

# GRAMMAR OF THE BAMBATANA LANGUAGE (I)

## 1. Alphabet

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

CONSONANTS: r, l; k, g, g, n; t, d, n; z; p, b, m; f, v; s.

2. SOUNDS. The alphabet is that of the Melanesian mission, hence g is the Melanesian g ( $\gamma$ ), g as ng in 'finger'; n as ng in 'sing'; d as nd. The sound indicated by z is ch as in 'chin'; it is nasalised in the words *kunzu*, rat, and *kunzuku* or *kunsuku*, head. The b is nasal as mb.

## 2. Article

3. There is no appearance of an article.

## 3. Nouns

4. There are two classes of nouns, one used with suffixed pronouns, the other with separate possessives.

5. NUMBER. This does not appear from the examples.

6. GENDER. In *kokorako veleki*, cock, and *kokorako kakasa*, hen, sex is indicated by the words *veleki*, male, and *kakasa*, female. In other examples separate words are used: *bosoi*, man; *gole*, woman; *suka*, boy; *saligoli* or *suka kakasa*, girl.

7. VOCATIVE. In addressing parents, *mama!* father! and *nana!* mother! are used instead of the ordinary words *tama* and *sina*.

#### 4. Pronouns

8. PERSONAL. Full forms:

Sing. 1. <i>ira</i> .	Plur. 1 incl. <i>ita</i> .
2. <i>aro</i> .	1 excl. <i>rami</i> .
3. <i>ia</i> .	2. <i>ramu</i> .
	3. <i>iria</i> .

These are not apparently used alone as subject of the verb; they are followed by a short pronoun.

Short forms used as subject of the verb:

Sing. 2. <i>ko</i> .	Plur. 3. <i>era, ere</i> .
3. <i>i</i> .	

There are no examples of short pronouns used as subject of the verb in the first person singular, and first and second plural.

Short forms used as object. The only examples show: Sing. 2. *go*, 3. *gi*.

Short forms suffixed to nouns:

Sing. 1. <i>gu</i> .	Plur. 1 incl. <i>gita</i> .
2. <i>mu</i> .	1 excl. <i>gem</i> .
3. <i>na</i> .	2. <i>gamu</i> .
	3. <i>gira</i> .

These are given with the word *mata*, eye: *matagu*, *matamu*, *matana*, *matagita*, *matagem*, *matagamu*, *matagira*.

With *pade*, house, and other nouns the full form of pronoun follows: *pade ira*, my house; *bobote ira*, my clothes; *pade ita*, our house.

9. DEMONSTRATIVE. *Dina*, this, *do*, *dona*, that: *pigi dina*, this knife; *nako do*, that fire.

10. INTERROGATIVE. No interrogative words appear in the MS.

#### 5. The Genitive

11. The only examples of genitive constructions are: *viu tunana*, egg or chicken (*viu*, bird, *tuna*, egg, in vocab.; Roviana *tu*, child), and *tara ke naga*, door.

## 6. Adjectives

12. The adjective follows the noun: *lima matau*, hand right; *suka kakasa*, child female.

The predicative adjective is preceded by *i*: *i gata nako do*, is alive fire that, that fire is alive; *lu lavata i loda*, the axe large is long.

Numerals precede the noun: *kavasi suka*, four boys; *pisa navulu*, three tens.

13. Some names of colours are reduplicated: *ponopono*, black, *duduru*, white, *kakasa*, white, but *mesara*, red, *kune*, black, *magele*, yellow.

## 7. Verbs

14. CAUSATIVE. A particle *va* is prefixed to form a causative: *aro ko vakekeli pigi*, you put the knife down (lit. you make lie down the knife), cf. *aro ko kekeli kobo*, you lie down on the mat; *ira va-pagava*, I am (made) afraid; *i paga*, he (is) afraid.

15. CONJUGATION. The verb is conjugated by means of the short pronouns. The phrases do not sufficiently illustrate the tenses: *i mega gi pade ita*, he sees (it) our house; *ira megazagi doli*, I see (it) a snake; *aro ko megava*, you saw me; *ko tekava*, you gave (it) to me.

Other examples of verbs are: *pigi dina ira tekego*, knife this I give thee; *ira togo nogolo*, I pull the string; *ira megazagi bosoi ia tekezagi lade*, I see a man giving banana to the child; *aro ko punuku nogolo*, you tie the string; *ia i segi masi*, he bathes in the sea; *bosoi i la ma*, the man comes hither; *ita za ko Babatana*, we will go to Bambatana; *ere togo puku*, they drag the crocodile; *kavasi suka ere degere*, four boys are standing; *ere gigeto moki*, they cut the wood.

## 8. Adverbs

16. A directive *ma* is seen in: *sana i la ma*, the sun rises up (i.e. comes hither); *bosoi i la ma*, the man comes here.

*Dona*, that, is used for 'there' in *bebe i bauku dona*, the butterfly flies there.

## 9. Prepositions

17. With the doubtful exception of *ko* in the phrase *ita za ko Babatana*, we will go to Bambatana, no prepositions appear. The locative has no sign: *ia i segi masi*, he bathes (in) the sea; *aro ko kekeli kobo*, you lie down (on) the mat.

# GRAMMAR OF THE BAMBATANA LANGUAGE (2)

## 1. Alphabet

1. VOWELS: a, e, i, o, u, ö.

CONSONANTS: r, l; k, g, q; n; t, d, n; p, b, m; v, j, s, z.

2. SOUNDS. The ö is sounded as er in 'her'; Mr Rooney wrote ū in the MS. The consonants are: g hard as in 'got,' q as ng in 'finger,' n as ng in 'sing,' d as nd, b as mb, v approaches w: *vokene* or *wokene*, moon.

## 2. Article

3. There is no appearance of an article.

## 3. Nouns

4. There are two classes. One is used with suffixed pronouns as *mata-qu*, my eye; the other has separate possessive words as *naqu bule*, my peace.

5. FORM. Noun and verb may have the same form: *naqu tu*, my life; *mara tu*, they shall live; *göi sa vatana le*, he was near death; *ra ma le*, I shall die.

Sometimes there is change of vowels: *vusili*, to blow; *voselia*, a blowing; *vuvusele*, wind.

A personal noun is formed from a verb by prefixing the word *bose*, man: *bose sikosiko*, a thief; *bose nabulu*, servant.

A gerund is formed by the verbal WB with pronouns suffixed to nouns: *kuqu*, my staying; *pitao*, his seeking; *zisini dia*, our fearing. These forms are common with the negative. Cf. § 29.

An object is similarly shown by the word *peta*, thing, sometimes with the preposition *ni* or *ta*: *petani göki*, food; *peta ta lua*, thing of the earth.

It may also be formed by reduplication: *tununu*, to sit; *ta tutunumu bovoe*, on the seat of the chief.

A person belonging to a place is shown by *bose* (man) or *gole* (woman) and the preposition *ni*: *bose ni Nazareti*, man of Nazareth; *gole ni Sameria*, woman of Samaria.

The preposition *ni* connects names of people and places: *vudu ni Qalili*, country of Galilee; *zira nöni ni Betelema*, children of Bethlehem.

6. NUMBER. The plural is shown by the pronoun *zira* preceding the noun: *zira vurini*, leaves; *zira supu*, mountains; *zira bose*, men.

The word *taba*, many, may show the plural: *vudu taba ni ta lua*, countries of the earth.

7. VOCATIVE. In speaking of one's own parents *mama!* father! and *nai!* mother! are used instead of the common nouns *tama* and *tina*.

#### 4. Pronouns

##### 8. PERSONAL. Full forms:

Sing. 1. <i>ra</i> .	Plur. 1 incl. <i>zita</i> .	Dual 1 incl. <i>zituru</i> .
2. <i>re</i> .	1 excl. <i>rami</i> .	1 excl. <i>raru</i> .
3. <i>göi</i> .	2. <i>ramu</i> .	2. <i>raburu</i> .
	3. <i>zira</i> .	3. <i>ziru</i> .

These are used before the verbal particles and also in the objective after a verb.

A trial number is formed by adding *tara tulu* to the plural: *rami tara tulu*, we three; *zira tara tulu*, they three.

Short forms used with verbal particles. See § 28.

##### 9. Short forms suffixed to nouns in the possessive case:

Sing. 1. <i>qu</i> .	Plur. 1 incl. <i>dia</i> .	Dual 1 incl. <i>diru</i> .
2. <i>mu</i> .	1 excl. <i>mami</i> .	1 excl. <i>maru</i> .
3. <i>i, e, o, vo</i> .	2. <i>mina</i> .	2. <i>miburur</i> .
	3. <i>dira</i> .	3. <i>diru</i> .

In the third singular *göi* which is not suffixed is often used. In all persons and numbers the full form of the pronoun may follow.

*Tuqu* or *tuqu ra*, my son; *matamu*, thine eye; *mate göi*, his eye; *kurisidia zita*, our hands; *likaidia*, our friend; *tinai*, his mother.

*Kurisimami rami*, our hands; *kurisidira zira*, their hands; *lome diru zituru*, *lome maru raru*, tongues of us two; *lome diru*

*ziru*, tongues of them two; *ḡisi tōtimina*, your children; *zitenedira*, their names.

A trial number is shown by adding *tara tulu*: *kurisi mami tara tulu*, hands of us three.

The third singular *e* is added to nouns ending in *o*: *zioe*, his flesh; *loboroe*, its inside.

Similarly *o*, *vo* are used with verbal WB's used as nouns: *leo*, his dying; *ḡitao*, his seeking; *vuovo*, his staying.

#### 10. Possessive pronouns preceding the noun:

Sing. 1. *naqu*.      2. *namu*.      3. *nai*.

In the plural and dual these do not differ from the suffixed forms: *naqu bule*, my peace; *namu visu*, thy bed; *nai visu*, his bed; *mami Banara*, our God; *dia bara*, our refuge; *mina zaqala*, your sins; *dira vuvuju*, their idols.

11. DEMONSTRATIVE. *Iati*, *te*, this, *ie*, that: *vudu te*, this world.

The MS. shows the use of these words with *zo*, come or go, *kuo*, to stay: *bose ie sa zo me iati*, that man comes hither; *bose sa kuo ie*, that man stays there; *bose sa kuo ie, sa zo me iati*, that man yonder comes hither.

12. INTERROGATIVE. *Ade?* who? *Ade re?* who (art) thou? *ade zitonomu?* who (is) your name? *ade ti göi?* who is he?

*Ava?* what? *Ava ko ḡijoni re göi*, what did you say to him? *ava peta göi sa zito ta kui re?* what thing (did) he do to you? *ava ma ḡini ra?* what shall I ask?

13. INDEFINITE. The numeral *köke* is used indefinitely for 'one': *köke ta zira*, one of them; *köke bose*, a certain man.

The plural 'some' is the same as the interrogative numeral: *kavia zira*, some of them.

*Taba*, all: *kama bose tabao*, not every man; *zira peta taba*, all things.

14. 'Self' is expressed by *ta* with the possessives: *ta naqu*, myself; *tanamu*, thyself; *tani*, himself; *tanamami*, *tanamina*, ourselves, yourselves, etc.; *göi sa vabisi tani*, he drank of it himself.

### 5. The Genitive

15. The second of two nouns is in the genitive case. The first and governing noun ends in *i* which is identical with the suffix pronoun of the third person singular: *vurini gözö*, leaf

of tree; *bulukiri roroko*, wing of a bird; *kōrisi mama ra*, hand of my father; *tōti Joni*, son of John; *bōti Joni*, head of John; *zukai tu*, path of life.

16. Nouns denoting relationships and parts of the body suffix the possessive pronouns. For examples see § 9.

17. The words *mama*, my father, and *nai*, my mother, do not take a suffixed pronoun but the pronoun *ra*, I, may follow: *mama ra*, my father; *sa nai se ra*, is my mother also.

18. Other nouns are preceded by the possessive word *na* in the singular number only. This takes the suffixed pronouns: *naqu bule*, my peace; *namu tuna*, thy truth; *nai visu*, his bed.

In the plural *na* does not appear: *dia bara*, our refuge; *mami bovoe*, our chief; *dira vuvugu*, their idols; *mina zaqala*, your sins.

19. The preposition *ta* is used to indicate possession with nouns and pronouns: *jaju ta kōrisi bose*, work of hands (of men); *qole ta likamu*, wife of thy brother; *sa bara ta zita*, our refuge; *vanana ta diru*, nets of them two.

## 6. Adjectives

20. The adjective follows the noun: *jaju nōe*, work good; *vuvusele karaputa*, wind great; *lilio varuga*, word new; *zira bose moro*, sick persons.

21. FORM. Nouns are used as adjectives without change: *bele kuate*, fish spear (*kuate*, fish); *kapo mola*, canoe paddle (*mola*, canoe).

The prefix *ma* appears in *mavora*, wounded.

The noun qualifying may be instrumental with the preposition *ni*: *petanigaki*, food, thing for eating.

A verb used as an adjective may be reduplicated: *gözō papara*, digging stick (*para*, to dig).

22. COMPARISON. The verb 'to pass,' *tia*, *tiani*, is used in comparison; *kōe*, to go beyond (?), is also found: *tamai sa tiani maka ra*, the Father is greater than I; *re mo ri jaju pōu sa kōe peta iati*, thou shalt see a greater thing than this; *jaju sa tia ta zira jaju iati*, work greater than this work; *peta sa roka tiai*, a thing that is worse (bad passing it); *kana rukusu tia*, the last enemy; (in I Cor. 15. 54, *palata sa kōe le!* victory swallows death!).

## 7. Verbs

23. FORM. Some nominal WB's are used as verbs: *tu*, life, to live, *nai tu*, his life, *ma tu napu*, he shall live again; *kula*, joy, to rejoice, *göi sa kula*, he rejoices, *naqu kula*, my joy.

In other cases there is a change of form: *vusili*, to blow (*vuvusele*, wind).

24. TRANSITIVE AND INTRANSITIVE. As in Roviana transitive and intransitive WB's are not distinguished by form or ending: *dere*, to stand; *gate*, to hear; *podo*, to be born; *kölö*, to call.

But transitive verbs are used with certain suffixes which do not appear with intransitive verbs.

The transitive verb is followed by the noun object or by the pronouns: *zira ka ri sisiriputu*, they saw (*ri*) the star; *mamu ri köke bose*, see ye a man; *zira mara gate göi*, they shall hear (*gate*) him; *tamai sa nöni töti*, the father loves the son; *göi sa göki zioqu*, he eats my flesh.

When in the objective the pronoun of the first person singular *ra* is preceded by the word *maka*, and the second singular by *namu*: *zira bose taba ka pita namu re*, all men seek (*pita*) thee; *ka pita namu ra*, they seek thee; *re ko ri maka ra*, thou seest me.

The pronoun may be omitted after *maka* or *namu*: *ramu kamu risipa maka*, you have seen me; *sa ritöki namu*, he takes care of thee.

The suffix *i* appears to mark the plural object when the noun is expressed: *ra ko me ne kölö-i bose roka*, I come to call (them) men bad. In the singular: *zira ka kölö bose*, they call the man. Cf. Roviana Grammar, § 27, p. 550.

*Ni* is very commonly found as a suffix of transitive verbs: *göi sa toqe*, he answered; but *sa toqeni maka ra*, he answered me.

25. CAUSATIVE. The causative prefix is *va*: *zo*, to go, *vazo*, to send; *dere*, to stand up, *vadere*, to raise up; *vutini*, to know, *vavutini*, to teach; *bovoe*, a chief, *vabovoe göi*, make him a king.

*Ni* is very common as a suffix to causatives: *kula*, glad, *vakulani*, to make glad.

The final *i* is sometimes changed in forming the causative: *tununu*, to sit, *vatumini*, to cause to sit; *tavata*, light n., *vatavate zira*, lighten them.

In some words there is a change of vowels: *dalo*, clean, *vadölö*, to cleanse; *zira supu mara nokoro*, mountains shall not



move (*nokoro*), *kama nukiri la dira*, they shall not move them (lit. not their moving).

26. RECIPROCAL. The reciprocal prefix is *vara*: *ka kuti vara-tatanai napu tana dira*, they began to ask one another again; *varakitaki*, to have dealings with; *varatatavisi*, to help; *kölö varaququni*, to call together (*qoqono*, to assemble).

Verbs which imply mutual action prefix *vara*: *varatupari*, to meet; *varariki*, to be married; *varatanai*, to judge; *varavai*, to fight.

27. REFLEXIVE. 'Self' or 'selves' is indicated by *tana* with the possessive pronoun, or simply by the subject and object in the same person: *kase iati tana dira zira*, they said this to themselves; *mo vakavili nöpö namu*, save (imperat.) thyself, save thee.

28. PASSIVE. A passive prefix *ta* may be present in *tazavara*, melted, become rotten. Also in: *ka ri katura tiki tabikala la*, they saw the stone was rolled (*tabikala*) away (*sa bikibikili la katura*, he rolled away a stone); *zita taba mata ta bitono*, we shall all be changed.

29. CONJUGATION. The verb is conjugated by preceding particles which vary for person, number and tense.

Indefinite tense:

Sing. 1. <i>ko</i> .	Plur. 1 incl. <i>kata</i> .	Dual 1 incl. <i>kuturu</i> .
2. <i>ko</i> .	1 excl. <i>kami</i> .	1 excl. <i>karu</i> .
3. <i>sa</i> .	2. <i>kamu</i> .	2. <i>kaburu</i> .
	3. <i>ka</i> .	3. <i>kuru</i> .

The personal pronoun may precede the particle or follow the verb, but all the particles except *ko* may be used without the pronouns. *Ko* requires the pronoun *ra* or *re* to be expressed: *ra ko ri namu*, I saw thee; *re ko ri göi*, thou seest him; *göi sa ri tavata*, he sees the light; *kata vutini*, we know; *rami kami vavutivoe*, we believe; *ramu kamu pita maka ra*, you seek me; *ka pita namu re*, they call thee; *zituru kuturu kuo köke to*, we two remain one only; *raru karu vutini göi töti maru*, we two know he (is) son of us two; *raburu kaburu pita maka ra*, you two seek me; *ziru kuru zo*, they two walked.

Other examples: *boseleke sa dere*, the man stands; *likai mami rami sa pamu*, our friend (*rami*, we) sleeps; *re ko kölö göi*, thou callest him; *tamai sa nöni töti*, the father loves the son; *zira*

*ka ri sisiriputu*, they saw the star; *ziru kuru kisini dada vanana*, they two left their nets; *kiku sa poka me*, the sun rose hither.

Past:

Sing. 1.	<i>toko.</i>	Plur. 1 incl.	<i>kata tiki.</i>
2.	<i>toko.</i>	1 excl.	<i>kami tiki.</i>
3.	<i>tiki.</i>	2.	<i>toko.</i>
		3.	<i>taka.</i>

These were given in Mr Rooney's notes with the following examples: *ra toko ri namu re*, I saw thee; *re toko ri göi*, I saw him; *göi tiki ri göi*, he saw him; *zita kata tiki ri zira*, we saw them; *rami kami tiki ri namu re*, we saw thee; *re toko ri zira*, you saw them; *zira taka ri namu re*, they saw thee.

Examples of this construction are not common in the translations. I find: *tiki me aoa* or *tiki doka ta aoa*, the hour is come; *bose sa nanaqorani Jisu tiki make zira lala*, the man betraying Jesus had given them a sign; *zira taka tasibaka la ta dira zuka*, they departed on their way; *tiki kaji*, he is of age; *ra toko pitai Banara*, I sought the Lord.

In the translation a definite past is expressed by suffixing *-sipa* to the verb: *ramu kamu gökisipa zira palava*, you did eat loaves; *ra ko pijonisipa ramu*, I have told you (already); *zira taka gatesipa lilio ta bovoe*, (when) they had heard the word of the king; *ramu kamu risipa maka*, you have seen me; *sada göi sa gatesipa Joni*, when he heard John.

*Mana* after the verb also appears to express a kind of pluperfect: *sa vole mana taba bose*, he had healed many persons; *tuqu ra sa le mana*, my son was dead; *sa ja mana*, it was lost; *siva göi sa pijoni mana ramu*, as he said to you.

Future:

Sing. 1.	<i>ma.</i>	Plur. 1 incl.	<i>mata.</i>
2.	<i>mo.</i>	1 excl.	<i>mami.</i>
3.	<i>ma.</i>	2.	<i>mamu.</i>
		3.	<i>mara.</i>

*Zita mata vule napu la Jutia*, we will go again to Judea; *göi ra ma nuku*, him I shall kiss; *mara me*, they will come; *göi ma la me napu*, he shall come hither again; *re mo tu*, thou shalt live; *le ma noro*, death shall cease; *ra ma make mamu re*, I will give thee; *kuse ma me*, night will come; *zira mara gaki*, they shall eat; *zita mata zito*, we shall do it; *zira mara gate göi*, they shall hear him.

In Mr Rooney's notes the future singular is given as 1. *ba*, 2. *bo*, 3. *ba*, after the word *kasada*: *ra kasada ba ri göi*, I will

see him; *re kasada bo ri göi*, thou wilt see him; *göi kasada ba ri namu re*, he will see thee. In the translation I find: *ra bai vazaka Banara*, I will bless the Lord; but other phrases are difficult.

30. NEGATIVE. In the negative *kama*, not, precedes the verbal WB used as a noun with the possessive pronoun: *kama kuqu*, I do not stay (lit. not my staying); *kama vutiniqu ramu*, I know you not, not my knowing you; *kama Ilaijamu*, you are not Elijah; *kama kuovo iati*, he is not here; *bose sa göki kama leo*, man eats, not dies; *kama vutini maru*, we two do not know; *köke ramu kamu vutini mina*, one you do not know; *kama vutini dira*, they do not know; *kama vikilioni dira ta köke bose*, they did not tell one person.

*Kizao* is also used for 'no': *kizao ka bose sa ri mana tamai*, no man has seen the father.

Similar expressions are used with nouns and pronouns: *göi kama tavatao*, he (was) not (his) light; *kama gakio*, he had no food, or he ate not; *kama ta ramio*, not to us; *kama bose tabao*, not all men, not every man; *kama gaki dira*, they had no food.

31. INTERROGATIVE. The interrogative pronouns or adverbs begin the sentence and *ne*, apparently an interjection, closes it: *avase re ko zito jaju iati ta kui raru, ne?* why have you done (work) this to us two? *ade re, ne?* who (art) thou? *biziba re ko kui, ne?* where dwellest thou?

*Ba* is also used at the end of a direct statement: *re ko me ko sökö vui vale rami ba?* (dost) thou wish to kill us? *rami kami kodo se, ba?* (are) we blind also? *ko pamu re, ba?* (dost) thou sleep?

*Ne* is similarly used: *iati sa vamuma ramu, ne?* (does) this offend you?

32. MOOD. IMPERATIVE. The verbal WB may be used alone in the imperative, or the future particles may be used with or without pronouns: *dere, mata la*, arise, let us go; *mo dere, mo dere re* or *re mo dere*, arise thou; *vanukiri la katura*, take away the stone; *jolo me*, come hither; *mamu lupö göi*, loose (ye) him; *mo kutu namu visu*, take thy bed; *mamu me pijoni maka ra*, come (ye) hither (and) tell me; *mata zo la*, let us go forth; *zo me, mo ri*, come, see.

The negative imperative is expressed by *kasi* used alone, or with the pronoun, but without any other particle: *kasi zisi*,

fear not (thou); *re kasi siko*, do not (thou) steal; *kasi zisi ramu*, fear not (ye).

33. SUBJUNCTIVE. A dependent sentence sometimes follows without a connective: *ra ko vutini göi ma tu napu*, I know (that) he will live again; *rami kami vutini namu re ko kuo tuna*, we know (that) thou art true.

*Se* introduces an illative sentence, with the future particle: *ra ko me se mara pale tu nöe*, I come so that they shall receive life; *ra ko kia naqu tu se ma pale nöpö vile*, I lay down my life so that I shall take (it) again; *ramu kama togeni mina me ta kui ra se bamu pale tu*, you are not willing to come to me that ye might have life.

34. CONDITIONAL. This is introduced by *ba*, if, with the particles *bai*, *bo*, *ba*: *ba re bo kuo mana iati*, *vaviniqu ra ba se kama leo*, if thou hadst stayed here, my brother would not have died (not his dying). *Ba se* is here equivalent to 'it would have been that,' or 'perhaps': *ba kama podo meo bose iati*, *sa nöe*, if that man was not born, it was good (lit. if not born hither-his, man that, it (was) good); *re bo toqe*, *ba se ko vadölö maka ra*, if thou wilt, thou makest clean me.

35. DESIDERATIVE. A wish is expressed by the verb *sökö*: *Herötiasi sa kulini göi*, *no sa sökö vui vale göi*, *ba kama majalao*, Herodias hated him and wished to kill (strike dead) him, but could not; *avase ramu kamu sökö gate vile?* why do you wish to hear again? *göi kama sökoo*, he did not wish.

36. POTENTIAL. *Majala* is used for 'can,' and with the negative for 'cannot': *sa majala peta nöe ma la takabola me Nazareti*, *ba?* can any good thing come from Nazareth? (is able a thing good shall come appear hither from Nazareth?); *lilio iati sa taka*, *ade sa majala gateni?* word this is hard, who can hear it? *ba kama majalao*, she could not (not her ability); *kama majalamu ritöki*, couldst thou not watch.

37. INFINITIVE. A verb in the infinitive follows another without any connective: *Pailati sökö vakulani zira taba*, Pilate wished to please them all.

38. PARTICIPLE. This is shown by the verbal WB with the suffixed possessive pronoun: *sa derea köke*, one is standing; *ramu kamu sökö mamu kuo disaipeli ta göi*, *kamuse*, you wish you were his disciples, you say (you, your wishing, stop disciples

of him); *sa me ri pamuidira*, he comes sees them sleeping (their sleeping); *ka gakia dira*, while they were eating; *bi sa podoe?* where (is) his being born?

39. COPULA. There is no verb 'to be': *iati kōke ta zira*, this (is) one of them.

### 8. Adverbs

40. DIRECTIVE. *La*, thence, forth, *me*, hither: *zo la*, go; *zo me, la me*, come; *pale la*, take; *pale me, qisu me*, bring; *nukiri la*, move away.

*Poka*, upward, *vanzolo*, down: *sa doe poka göi*, he lifted him up; *kiku sa poka me*, sun rose up hither.

41. INTERROGATIVE. *Bisada?* when? *Bisada kamu ri ramu sisiriputu, ne?* when did you see the star?

*Bi?* *biziba?* where? *Biziba re ko kui, ne?* where dwellest thou? *biziba sa kui göi?* where is he? (In the notes: *bi mamu lai ramu?* where are you going? *bi sa kui tamamu?* where is thy father?)

*Avase?* why? *Avase ramu kamu varavanuqu, kamu qela, ne?* why do you make a disturbance, you weep? *avase re ko zito jaju iati ta kui raru, ne?* why hast thou done this to us two?

*Bi kase?* how? *bi mase?* how (shall)? *Bi kase ka vadodoro matamu re?* how (were) they made open thine eyes? *bi mase göi ba la podo napu bōse sa valaka?* how shall he (go to) be born again, a man (that is) old?

42. TIME. *Nokane*, yesterday; *sinani*, now; *ta tava guni*, to-day; *volanōni*, then, when; *ta kukutia*, in the beginning; *ta tava*, by day; *ta lōboro kuse*, in the night; *ta marisasa pipi*, early in the morning; *nōpō*, also; *napu, vile*, again; *kenakai*, first.

43. PLACE. *Iati, te*, here; *kama kuovo iati*, he is not here; *sa kuo te*, he stays here; *ie*, there, *ta vudu ie*, in that place there; *vatana*, near; *kou*, afar.

44. MANNER. Adverbs of manner are formed from adjectives by the causative prefix: *vanōe*, well (*nōe*, good). Cf. also *varuka*, exceedingly.

*To*, only: *kōke to tōti*, one only son.

*Siva*, like, so, likewise: *kama sivavo*, it was not like; *mo zito sa siva*, do likewise; *ba bōse sa siva to*, but the man is like him only.

## 9. Prepositions

45. *Ta*, of general relation, on, in, at, to, of: [*göi tiki kukusu ta lua*, he spat on the ground; *mamu mo tununu ta katura*, sit ye on the stone; *vokene sa tavata ta kuse*, the moon shines in the night; *miga sa suru me ta zira supu*, the rain falls hither on the hills]<sup>1</sup>.

*Ni* is apparently ablative and instrumental, and is, like the Roviana *ni*, usually suffixed to the verb: [*göi sa pökini zira*, he runs away from them; *ra ma qulisi ni göi loka*, I wash it with water; *göi sa pikeni löto göi*, he cut him with a knife.] In the text: *zira ka vuini loso böti göi*, they struck with a reed his head.

In the translation *ni* is used for 'of' before proper names of places: *bose ni Nazarete*, man of Nazareth; *komala ni Betani*, town of Betani; *ta pade ta bovoe ni Sinagogo*, to the house of the ruler of the Synagogue.

46. 'To' or 'from' a place is expressed without a preposition: *göi sa kisini jutia, no sa vule napu la Qalili*, he left Judea and returned again thither Galilee; *sada göi sa tai me jutia sa me doka Qalili*, when he came (hither) out of Judea, he went into Galilee; [*ra ma la Babatana*, I go to Bambatana; *göi sa la tai me Babatana*, he comes hither (from) Bambatana; *bi sa la tai me göi?* where does he come from?].

47. *Ta kui* is used to express motion to a person: *sinani ra ko la ta kui re*, now I come to thee; *göi sa zito jaju nöe ta kui ra*, she does a work good to me; *kose iati ra ta kui ramu*, I say to you; *ma la ta kui mama ra*, I will go to my father.

With the verb *kuo*, to stay, to be with, *ta kui* is used for 'with': *zira bose voza ka kuo ta kui ramu taba sada*, men poor abide with you all time; *sa kuo me ta kui göi*, it abode on him.

'With' is also expressed by *vona*: *mamu kula vona maka ra*, rejoice (ye) with me; *ziru kuru kuo vona göi ta tava nagöne*, they two abode with him that day.

48. VERBAL. Many verbs convey the meaning of a preposition with or without the suffix *ni*: *göi sa köpe ziru*, he went with them two; *göi sa pijoni Pita*, he said to Peter; *sa vasivani tani Banara*, he made himself equal (like) with God; *ka kuti qiqiloni göi*, they began to murmur at him; *sa göböni bovoe*, he followed the ruler; *tavata sa döki rupa*, the light shines in the darkness.

<sup>1</sup> Phrases in brackets from Mr Rooney's MS.

49. COMPOUND. These are formed by a local noun and the preposition *ta*.

*Loboro*, in, inside, between: *ta loboroe göi*, in him; *ta loboroe dia*, among us; *ta loboro pade*, in the house; *ta loboro nako*, into the fire; *ta loboro kuse*, in the night; [*bose sa dere ta loboro kuda no sika*, the man stands between the cocopalm and the banana].

*Kenaka*, before, in front of: *ta kenakai dira*, before them; [*göi sa tununu ta kenakaqu ra*, he sits in front of me].

*Rukusu*, behind, after: *ta sada rukusu*, afterward; *köke ma me ta rukusuqu ra*, one comes after me; *ta rukusui dira zira*, those after; [*mo tununu ta rukusudira*, sit thou behind them].

*Totaka*, the back: [*göi sa tununu ta totakamu*, he sits behind thee].

*Sarajole*, under: *ta sarajole zikini göi*, under his feet; *ta sarajole lua*, under the earth; *ta sarajole gözö*, under the tree.

[*Jerakuni*, under: *runzi sa pamu ta jerakuni pade*, the rat sleeps under the house.]

## 10. Conjunctions

50. COPULATIVE. *No*, and: *göi sa zito mana rani no vudu taba*, he made heaven and earth (all places); *Saimoni no zira likai göi*, Simon and his friends.

*Na* is also found: *göi sa zito rani na vudu taba*, he made heaven and earth; *sa nöni Mata na köe göi no Lazarösi*, he loved Martha and her sister and Lazarus; *tamamu no tinamu* or *tamamu na tinamu*, thy father and mother.

51. ADVERSATIVE. *Ba*, but: *sa zare talenedira, ba kama gate dira*, they have ears, but they do not hear; *kizao ka bose sa pale kisini naqu tu ba ta naqu to ko kia*, no man takes away my life, but of my own (accord) only I lay it down.

52. DISJUNCTIVE. 'Or' may be shown by *ba*, or without a conjunction (when a question is asked): *ade sa sini? bose iati, ba tamai, tinai göi*, who sinned? this man or his father or mother.

53. *Ba*, if, although: *ba zira loka ta kolo mara qutala*, if the waters of the sea shall roar; *ba Jisu tani kama bapataisinio ba zira nai disaipeli ka bapataisini*, though Jesus himself baptised not, but his disciples baptised.

'Then' indicating a consequence is shown by *ba se*: *re bo toqe, ba se ko vadölö maka ra, sase*, if thou wish, then thou makest clean me, says he; *ba re bo kuo mana iati, vaviniqu ra*

*ba se kama leo*, if thou hadst been here, then my brother would not have died.

54. CAUSAL. *Bati*, because: *bati göi sa bose vaivai to*, no *kama gatetaio zira sipi*, because he (is) a man hired and does not care for the sheep; *pade kama voranao bati sa tununai ta katura*, the house fell not because it was founded (sat) on a rock; *bati re ko bose to*, because you (are) a man only; *bati kase zira*, because they said.

ILLATIVE. *Se*, so that: *ra ko kula kama kuqu ie, se ramu mamu vavutivi*, I am glad I was not there, so that you might believe. Cf. § 33.

'When' is indicated by *sada*, time: *göi sa kula sada göi sa gate Joni*, he was glad when he heard John; *sada göi sa kuo Jerusalem*, when he was in Jerusalem.

55. A quotation is introduced by the verbal pronouns with the word *se*: *sase*, says he; *kase*, say they, etc., at the end of the words quoted, or by the phrases: *sase iati göi* or *kase iati zira*, he says this, they say this. *Sase iati Pilipi, zo me, mo ri, sase*, Philip said, Come, see, says he; *kase iati zira, Ava göi ne? re ko Ilaija, ne? kase*, they say, What is it? Art thou Elijah? say they; *sase iati bovoe pöu*, says the great chief.

## II. Numerals

56. CARDINAL. *Köke*, one; *kere*, two; *tulu*, three; *vati*, four; *lima*, five; *vonomo*, six; *vitu*, seven; *viu*, eight; *zia*, nine; *mano*, ten.

The units above 'ten' follow without a connective: *mano koke*, eleven; *mano kere*, twelve.

The tens above the first have compound names based on the units: *karabete*, twenty; *tolonono*, thirty; *kereduki*, forty; *nëqo*, fifty; *neqo mano*, sixty; *neqo karabete*, seventy; *neqo tolonono*, eighty; *neqo kereduki*, ninety.

*Vubi*, one hundred; *kere vubi*, two hundred; *köke vubi karabete tulü*, a hundred and twenty-three.

*Köke mao*, one thousand; *kokorako*, ten thousand (lit. a fowl).

57. ORDINAL. These do not differ from the cardinals except *kenaka*, first, and *rukusu*, last.

58. MULTIPLICATIVE. These are formed by adding *sada*, time, to the cardinals: *köke sada*, once; *kere sada*, twice; *tulu sada, vatisada*, etc.



59. The INTERROGATIVE is *via?* how many? used with *ava?* what? *Ava via sada?* how much time? how long?

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