A PRELIMINARY STUDY OF THE NAMAU LANGUAGE, PURARI DELTA, PAPUA.

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The following notes on the Namau language have been made to facilitate an ethnical study of the tribes of Namau at a future date and they must not be accepted as a serious and exhaustive treatise on the language of these tribes.

Namau is geographically located at the head of the Gulf of Papua. It is better known to the civilized world as the Purari delta. The geographical distribution of the language, however, reaches beyond the delta. The Muru tribe living on the east boundary of the Purari River, also the Kaura tribes occupying the land on the east bank of the Purari River, are acquainted with this language and speak it with comparative ease when necessary. It is doubtful if the Kaura tribes living away from the east bank of the Purari River and nearer to the west bank of the Vailala River are acquainted with this language. Whereas on the west bank of the Purari River, in the hill country just above Bevan's Rapids, the Namau language is spoken as purely as it is by the delta tribes. These people are also named Kaura and said to be kin of the Kaura tribes living on the strip of land between the Purari River and the Vailala River.

Further research will probably prove that the tribes speaking the Namau language, as the delta tribes speak it, on the west bank of the upper waters of the Purari River, were originally delta natives, probably Korikian, and for their own safety had reason to get away from the delta to make a home among the ·Kaura people and, according to the custom of these people when it is desirable to allow their past to pass into oblivion, took the name of the Kaura people.

The foregoing reference to the geographical distribution of this language would be devoid of significance if it did not set forth two conflicting facts.

Continuous residence among these tribes has enabled me to observe their keenness to learn other languages and they do so with marked success; on the other hand, it is evident that in their dealings with the Muru tribe (probably a split from the Kaura tribe) and the Kaura tribe, they must have persisted in the use of their own language until those tribes acquired, at least, a conversational knowledge of it.

Further, it is interesting to note here that this language is remarkably free from introduced words; also that these tribes have preserved their territorial name " Namau." This fact is all the more remarkable when it is remembered that

the Motuans have visited these tribes from time immemorial and have not, as elsewhere in the Gulf of Papua, succeeded in introducing a Motuan name for this district.

The word *namau* is in daily use, and in addition to being used as the name of the delta it signifies "indifference, heedlessness," and when preceded by the word *keaporo*, as *keaporo namau*, it means "deaf."

It is interesting to note that this language is spoken by all the tribes of this delta ; its dialectic variations are so few that they need no comment, or place, in this paper. The Vaimuru tribe living in Era Bay ; the Kaimare tribe on the east of the Pie River ; the Iai tribe, an inland tribe near the east boundary of the delta, use occasional words not in general use in this language ; in other respects the language is intact.

Elementary Sounds in the Namau Language.

Vowel sounds are very much in evidence in this language and that fact may possibly account for the meagreness of consonants in its vocabulary.

The five vowels seem to preserve their respective sounds, as given below, and no case is known to me when a duplicated vowel is so placed in a word as to give the " oo " sound in " good," or the " ee " sound in " feel." Whenever duplication of vowels, as above, takes place each vowel takes its distinctive vowel sound. To preserve this peculiarity in my translation work I write the vowels in this way, a'a, e'e, i'i, o'o, u'u, and thus, in writing, the accentuation of vowels so carefully observed by the people of Namau is rendered easy.

Vowel Sounds.

" a " has the sound of " a " in father in words of one or two syllables, but when a word becames elongated by inflexions, or by inset syllables, it loses fullness of sound but so slightly that it is difficult to find an " a " sound to illustrate it.

> " e " has the sound of " a " in fate.
> " i " „ „ " e " in eve.
> " o " „ „ " o " in over.
> " u " ,, „ " u " in usurp.

The only exception, known to me, to the above usage of accentuating a duplicated vowel is illustrated whenever the particle " ai," denoting locality, or time, follows a word having as its final letter " a." At such times the " a " of " ai " may be dropped and the " i " joined to the preceding word as : *marea ai*, at the house, becomes *mareai.* I sometimes think that there are indications of a similar change now taking place in the duplication of the vowel " i." Up to the present I have only noticed it when the possessive particle is being suffixed, but so tenacious is the native in his endeavour to preserve and accentuate each vowel that

when information is sought on this matter he persists in demanding the duplication of this particular vowel.

It may be concluded from the foregoing that this language has no double vowels with a distinct sound as such and as common to so many languages.

Compound Vowel Sounds.

" a'a," " a'e " are invariably written thus because each vowel has its distinct sound.

" ai " in any position in a word has the sound of the English " i."

" ao " is a rare combination but when heard stress always seems to be put on the " a," the " o " having merely a vibratory sound.

" au " as a combination is often heard and has the sound of " ow " in how, but there seems to be some uncertainty respecting that usage in the native mind, hence the above combination, also " a'u " as in *a'uri*, a pig, and *auri*, which has the same meaning. When the former form is used both " a " and " u " take their respective vowel sounds.

" aw " has the sound of " au " in autocrat. There is, undoubtedly, confusion in the native mind concerning the sound of this combination and " oi," which has the sound of " oi " in voice. This seeming confusion may be due to the very general practice of the Namau natives to duplicate final vowels of a word when they wish to emphasize the word.

" ea." When " a " follows " e " it may take its full sound, and it usually does so when it precedes a consonant, or the vowels " u " and " o," but when " ea " are followed by " i " the " a " unites with the " i " and forms the " ai " sound already noted.

" ei." `When these vowels come together it is usual to give to them the " ay " sound in " hay " as *eiai*, to cut. An exception is found when the same word is used as a dative particle ; as such both " e " and " i " take their respective vowel sounds and the " ai " sound is preserved.

" ia." These vowels together, or with other vowels, retain their respective vowel sounds with the exception that when " i " is followed by " a " the " i " loses its " i " sound and takes the sound of " y " in year.

" oi." These vowels together form the sound of " oi " in the English word voice, but when " o " is followed by any other vowel both it and the other vowel take their respective vowel sounds. Any other combination of vowels seems to follow the general rule of giving to each vowel its respective vowel sound.

Consonants.

The following are the only consonants in general use in this language :—

>" k " having the sound of " ca " in carpet.
>" l "   „   „   " la " in lava.
>" m "   „   „   " mu " in music.

"n" having the sound of "nu" in nude.

"p"   „   „   "p" in pies.

"r"   „   „   "ro" in rover.

"v"   „   „   "vy" in bevy.

"t" is found in words having totemic significance but is never used in every-day conversation.

It will be recognized that the consonants are modified in sound by the vowels which precede, or follow, them, but in every case either as the initial letter of a word or as intermediate letters in a word they are initiative both in position and sound as they determine the syllable and give it its particular sound.

The following peculiarities must be remembered.

"k" almost invariably has "a" before it when it is an intermediate letter. There are exceptions, as *kikila*, a sago slug, but these are rare.

"l" and "r" seem to be interchangeable; "v" and "m" seem to be used erratically. At times I have noticed an effort to convert "v" into "b." I duly recognize the possibility to confuse letter sounds; I have been, at times, painfully aware of the inability of the native to discern letter-sound values; at all times I have avoided getting information from the native when he is under the influence of betel-chewing, hence I regard the foregoing note on the consonants, their sounds and the peculiarities of usage in this language as being, in the main, correct.

Accent.

I confess my inability to state concisely any rules that will give a clue to the method of accentuation pursued in this language. If what has been said concerning vowel-sounds be remembered it becomes fairly easy to settle the matter of accent but I become daily appalled by a seeming indifference, on the part of the natives, to regard any rule or order of accentuation if they can save trouble of accurate expression by so doing.

It must not be assumed that the native is indifferent to the value of accentuation; my concern is that he is so emphatic in this detail when he speaks correctly, but when I listen to his conversation with his own people and hope to catch the correct accentuation he invariably so contracts words and sentences that I cannot get much help from this, the best possible source.

Bearing in mind what has been said about the vowels, the native tendency to lengthen the last vowel of a word, the native desire to give each vowel its own sound, apart from the exceptions noted above, the whole matter of accentuation resolves itself into the number of syllables in a word.

Words of one syllable may be pronounced sharply, as *mau*, small, or as *mau'u*, having the same meaning.

Words of two syllables take the accent on the last syllable, as do words of three syllables.

Words of four syllables may take the accent on the third syllable, as *enaváka*, had gone, or on the last syllable, as *enavaká*, will go at any time, as distinguished from " I will go at the time understood."

Roots and Derivatives.

Root-words are much in evidence in this language and it would be very interesting work, when the vocabulary of the language is completed, to classify such words, not merely to determine verb-roots, adjective-roots, and noun-roots, but chiefly with the hope of getting an insight into the minds of the ancestors of this people. Taking as a root-word the word *kau*, a knot, we get a primary derivative *kaupu*, a company of people, and by suffixing the reflexive sign *kiai* we get the word *kaupukiai*, to assemble, also by dropping the final vowel " a " we get the word *kaupukia*, an assembly.

It is a temptation to multiply illustrations of the foregoing, and if it fell in with the object of this paper I should be able to note resemblances in the word-formation of this language akin to many words known to me in the Toaripi language; suffice it to say in passing that, notwithstanding the two languages are totally unlike in grammatical structure, still there are many marked etymological resemblances, and these resemblances cannot be due to intercourse between the Ipi and Namau peoples during many generations.

Number and Case.

To express the idea of number it is most general to use words which apart mean " many," " few," " crowd," " company." An exception is noticed when the dual and third person plural of pronouns are used—

A'a aruru	...	...	... a multitude.
A'a aila	...	...	... many men.
A'a ailapeo	...	...	... few men, or not many men.
A'a-oro	...	...	... men.
A'a orere	...	...	... the two men.
A'a kaupu	...	...	... a company of men.

This phrase is used when it is necessary to convey the idea that there are other men gathered together in companies.

Cases have been determined satisfactorily apart from the ablative. A word in the nominative case undergoes no change as such, but when it becomes a genitive the word may be slightly modified, or it may retain its original form in the nominative case, and the genitive particle be suffixed to it.

The genitive particle may be *nu*, or it may be *anu;* it is invariably *inu* when it is suffixed to a word whose last vowel is " i."

It has already been remarked that the Namau people duplicate a vowel wherever they can, but often when using the genitive the sense of euphony seems to embarrass them and there is an apparent effort to follow their usual custom of duplicating the final vowel of the word, whereas it will not always yield to it.

As an illustration I have—

Nominative.	*Marea*	...	...	House,
Genitive.	*Mareanu*	...	...	Of the house,

but there is also the word *Ukia* as nominative and the sentence *Ukia'anu ukua*, Ukia's boy. There is something similar in the use of the word *pai'iri*—

Nominative.	*Pai'iri*	...	...	Village,
Genitive.	*Pai'irinu*	...	...	Of the village,

but we also find that when the word *Purari* is used as nominative it always takes as its genitive *Purari'inu*, of the *Purari*.

The dative is indicated by the particle *eiai*, which always follows its noun or pronoun.

The accusative case is fragmentary and it is necessary to be well acquainted with the language to know where it is used, or when it is determined by its position solely in the sentence, *i.e.*, many words undergo no change in formation, they are in the nominative case, or in the accusative case, according to the structure of the sentence. In general practice the word in the accusative case immediately precedes its verb. There are many exceptions to the above practice, how many I cannot yet determine, which have been thoroughly tested, and these, in every instance, are either found in the verb-prefixes " aw " and " o," or in the particle *oi*. I have recently found another, but it must stand over until it has been duly tested.

When " aw," " o," " oi," are found as prefixes to a verb, or are insets between a verb and its auxiliary, if the word in the accusative case be a pronoun the following changes are made in the word to indicate the accusative case.

The word *awkuai* is the infinitive form of the verb " to give." It undergoes the following changes to express the accusative case :—

ikuna ...	...	...	gives me.
nikuna ...	...	...	gives you.
awkuna ...	...	...	gives him.
akuna ...	...	...	gives us.
nakuna	...	...	gives you (plural).
ekuna ...	...	...	gives them.

" o " and " oi " undergo the same changes, and the accusative case is thus expressed in both voices and each mood and tense of the verb.

The vocative is expressed by "e" following the word in that case, but it is also greatly aided by vocal expression and stress put on it.

The ablative gives me some concern as it is difficult to be sure if I have really found it, or whether I am compromising a postposition to meet the need. We use *mere*, from, as *pai'iri mere anena*, has come from the village. In daily use "e" expresses "by," but I am not satisfied that it really means "by" only, solely.

Gender is unknown in this language; an object is either a man or a woman. Trees, birds, fishes, everything is thus spoken of and the native seems to be very accurate in determining the sex of a tree. All trees are male or female, and he is shrewd enough to speak of the best trees as males.

Comparative and Superlative.

I have not recognized any words that can be regarded as comparatives or superlatives when standing apart from other words. There is, however, no difficulty in expressing either comparative or superlative, as there seems to be a redundancy of complimentary words in the language.

The following illustrates how comparatives and superlatives are formed, and will give an idea of the variety of words called into use according to the character of the particular positive in mind, or expressed :—

kaia-ira	tomahawk.
kaia-ira-mau	half-axe.
kaia-ira-mai	an axe.
ima	good.
ima mikio	very good, or truly good.
ima mai	best; the greatest possible good.
mukua	high.
mukua miki	higher, or truly higher.
epe'epe	highest.
vapara	beautiful.
vapara ima mikio	more beautiful, or truly good, beautiful.
vapara mai	most beautiful.

It will be observed that it is not easy to illustrate the comparatives and superlatives of the Namau language in good English, but I have experienced no great difficulty in expressing our English comparatives and superlatives in this language.

I reluctantly forego the pleasure of giving more illustrations to avoid making these notes too long, but I hope to return to the subject of this paper and shall then note in detail the suggestiveness of the expletives used in this language; I am inclined to think that in them the student will find a strong clue to the genius of the language.

Numerals.

There are only five numerals and these are expressed thus—

monou	...	...	...	one.
rere ...	...	...	...	two.
rere kaiane ...	...	...	three.
morere-morere		...	...	four.
kaupu	...	...	...	five.

I am unable to find any method by which the Namau people count above five. They do not seem to go beyond the fingers of the left hand, and, notwithstanding the above numerals are in daily use, it is rarely that two natives will count them in the same way.

If the native begins with the little finger of the left hand he will call it *monou*, one, but he may add to it the next finger and call them *morere*, two or he may say they are " two."

The third finger he names *kai ; ane* is the conjunction " and," hence *rere kaiane* means little finger and the fourth are two fingers and *kai* added to them they become three fingers.

Morere-morere suggests that these natives are inclined to think in pairs or couples; they certainly do group the fingers into two pairs when they wish to illustrate what they mean by " four." Taking it that they count thus, *morere*, one pair, *morere-morere*, another pair. The *mo* is in frequent use and means " another," " more." *Kaupu*, five, *i.e.*, a collection or company, *i.e.*, the fingers of the clenched hand.

Nouns.

The note having reference to number, case, and gender states, in the main, all that needs to be said in these particulars in respect to nouns. In the matter of number it has to be added that the plural of nouns is expressed by adding to the noun, intact, the third person plural pronoun. This may be done by adding the pronoun in its complete form, as *a'a-oro*, men, or *a'ero*, women. The latter order of eliding the " o " is not common, whereas the " oro " as added to " a'a " is very general.

It must not be thought that the native is very particular in this matter, he seems very indifferent to numbers.

Many nouns are derived from verb-roots, but many more seem to be related to noun-roots. I am often surprised to note the number of words derived from a common-root and give here an illustration.

Assuming *epe* to be the root of the verb *epesi*, to win, we get the following words :—

epea	...	...	...	rows, lines.
e'epeai	...	...	...	to place in rows.
epe'epe	...	...	...	highest, above all others.
epiai	...	...		to pass by.

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Adjectives.

There is no rule for the place of the adjective in a sentence. It may precede or follow its noun. It seems to be the most adaptable part of speech in the language. With the aid of the auxiliary *liai* it becomes an active verb; if *keia* be suffixed to it, it becomes a passive verb. With slight terminal vowel changes it becomes an adverb, and it may be so expressed to emphasize or diminish the importance of the noun it qualifies.

Pronouns.

The usual classification of pronouns observed in most languages will be appended to these notes. It will be fairly exhaustive, but the student will recognize that the second person singular and the first person plural are defective in that, both in spelling and pronunciation, they are alike when used objectively and subjectively.

Probably there is no part of speech in this language which gets such erratic treatment as do the pronouns. They may be expressed, or they may be merely implied; they may be, under circumstances noted above, prefixed to a verb, be placed as an inset into a verb, or be ignored.

An irregularity will also be noticed in the possessive pronouns. The suffix "nu," which seems to hold good for all nouns, becomes "na" when suffixed to the third person singular personal pronoun, whereas the first person plural of the personal pronoun undergoes no change to indicate it as being a possessive.

Personal Pronouns.

Nai, I.
Ni, Thou.
U, He.
Enei, We.
Noro, You.
Oro, They.

Duals.

Enere, We two.
Norere, You two.
Orere, They two.

Possessive Pronouns.

Na, My.
Ni, Thy.
Una, His.   Or, *unu,* when following word having "u" as final letter; or, "u" when preceding its noun in a sentence.
Ene, Ours.
Nomo, Yours.
Omo, Theirs.

Distributive Pronouns.

Monou-monou, Each.
Kavakava, Every.
Mo, Another, more.
Varomo, Some.

Demonstrative Pronouns.

Ei, eire, this ; *ei a'a,* this man ; or, *a'a eire,* this man.
Ou, iure, that ; *ou a'a,* that man ; or, *a'a iure,* that man.
Oure, that, distant ; *oure oure,* that very distant.

Interrogative Pronouns.

Koana, Who ?
Oiana, What ?
Ekara'ana, Which ?
Ekara pani ai, When ?
Ekeiana, Where ?
Kono ana, Whose ? *e.g., kono ina ana,* whose pipe ?
Ouana ? Is that it ?

Eka'ana, also *eka'anu,* are used often in preference to *ekeiana,* when it is desired to know whether a person, or thing, is near or distant.

It will probably be ascertained that a " reflexive " pronoun is in use in this language. The term *nane* is often used to express the idea " self," but I am unable to say that it is consistently used with a personal pronoun.

It is doubtful if the relative pronoun is expressed in this language. The nearest approach to a relative pronoun is found in the term *orau,* " as."

There are two terms, *au, ua,* undoubtedly expressing " it," but I am unable to place them because they seem to be used erratically ; to be used when not expected, omitted when they seem most necessary. The former is always used when having reference to food only ; the latter may be used of people or things, but another particle is used when reference is made to articles being moved from place to place. This particle *mi,* like *ua,* is always prefixed to a verb.

The Verb.

Verbs in this language may be classified as below, *i.e.,* into three distinct classes. There is a large number of verbs which may be regarded as distinctively " causative " verbs ; on the other hand, an equally large number of verbs when suffixed with the " causative " particle become causative verbs, so that I am in doubt if it is correct to regard " causative " verb as a distinct class.

I have the same hesitancy in respect to " auxiliary " verbs. The " auxiliary " undergoes all the mood and tense changes, whereas the word, usually an adjective, it verbalizes undergoes no change. I hesitate to speak of an " interrogative " class of verbs, strictly speaking such a class does not exist ; on the other hand, it is impossible to think and speak in the Namau language without being convinced that in the matter of inflection the verbs when used interrogatively should be regarded as distinct in tense formation.

Verbs Classified.

1. Transitive verbs usually terminating in *vai* or *okavai.*
2. Intransitive verbs invariably terminating in *ai.*
3. Reflexive verbs terminating in *kiai.*

Verbs Sub-classified.

1. Auxiliary verbs known by the auxiliary *liai,* to do, *okavai.*
2. Causative verbs known by the suffix *eai,* to cause, create.
3. Interrogative verbs, *i.e.,* any verb used interrogatively and by being so used it has so many inflectional changes that it loses the tense semblance of ordinary verbs.

Irregular Verbs.

It is inadvisable to express an opinion on the number of irregular verbs in this language, *i.e.,* I am unable, with my present knowledge, to determine if they are few or many; those I am acquainted with and recognize in daily use are limited to verbs whose stem is " aw," or " oi," or " o." There is another class which has come to my notice very recently but until I can test it very carefully it must remain unwritten.

There is an interesting etymological feature to be observed in connection with these irregular verbs. The term *avioiai* when split into parts gives *avi,* holy; *oiai,* stand erect. The complete term gives the word " to worship," but when a native prays to God he uses this expression: " *enei avi'ni'na,*" written " *avinina,*" we worship thee.

An illustration under " Cases " has been given of the accusative changes which take place in irregular verbs whose first syllable is " aw." The same changes are observed with certain verbs, not all, beginning with " oi " or " o."

Transitive verbs may, or may not, affect the final syllable of the verb stem when undergoing tense changes.

Intransitive verbs always drop the final syllable prior to taking tense modifications.

The *kiai* of reflexive verbs seems to be very akin to the auxiliary *liai,* and like the latter does not change the stem to which it is attached but takes all the tenses after dropping its final syllable " ai " unless the passive *keia,* or the future *kana,* is to be suffixed when it retains its " a."

Irregularities observed in many of the verbs of this language seem to be determined by the presence of the following particles, either as a prefix or as an infix of the verbs :—

> " aw," *awkuai,* to give ; " aw," *awkiai,* to tell ;
> " oi," *inamu-oiai,* to see ; *kep'oi'ai,* to praise ;
> " o," *okavai,* the auxiliary used to render a verb transitive.

These particles only undergo change, and thus render the verb irregular, when the verb governs the personal pronouns. This holds good in every case with the exception of the third person singular of the personal pronoun, *e.g.*,

Nai awkuna	...	...	I give him.
Nai nikuna	...	...	I give you.
Nai okuna	...	...	I give them.
Ikune	...	...	Give me.

See note on Accusative Case.

Nai kepoina	...	...	I praise him.
Nai keponina	...	...	I praise you (singular).
Nai keponana	...	...	I praise you (plural).

Following the illustration given in the note on the accusative case no difficulty is experienced in remembering the irregularities of verbs having the above particles.

The verbs " to go," " to come," are also irregular when used interrogatively, and the illustration of the regular verb expressed interrogatively is no guide to the formation of these two verbs.

Enavai, " to go," when expressed interrogatively becomes—

Present Tense.	*Amenai ?*	...	...	Do you go ?
Past Tense.	*Amenave ?*	...	...	Did you go ?
Future Tense.	*Amenavakai ?* ...		...	Will you go ?

Aneai, " to come," becomes interrogatively—

Present Tense.	*Ama'ane ?*	...	...	Have you come ?
Past Tense.	*Amane ?*	...	...	Did you come ?
Future Tense.	*Amaneakai ?* ...		...	Will you come ?

When these questions receive an affirmative reply the emphatic forms of present, past and future tenses are used. If the reply be negative the emphatic of the present tense becomes—

A-enanakea, I do not go.

The perfect of the past tense becomes *enakape,* I did not go.

Future tense becomes *enapea,* I will not go.

Aneai undergoes similar changes when used affirmatively or negatively.

All verbs undergo slight changes when used in calling or shouting to a person some distance away.

Thus, when saying farewell to a person the term used is *enavu,* but if two people are leaving the farewell becomes *enalavu,* and when three or more people are leaving the word *enavamu* is invariably used.

The " *mu* " of *enavamu* seems to be suffixed to all verbs when shouting or calling to people, and the negative " *peo* " with nouns, " *pe* " and " *pea* " with verbs, becomes *peaku* when a negative reply is shouted back.

To avoid making these notes cumbersome I leave for future notice irregularities associated with compound verbs and those words I regard as "fugitive forms" of the potential mood.

The Regular Verb used Interrogatively.

The Namau language is easy and adequate for translating purposes but very difficult and, seemingly, involved when used conversationally. The latter fact is due to the complicated changes which are made to convey the idea of interrogation.

I give an illustration, possibly the simplest illustration of these changes, but it must be noted here that the following illustration merely touches the fringe of interrogative formations—

Present Tense.	*Ama-kikiri'e ?*	...	...	Do you write ?
	Kikirinake ...	...	...	I do write.
Past Tense.	*Ama-kikiri'i ?*	...	...	Did you write ?
	Kikirikile ...	...	...	I did write.
	Kikirimakei'i ?	...	...	Was he writing ?
	Kikirimakeiale	...	...	He was writing.
Future Tense.	*Ama-kikirimao ?*	...	...	Will he write ?
	Kikiriaka ...	...	...	He will write.

The above may be regarded as correct, *i.e.*, regular and reliable. A vast number remains to be permanently fixed, but my present knowledge of them, and my anxiety lest I wrongly interpret them, preclude the advisability of including them in this paper.

It may be noted here that the particle *ama* prefixed to a verb indicates that the verb is being used interrogatively. Further, when I am competent to fix permanently the exact usages of the interrogatives with verbs it will be noticed that "ma" of *ama* generally finds a place as an infix. This reference to *ama* is interesting and necessary because *ana* is the correct termination of the interrogatives when used alone or apart from verbs—

E.g., koana, who ?   *oiana*, what ?   *ekeiana*, where ?

but these when used before a verb change to *koama kuru e ?* who says so ? *oima kuru e ?* what do you say ?

The Regular Verb used as a Causative.

The sign of the causative is the particle suffixed to a verb after the verb has dropped its final syllable. This particle *eai* undergoes the tense changes in the active voice, but when used in the passive voice it drops its last vowel only, is joined to the verb, and the passive form takes all the tense changes.

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Conjugation of Verb " to be."

Keia.

Indicative Mood.

Tense—Indefinite, Progressive, Emphatic.
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Present.	*Keina*	...	...	Am.
Past.	*Kei'inave*	...	...	Was.
Future.	*Keiakana*	...	...	Will, shall.

<div align="center">

Imperative Mood.
</div>

Keine	...	...	Be.
Keinamoki ...		...	Let it be.
Keinamaki ...		...	Let us be.
Keinameki ...		...	Let them be.

<div align="center">

Infinitive Mood.

Keia.

Conditional.
</div>

Keia'ane	...	...	If (I) be.

Note.—*Keia*, the verb " to be," is used with its tense changes to express the passive voice. When used as a suffix to a verb to express the passive voice, or when used as the verb " to be," like all verbs it is preceded by the personal pronouns, singular and plural, but has no change of formation other than the tense changes, *e.g.*,

Nai keina	...	...	I am,
Ni keina	...	...	Thou art,
U keina	...	...	He is,

illustrate the order observed in the use of all the verbs in the Namau language. Verbal prefixes and suffixes express tense, are adverbial or prepositional, render the verb interrogative or causative, negative or affirmative.

Note.—There is a verb *keiai*, " lie down, " which might be confused with the verb " to be " *keia*, as it undergoes the same changes (tense) as the verb " to be " but the context determines which meaning is being expressed.

Keia is often prefixed by " *ua* " as *uakeina*, it is there, it rests there, and suggests that it is a prefix to the verb *keiai*, but neither context nor the usual form of verbal tense changes permits such an interpretation, as it is quite common to hear *uakeia* when *uakeina* would be the more correct. It may, however, be regarded as an alternative form. I wish to leave this matter open for further research.

Note.—The verb " to be " is never found as an auxiliary between a verb and its personal pronoun. It is either used alone, as the verb " to be," or as a suffix, modified by tense changes, to a verb to indicate that the passive voice is being expressed.

A Paradigm of a Regular Verb.

Active Voice:—verb *kikiriai,* to write.

Indicative Mood.

Present Tense.

Indefinite	*Kikirina*	...	...	... I write.[1]
Imperfect	*Kikirimakina* ...	...	... I am writing.
Perfect	*Kikiriane-euna*...	...	... I have written.
„ continuous	*Kikiriane-eumakina*	...	... I have been writing.
Emphatic	*Kikirinake*	...	... ... I do write.

Past Tense.

Indefinite	*Kikirinave*	...	...	... I wrote.
Imperfect	*Kikirimakei'inave*	...	... I was writing.
Perfect	*Kikiriaka*	...	...	... I had written.
„ historical	*Kikiria-kaiaka* ...	...	... Only used as above in narrative.
Emphatic	*Kikiriakile*	...	...	... I did write.

Future Tense.

Indefinite	*Kikiriakana*	...	...	... I shall write.
Imperfect	*Kikirimakeiakana*	...	... I shall be writing.
Perfect	*Kikiriane-euakana*	...	... I shall have written.
„ continuous	*Kikiriane-eumakeiakana*	...	... I shall have been writing.
Emphatic	*Kikiriaka*	...	...	... I shall certainly write.

Imperative Mood.

Command	*Kikiriaia*	...	...	... Write, write down.
	Kikirine...	...	...	... Write, write here.
	Kikirira ...	...	...	... Write, write there.
Entreaty.	*Kikirinamiki*	...	...	... Let me write.
	Kikirinamoki	...	...	... Let him write.
	Kikirinamaki	...	...	... Let us write.
	Kikirinameki	...	...	... Let them write.

Note.—The natives of Namau seem to have well-defined ideas on the propriety of using the imperative mood.   A boy speaking to his chief, or any native speak- to God in the form of prayer, always studiously avoids using the imperative mood,

Regular verbs undergo no change other than mood and tense changes. Pronouns, singular and plural, precede the verb, they are intact and expressed apart from the verb when used in the nominative case.

whereas in speaking to another boy he invariably uses it. When a native, for reasons he will not state, wishes to avoid the use of this mood he falls back on the infinitive mood.

Note.—The intentional form of the verb is expressed in the—

Present Tense.	*Kikiriai okamakina* ...	...	I am going to write.
Past Tense.	*Kikiriai okamakei'inave*	...	I was going to write.
Future Tense.	*Kikiriai okamakeiakana*	...	I shall be going to write.

Conditional Mood.

Present Tense—Singular and Plural.

Indefinite.	*Kikiriane*	...	...	If I write.
Progressive.	*Kikirimakeia'ane*	...	...	If I am writing.
Intentional.	*Kikiriai-okamakeia'ane*		...	If I am about to write.

Past Tense.

Indefinite.	*Kikirinave-ane*	...	...	If I wrote.
Progressive	*Kikirimakei'inave-ane*		...	If I was writing.
Emphatic.	*Kikiriaka-livilia*	...	...	If I had written (I did not).
Progressive.	*Kikirimakeivilia*	...	...	If I had been writing.

Note.—It will be seen that the conditional mood is by no means complete. Omissions are wittingly made until I can verify forms I have obtained as the result of questioning. Such forms are rarely reliable until they have been well tested in print and in casual conversation.

Potential Mood.

I have found only one form which may be regarded to express "may," "might." When connected with the verb to write it is expressed thus—

Kikiriane-iai ... ... That I may write,

e.g., Nai rawre mi-anena nai revareva kikiriane-iai,
I a slate bring (that) I may write.

The term *naea*, possibly, is often used after a verb, future tense, to express the English "may,"

e.g., Lai liakana naea, it may rain.

Infinitive Mood.

I am only able, at present, to fix one term as infinitive in the sense it is usually used and found in most grammars—

Kikiriai ... ... To write.

Participles.

The forms noted above as "progressive" take the place and have the usual significance of participles in other languages.

Note.—Regular verbs in the active voice very often take the adverb of locality as a prefix as *ipokoina*, he abides there, or *epokoina*, he abides here. The adverb of time is also used by suffixing the particle *ne* if the verb supplies an " a " to precede it, otherwise the particle *ane* is suffixed, *nai kikiriane*, when 1 write.

The passive voice is conjugated with the moods and tenses of *keia*, the verb " to be." This form is suffixed to the verb, active voice, after slight modifications have been made to its final letters. The tense and mood changes are expressed by the changes made in the passive form, *e.g., kikirina*, I write, becomes *kikiriakeina*, I am written. It will be observed that " k " is most frequently preceded by " a."

Adverbs.

Adverbs are adjectives used adverbially, generally speaking, in this language, and very few adjectives undergo any change in formation when used adverbially. Such changes as are noticed are illustrated below—

> *ima*, good, becomes *imai*, well.
> *roko, rokoa*, energetic, becomes *rokoroko*, quickly.

The adverbial particle *ane* is in very general use and expresses the idea of a particular time, or " when," as *nai kuruaka'ane* reads " when I had said." It is heard in all the tenses, but in the present and future tenses it gives the verbs the same sound as the conditional mood has, so that the context alone can indicate if the adverb " when " or the conditional " if " is being used.

This particle *ane* when reduplicated as *aneane* means " until." When this reduplicated form precedes a verb the tense inflection of the verb it qualifies gives place to the particle *ane* as *nai pokoiakana aneane ni vairuane*, I shall stay until you return.

The adverb *enaena*, until, is also in frequent use, but it in no way affects the formation of the verbs with which it is associated.

The locative particle *ai* is not quite as characteristic of the adverb as it is of the preposition, but a brief glance at the illustration herein given will show that this particle *ai* in connection with the adverbs cannot be ignored—

eai	...	...	...	now, to-day ;
namai	...	...	...	yesterday, to-morrow ;
eu ai	...	...	...	here ;
iou ai	...	...	...	there ;
ei ane mekai	...	...		hither ;
iou ane mekai	...	...		thither ;
panipani ai	...	...		always ;
maura	...	...	...	presently ;
pinai	...	...	...	firstly ;
ipi'ipia	...	...	...	equally ;
lia	...	...	...	yes ;
peo	...	...	...	no ;

naea	...	...	...	possibly;
orau	...	...	...	thus, to do a thing " thus ";
erau	...	...	...	thus, to speak " thus ";
lioku	...	...	...	habitually;
re	...	...	...	very.

Postpositions.

The locative particle *ai*, referred to above, is as consistently used with words having reference to time as with words referring to place—

ai	...	...	...	at, a place, the time;
mekai	...	...	...	by, by the side of;
kiripai	...	...	...	with, together with;
laru ai	...	...	...	in;
iki ai	...	...	...	out;
mokono ai	...	...	...	in, in the palm of the hand;
okono avao ai	...	...		amongst;
upai	...	...	...	above;
arau ai	...	...	...	below;
arekamu ai	...	...		near;
amai	...	...	...	far;
paku ai	...	...	...	before;
neko ai	...	...	...	behind;
mere, as *mapani mere*	...			from early morning.

These words and phrases follow the noun or pronoun to which they refer.

" In," " out," " down," " up," " across " are expressed by verbs and compound verbs as *ikiri-mane,* come in. *Ikiri* is from *ikiriai,* to enter, *mane* is from *maneai,* to come across.

Elemane is from *eleai,* to go out, and *mane* is the same as just noted—

" To go down " is expressed by the verb *ve'eai;*
" to go inland "   „   „   „ *inuai;*
" to go up "   „   „   „ *inavai;*
" to go across "   „   „   „ *keai;*
" to come across "   „   „   „ *maneai.*

The foregoing by no means exhaust the Namau vocabulary of its compound verbs; the language is redundant with them and is thus rendered comprehensive in the expression of ideas.

Conjunctions.

ane	...	...	...	and;	*awku*	...	...	also;
a	...	...	...	but;	*overe*	...	...	both;
	uku	...	...	...	because.			

Interjections.

Aua, an exclamation of pain or of delight, but always of surprise.

Ai, an emphatic denial of a matter so emphatic that when a person uses

it as an exclamation, as far as that person is concerned the last word on that matter has been said.

I have not noticed any great number of exclamations. The word *eua* which means, " it may be true, but who knows ? " is sometimes heard.

In closing these notes on the Namau language I cannot refrain from an expression of regret that I have neither time nor space to give a comparative list of words to show their wide geographical distribution over Papua and extending to Polynesia. I shall hope, however, to continue my study of these words, enlarge the present list, and when my knowledge of the Namau language becomes more complete I will revise these notes that the best obtained of this language may be preserved.

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