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ANTHROPOLOGICAL MISCELLANEA.

SKETCH of NGUNA GRAMMAR.

By SIDNEY H. RAY.

NGUNA is a small island in the New Hebrides, situated to the north of Faté, in 18° 34' S. lat., and 168° 20' E. long. It was discovered in 1774 by Captain Cook, and by him called Montagu Island. The population of the island is about 1,000. European missionaries have been established there since 1870.

The following sketch was drawn up for comparison with Dr. Codrington's "Melanesian Languages."¹ It is founded on translations of the Gospels of S. Matthew and S. John, published in 1882.²

According to Dr. Steel,³ the Nguna dialect is understood on thirteen islands, viz., Nguna, Faté, Pele, Mau, Metaso, Makuru, Tongoa, Tongariki, Falea, Buniga, Ewosi, Mai, and Api.

§ 1. ALPHABET.

1. Vowels : a, e, i, o, u.

2. Consonants : k, g ; t ; p, v, ð, w ; m, ñ, n ; r ; s.

3. Diphthong : au.

4. Two sounds are probably represented by g, viz., the ng in sing, and ng=ngg in finger. In the alphabet of the Melanesian mission the first is written *n*, and the second *g*. In a short specimen of Nguna given by Dr. Codrington he writes *g* for *g* in the words *naga*, *ega*, *go*, *gani*, *rogo*.

ð is the Melanesian q=kpw (in Faté pw, kw). Nguna, *patoko*, body ; *po*, heart, are the Faté *qatoko*, *go* ; q is here used instead of the ð of the gospels ; ñ is the Melanesian m=mw, t sometimes = tr.

The other consonants as in English, vowels as in Italian.

5. The letter changes so common in Sesake and Faté, occur also in Nguna. k changes to g, p to v, q to w, r to t, as in *ganikani*, to eat ; *paki*, *vaki*, to go in ; *qia*, *wia*, good ; *rolu*, *tolu*, three.

¹ "The Melanesian Languages," by R. H. Codrington, D.D., Oxford, 1885.

² "The Gospels according to Matthew and John, translated into the language of Nguna, New Hebrides," London, 1882.

³ "The New Hebrides," by Robert Steel, D.D., London, 1880.

§ 2. ARTICLE.

The demonstrative is *na*, or *n-* before a vowel; *na tamoli*, a man; *na wota*, a chief; *n-ata*, a spirit; *n-oai*, water.

The demonstrative *waina* has frequently the sense of the definite article, *natamoli waina*, man that, or the man.

There seems to be a personal article *ki* (*i* of the Banks Is. and N. New Hebrides). It is most commonly used with the personal pronouns and after the verb *so*, to call; *eu soso qilana ki Maria*, they call his mother Mary; *euga wo soso ko ki Keva*, they shall call thee Cephas.

§ 3. NOUNS.

1. There are two classes of Nouns. The first takes the suffixed possessive pronouns, the second does not. Names of things in close connection with the possessor, such as parts of the body, and relations, belong to the first class, as do also nouns used as prepositions. Names of other objects belong to the second class.

Examples: *na rugu*, my hand; *taima*, thy brother; *qilana*, his mother; *qogomu*, your hearts; *naraegu*, before me, *i.e.*, my before; *na suma aneana*, the house his possession, his house; *na wota anigo*, thy chief.

2. There is no independent form of the first class of nouns as in Mota. Verbal substantives are formed by a suffix *-ana*; *tagi*, to weep; *tagiana*, a weeping; *mari*, to do; *mariana*, a deed.

3. Personal substantives are formed from verbs and adjectives, by the indefinite pronoun, *tea*, one; *tea tavagi*, a builder; *tea vasapiseiki*, a teacher; *tea tatago*, one who asks, a beggar; *tea mari*, a maker. With the verbal substantive *tea* has a passive signification; *tea vasapiseikiana*, one taught, a disciple; *tea roromiana*, a beloved one. See § 7.

4. Names of places are formed with *malo* (Florida, *malei*); *malo tasake*, a seat, from *tasake*, to sit; *malo garagara*, a dry place, beach, from *garagara*, dry.

5. Gender is distinguished by the words *noai*, male, and *goroi*, female; *na wota*, a chief; *na wota na goroi*, a female chief; *natuna na noai*, a son; *natuna nagoroi*, a daughter.

6. Plurality is denoted by *maga*, or *lapa* (Faté, *laba*) following the noun; *taina maga*, his brothers; *tea mitiri maga*, writers; *na mariana lapa*, doings; *na pua lapa*, paths. "The whole" is expressed by *mamau*, (Faté, *mau*) or *puti*; *na tokoana mamau*, the whole city; *na vata mamau* the whole herd; *na vanua wanogoe mamau puti*, all that land; *eu pei nara mau*, they were alone, lit., they were all themselves.

7. Juxtaposition of two nouns gives a genitive character to

the first; *Maria anawota*, Mary's husband; *Tavita natuna*, David's son; *na suma nasaisaiana*, the assemblage of the house. The preposition *ni* is also used; *natu ni Tavita*, son of David, *ara ni nakau*, branch of a tree.

8. The words *wota*, husband; *goroi*, wife, take a prefix varying with the person of the possessor; *amagoroi*, *anagoroi*, *amugoroi*, thy, his, your wife; *amawota*, *anawota*, thy, her husband.

9. A few nouns are met with having the prefix *vei*; *na veinawotaana*, authority; *na veileperoana*, leprosy. Here *vei* expresses a state or condition, and is probably the same as the verb *vei pei*, to be.

10. A suffix *ri*, which may perhaps denote companionship, is seen in *taguri*, *tanari*, *tagitari*, *tarari*, my, his, our, their friend, *tea waia e pei Natugu roromiana aginau ri*, this is my son, the beloved one my possession.

§ 4. PRONOUNS.

1. The personal pronouns are:—

Singular, 1. *kinau*; 2. *nigo*; 3. *nae*.

Dual and plural, 1. inclusive of the person addressed, *nigita*, exclusive of the person addressed, *kinami*; 2. *nimu*; 3. *nara*.

Ni, *na* are demonstrative prefixes as in Sesake.

The dual is distinguished from the plural by a different verbal particle, or by the addition of the numeral *rua*, two.

Where a singular pronoun and a noun are used in English, the Nguna idiom requires a dual pronoun; *e pilosi gami ma mama*, he hates me and the father, she hates us, the companion. the father; *kinami ma mama aro pei tea sikai mau*, I and the father are one; *nara ma Suge ero rua roko*, he with God abode, they, the companion God, they two abode.

2. The personal pronouns suffixed to verbs and prepositions are:—

Singular: 1. *-au*, *-nau*; 2. *ko*, *go*; 3. *-a*, *-nia*.

Dual and Plural: 1. inclusive *-gita*, exclusive *-gami*; 2. *-mu*; 3. *-ra*.

The forms *-nau*, *-nia*, are used only after the verbal suffix or preposition *ki*. The *n* or *ni* is introduced for euphony as in Oba.

Examples of verbs: *kinau a pei vaini*, *nimu ku pei aragu maga*, I am the vine, you are my branches; *kinami au atae*, we know; *nigita ma tuga vano*, we also go; *kinami aro atae*, we two know; *nara euga soso ko*, they call thee; *a soso mu*, I call you; *ku punusi au*, ye see me; *ku noakinau*, ye tell me; *e pituakinia*, he brings him.

3. The possessive pronouns suffixed to nouns are:

Singular: 1. *-gu*; 2. *-ña*; 3. *-na*.

Dual and plural : 1. inclusive *-gita*, exclusive *-gami*, *-ginami* ; 2. *-mu* ; 3. *-ra*.

Examples: *Narugu*, my hand ; *naruñña*, thy hand ; *naruna*, his hand ; *natugami*, our son ; *mamaginami*, our father ; *qatokomu*, your body ; *namatara*, their eyes.

Some verbs and prepositions take this pronoun suffixed rather than the one which properly belongs to them (as in Florida, and Sesake) ; *eu masauna*, they desire it ; *kiagu*, from you ; *kiana*, from him.

4. The interrogative pronouns are *Sei* ? who ? *na sava* ? what ? *seve* ? which ? *sa* ? what thing ? They are used as nouns.

Sei e pei tete aginau ? who is my mother ? *auga wo peani nasa* ? we shall have the what ? *ku masau nasava* ? thou desirest what ? *ku laga sei* ? thou seekest whom ? *seve tea maga* ? which ones ?

5. Demonstrative pronouns : *tea waia*, this ; *tea waina*, that ; *tea wanogoe*, that ; *nogo*, *nogoe*, that ; *tea maga*, these, those. These are used also in the place of relatives.

6. Indefinite pronouns : *tea*, one, anyone ; *tea sikai*, one ; *tea gota*, another ; *tea lapa*, many ; *seara*, some ; *tea mamaru puti*, all, every one ; *sikasikai*, each ; *te nata*, no man ; *sa*, what ; *pisa*, few.

§ 5. POSSESSIVES.

1. The words *a* and *ma* are used as equivalent to the possessives of other Melanesian tongues, and are used with the second class of nouns instead of the possessive pronouns. With suffixed pronouns they appear as follows :

Singular : 1. *aginau* ; 2. *anigo* ; 3. *aneana*.

Dual and plural : 1. inclusive *anigita* ; exclusive *aginami* ; 2. *animu* ; 3. *areara*.

Singular : 1. *maginau* ; 2. *manigo* ; 3. *maneana*.

Dual and plural : 1. inclusive *manigita* ; exclusive *maginami* ; 2. *manimu* ; 3. *mareara*. With nouns *a* is used in the sense of my possession, thy possession, &c., whilst *ma* is used with verbs and means a thing for me, for thee, &c.

With nouns the forms are *agi*, and *magi*.

Examples : *Nasuñña aginau*, the house my possession ; *na vanua aneana*, the field his possession ; *na sulu aginami*, the torches our possession ; *ku maginau mari a*, ye for me did it ; *e manigo mari nasava*, he for thee did the what ? *e ta maginau umai mau*, *ma e manimu umai*, not for me it came, but for you it came ; *agi Mosesa sikai*, a thing for Moses one ; *ku wo magi natamu paqai na maromaroana*, ye shall for them your souls find rest ; *qa maginami qolagati*, open for us.

§ 6. ADJECTIVES.

1. Demonstrative: *Waia*, *waina*, *wanogoe*, *wanae*, *wanana*. *Kana o waia*, this fellow; *na manumatua waina*, this wisdom; *aura wanogoe*, that hour; *tokora wanana*, yonder place; *tea suasua paroro wanae*, that unprofitable servant.

2. Indefinite: *Te*, any; *sarasara*, each; *tapalana*, such; *sikesikai*, each; *sara*, all, every; *kerua*, another, *sikaimau*, one only. *Te natamoli*, any man; *sarasara ra*, each of them; *navaivaiana maga tapalana*, such signs; *e atae sara natamoli*, he knows every man; *taleva kerua*, the other side.

3. Comparison is made by the verb *liu*, to pass, or by two positive statements; *e qarua liu tea mamau puti*, he is greater than all; *namauriana e ta qarua liu navinaga kite?* is not life greater than food? *e sa liu*, it is worse; *na varatiana ni navanua ni Sotoma ega wo kiki, ma na varatiana anigo ega wo qarua*, the punishment of the town of Sodom shall be small, but your punishment shall be great.

4. The word *siki*, alone, only, (connected with the numeral *sikai*, one) is a noun and takes the suffixed pronouns.

Singular: *siki-gu*, *-ma*, *-na*.

Plural: *siki-gita*, *-gami*, *-mu*, *-ra*.

Nae e sikina, he was alone, lit., he was his only; *a ta sikigu mau*, I am not alone, I am not my only; *mama e sikina atae a*, the father alone knows it: *a ta magi nara waia sikira tapasavasa mau*, I do not pray for these only.

A few simple adjectives are found, such as *wia*, good; *warua*, large; *sa*, bad; *kiki*, small; *vau*, new; *pura*, full.

The prefixes of condition *ma* and *ta*, are seen in *makalikalii*, prickly; *matulu*, deep; *malari*, cold; *taqolaga*, opened; *tagele*, unjust; *taperavera*, scattered; *taqotae*, divided.

An adjectival termination *a* appears in *ulua*, growing, from *ulu*, a blade of grass; *turua*, trembling, from *ruru*, a trembling; *goa*, stinking, from *go*, a smell. A termination *ta* may perhaps occur also in *matagauta*, thorny, from *tagau*, a hook.

§ 7. VERBS.

1. Verbs are distinguished from other parts of speech by verbal particles. Those in common use are:

Singular: 1. *a*; 2. *ku*; 3. *e*.

Dual: 1. inclusive *toro*, exclusive *aro*; 2. *koro*; 3. *ero*.

Plural: 1. inclusive *tu*, exclusive *au*; 2. *ku*; 3. *eu*.

These particles are used with or without the personal pronouns, and frequently have added the directive adverb, *ga*.

Examples: *A noaki mu*, I tell you; *ku tua au taleneta lima*, thou gavest me five talents; *nae e pasatara*, he answered; *aro*

munu atae, we two can drink; *koro ratago*, ye two ask; *ero noakinia*, they two say to him; *kinami au lotu*, we worship; *tu sake paki Yerusalem*, we go up to Jerusalem; *nimu ku noa*, ye say; *eu rumai punusi a*, they came to him.

2. The sign of quotation is *naga*, used with a particle as though a verb; *ku noa wia, ku naga, a ta peani nanoai mau*, thou sayest well, I have no husband; *ku ratagovi au naga ga munu*, ye ask me give drink; *nigo ku atae naga a roromi ko*, thou knowest that I love thee.

3. A conditional mood is expressed by the conjunction *pe*, if, joined to the verbal particle; *te nata epe maginau suasua, ega tausi au*, if any man serves me he follows me; *kupe tatagovi mama te navatuna, epe wo tua mu*, if ye ask the father anything, he will give it to you.

4. The imperative is shown by the auxiliary *ga*, come or go; *ga leo*, look; *ga tausi au*, follow me. In the dual and plural the verbal particles, *koroga, kuga*, are more commonly used; *koroga paki na tokoana*, go ye two into the city; *kuga veresi a*, loose him.

5. The potential is expressed by the verb *atae*, to know, or *mari atae*, to know how, used after the principal verb. *Ku mari atae mari au ape tautau*, thou canst make me clean; *aro munu atae*, we two are able to drink, *eu mari atae susuwe*, they can mourn. Inability is expressed by *mari sa*; *ku mari sa*, ye cannot; *a mari sa tausi ko*, I cannot follow thee. The word *sigo* has the same meaning; *natamoli eu mari saqo tea wanogoe*, men cannot do this.

The verb *one*, to lie, used impersonally with another verb, expresses necessity; *nara ma e one au one naga aga viragi ra*, them also I must bring, or, they also, it is necessary for me that I bring them; *e one mu one naga kuga vakilina pau*, ye must be born anew.

6. A passive voice is formed by *tea* and the verbal noun, *kuga wo pei tea veresiana*, ye shall be free, lit., ye shall be a thing of freeing.

7. The infinitive usually takes the form of a direct statement; *e mari namatoma ero leo*, he made thine eyes, they two see.

8. Tense. The verbal particles are indefinite in time. A definite past is denoted by the adverb *sua*, already. *Elia e po pano sua umai*, Elias has already come hither; *e po mate sua*, he was dead already. The future sign is *wo*; *euga wo pituaki mu*, they shall give you up; *aga wo noa*, I will say. The verb *to*, to stand, makes a kind of imperfect tense; *e to mitoaki nia*, he was thinking, or, he stood thinking it; *e to liu ra pano*, he was passing them. In the same way *po*, to make, forms a perfect; *ku po punusi au*, ye have seen me; *eu po puluti namatara*, they

have shut their eyes. The English yet, still, till now, is expressed by *ko*; *a ko paqai mau*, I have not yet found; *ragi waina naleatia e ko toko*, while day still remains; *a ko tika nasava?* what lack I yet?

9. Prefixes. The causative prefix *vaka*, *paka*, is seen in *pakamauri*, to quicken, make alive; *vakavura*, to fulfil; *pakasa*, to disfigure, make bad. A shorter form *va* or *pa* is also used; *vautu*, to cause, to flow, to draw; *vagani*, to feed; *parātu*, to trust, put a stone; *vamawota*, to open. The verb *mari*, to do often, takes the place of *vaka*; *maripauri*, to make new, to heal; *marimata*, to make ready, to prepare. For the prefixes of condition *ma* and *ta*, see § 6.

10. Suffixes. As in other Melanesian languages, an intransitive verb is made transitive, or a transitive verb has its action determined upon some definite object by means of a suffix. In Nguna, the suffixes found are *i*, *gi*, *ki*, *li*, *mi*, *ni*, *ri*, *si*, *ti*, and *vi*.

Examples: *munu*, to drink; *koroga wo munugi a*, ye shall drink it; *sua*, to fall; *suai natano*, to fall on the ground; *noa*, to say; *noaki*, to tell; *va*, to go; *vagi*, to go into; *puoli*, to pass away; *roromi*, to love; *su*, to clothe; *sunu*, to dress; *maripauri*, to make well; *tagi*, to weep; *tagisi natuna*, to weep for a child; *laga*, to shine; *lagati*, to lighten; *tatago*, to ask; *tatagovi*, to ask for anything. It is not always easy to distinguish the suffix *ki* from the preposition of motion *ki*, to or from. It is, however, plainly seen to be a suffix in verbal nouns such as *natikiana*, a casting; *namitoakiana*, a thinking.

11. Many adverbs are used to form compound verbs. Such adverbs are *goro*, against; *lua*, out, off; *roa*, backwards; *soki*, carefully.

Examples: *pasagoro*, to speak against, deny; *logoro*, to look at, watch; *tugoro*, to stand against, resist; *sailua*, to draw out; *taelua*, to cut off; *tapelua*, to take out; *mitoakiroa*, to think back, repent; *mataroa*, to look back, to choose; *loroa*, to reject; *leosoki*, to look steadily at; *pasasoki*, to say carefully, to betroth; *noasokisoki*, to bear witness, to speak carefully.

12. The negative verb is *ti*, usually in the form *tika*, with the demonstrative adverb; *e tika*, there is not; *eu tika waini*, they have no wine; *a ko tika nasava?* what lack I?

13. An interrogative verb is formed by *sa?* what? *kinami auga kasa kinia?* what have we to do with it? we what it? *aga kasa?* what do I? The adverb, *kite*, or, at the end of a sentence makes it interrogative; *ku roromi au kite?* lovest thou me? *nimu na ku pei teavilasuruweana kite?* are ye also led astray?

14. The verb "to be" is *pei*: *na vanua e pei maramana*, the field is the world. "To be" in the sense of dwelling, living, staying in anything is *toko*; *na maramana waina e toko ako toko*,

the light that is in thee; *e toko au toko*, he abides in me; *a toko asa toko*, I abide in him; *nae e toko sava?* where does he live?

15. A reflex action is expressed by means of the noun, *tuāma*, self, and the possessive pronouns.

Singular: 1. *tuāmagu*, -*ma*, -*na*.

Plural: 1. inclusive *tuāmagita*, -*gami*, -*mu*, -*ra*.

Kuga tuāmamu roromi mu, love one another, ye yourselves love you; *eu tuāmara noaki ra*, they said to one another.

§ 8. ADVERBS.

1. Directives: *umai*, hither; *vano*, *pano*, thither; *sake*, *sike*, upward; *siwo*, downwards; *kopu*, inwards; *elau*, seaward; *eutā*, landward.

2. Interrogative: *seve rāgi?* when, how long? *wai?* where? *seve tokora?* where? *e sava?* whither? *ekasana?* why? *tapale sava?* how? like what?

3. Time: *rāgi waia*, now; *rāgi waina*, then, while, as; *pea*, formerly; *rāgi etaku*, afterwards; *sua*, already; *tuai*, of old; *sara nagogi*, always, every day; *moro*, again; *masoso*, to-day; *matamai*, to-morrow; *nanova*, yesterday; *pakalapa*, often.

4. Place: *nea*, here; *tokora waina*, here, this place; *tokora wanogoe*, that place, there; *e*, there; *pea*, in front; *e taku*, last behind; *tila* (noun) out; *wēea*, far away; *katama* (noun) outside, *e lagi*, from the east; *etano*, from the west.

5. Manner: *tapala waina*, as, so, like this; *ṃoli*, for no reason; *mau*, only, at all, used at end of sentence for emphasis; *ta*, not; *me*, also; *tapale nogoe*, so, thus; *alagoro*, about, nearly; *usuraki*, entirely, thoroughly.

Examples: *qa umai*, come hither; *qa vano*, go thither; *tuga sake*, let us go up; *eu mamau paki kopu punusi navitauriana*, they all went in together to see the marriage; *nara wai?* where are they? *ku atae au tapale sava?* how dost thou know me? *ekasana koro tuāmamu pasa paki mu?* why do ye two talk to one another? *a ta atae a mau*, I do not know; *nae me umai*, he also came; *e alagoro pei pavne ponotia sikai*, it was about a hundred pound weight; *eu pakalapa mamau paki asa*, they often went together to that (place).

6. Adjectives are often used as adverbs; *warua*, great; *tea maramara e maga qarua*, the governor wondered greatly.

§ 9. PREPOSITIONS.

1. Simple. Locative, *a*, at, in; *a Petania*, at Bethany; *a Tairo*, in Tyre; *a sa*, at that, there, and by a Melanesian idiom, from; *au atae tokora waina e pae asa umai*, we know the place he comes from that hither. With the pronouns suffixed, *au*,

ako, asa, ara, this preposition has almost the force of a relative pronoun and refers to something mentioned before: *a noaki sua asa*, I told you thereof; *e pasa asa*, he speaks of that; *kinau a noaki mu ara*, I told you of them; *na maramana waina e toko ako toko*, the light which abides at you; *a melu ako*, I came from thee.

Instrumental, *ki*, with; *e puri na virina ki nairo*, he pierced his side with a spear; *kinau a to papetaiso ki noai*, I am baptizing with water. Also of motion, *ki tea mate*, from the dead ones.

Genitive, *ni*, of; *nawoka ni natamoli*, the mouth of a man.

2. Nouns. Many words used as prepositions are plainly seen to be nouns. Such are: *na rae*, the front; *narigi*, the side; *na taku*, the hinder part; *nawoka*, the opening, mouth, inside; *kaka*, among, of; *oli*, for, the stead; *lo*, the sake; *na galau*, the inside. Many of them take the suffixed pronouns: *tea lapa kakara*, many among them; *natowoana kakana*, the falling of it; *narae ni natamoli*, before men; *e umai paki nataku*, he came after him, he came into his after; *naleo kakama sikai*, one of thy things; *oli tamana*, instead of his father; *narigi napuu*, by the side of the way; *nawoka ni lasa*, under a vessel, the under of the vessel; *nalo nagisagu*, for the sake of my name.

3. Verbs. Many verbs are used as prepositions: *punusi*, to see, to; *paki*, to go, to; *pae*, to come, from; *kia*, away from; *sikoti*, with; *pa pa pa pa*, until; *kuga umai punusi au*, come to me; *paki na tasi*, into the sea; *e pae nara ni Apela pa pa pa nara ni Sakaria*, from the blood of Abel until the blood of Zachariah; *e tapelua e kiagu*, he takes it from me; *Petero me sikoti ra*, Peter also was with them.

§ 10. CONJUNCTIONS.

Copulative, *go*, and. Disjunctive, *kite*, or, used also at the end of a sentence in asking a question. Conditional, *pe*, if, joined to the verbal particle. There are also *na lakena*, because, for, the reason, (a noun); *ma*, a companion, used with person's names; *naga*, that, used as a verb and introducing a dependent sentence or a quotation; and *tea waina*, therefore.

Examples; *a noaki sikai, a naga, ga vano, go e pano*, I tell one, I thus go, and he goes; *kinami na mama*, I and the father; *mama e tumana roromi mu, nalakena waia, nimu ku po roromi au*, the father himself loves you, the reason this, ye have loved me.

The verb *po* often serves as a conjunction; *Tea waina e pano, po pavano, po leo umai*, he went away, and washed and seeing came.

§ 11. NUMERALS.

1. Cardinals: *sikai*, one; *rua*, two; *tolu*, three; *pati*, four; *lima*, five; *latesa*, six; *larua*, seven; *latolu*, eight; *loveti*, nine; *rualima*, ten; *tamate*, the unit above ten; *rualima tamate sikai*, eleven; *rualima sikai tamate rua*, twelve; *rualima rua*, twenty; *rualima tolu*, thirty, &c.; *ponotia sikai*, one hundred; *takuna*, the unit above a hundred; *ponotia sikai rualima takuna lima tamate tolu*, one hundred and fifty three; *ponotia rua*, two hundred; *manu sikai*, one thousand; *tivilia*, ten thousand; *pisa*? how many?

Ordinals are formed by prefixing *ke* to the cardinals; *kerua*, second; *kerualima sikai tamate rua*, twelfth.

Multiplicatives take the causative prefix *vaka*: *vaka sikai*, once; *vaka rua*, twice; *vaka lapa*, many times; *vaka pisa*? how many times?

Distributives are formed with a conjunction: *sikai go sikai*, one by one.

§ 12. EXCLAMATIONS.

Ee! No; *Io!* yea; *Ai!* woe; *O*, vocative after the noun, *mama-ginami o*, O, our father!

THE NATIONALITIES OF THE UNITED KINGDOM.

Extracts from letters to the "Times."

By Sir JOHN LUBBOCK, Bart., M.P., F.R.S.

Revised by the Author.

I OBSERVE that the supporters of Home Rule place in the forefront of their argument the assertion that "we have within the compass of the United Kingdom no less than four real nationalities." By this I do not suppose that allusion is meant to the modern and, so to say, accidental divisions between England and Scotland in the first place, England and Wales in the second, or to the silver streak between Britain and Ireland, for we are hardly so degenerate as to reverse our old boast and allow the waves to rule Britannia. At any rate, thousands of those who listen to, or read, these statements understand them to mean that there are actually separate races in England, Scotland, and Ireland respectively; in fact, the addition of the adjective "real" is, of course, intended to give emphasis to the declaration, which is indeed almost unmeaning, unless it implies that there are in the United Kingdom four distinct races. It is, therefore, worth while to inquire what the facts really are.

As regards South Britain, it will be generally admitted that, omitting the question of pre-Celtic races (probably a more important factor in our population than is generally recognised), Wales and Cornwall are predominantly Celtic; that the south and