1. Traditional ideas concerning origins of diseases

**Doromu-Koki:** Many see sicknesses and other natural disasters, such as a drought or poor harvest, children doing poorly in school, or lack in success in whatever they are doing, as signs of having done something wrong. Frequent deaths in the family or clan are often interpreted as having been caused by some members’ bad action.

Involuntary contact with any animal-human evil spirits results in sickness or other physical problems. Some of the ways that this could happen include: 1) violating the residence of a spirit or other sacred place; 2) breaking a ritual taboo, or through someone who has been in contact with the spirits, who would then be attacked, resulting in illness within the offender’s family; 3) making noise in the house especially after the planting of a new garden; 4) through sorcery and magic; 5) through ancestors, who are believed to bring sickness of their own volition. However, this is normally considered to be discipline as a result of disrespect to others, particularly elders within one’s own clan or village, or even those outside of the clan or village; and 6) through others – interpersonal relationship problems, such as anger, gossip, argument or fighting – these can sometimes cause sickness.

Dirtiness has to do with a person’s bedding, eating utensils, or the house not being properly clean (inside and out). A person can also become ill while taking care of a sick person. After having sexual relations with his wife, if a man does not wash first thing in the morning, and starts using his hands to eat food he will start coughing, which may lead to difficulty in breathing and weight loss. In order to get well, the wife must spit into a bottle, boil some water, add the boiled water to the bottle, along with some special leaves, and the sick husband must take a steam bath with it. While the woman is the cause of the illness, she also provides the cure. A woman cannot get sick in this same way that a man can, because it is the woman who is causing the illness. (From Bradshaw, 2007a)

**Fuyug** [TNG, Southeast, Goilalan]: A bad person is expected to continually get sick, only getting better when he/she is not behaving badly. If the bad person continues his/her evil then he/she will eventually die from sickness.

People get sick in the following ways: 1) carrying wood, 2) fence building, 3) planting crops, 4) winds, 5) cutting bush, 6) eating bad or rotten food 7) spirits inhabiting a person, 8) a
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2. Choice of schemata

<table>
<thead>
<tr>
<th>Motion</th>
<th>Acquisition of disease or condition, mainly through hele ‘become’ (Fuyug).</th>
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<tr>
<td>Comitative</td>
<td>Subject of copula clause; TOP as copula</td>
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<tr>
<td>Acquisition with ‘agentive’ sufferer</td>
<td>Sufferer as agent, disease as object, through ate-‘get’, baku re- ‘find, encounter’, ni- ‘say’ or re- ‘do’</td>
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<tr>
<td>Acquisition with ‘agentive’ disease</td>
<td>Sickness as agent, sufferer as patient moi- ‘get’ (in sense of taking control over)</td>
</tr>
<tr>
<td>Container</td>
<td>A descriptive NP for a specific illness; TOP as copula</td>
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<tr>
<td>Stative verb-body part</td>
<td>Body part object of illness</td>
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(1) …veyl-i  na=ni  hus-e-ma  mu ge va-seb  an  like.so-VBR  1S=EMPH  think-1/2IND-DS  3P  TOP  that-DEM  one

hu=l  sal  hel-ele.
3S=GEN  sickness  become-IMPF
‘…so I think that they got that sickness because of this.’ (Bradshaw, 2007b:128)

(2) Na  bi  gauka  de.
1S  TOP  sickness  NEG
‘I am not sick.’

(3) R.A.  dia  beika  gauka  ago  siau  dudu  ate  rei  varesa.
name  NEG  what  sickness  word  INST  receive  do  you.sleep
‘R.A., it is not with some sickness’ powerful words that you got and are sleeping.’

(4) Magdalene  bi  kekomuta  baku  re-yo.
person’s.name  TOP  sickness  find  do-3S.PST
‘Magdalene has contracted an illness.’

(5) Gauka  re-si  esiroka  ni-gam-aka.
sickness  do-SQSS  cough  say-HAB-1S.PST
‘I was sick and was coughing.’

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(6) Lagani yokoi=ri gauka tora ya na moi-yo-ma\(^2\)
year one=at sickness big DM 1S get-3S.PST-SQDS

eyo buoru tora gurau-yaka.
month whole big suffer-1S.PST
‘One year I came down with a great illness and I suffered for an entire month.’ (Magdalene Joseph, 2007)

(7) Adina bi ada gauka amiye ma esika-esika tora gade
for TOP head sickness person and pain-pain big very
moi-do.
get-3S.PRS
‘For he is an epileptic and he suffers very much.’

(8) Nai ada esika re-do.\(^3\)
1S.POSS head pain do-3S.PRS
‘I have a headache.’

(9) Ini rovaita vava ni-yo.
3.POSS body hot become-3S.PST
‘His body had a fever.’

3. Bodily & emotional states

vata bae-‘be full’ (lit. ‘come?’)\(^4\)
rauna re-‘be hungry’ (lit. ‘do hunger’)
ne ota re-‘feel sleepy, drowsy’\(^5\)
duomu ni-‘be lazy, waste time’

(10) Baketi koru vata.bai-go-ri, ya ura de rausi
bucket water ?come-3S.FUT-SIMDS 2 want NEG pour
re-go vonisi.
do-3S.FUT if
‘When a bucket is full of water, you don’t want it to spill.’

(11) Amiye beredi duma re-yo adina rauna re-yo.
person bread steal do-3S.PST because hunger do-3S.PST
‘The man stole some bread because he was hungry.’

\(^2\) But, also note in Barai (TNG, Southeast, Koiari, Baraic) *Na adame abe.* ‘I get sick.’ (Ororo et al, 2015:31-2) and Konai (TNG, East Strickland) (Årsjö, 2016:34) …dihi do mala… ‘…child got sick…’

\(^3\) Often in PNG one hears in English, “My head is paining.”

\(^4\) Other meanings of *vata* include ‘ute’ and *vata ni-* ‘be born’; so no present identification of *vata* in this construction.

\(^5\) Ne ‘eye’ is clear, but *ota* is not; *ota* on its own means ‘earth oven’, or in an adjunct phrase *ota ri-* it means ‘escort’.
In a tau vakoine ota.re-si vare-yadi.
3 all together eye ?do-SQSS sleep-3P.PST
‘They all felt sleepy/were drowsy and slept.’

(13) Ka bi duomu ni-si yava yokoi-yokoi=ri egoru
also TOP lazy say-SQSS house one-one=at visit
di-bi-gedi.
go-DUR-3P.FUT
‘They also waste time visiting from house to house.’

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