



Sketch of Aniwa Grammar

Author(s): Sidney H. Ray

Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 17 (1888), pp. 282-289

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

Stable URL: <http://www.jstor.org/stable/2841935>

Accessed: 16/06/2014 10:34

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Royal Anthropological Institute of Great Britain and Ireland is collaborating with JSTOR to digitize, preserve and extend access to *The Journal of the Anthropological Institute of Great Britain and Ireland*.

<http://www.jstor.org>

marriage; both polyandry, usual among the poor, and polygyny practised ordinarily by the rich." I would mention, also, that true polyandry is associated with kinship through *males*, and not with female kinship.

In conclusion, it appears to me that Mr. Gomme has signally failed in his attempt to establish the existence of Dr. McLennan's primitive group or horde. His arguments tend rather to support the view which he condemns, that the "family" formed the basis of the earliest human groups, which consisted of a number of individuals, or of family units, bound together by the ties of kinship.

C. STANILAND WAKE.

Welton,
18th November, 1887.

SKETCH of ANIWA GRAMMAR.

By SIDNEY H. RAY.

ANIWA is a low coral island in the south of the New Hebrides group. It lies 10 miles north-east of Tanna, and 50 miles north of Aneiteum, in South latitude $19^{\circ} 15'$, and East longitude $169^{\circ} 40'$. The population is rapidly decreasing, and in 1874 was only 194.

Though the natives of Aniwa are in general appearance and customs almost identical with the Melanesian tribes near them, their language is akin to the dialects of Eastern Polynesia, and more especially resembles the Tongan and Samoan. A closely allied language is spoken on the island of Fotuna, about 30 miles to the east of Aniwa. Dr. Steel in his work on the New Hebrides,¹ states that "the natives of the two islands can understand each other. Many of the natives of Aniwa are bilingual, as the island is so near Tanna on the one side and Eromanga on the other." A similar dialect is also found in the district of Mele, in Faté or Sandwich Island, about 100 miles to the north.

This sketch is drawn up from translations of the Gospel of St. John, and some of the Epistles,² made by the Rev. J. G. Paton, of the New South Wales Presbyterian Church, who has resided on the island since 1866.

I.—*Alphabet.*

1. Vowels, *a, e, i, o, u*, sounded as in Italian.
2. Diphthongs, *ou, ow, au*, as in *loud*; *ei, ai, y*, as in *my*; *oi, oy*, as in *boy*.
3. Consonants, *k, c, g; t, tsh, j; p, f, v, w; s; r, l, m, n, mn*. The consonants are sounded as in English, with the exception of *c* and *g*, which have the same sound as in Aneiteum, and are pronounced as *g* in *go*; and *ng* in *sing*.

¹ "The New Hebrides," by Robert Steel, D.D., London, 1880.

² Ta fasao erefia ma tapu a hepe neisereace Mathius, Markus, Ioanes. I ta fasao Aniwa, Neu Hebritis. Fakowia Melburni Vektoris, 1877-1882.

4. The *t* of Eastern Polynesia is often represented by *tsh*, especially before *i*. The *l* is little used, its place being taken by *r*.

II.—Article.

1. The definite article is *ta*, in the plural *a*; *ta fare*, the house; *a fare*, the houses; *ta fatu*, the stone; *a fatu*, stones. *Ta* is sometimes shortened to *tu*, and *a* to *u*, and *ta* is disguised in the form *to* before *u*; *tumtagi*, the wind (Samoan *matagi*); *umrama*, months (Samoan *malama*); *towa*, the rain; (Samoan *ua*). *Ta* also appears as *te* and *ti*; *teriki*, the chief; (Samoan *ali'i*); *tiafi*, the fire; (Samoan *afi*).

2. Many nouns commence with the syllable *no*, which appears to be a kind of article. It is probably due to the influence of neighbouring Melanesian dialects, where *na* is the common demonstrative article. *No* is used with *ta* and *a*; *ta nontariki*, the son; (Samoan *atali'i*); *a nontariki*, sons; *nontariga*, the ear; *anontariga*, ears (Samoan *taliga*).

3. The numeral *tasi*, one, is used as an indefinite article: *tasi agelo*, an angel.

III.—Nouns.

1. In the Melanesian languages nouns may be divided into two classes. The first class takes a suffixed possessive pronoun, and the second expresses possession by the use of another word. Aniwa differs from other Polynesian dialects in having a few words of the first class. These denote relationship and parts of the body, and also include the noun *tsha*, a thing belonging; and the noun-preposition *nia*. Examples are: *tamanome*, our father; *arotowa*, your hearts; *tshaku*, my thing; *niau*, of me; *avaiore*, their feet.

2. Number is indicated by the numerals or articles; *ta nontariki*, the son; *ruanteriki*, two sons; *anontariki*, sons.

3. The nominative precedes, the accusative follows the verb; *teriki nokomy*, the chief is coming; *tamanowa nibisa*, your father rejoiced; *akoi nikowna avou*, thou sentest me; *acime keiro tamari*, we know the truth.

4. A few nouns have a prefix *foi*; e.g. *foimata*, eyes; *foirakou*, tree. This is probably the Tongan *foi*, as in *foiufi*, a yam; *foimanu*, a bird's egg, and signifies a mass or ball.

IV.—Pronouns.

1. Personal.

Singular. 1. *avou* [*avau*]; 2. *akoi* [*akoe*]; 3. *aia*.

Dual. 1. Inclusive *acitawa* [*ketaua*]; exclusive *acimawa* [*akimaua*];

2. *akorua* [*korua*]; 3. *aicrawa* [*kirua*].

Trial 1. Inclusive [*apekitatou*]; exclusive *acimatou*; [*kitatou*];

2. *acoutou* [*aïpe koutou*]; 3. *acratou* [*aïpe*].

Plural 1. Inclusive *acitia* [*akitea*]; exclusive *acime* [*akimea*]

2. *acowa* [*akoutou*]; 3. *acre* [*akirea*].

The forms in brackets are those given in a short vocabulary by the Rev. G. Turner.¹

The same form is used both before and after the verb. After the preposition *ia*, the word *te* is introduced, as in most Polynesian dialects, and we thus have the forms: *iatavou*, to me; *iatakoī*, to thee; *iateia*, to him; *iatakai*? to whom?

In the plural, *te* does not appear. *Taha aia neimna iatakoī*? what he did to thee? *Avou nakatucua iacowa*, I have told to you.

2. Possessive.

A suffixed possessive pronoun appears in use with the word *tsha*, which is used as a possessive, also with the preposition *nia*, and in the plural with a few other words.

Singular 1. *-ku*; 2. *-u*; 3. *na*. Dual 1. Inclusive —; exclusive *-omawa*; 2. *-orua*; 3. *-rawa*.

Plural 1. Inclusive *-ome*; exclusive *-oteia*; 2. *-owa*; 3. *-ore*.

Examples: *tshaku*, my thing; *niau*, of thee; *tshome*, our thing; *tamanoteia*, our father; *arotowa*, your hearts; *avaioire*, their feet.

3. Interrogative.

The interrogative pronouns are *Akai*? who? and *Taha*? what? *Akoi akai*? thou (art) who? *Akai acowa fatshigeia*? whom ye seek? *Taha aia neimna iatakoī*? what he did to thee? *Taha akoi kofakowia*? what thou askest?

4. Demonstrative and Indefinite.

Tenei, this; *tera*, that; *anera*, those things; *taha*, that; *tasi*, one; *sece*, another; *faru*, some, certain; *tagatotshi*, all men.

Tenei ta fasao komari, this the saying (is) true; *Taha nopogi nokomy*, that time is coming; *Ma anera acime vere*, for those (things) we work; *Tasi eipesia nokua*, *ma sece toria fakatapuria nokua*, one scatters seed, and another gathers and saves up the fruit; *Faru neitucua*, some said.

5. No reflexive or reciprocal pronouns appear.

Thou lovest thyself, is translated, *akoi acitiafakara fia akoi*, thou lovest thee; We love one another, is *acitia acitiafakara fia tasi mu sece o acitiotshi*, we love one and another of us all. The adverb *ana* is sometimes suffixed to the pronoun. *Ta nontariki aiana setomatua vere*, the son himself (lit. he only) is not able to work.

V.—Possessive.

1. The noun *tsha*, a thing belonging, is used as a possessive pronoun. With a suffixed pronoun it takes the following forms:

Singular 1. *tshaku*; 2. *tshou*; 3. *tshana*.

Dual 1. Inclusive —; exclusive *tshamawa*; 2. *tshorua*; 3. *tsharawa*.

Tripl 1. Inclusive —; exclusive —; 2. —; 3. *tsharatou*.

Plural 1. Inclusive *tshote*; exclusive *tshome*; 2. *tshowa*; 3. *tshure*.

¹ "Nineteen Years in Polynesia," by Rev. G. Turner, London, 1861. The pronouns of Mele as given by the same authority are:—Singular 1. *avau*; 2. *akoe*; 3. *ia*. Dual 1. *taua*, *maua*; 2. *korua*; 3. *raua*. Plural 1. *tatou*, *matou*; 2. *koutou*; 3. *latou*.

Examples : *Tshaku konouri*, my flesh ; *Tshou fare*, thy house ; *Tshana roto*, his heart ; *Tshamawa nuntama*, of us two the son ; *Tshorua nuntama*, of you two the son ; *Tsharawa nokave*, of them two the brother ; *Avai tsharatou*, the legs of them three ; *Tshote nele*, of you and me the friend ; *Tshome norima*, of him and me the hands ; *Tshowa kabisa*, your joy ; *tshare weina*, their wine.

2. The noun-preposition *ma*, is used in a similar way. See IX, 3.

3. *Tsha* is found in use with nouns. *Ta fare tsha Onesiforus*, the house the property of Onesiforus ; *Avere tsha notshino*, works belonging to the body.

VI.—Adjectives.

1. A few simple adjectives are found : *sore*, great ; *sisi*, small ; *fou*, small (Samoan *fou*) ; *fonu*, full ; *pouri*, dark (Samoan *pouli*) ; *ma*, pure (Samoan *ma*) ; *sape*, crippled (Samoan *sape*).

2. The prefixes of condition, *ma* and *ta*, seem to occur in the words *mero*, withered (Samoan *malo*, hard) ; *mtacu*, afraid (Samoan *mata'u*) ; *mafa*, heavy ; *mukaligi*, cold (Samoan *ma'aligi*) ; *taru*-weak, slow ; *tara*, tame (Samoan *tala*, untied).

3. Reduplicated forms appear : *totonu*, straight ; *ouraoura*, purple (Samoan *ulaula*).

4. Adjectives follow their nouns, and are often used with the verbal particles : *noreo palo*, a voice loud ; *avere sore*, works great ; *tatane nimace*, the man (that was) sick ; *tagata komate*, men (that are) dead.

5. Comparison is made by the word *kage* following the adjective : *ane isa sore kage*, a worse thing ; (lit. a thing bad great above) ; *Aia sore kage avou*, he is greater than I.

6. Demonstrative and indefinite adjectives are : *nei*, this ; *ra*, that ; *tasi*, one ; *jimra tasi*, not one, no, none ; *faru*, some, *iotshi*, all ; *toru*, few ; *nalupai*, many.

VII.—Verbs.

1. Any word may be used as a verb, with or without a verbal particle. *Amori koma kotenei*, worship pure this ; *avou tufwa*, I give ; *aia kotufwa*, he gives. The particles have no distinction of person or number. A distinctly verbal character is given to a word by the particle *ko* (the Polynesian *kua*) which appears to have no tense signification but is most frequently used in the present.

2. Mood. A participle is formed by *noko* : *avou nimy nokobaptiso i tavai* ; I came baptizing with water ; *avou neicitia ta nokamo noko-fanifo ia ta ragi*, I saw the spirit descending from Heaven ; *ta manua nokomouri*, the father living.

The infinitive is expressed by *kei* : *tomatua keifakairo*, able to teach ; *avou nakamo ane nalupai keitucua*, I had things many to say. Imperatives. The simple verb with or without *ko* shows the imperative : *sara ma kowcitia*, search and look. "Must" and "ought" are denoted by *erefia*, good, at the beginning of the

sentence : *erefia aia komate*, he ought to die, (lit. good he dies) ; *erefia acowa kofarere foce*, ye must be born again (lit. good ye are born again.) Prohibition is expressed by the verb *natshicina*, leave, and desire by *acitiafakaraia*, to desire, love ; *natshicina aia*, leave her ; *natshicina mtacu*, leave fearing, do not fear ; *acime acitiafakaraia kowcitia aia*, we desire (to) see him.

The subjunctive or conditional is introduced by the conjunction *pe*, if or that. The particle *muka* seems also to mark the conditional. *Atua nikouna tshana nontariki pe acitia mukoamo anea mouri*, God sent his son that we might have life ; *pe acitia mukeiro*, that we may know ; *pe acre mukafeke*, that they may depart. "Would" and "should" are expressed by *nukow* : *Akoi nukownogia aia*, thou wouldst ask him ; *aia nukowtufwa*, he would give.

Power to do an action is shown by the word *tomatua*, power, able : inability by *taru*, weak, unable. *Akai tomatua fakarogona ra ?* Who (has) power to hear that ? *aia tomatua keipurutshia anera*, he is able to keep thing that ; *acre kotaru torotshia my kourpega*, they are not able to draw hither the net ; *aia kotaru vere hepra*, he is unable to work like that.

3. Tense. The particles denoting tense are : *ei*, present (?) ; *nei* or *ni*, past ; *naka*, perfect ; *ka*, future. *Akuli ei ro*, dogs know ; *tasi eipesia*, one scatters ; *aia neitufwa*, he gave ; *aia neitucua*, he said ; *aia nimy*, he came ; *aia nifeke*, he departed ; *avou nakacitia*, I have seen ; *avou nakafakoko*, I have fought ; *acowa kasara avou*, ye shall seek me ; *avou katufwa*, I shall give.

It is doubtful whether *ei* is a present particle, most verbs have *ko* only : *avou koutucua*, I say ; *aia komy*, he comes. The immediate future is sometimes expressed by *noko* : *Wamuri avou tasi nokomy*, after me one is coming.

4. The causative prefix *faka* is seen in *fakairo*, to make know, teach ; *fakatonusia*, to make straight, stretch ; *fakariake*, make plain, shew ; and many others. A shorter form *fa* is also found : *fakaina*, make eat, feed.

5. The terminations *a*, *fia*, *cia*, *ia*, *na*, *gia*, *ria*, *sia*, *tia*, *tshia* are found suffixed to verbs. In Samoan and Tongan these denote the passive voice, but it is doubtful whether they have the same use in Aniwa. "One bone of him was not broken" is translated *tasi newi tshana setoutshia* ; but examples like *akoi nitaka*, thou girdedst thyself, and *tasi foce katakaia akoi*, another shall gird thee, seem to show that the terminations are sometimes equivalent to the Melanesian transitive suffixes.

6. The interrogative is indicated by *mo*, or, at the end of the sentence. *Akoi tasi teriki mo ?* Art thou a chief ?

7. The negative is *se*, used with all the particles : *Avou sekoma*, I am not ashamed ; *senokoamo ane isa*, not having a thing bad ; *acowa sekacitia avou*, ye shall not see me.

8. The verb "to be" is expressed by the particles. *Tenei ko acitiafakaraia*, this is love.

9. The verb *my*, *mai*, come, has a plural *romy*. *Aia komy*, he comes ; *acre niromy*, they came.

VIII.—Adverbs.

1. Directive. *Kace*, up; *ifo*, down; *mai*, my, hither; *fano*, ace, ake, thither; *efuafu*, forth.

2. Interrogative. *Mo*, at end of a sentence in asking a question: *konapecua*? how? *wehe*? where? whither? whence? *tiaha*? why? *enara*? when?

3. Time. *Milow*, *milowa*, now, immediately; *ituai* of old, long ago; *foce*, again; *nopogi ma nopogi*, days and days, always; *tou ma tou*, years and years, for ever; *nopogi toru*, a few days; *mokagi*, before; *fakaliki*, together; *fakosore*, many times; *fakasisi*, a little time; *iranei*, to-day; *iratou*, to-morrow.

4. Place. *Iai*, here; *icunei*, here; *watai*, on the shore; *wamuri*, behind; *watafa*, outside.

5. Manner. *Ana*, only, entirely. Adjectives are used as adverbs of manner. *Avou nibisa sore*, I rejoiced greatly; *akoi imna erefia*, thou doest well.

IX.—Prepositions.

1. Simple. *O*, a, of; *e*, *i*, in, at; *i*, *ia*, to; *ia*, through.

2. Many prepositions are compounded of a noun and a simple preposition. *Iluga*, above, on the top; *iraro*, *iroro*, at the bottom, under, below; *iroto*, in the heart, inside; *itata*, at the side, near; *emoa*, in the front, before.

3. The preposition *nia*, of, belonging to, is a noun and takes the suffixed pronouns.

Singular. 1. *Niaku*; 2. *niau*; 3. *niana*;

Dual. 1. Inclusive —; exclusive —; 2. —; 3. *niarowa*.

Plural. 1. Inclusive —; exclusive —; 2. —; 3. *niare*.

X.—Conjunctions.

Ma, and, for; *mo*, or; *kaia*, but, how; *pe*, if, that; *hepe*, so, like, as, while; *iane*, for the thing this, because; *ianera*, for the thing that, therefore; *ana*, also.

XI.—Numerals.

1. Cardinal. *Tasi*, one; *rua*, two; *toru*, three; *fa*, four; *rima*, five; *ono*, six; *fitu*, seven; *varu*, eight; *iva*, nine, *tagafulu*, ten. A set of numerals adopted from the English is in use in translations. *Wun*, *tu*, *thri*, *for*, *faiv*, *seks*, *seven*, *et*, *nain*, *ten*, *twelv*, *hundert*, *thousand*. The verbal particle *e* is used with the numerals.

2. The causative *faka* forms the ordinals, *fakaru*, second; *fakatoru*, third; once is *tasi*.

3. Distributives are expressed with a conjunction: *Tasi ma tasi*, one by one.

4. Multiplicatives are formed with *tshici*; *tshici fitu*, seven times; *tshici efia*? how many times?

XII.—*Exclamations.*

Keini! keine! yea! Jimra! nay! Kawe! woe!

XIII. *Specimens.*

Of the following No. 1 is the Fotuna Paternoster, as given in Dr. Steel's "New Hebrides," and No. 2 is the same in Aniwa. They are given, as showing the great similarity of the two dialects.

1. *Fotuna Paternoster.*

Tamanomy iragi. Kitapu tiau igoa. Kimai tiau avaka tagata. Kipenei tiau finagaro i takere nei feipei iragi Tufa mai akai tau rufie y kimy iranei. Tauki iomy kauligine sa feipe akimy natauaki kaulagine sa o faruki y kimy. Koina arafy kimy ki kauligine eresy. Kapena mauri kimy i tasa. Niau tavaka tagata ma tatamotau ma teatata y napugi ma napugi. Emen.

2. *Aniwa Paternoster.*

Tamanome tiragi. Tshou neigo tapu. Tshou tavaka komy. Tshou afasas erefia acre ia fanua wararonei fakarogona hepe i tiragi. Tufwa acime iranei tshome akai. Towaki nori maganisa tshome; hepe acime towaki nori o maganisa o tagata acime. Natshicina acime ia teretu o maganisa, kaia kapare acime ia ane isa iotshi. Ma tshou tavaka, ma tomatua, ma nokabisa, atou ma tou. Emen.

3. *Aniwa. John XXI, 9–19. From the Rev. J. G. Paton's translation.*

9. Milowa acre niromy ia fanua, acre neicitia tiafi o tafia marara iai, ma eika neinage iluga aia, ma bret.

10. Iesu neitucua iacre, Amy faru fove o eika acowa milow niamo.

11. Saimona Pitrus nifano iateia, ma nitorotshiamy takowpega ia fanua, nifonu o eika sore, wun huntret, ma fette-thri; ma acre nalupai su ma sefasia takowpega.

12. Iesu neitucua iacre, koromy ma kakeina aia touate. Ma jimra tasi o niana tagata aia nifakairo tomatua nifakowia aia. Akai akoi? acre neiro aia ta Teriki sore.

13. Iesu nimy, ma niamo bret, ma neitufwa iacre, ma eika fove.

14. Tenei fakatoru Iesu nifakariake aia ia niana tagata aia nifakairo, wamuri aia nimasike ia tagata nimate.

15. Wamuri acre nikeinace, Jesu neitucua ia Saimona Pitrus, Saimona, nontariki o Iona, akoi acitiafakarafia avou sore kage acre ra, mo? Aia neitucua iateia, Keine Teriki sore; akoi keiro avou acitiafakarafia akoi, Aia neitucua iateia, Fakeina tshaku alam.

16. Aia neitucua fove fakarua, Saimona, nontariki o Iona, akoi acitiafakarafia avou, mo? Aia neitucua iateia, Keini Terike sore; akoi keiro pe avou acitiafakarafia akoi. Aia neitucua iateia, Fakeina tshaku asip.

17. Aia neitucua iateia fakatoru, Saimona, nontariki o Iona. Akoi acitiafakarafia avou, mo? Aroto o Pitrus nimy sore wamuri

aia neitucua fakatoru iateia, Akoi acitiafakaraia avou? Ma aia neitucua iateia, Teriki sore, akoi keiro ane iotshi; akoi keiro pe avou acitia fakaraia akoi. Iesu neitucua iateia, Fakeina tshaku asip.

18. Tamari, tamari, avou koutucua iatakoi, Nopogi ra akoi tasisi, akoi nitaka ma nitakaro ia none akoi acitiafakaraia, kai taha nopogi akoi tatane sore, akoi kafakatonusia tshou norima, ma tasi foce katakaia akoi, ma takoa akoi i none akoi secitiafakaraia.

19. Tenei aia neitucua, keifukairo ta mate aia maganereia ia Atua iateia. Wamuri aia nifasao ra iateia, aia neitucua iateia, Komy wamuri avou.

RACIAL PHOTOGRAPHS FROM THE EGYPTIAN MONUMENTS.—A series of 190 photographs of the various races conquered or visited by the Egyptians, was taken from the monuments by Mr. Flinders Petrie in 1887, with the assistance of a grant from the British Association. It is now available for students at the cost price of printing copies. Applications should be made for prints to Mr. Browning Hogg, 75, High-street, Bromley, Kent. If a selection is wanted, a set will be sent, any of which can be detached from the titled sheets by the purchaser, at 2s. 3d. per dozen; those not required should be at once returned in the sheets to Mr. Hogg with the remittance for those kept. If a whole set is wanted, it will be sent pasted on sheets of parchment paper, with printed titles, on receipt of 45s., postage included. With each whole set, a copy of Mr. Petrie's report, and Mr. Tomkins' paper on the geographical identifications, will be sent if requested, so far as the number of copies allowed by the British Association will permit.

The photographs are mainly from plaster casts, and are therefore far clearer than if directly from the stone. Each has the ancient name from the hieroglyphs, and the modern equivalent, so far as the names can be identified. The situation of each sculpture is stated in the report. All are of the XIXth dynasty, and at Thebes, unless otherwise stated in the titles. Where an interrogation is put, either the ancient name is not expressly stated, but is inferred from similar sculptures, or else the modern name is not a certain identification. Where there are various theories on the identifications, the least unlikely has been adopted without any wish to assert its probable truth. The order of arrangement is such as to bring together the various peoples who have resemblances worthy of notice, such as the Punites and Philistines (Poeni); the Tahennu, Hanebu, and Thuirsha; the Derdeni and Amorites, &c., subject of course to placing those of one name together.

THE RACES OF INDIA.—The following is an extract from a letter by Sir George Campbell, K.C.S.I., D.C.L., which appeared in the "Times" of January 24th, 1888:—

"It is certainly the case that Bengalees have not served in the army and have the credit of being unwarlike. On the other hand they have shown a decided receptivity not only for English education but for European social ideas; they are often physically