

GRAMMAR OF THE BAKI LANGUAGE

I. Alphabet

I. VOWELS: a, e, i, o, u, ŭ.

DIPHTHONGS: ai, au, ou, ei.

CONSONANTS: w (written u), y; r, dr, l; k, g; j; t, d, n; b, m, ñ; v; s.

COMPOUND CONSONANT: p.

2. SOUNDS: ŭ as o in 'money'; ou as eau in 'beau'; g as ng in 'sing'; j as ch in 'church'; d as nd in 'under'; m is sometimes mb as in 'amber': in the earlier books p = bw was written bu; and the nasal m as mu.

Mr Fraser remarks that there are no aspirates or gutturals in Baki. But k and g = ng are common sounds.

2. Article

3. The demonstrative article is *na*. This is seldom used except before verbal or abstract nouns: *na marian*, death; *na meouliau*, life.

Na is also used as a ligative between a noun and an adjective: *iesi na mbo*, tree the good, a good tree; *toro na mboba*, a bad man.

Na may be used alone with the adjective to indicate a noun: *na mbo*, the good.

4. A personal article *ka* is used with relationship and personal names: *karama*, father; *kaine*, mother. The vowel changes with some words to *i*, *o* or *u*: *kinerino*, son, *komane*, woman's brother; *kumbuo*, grandfather.

5. The numeral *tai* serves as an indefinite article: *toro tai*, a man.

3. Nouns

6. There are two classes of nouns. The first comprises names of relationships, parts of a whole, and a few other words. These indicate possession by a suffixed pronoun. Nouns of the second class indicate possession by a separate word.

7. FORM. A noun is formed from other words by the suffix *an* or *ano*. Verbs ending in *a*, suffix *n* or *no* only. Intransitives in *o* change *o* to *i* before the suffix; *ian* is also found. *Ili*, say, *ilian*, speech, word; *monea*, believe, *monean*, faith; *maro*, die, *na marian*, death; *tumbo*, chief, *tumboian*, authority.

Personal nouns are formed by the words *toro* (properly only masculine gender), and *tomu*, person (common gender), with the preposition *na* and the verbal noun: *toro na visivisian*, man of sowing, sower; *tomu na vagadrian*, fishermen. *Kulo* is also used in the plural: *kulo na karian*, sinners. *Toro* and *kulo* are used for the people of a place: *toro Kalile*, a Galilean; *kulo Sameria*, Samaritans.

Similar compounds are: *ue na mieiano*, medicine, water of sickness; *iesi na jojoa*, wood of sitting, seat.

Size may be shown by the prefixes *bur*, *buru*, large, big, *kiri*, *kiriki*, little: *buruveru*, a rock, *veru*, stone; *burusuku*, mountain, *suku*, hill; *kiritete*, baby; *kirikiuako*, a little ship.

8. NUMBER. The plural is shown by the pronoun *nalo*, they, used with all kinds of nouns: *veru nalo*, stones; *ilian nalo*, sayings; *kalisa nalo*, boys; *marambo nalo*, roads; *bue nalo*, pigs.

9. GENDER. A few personal nouns are common gender: *tomu*, person; *koa*, spouse, husband, wife. *Kurua*, a man's brother, is probably the same as *kulue*, a woman's sister.

Sex when required is indicated by the words *sumano*, male, *tira*, female, used as adjectives, *būvino*, female, of young persons. The sexes of animals may have different names: *buruolo*, boar; *bue*, sow; *tu*, fowl; *tu rumano*, cock; *sombaru*, hen.

10. VOCATIVE. The words for 'father,' *karama*, and 'mother,' *kaine*, are changed when used of one's own parents: *teta o!* O my father! *koinio ku*, my mother.

4. Pronouns

11. PERSONAL. Full forms:

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|-------------------------------|-----------------------------|
| Sing. 1. <i>kiniu</i> . | Plur. 1 incl. <i>kito</i> . |
| 2. <i>jau</i> . | 1 excl. <i>kumemi</i> . |
| 3. <i>nai</i> , <i>naiu</i> . | 2. <i>kamiu</i> . |
| | 3. <i>nalo</i> . |

These are used both as subject or object of the verb. *Naiu* is more emphatic than *nai*, and is nearly = 'himself.' A dual may be formed by adding the numeral *juo*: *kumemi juo*, we two.

12. Short forms used as subject:

| | |
|----------------------------|---|
| Sing. 1. <i>na</i> . | Plur. 1 incl. <i>ra</i> , <i>ro</i> , <i>re</i> . |
| 2. <i>ko</i> , <i>ka</i> . | 1 excl. <i>ni</i> . |
| 3. — | 2. <i>ku</i> . |
| | 3. <i>a</i> . |

No short form of pronoun is used in the third singular of past and present tenses, but the verbal particle *ri* takes its place in the future.

13. Short forms used as object. These are found only in the second singular *jau*, so, third singular *o*, third plural *lo*: *a miali o*, they saw it; *na miali lo*, I see them; *na mjikia jau*, I know thee.

14. Short forms used as possessives:

| | |
|------------------------|--------------------------------|
| Sing. 1. <i>ku</i> . | Plur. 1 incl. <i>dro, do</i> . |
| 2. <i>mo</i> . | 1 excl. <i>memi</i> . |
| 3. <i>no, na, ne</i> . | 2. <i>miu</i> . |
| | 3. <i>lo</i> . |

15. INTERROGATIVE. *Kei?* who? *keikei?* (plural). *Kei ne?* who (is) this? *kei jokolu kiniu?* who touches me? *siamo kei?* thy name (is) who?

Vai? what? *vai ne?* what (is) this? *vai na?* what is that? (sometimes pronounced *vaiñe, vaiña*).

16. DEMONSTRATIVE. *Ne*, this, *na*, that. Compounded with *te*, thing: *tene*, this, this one; *tena*, that, that one; *tetene*, this person; *tenalo*, these things; *bogo nalo na*, those days; *bogo nene*, that time.

17. INDEFINITE. *Tetai*, something, anything; *ti*, one of two; *tai*, some; *nrolu*, another; *telambo*, many; *maka ve telambo*, few (not are many); *nonovio*, *mbiniu*, all; *momou*, the whole; *a mbiniu*, all of them (they all); *kulo nonovio*, all people.

5. The Genitive

18. When two nouns are in juxtaposition the second is in the genitive: *iki marambo*, side (of) path; *burumbati iesi*, root (of) tree.

When the two nouns form a compound, one being a part of the other, the noun denoting the whole comes first: *yimo levilevi*, house-top.

19. Suffixed pronouns are used with nouns of the first class to indicate possession (§ 14): *karamaku*, my father (cf. § 10); *jumamo*, thy hand; *jano*, his foot; *karamadro*, our (incl.) father; *mirememi*, our (excl.) eyes; *tilinemi*, your ears; *kunualo*, their dwelling-houses.

20. A noun of the first class governing another noun in the genitive requires the possessive suffix: *Jemes kuruano*, brother of James (James his brother); *kuruano Vilipo koano*, his brother Philip's wife; *kulerino jumalo*, men's hands (men their hands); *toro kouo kunualo*, strong man's house; *tomu tinielo*, men's hearts (bowels).

21. Nouns of the second class indicate possession by a preceding possessive word. There are four of these: *kia* for relative

possession, *kana* for close possession, *sa* of things to eat, and *ma* for household possessions. They take the pronominal suffixes thus:

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|---------------|--------------------|-----------------|----------------------------------|-------------|
| Sing. 1. | <i>kiak, kiaku</i> | <i>kanaku</i> | <i>saku</i> | <i>maku</i> |
| 2. | <i>kiam, kiamo</i> | <i>kanamo</i> | <i>samo</i> | <i>mamo</i> |
| 3. | <i>kian, kiano</i> | <i>kanano</i> | <i>sano</i> | <i>mano</i> |
| Plur. 1 incl. | <i>kiadro</i> | <i>kanadro</i> | <i>sadro</i> | |
| 1 excl. | <i>kiememi</i> | <i>kinimemi</i> | { <i>samemi</i> <i>sememi</i> | |
| 2. | <i>kiemiu</i> | <i>kanamiu</i> | <i>samiu</i> | |
| 3. | <i>kialo</i> | <i>kanalo</i> | <i>salo</i> | |

Kiak atevi, my servant; *kiaku ilian nalo*, my words; *kiamo meoulian*, thy life; *kian jevilevi*, his fan; *kinimemi vite*, our things; *kiemiu mauo*, your reward; *kialo mariesi*, their fruit.

Saku senanian, my food; *sano senanian*, his food; *sememi senanian*, our food; *maku jogi*, my bed; *mamo jogi*, thy bed; etc.

Kanamo jidromian, thy offering, but *kiaku jidromian*, my thought.

Kanaku, kanamo, etc. are used alone as nouns: *kanaku*, mine, my own; *kuluniodro a mbe kanadro*, our lips are our own; *tei mbe kanano*, the sea is his.

These possessives are used preceding a noun of the second class governing a genitive: *Yiova kian ilian*, word of the Lord; *kulo Katala kialo vio*, country of the Gadarenes; *kinerino nalo salo joko*, bread of the children.

22. A genitive is also shown by the preposition *na*: *marambo na meoulian*, path of life; *bogo na yuo*, season of rain; *yime na ubi*, house for yams.

Instead of *na*, *ri* is sometimes used before names of places and a few other words: *tira ri Lamenu*, woman of Lamenu; *tumbo ri Burumba*, chief of Burumba.

6. Adjectives

23. There appear few simple adjective WB's.

24. The attributive adjective follows the noun: *tira nrolu*, woman other; *veru toru*, stone big.

The ligative *na* is also used: *toru na mbo*, man (that is) good; *tomu na torutoru nalo*, great persons.

The predicative adjective may be in the same form as the attributive, but usually requires the copula *mbe*, future *ve*:

kian joruan toru, its fall (was) great; *kian kulumarauo mbe miubu*, his clothes were white; *tena ve limpilimpian*, that (will be) kind.

25. COMPARISON. Comparisons are made by two positive statements or by the addition of adverbs: *nai ne teliki*, *nai na toru*, this (is) small, that (is) great; *iesi tembiebi*, stick long; *iesi tembiebi kija*, stick longer (long a little); *iesi tembiebi laka*, stick longest (long more).

An intensive prefix *kiri* appears in *kiriteliki*, very little.

The suffix *ga* gives an exclusive sense: *bo*, good, *boga*, good only, very good.

No is found as an adjective prefix in *nobo*, splendid.

The preposition *ka*, to (perhaps in the sense of 'with reference to'), is used for 'than' in comparison: *kamiu*, *maka ku vo laka ka nalo*, *bo?* are you not much better than they? (you not you (are) good more towards them, eh?).

26. REDUPLICATION. Reduplication implies a repetition of the state or quality expressed by the adjective: *madrulu*, pierced, *madruludrulu*, pierced in many places; *korovio*, to break, *buro-kokorovio*, broken into several pieces.

7. Verbs

27. FORM. A few nominal WB's are used as verbs: e.g. *iou*, a song, *miou*, he sings or sang.

The verbal WB begins with a vowel or consonant (*m*, *v*, *t* or *s*), and without formatives expresses the imperative.

An older formation by means of a prefix *m-* is found in a few words. In these the accent falls on the first syllable and the *m* is retained throughout the conjugation. Examples are: *meouli*, to live; *merou*, to be afraid; *maro*, to die; *memaga*, to gape; *muni*, to drink; *miei*, to be sick; *minunu*, to sweat; *miubi*, to blow¹.

28. TRANSITIVE AND INTRANSITIVE. Intransitive verbs end in *o*, a few in *u*.

Transitive verbs end in *i*. Before the noun suffix only *i* appears. Before the locative preposition *ea*, the *i* is dropped.

29. CAUSATIVE. There is no causative prefix, but the verb *la*, do, or make, is often prefixed: *malaiali*, he finds (*iali*, see); *lambini*, kill, destroy.

¹ It is noteworthy that all these are IN words. Cf. p. 234.

30. PASSIVE. There is no passive. A few verbal adjectives with a passive signification as e.g. *bulu*, bought, *mbuluku*, counted, appear to be formed from verbs *mbuli*, he buys, *mbuluku*, he counts.

31. CONJUGATION. The Baki verb is conjugated by means of the short subjective pronouns. These may be used with or without the longer forms. Mr Fraser distinguished four tenses, but the verb undergoes change only in the indefinite and future.

TENSES. The future tense is formed by the WB without a formative. Person and number are indicated by the short pronoun except in the third person singular, which has the particle *ri*.

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|---|---|
| Sing. 1. <i>na ialu</i> , I shall see. | Plur. 1 incl. <i>ra ialu</i> . |
| 2. <i>ka ialu</i> (<i>k'ialu</i>), thou wilt see. | 1 excl. <i>n'ialu</i> (<i>ni ialu</i>). |
| 3. <i>r'ialu</i> (for <i>ri ialu</i>). | 2. <i>kubialu</i> . |
| | 3. <i>a ialu</i> . |

The second person plural affixes *b* or *bi* to the pronoun before a vowel.

The future of *vano*, go.

| | |
|----------------------------------|--------------------------------|
| Sing. 1. <i>na vano</i> . | Plur. 1 incl. <i>ra vano</i> . |
| 2. <i>ka vano</i> . | 1 excl. <i>ni vano</i> . |
| 3. <i>ri vano</i> ¹ . | 2. <i>ku vano</i> . |
| | 3. <i>a vano</i> . |

An indefinite past or present tense is formed in a majority of verbs by prefixing *mi* or its abbreviation *m* to the simple WB as used in the future. No change is made in the short pronouns, and there is no short pronoun in the third person singular: WB *la*, (will) make, indef. *mila* or *mila*, he made or he makes.

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|--|---------------------------------|
| Sing. 1. <i>na miali</i> , I see or saw. | Plur. 1 incl. <i>ra miali</i> . |
| 2. <i>ko miali</i> . | 1 excl. <i>ni miali</i> . |
| 3. <i>miali</i> . | 2. <i>ku miali</i> . |
| | 3. <i>a miali</i> . |

Verbs with the simple (future) WB beginning with *v* change the initial to *mb* in the indefinite. Similarly *w* (written *u*) becomes *m̃*. WB's beginning with *t* or *s* in the future have *j* in the indefinite.

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| Sing. 1. <i>na mbano</i> , I go or went. | Plur. 1 incl. <i>ra mbano</i> . |
| 2. <i>ko mbano</i> . | 1 excl. <i>ni mbano</i> . |
| 3. <i>mbano</i> . | 2. <i>ku mbano</i> . |
| | 3. <i>a mbano</i> . |

¹ In *SSL*, p. 91, this is wrongly given as *ni vano*.

A definite past is indicated by the adverb *rue* following the verb: *na miali rue*, I have already seen.

Completion is shown by the verb *bisi*, to finish: *na miali bisi rue*, I have finished seeing; *mili ilian nalo ne mbisi*, he finished saying these words (said words these finish).

A progressive present is formed by the word *kian* (apparently the possessive noun of the third person singular), following the indefinite verb: *na miali kian*, I am seeing, or, I see now; *ko miali kian*, etc.

32. CONTINUANCE of the action is shown by the adverb *bo*, yet, still. With *kian*, this is used for 'while': *ko me bo*, come still, i.e. keep coming (nearer); *bogi nai meouli kianabo*, while he was still alive.

33. NEGATIVE. The word *maka* introduces a negative in past or present time. In the future *re* comes after the verb or at the end of the phrase.

Maka na iali, I do or did not see, *maka ka iali*, etc.

Maka na vano, I do or did not go, *maka ka vano*, etc.

Na iali re, I shall not see, *ka iali re*, etc.

Na vano re, *na va re*, I shall not go, *ka vano re*, etc.

34. INTERROGATIVE. The interrogative is shown by the tone of voice, or by the conjunction *bo*, or, at the end of the phrase: *ka va beni, bo?* will you go to-morrow? *ko miali tetai?* do you see anything? *maka a jikia tetai, bo?* don't they know anything? *tomu a maro rue a tumolu a ili vu vani so, bo?* will the dead rise up and praise thee? (men they dead already they rise they speak good to thee?).

35. MOOD. IMPERATIVE. This is expressed by the simple WB with the short pronouns of the second person singular or plural: *ka vano!* go thou! *ko me!* come thou! *ku vano!* go ye!

The negative imperative is similarly shown with the negative *re*. The particle *mbi* (present or past), *bi* (future) is also found¹: *ko veriali re ka toro tai!* do not inform (tell-see) any one (to man one)! *kubi merou re!* do not (ye) fear! *ko mbi van ea re komeli!* do not go into the town! *ku monea re!* do not believe him!

36. CONDITIONAL. There is no change in the verb. The clause

¹ SSL. p. 88. "*Mbi* is also used as a dehortative instead of the negative *re*: *ko mbi tegi*—don't cry (for *ko tegi re*); *ko mbi la*—don't do it."

is introduced by the conjunction *avena*, if: *avena ni veri*, if we say.

37. SUBJUNCTIVE. A dependent sentence is introduced by the word *ka*, that: *ni mijikia ka jau ko mbe rian*, we know that thou art free.

Sometimes no connective appears: *ko jidromi ni va mbe ni lavatigi kani so*, you wish we will go where, we make-ready your meal.

38. INFINITIVE. *Ka* is used as with the subjunctive: *A merou ka a vikadeni o*, they feared to ask him (they fear that they ask him); *tomu telambo a miolua ka nai tomburu*, many ordered him to be quiet (men many they ordered him that he (be) quiet).

39. POTENTIAL. Ability to do an action is shown by the verbal phrase: *mje merouan*, have power. Inability by the adverb *dei* or *dedei* at the end of the phrase: *avena ko mje merouan ka ka la tetai*, if thou canst (have power to) do anything; *ni mje merouan*, we can; *a mla dedeio*, they could not do it; *ri ve re tetai kubi la dedeio*, there is not anything you shall be unable to do.

40. COPULA. The word used as copula is *ve* (future), *mbe* (present and past): *mbe bogian*, it is night; *ku mbe kinerilo*, you are their children; *ko mbe toro Kalile*, you are a Galilean; *bogo nene ve bogo na jalelean toru*, that time shall be a time of great trouble.

8. Adverbs

41. Adverbs of manner and direction agree with the tense of the verb qualified: *nai mbio lo barakurano*, he called them immediately; *varakurano nai sumbani o ri me*, immediately he will let him come (allow him he will come).

42. DIRECTIVE. Some directive adverbs are compounded with the verb *mba*: *vavin*, *mbabin*, go up; *vatobi*, *mbatobi*, go down.

43. INTERROGATIVE. *Nagi?* when? *bogo vai?* when? *mbe?* where? *kavai?* why? for what? *tumambe?* *jumambe?* how? *Ko veri ka kumeni nagi tenalo ne a malubo?* tell us, when these things they happen? *bogo vai ni miali so?* when did we see thee? *kialo Atua jo mbe?* their God is (stays) where? *kavai ko mbio kiniu mbo?* why do you call me good? *ko jidromi ka na la*

tumambe kani so? thou wishest that I shall do how to thee?
kumbi jidromi jumambe? you think how?

44. TIME. *Vonigani, nana*, now; *bogo nene, telikiti nene*, this time; *bani*, to-day; *beni*, to-morrow; *vena*, day after to-morrow; *bogoti tolu*, third day; *niobo*, yesterday; *nua*, day before yesterday; *bogo na, telikiti na*, that time, then; *karina*, thereupon; *rue*, already; *bere, berei*, again; *narue*, at once; *dramariga, mamariga*, always; *titilin*, sometimes; *moki*, often; *nabo*, by and bye; *kija*, soon; *limbolimbo*, in a short time; *bogombe*, long ago; *jo jombo jo, to mbo to*, for ever.

Kabiyo, morning; *liere*, noon; *kijevi*, evening; *sebisaro*, midnight.

45. PLACE. *Ne, avione*, here, at this place; *na, aviona*, there, at that place; *iako*, yonder, at a distance; *vataro*, near; *vatarambe*, far; *koalambo*, distant; *uro*, shoreward, inland; *koiou*, seaward; *kamu*, first; *iorou*, last.

46. MANNER, ETC. Adjectives are used as adverbs of manner: *ka takio sikili*, strike it hard; *nai mieli keki*, he walks slowly; *ka ili melumu*, speak softly.

Other adverbs of manner: *kaveke*, sideways; *mbo* (indef.), *rivu* (fut.), well.

The particle *ga* is added to any words to give the meaning of 'only': *kikiga*, slowly only; *naloga*, they only; *ko bokariga*, you hold it only, merely hold it; *buega*, pigs only; *karamaku ga mjikia*, only my father knows.

Kija, a little; *tambulu*, more.

47. AFFIRMATION, ETC. *Ana*, yes; *marikanio*, no; *nao*, just so; *anambo*, perhaps.

9. Prepositions

48. SIMPLE. Locative. *Ea*, in, into, at: *ea tei*, at, on or in the sea; *ea maratabo*, at the door.

When following a verb ending in *e*, *o* or *u*, this preposition becomes *a*: *nai jo a tano*, sits on the ground; *nai ju a marambo*, he stands at the door; *a mbinime a komeli*, they came to the city.

Verbs ending in *i*, and a few in *o*, lose their final vowel before *ea*: *ku van ea komeli*, go into the city.

Motion to a person. *Ka: mberi ka kito*, he said to us; *a mbari*

niolo ka tira, they murmured (lifted their mouths) at the woman; *a merou ka tomu nalo*, they feared the people.

Before pronouns this often becomes *kani*: *kani lo*, to them; *kani o*, to him.

Ka also has a more general relation: *ka sekono ka ue*, wash it with water; *mila ka veru*, made with stone; *ka je vani lo ka kumemi juo*, give to them for (*ka*) us two; *maka tetai jo luku ka kian ninio toru*, not anything stays hidden from (*ka*) its heat great.

Dative. *Kari*, for. Mr Fraser has the example: *nai maro kari kito*, he died for us. I find no examples in the translations. *Ka* is used for 'for' as in *ka kumemi* in preceding examples.

Motion from. *Deni*, out of: *deni kiniu*, from me; *deni lo*, from them; *deni jau*, from thee; *nai mlatitigi niadru aluo deni o*, he cast out devils seven from her; *deni tei*, from the sea.

Genitive. *Na*, of: *yimo na ilimolukouan*, house of prayer; *semi na maro tai*, poison of a snake; *bogo nalo na bogombe*, times of old; *vio na iorurian*, place of safety.

Ri, of a place, or time: *toro ri mBurumba*, man of Burumba; *tira ri Yubono*, woman of Yubono (*toro Kalile*, man of Galilee, Mk 14. 70); *terimoruo*, old thing (thing of old); *teribogombe*, ancient thing (thing of long ago).

Burei, *mburei*, among: *tumbo jo mburei lo*, the chief dwells among them; *Atua ri to burei lo*, God will dwell among them.

49. NOMINAL PREPOSITIONS. Some words used as prepositions and adverbs are probably nouns. *Kamu*, before, first, front: *kamu ka kamiu*, before you; *kamu kani so*, before thee. *Mira*, face, front, is used with, or without *kamu*: *ka miramo*, before thee; *kamu ka miramo*, before thy face. *Iorou*, after, behind: *ko tu iorou ka kiniu*, stand behind me; *mbinime iorou kani o*, he came behind him.

50. VERBAL PREPOSITIONS. These are used in the future and indefinite tenses.

Va, *vani* (future), *ba*, *bani* (indef.), to, towards: *mudri bani so*, he gave thee; *na mudri kineruku bani so*, I have brought my son to thee; *kodri o vani kiniu*, bring him to me.

Iali (future), *miali* (indef.) (lit. see), is also used as the preposition 'to': *toro tai mbinime miali o*, a man came to him; *mbio lo a miali o*, he called them to him; *bog tumambe ko me ka ial i kiniu?* when wilt thou come to me?

Jeli, *seli* (fut.) along by: *seli kiam ilian*, according to thy word.

51. PRONOMINAL. These are the personal pronouns combined with *liko* or *iko*.

Kiteliko, 1st plural incl.: *ko me kiteliko*, come (thou) with us, i.e. in a party of three or more.

Kumemiko, 1st plural excl.: *toro na maka ri lambiji kumemiko*, the man that will not gather with me; *ni to kumemiko*, they dwell with me, i.e. we dwell together. *Kumemi* is generally used in speaking of one's self instead of *kiniu*.

Kamiko, 2nd person plural: *a to kamiko dramariga*, they stay with you always; *ko vuri tomu tai peli juo kamiko*, take one or two persons with thee; *ko vano! kamiko*, you go! (= good bye!), you together.

Naliko, 3rd person plural: *a mbano naliko kalisa nalo*, they went with the boys, they together; *tumbo mimau naliko*, the chief worked with them.

The foregoing imply the plural number. The following only refer to two persons:

Kiteaku: *ko me kiteaku*, come with me, we two together; *na maro kiteaku*, I will die with thee; *bog na jebijo ro jo kiteaku kian nabo*, when I wake we are still together.

Kumemjuo, we two.

Kamjuo: *telikiti kamjuo kubi taki marambo*, when you two together pass along the road; *jau kamjuo Sarikiri*, you and Sarikiri.

Naljuo: *Pogiteri naljuo Tileno*, Pogiteri and (with him) Tileno.

10. Conjunctions

52. COPULATIVE. There is no conjunction: *ligian bogian*, day (and) night. The pronoun *nai* is used between proper nouns: *Piter, Yakobo nai Yoane*, Peter, James and John.

Bunu or *mbunu*, also, is used at the end of a series enumerated: *yembi, yubi, kulumarauo bunu*, mats, yams, calico also.

The conjunctive pronouns have been given in § 51.

Mba is used for 'and,' with numerals.

53. ADVERSATIVE. 'But' is often translated by *mia* meaning 'then' in a sequence: *a mbe niolo, mia maka a ili*, they have mouths, but they speak not.

54. DISJUNCTIVE. *Bo*, or, *peli*, or: *tomu juo peli tolu niolo*, mouths of two or three persons; *ni vudri bo ni vudri re?* shall we give, or shall we not give?

Vedre, or else, perhaps, is also used as a disjunctive.

55. CONDITIONAL. *Avena*, if: *avena ri vikadeni o ka niadro tai, ri je maro tai vani o, bo?* if he shall ask him for a fish, will he give him a serpent?

Avena with the negative = 'unless': *avena Atua maka ri la bogo nalo na bilati kija*, if God will not make those days shorter.

Timbema, lest: *timbema nai ri me sompeli*, lest he shall come quickly.

56. ILLATIVE. *Ka* is used for 'that, so that,' introducing a dependent sentence: *ni mjikia ka jau ko mbe rian*, we know that thou art true.

57. Other conjunctions: *kanio*, for, because; *jimbe*, as, so; *narue*, therefore; *ooa*, until.

11. Numerals

58. CARDINAL. *Tai*, one; *juo*, two; *tolu*, three; *veri*, four; *jimo*, five; *ari*, six; *aluo*, seven; *arolu*, eight; *koveri*, nine; *duŭlimo* (*dualimo*), ten.

Takurano is used for 'one only.' Numbers above ten are added by the conjunction *mba*: *duŭlimo mba tai*, eleven; *duŭlimo mba juo*, twelve, etc.

The tens are enumerated by the multiplicatives: *duŭlimo vajuo*, or *duŭlimo valuo*, twenty (lit. ten twice); *duŭlimo vatolu* (or *varolu*), thirty; *duŭlimo vaveri*, forty; *duŭlimo vajimo* (or *valimo*), fifty, etc. The alternative use of *tolu* and *rolu*, *jimo* and *limo* seems to imply borrowing.

'A hundred' is: *duŭlimo toro momou*, ten (on) the whole man (i.e. on all his fingers), or *duŭlimo va duŭlimo*, ten ten times.

Mr Fraser also gave: *duŭlimo toromomou duŭlimo*, a thousand; *duŭlimo toromomou duŭlimo va duŭlimo*, ten thousand.

These are evidently loans probably from Nguna via Tasiko. *Momou* is certainly the Nguna *mamau*, whole, the Baki word being *nonovio*.

59. ORDINAL. These can only be expressed by the cardinals. Place in a series may be indicated by: *beamu*, *kamu*, first; *tu ebiso*, standing in the middle; *lie*, the next; *iorou*, the last.

60. MULTIPLICATIVE. These are formed by the prefix *va*, which is the causative in many languages though not in Baki: *varakurano*, once; *valuo*, twice; *vatolu* or *varolu*, three times.

DISTRIBUTIVE. These are formed by the word *ve*, which is apparently the same as the copula: *ve tarakurano*, singly (lit. it will be one only); *ve juo ve juo*, in twos; *ve tolu ve tolu*, in

threes. *Ve takurano*, *ve juo*, *ve tolu*, are also used for single, double, triple, and in answer to the question, 'How many?'

61. INTERROGATIVE. This is *vio*, how much? how many? used with *ve*: *kumbi jevi joko ve vio?* you have bread it will be how much? *ve va vio?* how many times?

12. Exclamations and Expletives

62. Surprise: *to!* Sorrow: *awa!* alas! Wonder: *ajirei!* Approval: *siba!* good! first rate! *burtele!* bravo! *nao!* just so! all right! Disgust: *aiau!* Interrogation and doubt: *O!* (in answer to a call), well, what? *kavai!* why not! of course! *ierino!* really! *inau!* indeed! *riano!* truly! *ii!* who knows! Invitation: *kito!* come on! let us! *banalo!* you people, hear! Imperative: *kuburo!* clear out! *kobitari!* look out!

The vocative after a noun is *o*: *tira o!* O woman! *teta o!* O my father.

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