'ru
throat	xanji
throw	peita- (peitaraxo, throw away)
thunder	par ^a , pal; (vb.) e pøni pal
thus	ya i'tena
thwart of canoe	'o:rriawa:
tide	(low) metawa'ura; (high) buwaranor ^o
tie	(together in a bundle) buyedi
tired	ηs ^ø ; xa'sewad
to	ilefi; jakiri; matari
to-day	me i'gera; lannei
toddy	(coconut) xasi
toe	xubwe-i
together	wødu
to-morrow	waradi; (day after to-morrow) medilau
tongue	ja:ra ri ya'rai, ('road of my food')
to-night	boŋ ie
too	mo (also); saku (very)
tooth	ŋi

top	tabo; wao; on top: wao ri; from the top of: ma usa ri
torn	venir
totem	xa'bagipog
trap	tawis (see in dictionary)
tree	'sirigit; ile
trial	käpan ^a (testing)
tridacna shell	fadu
true	tød
trunk	(of tree) yaiyai ri sirigit
try, test	käpan ^a
turmeric	lan; 'xalowa
turn	(Vb. intr.) wokotogi; (turn into) wekite
turtle	wor
twelve	'dege ma luou
twenty	jeig
two	luou
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Uncle	bwidi ri neira-i; bwidi ri papa-i
uncover	yasijaro; woutaro
under	ifa ri
understand	kura; (how to do) payau. Understanding: talama tipe-i
until	e da ya; e da ra toyonari; i na

urinate	xar ø ir ø i
urine	gare-i (T)
use	bo <u>y</u> ori (n.) nifa-r
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Vagina	berimadava-i
valley	rr ø u
vegetable	fat <u>o</u> x
vein	(human) wa:ga; (leaf) dowa ri sa:u
very	'dewwa
village	wotawot ^a
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Wait (for)	weti. Wait a minute: matemate!
wake	(intr.) yanarayo; (trans.) vanirije
walk	fatare
wall	titi ri im
want	mwasa'ri: (wish for)
war	maur
warm	rimeu bwesi
wash	sis; wasu; ul ^e (mata); jamwairi
wave (n.)	wau, rao; pu <u>n</u> unau
way, road	ja:ra
we	kis; xam <u>e</u> m
wear	vad ø

womb	redie-r
wood	ile (firewood) fävi ^{je} , ta'mos; (soft) rut
word	jarola-i; titin ^a
work	fitek ⁱ (n. and vb.); workman: jälimat ^a ri fitek ⁱ
world	idarop
worried	taxarø'γøγise
worthy	yataneki
wrinkled	xiloyilo
wreath	farimale
write	faruføru; faruføje
wrong	'tai 'i:ra
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Yawn	mau
yaws	xa'segas
yellow	tauw ^o
yes	uŋa
yesterday	ra'rowa
yet	siyeri; not yet: tøsu
you	(sing.) xcre (plural) xami
young	tal (person)
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