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THE MAISIN LANGUAGE.

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INTRODUCTION.

FOR my knowledge of the Maisin language, I am mainly indebted to Mr. P. J. Money, late of the Anglican Mission. He had lived for some years in close contact with Maisin natives, and spoke the language fluently. He very kindly placed his intimate knowledge of the language at my disposal, but has recently left the country. I have also myself lived for over two years in the north-eastern division of Papua (British New Guinea) and in frequent contact with Maisin natives, and am beginning to acquire a slight conversational knowledge of the language.

The Maisin language is spoken in many of the villages along the coast of Collingwood Bay and in the villages of the Kosirava district between the lower Musa and Barigi rivers.

The Maisin of Collingwood Bay relate that they emigrated from their original home in the Kosirava district, and passing inland of the mountainous peninsula of Cape Nelson reached the present Maisin villages on the coast of Collingwood Bay. Along the coast of this bay the Maisin come into intimate contact with tribes speaking Melanesian dialects. In the Kosirava district the Maisin occupy several villages of no great size in the midst of swampy country, and are surrounded by natives speaking Binendele dialects. On the seaward side of the Kosirava villages there are no natives, owing apparently to the country being little else than a large swamp.

The language is remarkable in that it really appears to be one of the rare instances of a language with a grammar derived from two distinct sources. I have classed it with the Melanesian languages¹ because it shows clear affinities with these, both as regards grammar and vocabulary. On the other hand, the grammar shows some characteristics which are quite unknown in other Melanesian languages—at least, in such as can be considered typical—and many words which are almost universal in the Melanesian languages of New Guinea are not found at all in Maisin.

Among Melanesian characteristics may be mentioned the existence in Maisin of an inclusive and exclusive form of the first person plural of the pronouns; of

¹ For a description of the Melanesian languages see R. H. Codrington, *The Melanesian Languages*, Clarendon Press, Oxford, 1885, and Sidney H. Ray, *Reports of the Cambridge Anthropological Expedition to Torres Straits*, Cambridge University Press, 1907.

objectival suffixes to the verb; of suffixed possessive pronouns; of a verbal auxiliary, and the formation of prepositions from a noun, a suffixed possessive pronoun and a directive particle. These are all definite Melanesian characteristics. In the vocabulary may be noted *tamati*, man; *mata*, eye; *susi*, breast; *ke*, leg; *namu*, mosquito; *bau*, bamboo; these are all clearly related to words which occur in typical Melanesian languages.¹

The existence of a complete set of suffixes which are used to decline the noun is the most marked character in which this language differs from the typical Melanesian languages. At most, the other languages of this group may appear to have a locative case; but this apparent case is then clearly only a common directive particle, which has united with the noun and in so doing has, in a few instances, suffered a euphonic change.² On the other hand, in Maisin there is a well-defined objective, dative, instrumental, locative, ablative and vocative case in addition to the simple form of the noun which is used as a nominative case. Moreover, these cases are not formed simply by adding particles to the nominative case, but are intimately combined with the nominative (*i.e.*, the stem or root), and in so doing, have suffered extensive euphonic changes.³ Not only are nouns declined by these suffixes, but pronouns and adjectives⁴ are also declined by means of the same suffixes, and the form of some other words⁵ are such as to show that they are really cases of a noun. We are driven to the conclusion, either that the Maisin have adopted their declension from some other non-Melanesian language or that they have invented the same for themselves, or that Maisin is a very primitive form of the Melanesian language, and that the declension has been lost in other languages of the group. The first supposition is the least improbable. When the Maisin language does conform to the typical Melanesian type there is nothing to indicate that the Maisin is in any sense primitive⁶; nor is there anything to indicate that the case suffixes are only Melanesian particles which have coalesced with the noun, adjective or pronoun. On the other hand, there are indications that Maisin is a Melanesian language which has been modified, as is to be expected if a Melanesian language was imperfectly learnt by a non-Melanesian speaking people. For instance, the second and third person singular, the first person exclusive plural, and the second person plural of the possessive suffix are all confused together and have not each got a distinct termination⁷ so also the first and second person singular, the exclusive first person plural, and the second person plural of the objectival suffix are all confused together.⁷ The use of the possessive suffixes also indicates the same fact. In other Melanesian languages these suffixes

¹ Compare Sidney H. Ray, *op. cit.*, p. 482 *et seq.*

² *E.g.*, in Motu, *hanuai*, at the village, from *hanua*, village, and *ai*, to.

³ *E.g.*, *furembe* for *fureng-be*; *kaseng* for *ka-eng*.

⁴ *Cf. infra*, p. 387 and p. 386.

⁵ *Cf. infra*, p. 391 *et seq.*

⁶ In the comparatively few instances where the vocabulary on pp. 395–396 shows a relationship with the Melanesian the same is by no means obscure, *e.g.*, *mata*, eye.

⁷ *Cf. infra*, p. 397.

are used with all names of relations, parts of the body, and a few other words¹; but in Maisin they are not used with names of relations, and with only certain parts of the body and a few other words.² It seems as if a non-Melanesian race had learnt a Melanesian language and, in the case of relations and some parts of the body, had retained their old method of forming the possessive.

The method of conjugation of the verb by means of suffixes, is hardly in accordance with other Melanesian languages, although it might conceivably have grown up from the adverbial suffixes which are so commonly used in Motuan.³ The numerals are, again, quite different from the numerals which are pretty nearly universal in almost all the Melanesian languages of New Guinea.⁴

Assuming that Maisin is a Melanesian language influenced as regards its grammar by a foreign element, the question arises as to the source by which it has been influenced. At the present time the Maisin are practically surrounded by Melanesian or Binendele speaking natives. It is true that three cases have been described in the Binendele language⁵; but the resemblance between the grammar of this language and Maisin is very meagre. The three cases in Binendele are really hardly more than nouns followed by prepositions. The Maisin numerals and pronouns show no similarity to the Binendele.⁶

On the north-west, the Kosirava Maisin come into fairly close contact with Kairira speaking natives of the hydrographer range. Nothing is really known of the grammar of the Kairira dialects; but I am from my own observation satisfied that many—and perhaps all—the villages on the Upper Barigi River and on the southern slopes of the hydrographer range speak varying but closely allied dialects of this language. It is perhaps in this direction, or in the direction of the unexplored triangle between the Central, Kumisi,⁷ and north-eastern divisions of New Guinea, where the language must be looked for, which has so profoundly modified the parental Melanesian language from which the Maisin has sprung, or, failing this, to some language of this region which has since become extinct.

PHONOLOGY.

In the following the vowels are to be pronounced as in Italian and the consonants as in English.

¹ Cf. Rev. W. G. Lawes, *Grammar and Vocabulary of Language spoken by Motu Tribe*, Charles Potter, Sydney, 1896, p. 11.

² Cf. *infra*, p. 395 *et seq.* It may be noted that the suffixes are usually used in the Melanesian languages of New Guinea when persistent possession is indicated as opposed to temporary ownership.

³ Cf. Rev. W. G. Lawes, *op. cit.*, "directive particles," p. 14, and Sidney H. Ray, *op. cit.* vol. iii, p. 459.

⁴ Cf. *infra*, p. 393, and Sidney H. Ray, *op. cit.*, iii, p. 470.

⁵ Sidney H. Ray, *op. cit.*, iii, 367.

⁶ Cf. Sidney H. Ray, *op. cit.*, iii, pp. 368 and 373. It may be noted, however, that the method of forming the tenses in Maisin and Binendele is not altogether dissimilar, and that euphonic changes occur in both languages.

⁷ Formerly the Northern Division.

The following consonants occur in the Maisin language, viz., b, d, f, j, k, m, n, r, s, t, v, w, y. The consonants l and p do not occur; and g only combined with n in ng. The vowels are a, e, i, o, and u. A is at times pronounced short as in *faketi* and closely similar to u in the English bun. Diphthongs au, ai, ei, and oi occur and also the vowel sound heard in the English word law. I am writing it *ōā*.

A word may end in any vowel or in *ng*. *Ng* can hardly be regarded as a true consonant, *i.e.*, there is no sudden stoppage of the voice in the throat but rather a guttural modification of the preceding vowel with the nasal cavity also opened. When words ending in *ng* are combined with suffixes the guttural character is lost and the *ng* is replaced by *n* or *m*.

H does not occur, and the Maisin appear to be unable to pronounce it. Motu speaking Maisin commonly turn an h into a w, *e.g.*, they say *kewa* for *kehoa*, and *manu wiwina* for *manu huihuina*. The same mispronunciation is not uncommonly heard among Motu speaking Binendele natives.

NOUNS.

1. FORM AND DERIVATION.—The noun is usually a simple word.

Nouns denoting an agent are derived from verbal roots by suffixing *fafusi*, *e.g.*, *fe-fafusi*, one who falls; *kaft-fafusi*, a watchman. Similar to these are the following: *viso fafusi*, a fleshy thing; *namu-fafusi*, a place infested with mosquitoes; *kaveve-fafusi*, a merciful person—from *visoa*, flesh; *namu*, mosquito; and *kaveve*, soft, respectively.

2. NUMBER.—The noun is usually the same in the plural as in the singular. In a few cases the noun is reduplicated in the plural and in other cases a suffix *-se* is added; *e.g.*, *tōā*, land; *tōātōā*, lands; *woyang*, a hill, *woyanse*, mountains; *tamati*, man, *tamatise*, men; *kawo*, chief, *kawowo*, chiefs; *yabi*, clan-father, *yabise*, clan fathers; *yo*, clan mother, *yose*, clan mothers; *morobi*, girl, *momorobi*, girls. The following two words have an irregular plural; *sauki*, wife, *sauke*, wives; *teiti*, boy, *jameng*, boys.

3. CASE.—The noun is declined by a very complete series of suffixes as follows:—

- Vocative, *-e* or *-be*.
- Objective, *-nang*.
- Possessive, *-ari* or *-a*.
- Dative, *-so*.
- Instrumental, *-eng*.
- Locative, *-e*.
- Ablative, *-efe*.

The simple form of the noun is sometimes used as the nominative; but the subject of the sentence is often put in the instrumental case: *e.g.*, *tamati yetave era*, the man went to the path; but *tamateng kaseng itarawusi*, the man hit him with a stick.

The form of the vocative with the suffix *-e* is commonly used when addressing a man by name. The second form of the vocative with the suffix *-be* implies respect; but it is also used in a derogatory sense in the case of animals, e.g., *namube*, Oh you mosquitoes!

The true possessive suffix *-a* is only used with proper names: the suffix *-ari*, is really the third person singular of the possessive pronoun.

The suffix *-so*, is used after the verbs to give and to tell, e.g., *teiti-so kasu kumenanang*, will you give the boy some tobacco.

The locative has a very general signification.

The place from which a person comes is put in the ablative, e.g., *Tufi-efe*, from Tufi.

Both the locative and ablative cases are used to express a preposition, e.g., *tafare*, for *tafa-ari-e*, at its top, i.e., on; *kamefe*, for *kami-efe*¹, from the side of i.e., from a person.

The simple form of the noun often suffers a change when the case suffixes are added, e.g., *tamateng* for *tamati-eng*, by the man; *kaseng* for *ka-eng*, with the wood; *furembe* for *fureng-be*, kangaroo; *furemari* for *fureng-ari*, of the kangaroo; *yetave* for *yeta-e*, to the road; *wake* for *wa-e*, to the village.

If the noun has a plural suffix the case suffix follows the plural suffix, e.g., *tamatiseng* for *tamati-se-eng*, by the men.

ADJECTIVE.

1. FORM AND DERIVATION.—The adjective is generally a simple root. It is placed after the noun, e.g., *teiti taubang*, a good boy.

2. NUMBER.—The adjectives frequently change, in the plural; but in no very regular way. The following is a list of adjectives taken at random, to show the change in the plural:—

English.	Singular.	Plural.
Large	<i>Nombo</i>	<i>Nomboi</i> .
Small	<i>Kati</i>	<i>Kate</i> .
Good	<i>Taubang</i>	<i>Borege</i> .
Bad	<i>Si</i>	<i>Sisari</i> .
Thick	<i>Fotuna</i>	<i>Fotunari</i> .
Thin	<i>Kate-keisi</i>	<i>Kate-keisa</i> .
Hard	<i>Wena</i>	<i>Wenari</i> .
Soft	<i>Kaveve</i>	<i>Kaveveri</i> .
Hot	<i>Fufufi</i>	<i>Fufufi</i> .

¹ Or *kang-efe*.

English.	Singular.	Plural.
Cold	<i>Turuki</i>	<i>Turuki.</i>
Old	<i>Adina</i>	<i>Adina.</i>
New	<i>Waong</i>	<i>Waong.</i>
Clean	<i>Bingonaniti</i>	<i>Bingonanita.</i>
White	<i>Foe</i>	<i>Foeya.</i>
Black	<i>Gambubi</i>	<i>Gambubari.</i>
Red	<i>Mu</i>	<i>Murari.</i> ¹
Yellow	<i>Gabo</i>	<i>Gabora.</i>

3. CASE.—The adjective is declined by means of the same suffixes as the noun (see p. 384 *et seq.*). Moreover, when a noun is qualified by an adjective the noun does not take the case suffix, *e.g.*, *sauki nomboweng kasu gabubinang teiti taubangso i-men*, the fat woman gave black tobacco to the good boy. It will be observed that it is the adjectives *nombo*, fat; *gabubu*, black; and *taubang*, good, which take the case suffixes to indicate the instrumental, the objective, and the dative case, and that the nouns *sauki*, woman; *kasu*, tobacco; and *teiti*, boy, have no suffix.

4. COMPARISON.—There is no true comparison of the adjective. The following sentences will indicate how a comparison is expressed. *Teiti inaki taubang aka nene si*, this boy is better than that, literally, boy this good but that bad. *Maume waki Uiaku waki i-karase*, Maume village is smaller than Uiaku, literally, Maume village Uiaku village is inferior to; or the same sense may be expressed by *Maume waki rati*, *Uiaku waki nombo*, literally, Maume village small, Uiaku village big.

PRONOUNS.

The pronouns and their derivatives are strictly comparable to those of the Melanesian languages generally. It is these which give the clearest proof of the close relationship between the Maisin and the Melanesian languages generally. There is a true personal pronoun and also an emphatic form of the same, a possessive adjective and a possessive pronoun, a possessive suffix and an objectival suffix, and also a verbal auxiliary. The form of these, however, depart widely from their usual Melanesian equivalents in some instances.² In each case there is an exclusive and an inclusive form of the first person plural.

The simplest form of the pronoun appears to be used as a possessive adjective.

¹ It may be noted that *ari* is a not uncommon termination for adjectives in Binendele.

² The Maisin language also differs from the general type of Melanesian languages in that relatives take the possessive pronoun and not the possessive suffix, and moreover it is only certain parts of the body which take the suffix. These are indicated in the vocabulary on page 395 *et seq.* *Asang*, name, takes the suffix.

The true personal pronoun appears to be derived from this by adding a suffix *-o*, an emphatic form by adding a suffix *-e*, and the possessive pronoun by adding a suffix *-kang*; but very extensive euphonic changes take place also. The personal pronoun itself is declined by the same series of suffixes as are used to decline the noun and adjective; but the other forms are not declined.

PERSONAL PRONOUN.

The personal pronoun exists in two forms, one of which is used for emphasis. The emphatic form is not declined, but the ordinary form is declined. These forms are as hereunder:—

			<i>Simple form.</i>	<i>Emphatic form.</i> ¹
SINGULAR—				
1st person	...	...	aro	awe
2nd person	...	...	ero	eye
3rd person	...	...	airo	aire
PLURAL—				
1st person, <i>exclusive</i>	...	...	anno	'ano
„ <i>inclusive</i>	...	...	aitiro	aite
2nd person	...	...	enno	ene
3rd person	...	...	eiro	eiye

A dual is formed by adding *yaiseng* to the plural of the first form, giving *anno yaiseng*, *aitiro yaiseng*, *enno yaiseng* and *eiro yaiseng*. It will be observed that *yaiseng* is not the numeral “two,” since this is *sandi*.

The simple forms of the personal pronouns have each an objective, dative and instrumental case as follows:—*Aro* forms the cases *anang*, *aso* and *aseng*; *ero* has the cases *enang*, *eso* and *eseng*; *airo* the cases *ainang*, *aiso*, *aireng*; *aitiro* has *aitinang*, *aitiso*, *aitiseng*; *anno* has *anang*, *anso*, *anseng*; *enno* has *enang*, *enso*, *enseng*; and *eiro* has *einang*, *eiso*, *eiseng*. A consideration of these forms will show that the “r” and one “n” in the nominative case is probably only added for euphony.

The second person singular also has a vocative *eye*, while the third person has vocatives *aire* and *aibe* in the singular and *eiye* in the plural. *Aire* is used in addressing a junior and *aibe* in addressing a senior.

EXAMPLES:—

Eseng kumeng, you gave it, or, did you give it?

Ero asu kuanang? What are you doing?

Aro aranang, I am going.

Ero taranang? Shall we go?

E serai? *Awe. Eye.* Who is it? It is I. So it is you, is it?

¹ These may probably be regarded as the vocative cases of the simple form. See *infra*.

POSSESSIVES.

There is both a possessive adjective and a possessive pronoun as follows:—

			<i>Adjective.</i>	<i>Pronoun.</i>
SINGULAR—				
1st person	...	...	au	akang ¹
2nd person	...	...	ai	ekang
3rd person	...	...	ari	aikang
PLURAL—				
1st person, <i>exclusive</i>	...	...	ang	ankang
„ <i>inclusive</i>	...	...	aiti	aitikang
2nd person	...	...	eng	enkang
3rd person	...	...	e	eikang

EXAMPLES:—

Inang akang, this is mine.

Au yabi, my father.

Au me, my banana.

Inang au ganang, this is my spear.

SUFFIXED PRONOUNS.

Suffixed pronouns occur in two forms: one of these is suffixed to certain nouns to indicate the possessor and the other is suffixed to transitive verbs to indicate the person and number of the object. They are as follows:—

			<i>Possessive suffixes.</i>	<i>Objectival suffixes.</i>
SINGULAR—				
1st person	...	...	-u	-reng
2nd person	...	...	-ang	-reng
3rd person	...	...	-ang	-si
PLURAL—				
1st person, <i>exclusive</i>	...	...	-ang	-reng
„ <i>inclusive</i>	...	...	-ti	-reti
2nd person	...	...	-ang	-reng
3rd person	...	...	-ai	-ri

As is common in the Maisin language there may be changes of a euphonic nature when these suffixes are compounded with words. It may be noticed also that in some instances the third person singular possessive suffix is dropped.

EXAMPLES:—*Matau*, my eye; *mata*, his eye; *matai*, their eyes; *asau*, my name; *asang*, his, thine, our, or 'your name; *asati*, our name. *Itaravureng*, he

¹ The suffix *kang* is probably connected with the same suffix *kang* in *sekang* and in the preposition *kamefe* (*kangefe*).

struck thee, him, us, or you ; *itarawusi*, he struck him ; *itarawureti*, he struck us (*inclusive*) ; *itarawuri*, he struck them.

VERBAL AUXILIARY.

The Maisin verbal auxiliary is used in exactly the same way as the verbal auxiliary is used in other Melanesian languages. Moreover, the form of the Maisin verbal auxiliary differs but little from the forms which are typical of this group of languages. It is as follows :—

SINGULAR—

1st person	...	...	...	a-
2nd person	...	...	...	ku- or ko-
3rd person	...	...	...	i- or e-

PLURAL—

1st person, <i>exclusive</i>	...	...	...	ka-
„ <i>inclusive</i>	...	...	...	ta-
2nd person	...	...	...	ku- or ko-
3rd person	...	...	...	ti-

In Maisin the verbal auxiliary is sounded as part of the verb and in the following will only be separated from it by an hyphen.

EXAMPLES :—

Tamati sandi a-tati ti-rara. I see two men they come.

Tufie ku-rari? Are you going to Tufi ?

Tamateng ti-raiaka. The men are about to return.

VERB.

1. VERBAL AUXILIARY.—The verb is preceded by the verbal auxiliary, which has been described above. The verbal auxiliary does not vary for tense or mood.

2. VERBAL SUFFIXES.—The verb is modified in meaning by a series of suffixes to form a species of conjugation. It is not always easy to decide exactly what these suffixes really indicate, and primarily they do not appear to indicate tense. These suffixes are best regarded as of an adverbial nature and on the road to becoming tense and mood suffixes. With these suffixes may also be considered a prefix *ang* and the reduplicated form of the word. The verb itself is a simple root, and its verbal nature is indicated by the verbal auxiliary which precedes it.

Reduplication of the root.—As in other Melanesian languages reduplication primarily denotes a continuing action,¹ and, secondarily, is used to denote a present action. The reduplicated form of the verb may be described as a present tense, e.g., *i-fefe*, he is falling.²

¹ *Mel. Lang.*, p. 191, and Ray, III, 461.

² Changes of a euphonic nature often take place in the reduplicated form.

Ati.—This suffix appears primarily to denote certainty, and from this idea a past significance appears to be derived, *e.g.*, *i-feati*, he did fall.¹

Anang.—The suffix *anang* primarily appears to express doubt, and from this a secondary meaning of futurity seems to be derived, *e.g.*, *i-fe-anang*, he will fall.

Me.—This suffix indicates that an action took place immediately, *e.g.*, *i-fe-me*, he fell at once.

Aka.—This denotes an expectation on the part of the speaker, *e.g.*, *i-fe-aka*, he is about to fall.

Feng.—This suffix combines with the suffix *aka* and denotes an expectation not fulfilled, *e.g.*, *i-fe-aka-feng*, he would have fallen but——

Ateni.—This suffix denotes a desire on the part of the speaker, *e.g.*, *i-fe-ateni*, Oh! that he might fall.

Ang.—This prefix *ang* denotes the prohibitive, *e.g.*, *ang-ku-fe*, do not fall.

More than one of these suffixes may be present at the same time; and the order in which they occur is as follows: *-me*, *-anang*, *-aka*, *-feng*, *-ate*, *-ateni*, *e.g.*, *i-fe-me-ati*, he fell at once; *i-fefe-anang*, he will be falling; *i-fe-aka-anang*, he will be on the point of falling; *i-fe-me-aka-femate* (for *i-fe-me-aka-feng-ate*), he would certainly have fallen but——

3. THE AUXILIARY VERB *Nei*.—Certain verbs are formed with the aid of an auxiliary verb *nei*, *e.g.*, *kaiŋi ku-nei*, watch; *tamati ku-nei*, be a man, *i.e.*, act like one. *Nei* takes the same suffixes as the ordinary verbs giving the forms *ineate*, *iname*, *ineanang*, *ineaka*, *ineakafeng*, *ineateni*, *inane* or *inang* (reduplicated), and *ang ku-nang*.²

4. VERBAL SUFFIXES ATTACHED TO OTHER VERBS.—Besides the true verbs other words may take the verbal suffixes and the verbal prefix, *e.g.*, the dative of the possessive pronoun, *aso*, has the forms *asoate*, it was mine; *asoanang*, it will be mine, etc.

5. LIST OF VERBS.—The following is a short list of verbs in the Maisin language.

Cry, <i>tesi</i> .	Pinch, <i>kifa</i> .
Eat, <i>kang</i> .	Come, <i>rai</i> .
Drink, <i>kung</i> .	Bury, <i>watawi</i> .
Hear, <i>rua</i> .	Buy, <i>kuma</i> .
See, <i>kite</i> .	Go, <i>ro</i> .
Be at a place, <i>taiuki</i> .	Dig, <i>kiya</i> .
Stand, <i>veise</i> .	Bring, <i>waweng-rai</i> .
Sleep, <i>matutu</i> .	Give, <i>medi</i> .
Spit, <i>kasufe</i> .	Take away, <i>waweng-ro</i> .
Bite, <i>karafe</i> .	Plant, <i>wa</i> .

¹ This suffix is not used in negative or interrogative sentences.

² It will be observed that the verbal auxiliary “*i*” or “*ku*” has been prefixed to these forms.

Taste, <i>karasosomi</i> .	Scratch, <i>kari</i> .
Speak, <i>efi</i> .	Die, <i>mate</i> .
Know, <i>kasang-nane</i> or <i>rua</i> .	Burn, <i>karati</i> .
Open, <i>yasiri</i> .	Fly, <i>rufti</i> .
Destroy, <i>wanuwante</i> .	Drip, <i>dada</i> .
Fear, <i>kaya</i> .	Burn (of food), <i>fufu</i> .

ADVERBS.

1. ADVERBS DERIVED FROM ADJECTIVES.—There are a few adverbs which are derived from adjectives such as *nombo-wang*, greatly, from *nombo*, big; *sisang*, badly, from *si*, bad—and in the plural *sisaring*, badly, from *sisari*, bad; *taubang*, well, from *taubang*, good; *moturang*, truly, from *moturang*, true; *moteng*, strongly, from *kemodeti*, strength; *dedeang*, slowly, from *dede*, slow.

It will be observed that the adverb always ends in a “ng” and that this is the characteristic of the objective and instrumental cases. It is not improbable that to the native mind these adverbs are really little else than a species of object to the verb, e.g., *sisang i-nei*, he did it badly; literally, he did badness: *moturang a-fi*, I am speaking truth (or truly). The following may also be noted: *sisang i-nei*, he did it badly, *sisaring ti-nei*, they did it badly.

2. ADVERBS DERIVED FROM THE CASES OF NOUNS.—Some adverbs are translated by nouns with a case suffix. In some instances the nouns are difficult to translate, although a consideration of the various forms makes it quite clear that the adverb is really only a case of a noun. With these may also be considered other words which hardly have any claim at all to be considered adverbs.

The adverbs of place, *inke*, here; *nenke*, there; and *enenke*, over there, have the termination of the locative. Corresponding ablative and objective forms exist, e.g., *nenang au sikoi*, this is my pig. With these may be noted *afunfe*, presently, the ablative of *afung*, now; also the locatives *sirare*, in the morning; and *foime*, at night (from *foing*, night); also the ablative *rasife*, to-morrow; and *isa-fe*, when?, referring to future time.

The cases of a species of abstract noun *neng* occur sometimes as a relative pronoun and sometimes as a conjunction. The real meaning of *neng* will be apparent from the following examples:—

The stick with which he hit the dog was broken, *ka tarunang itarawusi*, *neng i-ratosi*, lit., stick dog he hit, the aforesaid it broke. Here *neng* is in the nominative case.

The man returned because he was afraid, *tamateng waong i-rai-aka*, *nenso i-kayawa*, lit., the man back he came, for that he feared. Here *nenso* is the dative of *neng*.

When it rains he will come back, *Borung i-rai-fe*, *nenke i-rai-anang*, lit., rain it comes, at that he will come back. Here *nenke* is the locative.¹

¹ Cf. *supra*, *nenke*, there.

The man whom I saw yesterday has come, *tamati roro a-ti, neng i-rai*, lit., man yesterday I saw, that one he comes. Here *neng* is in the nominative.

The man who struck the pig has come, *tamati sikonang i-tarewu-si, nenkeng i-rai*, lit., the man who struck the pig has come. Here *nenkeng* is in the instrumental case, being the subject of a verb of action.

There are several interrogatives which appear with the case suffixes, e.g., the locative *manke*, where? the ablative *mankefe*, from where? the objective *manang*, what? the objective *awang*, what? the dative *awangso*, for what? and the dative *anso*, why? (lit., for what?).

3. SIMPLE ADVERBS.—The following may be mentioned:—*afung*, now; *ai*, yes; *kesi*, no; *roro*, yesterday; *afung*, now; *yada*, at once; and also the interrogatives: *asu*, how? *isa*, when? (of past time); *avaini*, what? and *se*, who? The latter also has an objective case, *sekang*.¹

An interrogative may be expressed either by the tone of the voice, by one of the above interrogative words, or by “*i*” placed at the end of the sentence as in the following examples. *Se nei*, who has done it? *Isa i-rai*, when did he come? *Ruang i-kankan i*, did he eat food?

The negative is expressed by *isa* before the verb and *ka* after it, e.g., *tamatinang isa i-kiti ka*, he did not see the man.

PREPOSITIONS.

The locative and ablative case suffixes could be regarded as of a prepositional nature. The use of the locative suffix “*e*” is very similar to the particle “*ai*” which is so commonly used in the Motu language in much the same sense.

Other prepositions are expressed by means of a noun; the possessive pronoun, *ari*; and a locative or an ablative suffix. A list of these is given hereunder together with the uncontracted form of the same and their literal meaning.

In, *terere* for *tere-ari-e*, at its inside.

Out, *tere-merere* for *tere-mere-ari-e*, at its outside.

From (a person), *kamefe* for *kang-efe*, from the side.

To (a person), *kame* for *kang-e*, at the side.

On, *tafare*, for *tafa-ari-e*, at its top.

Below, *kakore* for *kako-ari-e*, at its bottom.

By, *siware* for *siwa-ari-e*, at his side.

Before, *rore*, for *ro-ari-e*, at his front.

Between, *sifone* for *sifon-ei-e*, at their middle.

Under, *kafire* for *kafa-ari-e*, at its bottom.

Under, *kafa-kakore* for *kafa-kako-ari-e*, below at its bottom.

¹ It may well be that the suffix *kang* is connected with “*kang*” in the distributives *kang ese* and “*kang*” in the possessive pronouns. See *infra*, p. 393.

NUMERALS.

There are distinct words for the first four numerals ; but from five upwards numbers are expressed by means of so many hands, feet and men as hereunder.

One, *sesei*.

Two, *sandi*.

Three, *sinati*.

Four, *fusese*.

Five, *faketi tarosi*.

Six, *faketi tarosi taure sesei*.

Seven, *faketi tarosi taure sandi*.

Eight, *faketi tarosi taure sinati*.

Nine, *faketi tarosi taure fusese*.

Ten, *faketi tau tau*.

Eleven, *faketi tau tau i-oki keti sesei*.

Twelve, *faketi tau tau i-oki keti sandi*.

Twenty, *tamati sesei*.

Twenty-seven, *tamati seseina tamati itere faketi tarosi taure sandi*.

Thirty, *tamati seseina tamati itere faketi tau tau*.

Forty, *tamati sandi*.

One hundred, *tamati faketi tarosi*.

In the above *faketi* means hand, *tau tau* both, *tarosi* the one side, *taure* the other side, *i-oki* it comes down, *keti* on their feet, *tamati* man, and *itere* another. The *na* which appears at the end of *sesei* in thirty, fifty, seventy, and ninety appears to be a species of demonstrative and is probably related to the “*na*” which is so commonly suffixed to the second of two nouns in Motuan.

A bundle of four coconuts is spoken of as *tafiri sesei* ; and four bundles of sago as *furitenang*.

Once, twice, three times, etc., are translated *kang sesei*, *kang sandi*, *kang sinati*, etc.¹

First, second, third, etc., are translated *sescseng* (or *sesei*), *sandiseng*, *sinateng*, *fuseseiseng*, *faketi taroseng*, etc.²

SYNTAX.

The general order of the sentence is (1) subject, (2) object, (3) verbal attribute, (4) verb, as in the following :—

Tamateng sikonang yada i-tarawusi. The man at once struck the pig.

¹ Literally this is probably “three in neighbourhood.” Compare *kange*, to a person ; *kangefe*, from a person ; *akang*, mine, *i.e.*, something (which I keep) in my neighbourhood.

² These have the form of instrumental cases of the simple numerals.

The subject of the sentence may be in either the nominative or instrumental case.

The indirect object or dative and the instrument with which an act is performed is placed between the object and adverb as in the following:—

Sauki kasang teitiso biring i-men. The woman quickly gave the boy some tobacco.

Tamateng tarang kaseng yada i-tarawusi. The man at once hit the dog with a stick.

The adjective follows the noun and takes the case termination which is then dropped by the noun, *e.g.*:—

Sauki nomboweng kasu gambubinang teiti taubangso biring i-men. The fat woman gave some tobacco to the boy at once.

The verb may consist of four parts. The verbal auxiliary is placed first, next the root of the verb, next the objectival suffix and finally the tense termination or terminations, *e.g.*, *i-tarawu-ri-anang*, he will hit them. If there is more than one case termination the order is as follows:—*me, anang, aka, feng, ate, ateni*, *e.g.*, *i-fe-me-aka-fem-ate*, he certainly expected him to fall immediately but— The prohibitive particle “*ang*” precedes the verbal auxiliary, *e.g.*, *ang ku-fefe*, do not fall. The negative consists of two parts, *isa* and *ka*. *Isa* is placed immediately before the verbal auxiliary and *ka* after the tense termination. The interrogative “*i*” is placed at the end of the sentence, *e.g.*, *Tufie ku-rar'i*, are you going to Tufi.

A relative or adverbial sentence immediately follows the antecedent word, and a conjunction or relative is placed between the two clauses. The relative or conjunction, however, is really a part of the second clause (see also *neng* on p. 391).

Many short sentences lack a finite verb, *e.g.*:—

Inang fi ari fake-soeng. This is a bird's claw.

Nenang au sikoi. This is my pig.

The thing possessed always follows the possessor. If the possessive is a proper name a suffix “*a*” is added to the possessor, *e.g.*, *Riri'a wau*, Riri's pipe; *Fusio-a mevavi*, *Fusio's* bananas. In other cases the possessive pronoun is placed between the two. It would be possible to regard the possessive pronoun as being a suffix in these cases, *e.g.*, *fi ari fakesoeng* or *fiari fakesoeng*, a bird's claw.

SENTENCES.

Varefe i-rau. He went out of the house.

Fi-nang va tafare a-ti. I saw a bird on the top of the house.

Tamati i-kosi me sifone e-iseme. The man was standing between the coconut tree and the banana bush.

Yung asu a-we-anang. How shall I get across the river?

Tamati yetave e-r' aka wake isa e-r' ka. The man went to the road but not to the village.

Teiti-nang i-tarawusi me ibagi nenso. He hit the boy because he had stolen bananas.

Tamateng i-rai-anang, nenke aiso a-f'-anang. When the man comes I will tell him.

Tamati roro a-ti neng i-rai. The man whom I saw yesterday has come.

Kawowo sandi ti-rai. Two chiefs have come.

Tamati ti-no-si nenke kaika beji. The place where the man was killed is a long way off.

Manke ror manamana i-name (or *manke e-raka manamana iname*). He did not know where to go.

What did he say? *asu e-fi?* (lit., how did he talk?)

What is your name. *asang serai?* (lit., who is your name).

Which man has come? *tamati manang i-rai?*

Where are you going? *manke ku-rar?*

Why did you hit the boy? *anso teiti i-tarawu-si?*

When did he come? *isa i-rai?*

VOCABULARY.

Areca nut, <i>kara</i> .	Dog, <i>taru</i> .
Arm, <i>fake</i> . ¹	Ear, <i>kari</i> . ¹
Arrow, <i>yaising</i> . ²	Earth, <i>tōa</i> .
Ashes, <i>isang</i> .	Egg, <i>munju, wasi</i> .
Banana, <i>wau</i> .	Elbow, <i>ungobi</i> . ¹
Belly, <i>tina</i> .	Eye, <i>mata</i> . ¹
Bird, <i>fi</i> .	Face, <i>ro</i> . ¹
Blood, <i>ta</i> .	Father, <i>yabi</i> (<i>yabise</i> plural).
Boat, <i>ka</i> .	Feather, <i>wuwudi</i> .
Bone, <i>tukaki</i> .	Fire, <i>wo</i> .
Bow, <i>ango-ka</i> . ³	Fish, <i>mana</i> .
Breast, <i>susi</i> .	Flower, <i>sisi</i> .
Butterfly, <i>bimbaba</i> .	Fly, <i>jinonji</i> .
Chief, <i>kawo</i> (<i>kawowo</i> plural).	Foot, <i>ke</i> . ¹
Child, <i>Teiti</i> (male); (<i>jameng</i> plural).	Forehead, <i>ro</i> . ¹
<i>morobi</i> (female); (<i>moorobi</i> plural).	Fowl, <i>bioki</i> .
Club, <i>kikirimata</i> (pineapple); <i>misi</i>	Hair, <i>kesa</i> . ¹
(star); <i>sambia</i> (disc); <i>tofa</i> (wood).	Head, <i>ji</i> . ¹
Coconut, <i>ikosi</i> .	Hill, <i>woyang</i> (<i>woyanse</i> plural).
Crocodile, <i>guma</i> .	

¹ These take a possessive suffix instead of a possessive pronoun. See pp. 383 and 386 (note).

² *I.e.*, midrib of the sago palm. Bow and arrow is not indigenous.

³ *I.e.*, wood of the hand-net. Bow and arrow is not indigenous.

House, <i>va</i> .	Sago, <i>bayau</i> .
Leaf, <i>fara</i> .	Sail, <i>yaba</i> .
Lime, <i>song</i> .	Sand, <i>mangu</i> .
Lip, <i>fufu</i> .	Sea, <i>tasa</i> .
Liver, <i>kate</i> .	Skin, <i>ando</i> .
Louse, <i>tung</i> .	Smoke, <i>kasu</i> .
Man, <i>tamati</i> (<i>tamatise</i> plural).	Snake, <i>moti</i> .
Mat, <i>yang</i> .	Spear, <i>ganang</i> .
Moon, <i>tambung</i> .	Spittle, <i>foforo</i> . ¹
Mosquito, <i>namu</i> .	Star, <i>damana</i> .
Mother, <i>yo</i> (<i>yose</i> plural).	Stone, <i>kimati</i> .
Mouth, <i>kawa</i> . ¹	Sugar cane, <i>to</i> .
Name, <i>asa</i> . ¹	Sun, <i>ya</i> .
Navel, <i>tina-sisifi</i> .	Sweet potato, <i>gerota, kairekuta</i> .
Neck, <i>iko</i> .	Taro, <i>kukung</i> .
Night, <i>foing</i> .	Tobacco, <i>tauina</i> (native); <i>kasu</i> (European).
Nose, <i>isu</i> . ¹	Tongue, <i>me</i> . ¹
Outrigger, <i>samang</i> .	Tooth, <i>nua</i> . ¹
Paddle, <i>kasi</i> .	Tree, <i>ka</i> .
Pig, <i>siko</i> .	Village, <i>waki</i> .
Pot, <i>usu</i> .	Wallaby, <i>fureng</i> .
Rain, <i>borung</i> .	Water, <i>yung</i> .
Rat, <i>gorubu</i> .	Wife, <i>sauki</i> (<i>sauke</i> plural).
River, <i>yung</i> .	Wind, <i>wuru</i> .
Road, <i>yeta</i> .	Woman, <i>sauki</i> (<i>sauke</i> plural).
Root, <i>riti</i> .	Yam, <i>kuta</i> .
Rope, <i>mongi</i> .	

¹ These take a possessive suffix instead of a possessive pronoun. See pp. 383 and 386 (note).