



Vocabulary and Grammatical Notes on the Language of Makura, Central New Hebrides

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Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 26 (1897), pp. 67-73

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2842333>

Accessed: 14/06/2014 11:15

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ANTHROPOLOGICAL MISCELLANEA AND NEW BOOKS.

Readers of the Journal are invited to communicate any new facts of especial interest which come under their notice. Short abstracts of, or extracts from letters will be published at the discretion of the Editor. Letters should be marked "Miscellanea" and addressed to The Secretary, 3, Hanover Square, W.

Vocabulary and Grammatical Notes on the Language of Makura, Central New Hebrides. Compiled by SIDNEY H. RAY, Memb. Anthropol. Inst. Great Britain and Ireland.

The island of Makura is situated about ten miles north of Nguna or Montagu Island, midway between Efate and Epi, in the south central portion of the New Hebrides Group. It is of volcanic origin with hills about 600 feet high. The population is about 1,000.

For the materials from which this sketch was compiled I am indebted to the Rev. Oscar Michelsen, Presbyterian Missionary on the island of Tongoa.

This language is spoken on the islands of Makura, Tongariki, Buninga, Ewose, and Mataso. It is also spoken on part of the island of Tongoa. Another language spoken on Tongoa is somewhat different and is substantially the same as that of Nguna or Montagu Island. (*Of. Nguna Grammar, in "Jour. Anthropol. Inst.," 1887, p. 409.*) The Makura language, under the name Tongoa, is noticed in Dr. Codrington's "Melanesian Languages," p. 471.

§ 1. *Alphabet.*

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

Diphthongs : *ai, au, æ.*

Consonants : *k, c, g; t, d; p, b, v, ɸ, w, v; m, n, m̃; r, l; y, h, s.*

The vowels and diphthongs are sounded as in German, *æ*, being the sound of *ae*, as in *hände*.

The consonants *k, t, w, m, n, r, l, h, s*, are sounded as in English. *C* is *ngg* as English *ng* in *finger*, *g* is *ng* as in English *sing*; *d* as *nd* in English *under*, with a slight trill; *p* as English *p* in *pit*, or *b* in *bat*; *v*, as in English or German; *ɸ* as *ngbw*; *m̃* as *ngm*; *y* as in English *yes*.

§ 2. Nouns.

Nouns are distinguished by the article *na*, which is, however, not used with proper names.

There are two classes of nouns. The first class takes a suffixed possessive pronoun and comprises the names of relationships, parts of the body, or of things in close connection with the possessor; other nouns take a separate possessive word. In the vocabulary nouns which take the suffix have * prefixed.

A verbal noun is formed by the suffix *an*, the article being usually prefixed. *Nalegan*, singing; *nadogan*, hearing. The person or thing performing an action is shown by the prefix *taka*, which corresponds to the Nguna and Efate *tea*. *Taka ni nadogan*, hearer.

Persons belonging to a place are called its children.

Nati Togo, people of Tongoa.

The plural sign is *emag* (Nguna and Efate *maga*) following the noun. *Abau* is also used.

Collectives are made by the nouns *natau*, heap, and *namoke*, bunch.

Sex is distinguished by the addition of the words *natañan*, male, or *navavina*, female.

The common nouns *ketama*, father, and *kepila*, mother, become *kepopo!* my father! and *anu!* my mother! in the vocative.

Arrow, *nae*.
 Ashes, *natororoñ*.
 Banana, *navih*.
 *Belly, *natia*.
 Bird, *naman*.
 Blood, *nadah*.
 Boat, *nararu*.
 *Body, *nañatoko*.
 Bone, *nasü*.
 Bow, *navih*.
 Boy, *nataruse*.
 Breadfruit, *nabatava*.
 Bunch, *nañmoke*.
 Butterfly, *natabebe*.
 Canoe, *nararu*.
 Child, *naturuseh*.
 Clothes, *na loni*.
 Club, *naom*.
 Coconut, *naviv*.
 Country, *naure*.
 Darkness, *namalig*.
 *Ear, *natiliga*.
 Evening, *daravih*.
 *Eye, *namata*.
 *Father, *ketama*.

Father (voc.), *kepopo*.
 *Feather, *navili*.
 *Finger, *nawirikikin*.
 Fire, *nakam*.
 Fish, *naik*.
 Fly, *nalag*.
 Food, *navinag*.
 *Foot, *na lao*.
 Fruit, *nawiti-na-ke*.
 Ground, *natane*.
 *Hair, *navili*.
 *Head, *nañpai*.
 Heap, *natau*.
 House, *nañma*.
 *Inside, *nañpalau*.
 Island, *naure*.
 Land, *naure*.
 Leaf, *namitian*.
 Light, *namaram*.
 *Lip, *nakogo*.
 Louse, *nakit*.
 Man, *naata*.
 Mast, *natire*.
 Moon, *nakibati*.
 Mosquito, *namamamam*.

*Mother, *kepila*.
 „ (voc.), *anu*.
 Mountain, *natavi*.
 *Mouth, *nakorogo*.
 *Name, *nakiha*.
 Night, *eḥog*.
 *Nose, *kinihi*.
 Pit, *naḥore*.
 Plant, *nakeh*.
 Rain, *naih*.
 Rat, *nakahow*.
 Road, *nahale, nahelemati*.
 Root, *nakili keh*.
 Sail, *nalæ*.
 Salt, *natasimen*.
 Sea, *natah*.
 Shadow, *namela*.

*Side, *sisia*.
 Sky, *na rikiti lagi*.
 Smoke, *naah*.
 *Son, *nati*.
 Spear, *natoke*.
 Star, *naḥahe*.
 Stone, *navata*.
 Sun, *naale*.
 Tongue, *namena*.
 Tree, *nakeh*.
 Village, *natokean*.
 Water, *narán*.
 Wave, *nabeo*.
 Wind, *nalag*.
 Woman, *navavine*.
 Women (plural), *naviririki*.
 Yam, *nao, nau*.

§ 3. Pronouns.

1. The personal pronouns are :—

Singular: 1. *Keino* ; 2. *Kaig* ; 3. *Kinini*.

Dual and plural: 1. (inclusive of person addressed), *Keicite* ;
 (exclusive), *Keicem* ; 2. *Kami* ; 3. *Keniare*.

The dual and plural are only distinguished by the verbal particles.

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

Singular: 1. *-oh, ioh* ; 2. *-ak -iak* ; 3. *-in*.

Dual and plural: 1. (incl.) *-cit*, (excl.) *cem* ; 2. *cam* ; 3. *iniri*.

3. The possessive pronouns suffixed to nouns of the first class (marked with * in the vocabulary) are :—

Singular: 1. *-g* ; 2. *ḥa* ; 3. *-n*.

Dual and plural: 1. (incl.), *-icite* ; 1. (exclus.) *-icem* ; 2. *-icam* ;
 3. *niare*.

4. With nouns of the second class the words *agi* and *mini* are used with suffixes as possessive pronouns. *Agi* denotes a thing possessed by any one, *mini*, a thing done for any one. *Naiḥa agino*, my house ; *naiḥa minio*, a house for me.

Singular 1.	<i>agino</i>	...	<i>minio</i> .
2.	<i>aḥain</i>	...	<i>miniake</i> .
3.	<i>anini</i>	...	<i>minini</i> .
Dual and plural 1. (inclus.)	<i>nicite</i>	...	<i>minicite</i> .
1. (exclus.)	<i>anicem</i>	...	<i>minicem</i> .
2.	<i>acami</i>	...	<i>minicami</i> .
3.	<i>aniare, niare</i>	...	<i>miniare</i> .

These words correspond to the Nguna *agi* and *magi* which are used in the same way. The Nguna *kaka*, a thing belonging to, is represented in Makura by the word *ena*. *Enan*, its belonging, a thing belonging to it.

5. Interrogative pronouns.

These are : *Kehe* ? who ? *Ibe* ? what ? which ? *Nakihan kehe* ? his name who ? *Taka ibe* ? which one.

§ 4. Adjectives.

Adjectives usually follow the noun. The word for "bad" shows the prefix *ta*. The prefix *ma* of condition as in Nguna and Efate is very commonly used.

Bad, *taha, aha*.

Black, *maete*.

Clean, *woh, ꞑoh*.

Dirty, *taha, aha*.

Good, *woh, ꞑoh*.

Hard, *gira*.

Heavy, *marah*.

Holy, *tam*.

Large, *lam*.

Light (not heavy), *marara*.

Like, *kinik*.

Red, *lulu*.

Small, *susuṃ*.

Soft, *malimilim*.

Thick, *matolu*.

Thin, *manivivivi*.

White, *pilavili*.

§ 5. Verbs.

1. Verbs are distinguished by verbal particles which appear to be (as in Nguna and Efate) shortened forms of the personal pronouns. These particles are :—

Singular : 1. *ni* ; 2. *ko* ; 3. *i*.

Dual : 1. (incl.), *ta* ; 1. (excl.), *ṃo* ; 2. *kia* ; 3. *ria*.

Plural : 1. (incl.), *ti* ; 1. (excl.), *ṃo* ; 2. *ki* ; 3. *ri*.

In the dual first person *andu* is sometimes added to *ta* and *ṃo*. The particles are used with or without the personal pronouns.

2. The causative prefix *paka* is seen in *pakale*, to feed, and with adverbs.

3. The sign of quotation is *iga*. *Betog iga ꞑa row*, he said that he would go. Nguna, *E noa naga ega vano*. This also expresses the conditional mood. The adverb *pe* also makes the verb conditional.

4. Continuous or repeated action is shown by *noko*, preceding the verb.

5. Reciprocal action is expressed as in Nguna and Efate by means of a noun *dipo*. (Nguna, *tuma*.)

Ti diponigiti iligiti, we strike one another.

Ki diponicam iligicam, you strike one another.

Ri diponiare iliginire, they strike one another.

6. The imperative is expressed in the singular by *ko*, in the plural by *ki*, preceding the verb. The prohibitive is *to ko ꞑa* in the singular, *te ku* in the plural.

7. A wish is shown by the verb *masauna* as in Nguna. *Ni masauna ꞑa arah*, I wish him to come.

8. The interrogative is usually expressed merely by the intonation, but if it is wished to be explicit the word *ne* is placed at the end of the sentence.

9. Tense.—The past seems to be the normal tense ; the present is sometimes distinguished by the words *no* or *noko*. What has just happened is expressed by *ṃoo*. The future sign is *ꞑa ṃo*.

All these precede the verb. A completed action is marked by *nu* following the verb.

10. The directives *dah*, hither, and *lu*, away, are seen in the words for "bring" and "take."

Bite, <i>cat</i> .	Plant, <i>lau</i> .
Bring, <i>halae-dah</i> .	Say, <i>betog</i> .
Burn (<i>trans.</i>) <i>lualu</i> .	See, <i>loh</i> .
Carry (<i>on shoulder</i>), <i>ligon</i> .	Sell, <i>sori</i> .
Collect, <i>bili</i> .	Shoot (<i>with gun</i>), <i>hu</i> .
Come, <i>dah</i> .	Show, <i>biheik</i> .
Cry, <i>are</i> .	Sing, <i>leg</i> .
Dance, <i>bah</i> .	Sit, <i>arah</i> .
Dig, <i>cili</i> .	Sleep, <i>matiri</i> .
Do, <i>ḡoh</i> .	Speak, <i>calakala</i> .
Drink, <i>munum</i> .	Spear (<i>pierce</i>), <i>biherik</i> .
Eat, <i>cinikan</i> .	Stand, <i>batok</i> .
Feed (<i>trans.</i>), <i>pakale</i> .	Strike (<i>with stick</i>), <i>ilig</i> .
Fight, <i>biviati</i> .	Take away, <i>halae-lu</i> .
Give, <i>ori</i> .	Tear (<i>rend</i>), <i>bah</i> .
Go, <i>dow</i> , <i>row</i> .	Throw, <i>dite</i> .
Go away, <i>turo</i> .	Tie, <i>mini</i> .
Hear, <i>dog</i> .	Walk, <i>daliw</i> .
Know, <i>ata</i> .	Weep, <i>are</i> .
Make, <i>ḡoh</i> .	Wish, <i>masauna</i> .

§ 6. *Adverbs.*

Below, <i>etane</i> .	So (hence), <i>e arog</i> .
Day after to-morrow, <i>ḡowaih</i> .	Thus (this way), <i>hinik</i> .
Day before yesterday, <i>namino</i> .	To-morrow, <i>baabog</i> .
Down, <i>etane</i> .	Up, <i>ehak</i> .
Far off, <i>eso</i> .	When? <i>na ih?</i>
How? <i>ka ibe?</i>	Where? <i>idin?</i>
Like, <i>hinik</i> .	Why? <i>ḡaka ibe?</i> (like what?)
Near, <i>simig</i> .	Yes, <i>ia</i> .
No, <i>eh</i> .	Yesterday, <i>nanove</i> .

§ 7. *Prepositions.*

Before, (in front of) <i>ami e</i> , <i>namatana</i> .	Of, <i>ni</i> .
Behind, <i>etake</i> .	To, towards, <i>piki</i> .
By near, <i>sisi</i> .	Under (under shadow of), <i>namela</i> .
From, <i>coe</i> .	With, <i>hikoti</i> , <i>ḡaheru</i> .
In (inside of), <i>naḡalau</i> .	

Namatana, *naḡalau*, and *namela* are nouns, face, bowels, shadow. *Hikoti* and *ḡaheru* are verbs, to be with.

§ 8. *Conjunctions.*

And, <i>ne</i> .	Or, <i>ne</i> .
Also, <i>ma</i> .	Therefore, <i>naḡotiren arog</i> .
But, <i>ke</i> .	

“If” is expressed by making both sentences conditional, *pe. . . pe.* *Ma* is used for “and” with persons. *Ioane ma taman*, John and his father.

§ 9. *Exclamations.*

Alas! *Pi!* Oh! *epe!* Of pain, *Ake!*

§ 10. *Numerals.*

1. Cardinal: 1, *sikitek*; 2, *iru*; 3, *itole*; 4, *iwati*; 5, *ilime*; 6, *lati*; 7, *laru*; 8, *latole*; 9, *luvite*; 10, *dualima*.

In counting *iti* is used instead of *sikitek*. The unit above ten is *tacore*. 11, *dualima sikitek tacore sikitek*; 12, *dualima sikitek tacore iru*; 20, *rualima iru*; 30, *rualima itole*; 100, *ponuti sikitek*.

2. Ordinal: These are formed by prefixing *ke* to the cardinal. Second, *keru*; third, *ketole*; first is *diami*.

3. Multiplication is expressed by prefixing the causative *paka*; *pakaru*, twice.

4. The interrogatives are: *ri bih?* how many? *paka vih?* how many times? *Vih* is the common *visa*.

I have no texts in the Makura language. As the island is very small and the Tongoa-Nguna language is very widely spread among the adjacent islands, an endeavour will, no doubt, be made to bring the latter language into general use. For comparison the Rev. O. Michelsen gives the opening clauses of the Lord's Prayer. I have added the corresponding parts in the neighbouring dialects.

MAKURA.

Popo aniceme arai ko doko narikitilagi doko. Nakihaña pa taka tam. Namarakeana maine pa arah. Namasauiana maine ru woh varemene pa himiki ri noko poh' narikitilagi.

TONGOA-NGUNA.

Mamaginami waina ku toko nakoroatelagi toko. Nagisaña ega tapu. Namarakiana anigo ega umai. Namasaua anigo euga mari a maramana, ega takiusi waina eu to mari a nakoroatelagi.

EFATE: HAVANNAH HARBOUR.

Temagami o naga ku mato naburou. Aginago nagiema ega tab. Aginago namerameran ega fanamai. Aginago namarakarau ega toke, takanoan e to naburou, takanoanaga ega mera to intano.

EFATE. ERAKOR.

Temam nag ku tok elagsau, Nagiem ke tab. Namerameran nigag ke fakor. Ruk frig te nag ag ku murin emeromina nin, taosi kin ru tok brig i elagsau.

Efate: DIALECT NOW USED IN TRANSLATIONS.

Temagami o uane ku toko elagi. Nagiema iga tab. Nameramerau anago igr mai. Ruga bati te uane ku mesau na emeromina, bakauli uan ru toko bat ia elagi.

TASIKO: ISLAND OF EPI. N.E. OF TONGOA.

Arimamemi nage ꝑa teke peni. Soṃa ki e ki wa. Soṃa naurarena imi. Natneṃania soṃa a taꝑa yomarava, e sipa nage ꝑa a ntaꝑa mava e peni.

“**Antropometria Militare.**” Risultati ottenuti dallo Spoglio dei Fogli Sanitarii dei Militari delle Classi 1859-63, eseguito dall’Ispettorato di Sanità Militare per ordine del Ministero della Guerra; Incaricato della Direzione dei Lavori, Dr. Ridolfo Livi, Capitano Medico. Parte I, Dati Antropologici ed Etnologici (Rome, 1896).

With the American War of Secession, the study of man, both from the physical and mental side took a new departure, which has already yielded most satisfactory results, especially in those states where the conscription is a permanent institution. The example set by the Washington Government of publishing carefully prepared digests of the medical and anthropological data supplied by the examination of over a million recruits summoned to arms during the sixties naturally found numerous imitators elsewhere, and thus was rapidly developed a new branch of anthropological science commonly, though somewhat inadequately, called “Military Anthropometry.” Almost every civilised state has now its medical or sanitary bureau attached to the War Office, where are collected, digested, and from time to time published, all kinds of medical and anthropological statistics derived from the inspection of the conscripts or recruits that are annually either rejected or drafted into the service. The great value of these summaries is due in part to the large number of “subjects” dealt with, and partly also to the generally high character of the inspectors, all specialists, whose efficiency is thoroughly secured by the wide field of observation placed at their disposal.

Thanks to this combination of favourable conditions, the sumptuous volumes prepared by Mr. B. A. Gould for the United States Sanitary Commission (1869), and by Dr. J. H. Baxter for the Washington War Department (1875) have been followed by a whole series of similar publications issued from time to time by the Governments of Bavaria, Saxony, Switzerland, Belgium, Austria-Hungary, and several other European States. Amongst these official contributions to anthropological studies a high place must be assigned to the compilation under notice, which has been issued by Dr. Ridolfo Livi, on the staff of the Sanitary Bureau attached to the Italian Ministry of War. We learn from a preliminary notice that the work has been published with the consent of the War Office by the directors of the *Giornale Medico del Regio Esercito*, and that it is “the final outcome of the patient labours of the military sanitary body, which has for many years been charged with the compilation of the sanitary publications.” Special reference is made to the services of the Medical Commissioner, Colonel