

*Position of the Andamanese Languages in the general scheme.*—The next point for consideration is:—where do the Andamanese Languages come into the general scheme? This will be shown in the following general account of them, and as the grammatical terms used will be novel to the reader, the corresponding familiar terms will be inserted beside them in brackets, wherever necessary to make the statements clear in a familiar manner. Diacritical marks will only be used when necessary to the elucidation of the text.

*Examples of sentences of one word.*—The Andamanese Languages are rich in integer words, which are sentences in themselves, because they express a complete meaning. The following examples are called from Portman's lists:

TABLE OF INTEGER WORDS.

ENGLISH.	BEA	BALAWA	BOJIGYAB	JUWAI
Hurrah.	Yui	Yui	Yui	Yui
I don't know.	Uchin	Maka	Konkete	Koien
Very well: go. (with a lift of the chin).	} Uchik	Kobale	Kōi	Kōi
Humbug.	Akanoiyadake	Akanoiyadake	Omkoichwake	{ Okamkoti- chwachin
Oh: I say. (ironical)	} Betek ...	Ya ...	{ Kalaitata Kalat	Yokokene
It's broken.	Turushno	Turuít	Turush	T'ruish
Back me up. Say 'yes'.	} Jegô ...	Jegô ...	Jeklungi	Atokwe
Not exactly.	Kak	Kak	Kaka	Alô
Nonsense.	Cho	Ya	Aikut	K-ne
Yes (ironical).;	Wai (drawled)	Wai (drawled)	Kôle	K'le
What a stink.	Chunye	Chunye	Chunyeno	Chunye
How sweet (smell, with a puffing out of the lips).	} Pue	Pue	Pue	Pue
It hurts.	Eyi	Yi	Yi (drawled)	Eyô (indignantly)
Oh (shock).	Yite (with a gasp)	Yite	Yite	Jite
Don't worry.	Ijiyomaingata	Idiyomaingata	Iramyolano	Remjolakne
What? Where?	Ten?	Tan?	Ilekot?	Alech?
Is it so?	An wai?	An yatya?	En kôle?	An k'le?
Lor.	Kakatek	Kakate	Keleba	Alôbai

*Elliptical speech.*—Portman's *Vocabulary* shows that the habit of speaking by integers, *i. e.* single words, or by extremely elliptical phrases is carried very far in Andamanese, and the *Fire Legends* themselves give the clearest instances of it, as these Legends have been recorded by Portman.

The Bea version winds up with the enigmatic single word "Tomolola", which has to be translated by "they, the ancestors, were the Tomolola". In the Kol version occurs the single-word sentence "Kôlotatke," *lit.* "Kôlotat-be", which has to be translated:—"Now there was one Kôlotat". In the first instance, one word in the indicator (noun) form completes the whole sense; in the second, one word in the predicator (verb) form does so. Such elliptical expressions as the above and as the term of abuse, "*Ngabgôrob*" (*ng+ab+gôrob*, you + special—radical—prefix + spine), would be accompanied by tone, manner, or gesture to explain its meaning to the listener. Thus, the latter would be made to convey "You hump-back", or "Break your spine", by the accompanying manner.

*Portman's Fire Legend in the Bea version dissected to illustrate grammar.*—The Andamanese sentence, when it gets beyond an exclamation or one word, is capable of clear division into subject and predicate, as can be seen by an analysis of the sentences in a genuine specimen of the speech, Portman's "Fire Legend" in the five languages of the South Andaman (Bojigngiji) Group. In the Bea Language it runs thus:—

BEA VERSION OF THE FIRE LEGEND.

<i>Tôl-l'oko-tima-len</i> (a Place)——in	<i>Puluga-la</i> God	<i>mami—ka.</i> asleep—was.	<i>Luratut-la</i> (a Bird)	<i>chapa</i> fire	<i>tap—nga</i> steal-ing	<i>omo—re .</i> bring-did.
<i>chapa-la</i> fire	<i>Puluga-la</i> God	<i>pugat—ka.</i> burning—was.	<i>Puluga-la</i> God	<i>boi—ka.</i> awake—was.	<i>Puluga-la</i> God	<i>chapa</i> fire

*eni*—*ka* .     *a*   *ik*     *chapa-lik*   *Luratut*   *l'ot-pugari-re.*     *jek*     *Luratut-la*  
 seizing—was.     he taking fire—by (Bird)     burn—t.     at-once (Bird)

*eni*—*ka* .     *a*   *i*—*Tarcheker*   *l'ot-pugari-re.*     *Wota-Emi-baraij--len*   *Chauga-tabanga*  
 taking—was.     he (a Bird)     burn—t.     Wota-Emi-village-in     The—ancestors

*oko--dal-re.*     *Tomolola.*  
 made-fires .     Tomolola.

*Portman's rendering.*—God was sleeping at Tól-l'okotima. Luratut came, stealing fire. The fire burnt God. God woke up. God seized the fire; He took the fire and burnt Luratut with it. Then Luratut took (the fire); he burnt Tarcheker in Wota-Emi village, (where then) the Ancestors lit fires. (The Ancestors referred to were) the Tomolola.

*Subject and Predicate.*—Taking this Legend sentence by sentence, the subject and predicate come out clearly thus: — (P=predicate : S=subject).

- (1) Tóllokotimalen (P) Pulugala (S) mamika (P).
- (2) Luratutla (S) chapatapnga (S) omore (P).
- (3) Chapala (S) Pulugala (P) pugatka (P).
- (4) Pulugala (S) boika (P).
- (5) Pulugala (S) chapa (P) enika (P).
- (6) A (S) ik (S) chapalik (P) Luratut (P) lotpugarire (P).
- (7) Jek (P) Luratutla (S) enika (P).
- (8) A (S) Itarcheker (P) lotpugarire (P).
- (9) Wota-Emi-baraijlen (P) Chauga-tabnga (S) kolalre (P).
- (10) Tomolola ( ) (P. unexpressed).

*Principal and subordinate words.* — That the words in the above sentences are in the relation of principal and subordinate is equally clear; thus: —

- (1) In the predicate, *Tóllokotimalen* is subordinate to the principal *mamika*.
- (2) In the Subject, *Luratutla* is the principal with its subordinate *chapatapnga*.
- (5) In the Predicate, *chapa* is subordinate to the principal *enika*.

And so on, without presentation of any difficulties.

*Functions of words.*—The next stage in analysis is to examine the functions of the words used in the above sentences, and for this purpose the following abbreviations will be used:—

ABBREVIATIONS USED.

int	integer
in	indicator
e	explicator
p	predicator
ill	illustrator
c	connector
intd	introducer
r. c.	referent conjunctive
r. s.	referent substitute
c. in	complementary indicator
c. e.	complementary explicator
c. ill	complementary illustrator

In this view the sentences can be analysed thus:—

- (1) Tóll'okotimalen (ill of P.) Pulugala (in) mamika (p).
- (2) Luratutla (in) chapa-(c. in)-tapnga (p, the whole an e. phrase) omore (p).
- (3) Chapala (in) Pulugala (c. in) pugatka (p).
- (4) Pulugala (in) boika (p).
- (5) Pulugala (in) chapa (c. in) enika (p.)
- (6) A (r. s., in) ik (e) chapalik (ill) Luratut (c. in) l'otpugarire (p).
- (7) Jek (r. c.) Luratutla (in) enika (p.)
- (8) A (r. s., in) Itarcheke (c. in) l'otpugarire (p).
- (9) Wota-Emi-baraijlen (ill. phrase of P). chaugatabnga (in. phrase) okodalre (p).
- (10) Tomolola (in, P. unexpressed).

*Order of sentence.*—By this analysis we arrive at the following facts. The purposes of all the sentences is information, and the Andamanese indicate that purpose, which is perhaps the commonest of speech, by the order of the words in the sentence thus:—

- (1) Subject before Predicate:  
Pulugala (S) boika (P).
- (2) Subject, Complement (object), Predicate:  
Pulugala (S) chapa (c. in) enika (P).
- (3) Indicator (noun) before explicator (adjective):  
Luratutla (in) chapa-tapnga (e. phrase) omore (p).
- (4) Illustrator of Predicate (adverb) before Subject:  
Tôll'okotimalen (ill of P.) Pulugala (in) mamika (p).

But illustrators can be placed elsewhere\*, thus:

- A (r. s. used as in) ik (p. of elliptic e. phrase, c. in unexpressed) chapalik (ill) Luratut (c. in) l'otpugarire (p).
- (5) Referent conjunctive (conjunction) commences sentence:  
Jek (r. c.) Luratutla (in) enika (p).
- (6) Referent substitutes (pronouns) follow position of the originals:  
A (r. s. in) Itarcheke (c. in) l'otpugarire (p).

From these examples, which cover the whole of the kinds of words used in the sentence, except the introducers and connectors, the absence of which is remarkable, we get the following as the order of Andamanese speech:—

- A. (1) Subject (2) Predicate.
- B. (1) Subject (2) Complement (object) (3) Predicate.
- C. (1) Indicator (noun) before its explicator (adjective).
- D. Illustrator (adverb) where convenient.
- E. Referent conjunctives (conjunctions) before everything in connected sentences.

We have also a fine example of an extremely elliptical form of speech in the wind up of the story by the one word "Tomolola" as its last sentence, in the sense " ( the ancestors who did this were the ) Tomolola". *Jek Luratutla enika* is also elliptical, as the complement is unexpressed.

*Order of connected sentences.*—Connected sentences are used in the order of principal and then subordinate :

*Pulugala chapa enika* (principal sentence) and then *a ik chapalik Luratut l'otpugarire* (subordinate sentence), after which *jek Luratutla enika* (connected sentence joined by "jek, at once"), and then *a Itarcheke l'otpugarire* (subordinate to the previous sentence.)

The sentences quoted show that the Andamanese mind works in its speech steadily from point to point in a natural order of precedence in the development of an information (story, tale), and not in an inverted order, as does that of the speakers of many languages.

*Interrogative Sentences.*—It may also be noted here, though no interrogatory phrases occur in the Fire Legend, that the Andamanese convey interrogation by introducers (adverbs) always placed at the commencement of a sentence or connected sentences.

The introducers of interrogation in Bea are *Ba?* and *An?* And so, too, "Is———? or ———?" are introduced by "*An ———? an ———?*" Either these introducers are used, or an interrogative sentence begins with a special introducer, like "*Ten? Where? Michiba? What? Mijola, or Mija? Who?*" and so on.

\* We have this in English:— "suddenly John died; John suddenly died; John died suddenly".

*The mode of expressing the functions and the inter-relation of words.*—But the Andamanese do not rely entirely on position to express the function of the sentence and the functions and inter-relation of its words. By varying the ends of their words, they express the functions of such sentences as convey information, and at the same time the functions of the words composing them.

Thus, the final form of *Pulugala, Luratutla, chapala, Tomolola* proclaim them to be indicators (nouns): of *mamika, boika, pugatka, omore, okodalre, l'otpugarire* to be predicators (verbs): of *chapa-tapnga* (phrase) to be an explicator (adjective): of *Toll'okotimalen* (phrase), *chapatik, Wota-Emi-baraijen* (phrase) to be illustrators (adverbs).

*Expression of intimate relation.* The intimate relation between words is expressed by change of form at the commencement of the latter of them.

Thus in *Luratut* (c. in) *l'otpugarire* (p), where *Luratut* is the complement (object) and *l'otpugarire* is the predicator (verb), the intimate relation between them is expressed by the *l'* of *l'otpugarire*. So again in *Itarckeker l'otpugarire*.

In phrases, or words that are fundamentally phrases, the same method of intimately joining them is adopted.

Thus *Tôl-l'oko-tima-len* means in practice "in Tôl'okotima", a place so named, but fundamentally

Tôl—————l'—————okotima-len  
Tol (tree)——(its)—————corner—in

means "in (the encampment at, unexpressed) the corner of the Tol (trees, unexpressed)." Here the intimate relation between *tol* and *okotima* is expressed by the intervening *l'*.

The actual use of the phrases is precisely that of the words they represent. Thus,

Wota—Emi—baraij—len  
Wota—Emi—village—in

Here a phrase, consisting of three indicators (nouns) placed in juxtaposition, is used as one illustrator word (adverb).

*Use of the affixes, prefixes, infixes, suffixes.*—It follows from what has been above said that the Andamanese partly make words fulfil their functions by varying their forms by means of affixes.

Thus they use suffixes to indicate the class of a word. E. g., *ka, re*, to indicate predicators (verbs): *la, da*, for indicators (nouns): *nga* for explicators (adj.): *len, lik* for illustrators (adverbs). They use prefixes, e. g., *l'*, to indicate intimate relation, and infixes for joining up phrases into compound words, based on the prefix *l'*.

It also follows that their functional affixes are prefixes, infixes and suffixes.

It is further clear that they effect the transfer of a word from class to class by means of suffixes.

Thus, the compound indicator (noun) *Tôll'okotima* is transferred to illustrator (adverb) by suffixing *len*: indicator (noun) *chapa* to illustrator (adverb) by suffixing *lik*: indicator (noun) phrase *Wota—Emi—baraij* to illustrator (adverb) by suffixing *len*: predicator (verb) *tap (-ke, -ka, -re)* to explicator (adj.) by suffixing *nga*.

A very strong instance of the power of a suffix to transfer a word from one class to another occurs in the Kol version of the Fire Legend, where *Kôlotat-ke* occurs, *Kôlotat* being a man's name and therefore an indicator (noun), transferred to the predicator (verb) class by merely affixing the suffix of that class. The word *Kôlotatke* in the Kol version of the Fire Legend occurs as a sentence by itself in the sense of "now, there was one *Kôlotat*".

*Differentiation of the meanings of connected words by radical prefixes.*—Fortunately in the sentences under examination, two words occur, which exhibit the next point of analysis for elucidation. These are:

chapala	Pulugala	pugat—ka
fire	God	burning—was

and then

a	Itarcheker			l'otpugari-re
he	( a Bird )			burn-----t
a	ik	chapa-lik	Luratut	l'otpugari-re
he	taking	fire---by	( Bird )	burn-----t

Here is an instance of connected words, one of which is differentiated in meaning from the other by the affix *ot*, prefixed to that part which denotes the original meaning or root (*pugat*, *pugari*) of both. Therefore in Andamanese the use of radical prefixes (prefixes to root) is to differentiate connected words.

The simple stem in the above instances is *pugat* and the connected compound stem *otpugari*. Similarly *okotima*, *okodalre*, occurring in the Fire Legend, are compound stems, where the roots are *tima* and *dal*.

*Indication of the classes of words — qualitative suffixes.*—The last point in this analysis is that the words are made to indicate their class, *i. e.*, their nature (original idea conveyed by a word) by the Andamanese by affixing qualitative suffixes, thus :

*ka, re* to indicate the predicator class (verbs) : *nga*, to indicate the explicator (adj.) class : *la, da* to indicate the indicator (noun) class : *lik, len* to indicate the illustrator (adverb) class.

*Composition of the words.*—The words in the sentences under consideration can thus be broken up into their constituents as follows ;

Using the abbreviations R=Root : S=Stem : P. F.=prefix, functional : P. R.=prefix, radical : I=Infix : S. F.=Suffix, functional : S. Q.=suffix, qualitative.

- (1) Mami (S) — ka (S. Q.). So also pugat-ka, boi-ka, emi-ka.  
Sleeping ----- was.
- (2) Chapa (S).  
fire
- (3) Tap (S) — nga (S. Q.).  
steal ----- ing
- (4) Omo (S) — re (S. Q.).  
bring ----- did.
- (5) Chapa (S) — la (S. Q.).  
fire — (honorific suff.).
- (6) A (S).  
He.
- (7) Ik (S).  
tak — (ing).
- (8) Chapa (S) — lik (S. F.).  
fire ----- by.
- (9) l' (P. F.) — ot (P. R.) — pugari (R) — re (S. Q.).  
(referent prefixes) ----- burn----- t.
- (10) Jek (S).  
At-once.
- (11) Baraij (S) — len (S. P.).  
village ----- in.
- (12) Oko (P. R.) — dal (I. R.) — re (S. Q.).  
----- fire ----- (light) ----- did.

*The agglutinative principle.*—Words are therefore made to fulfil their functions in the Andamanese Languages by an external development effected by affixes and to express modifications of their original meanings by a similar internal development. Also, the meaning of the sentences is rendered complete by a combination of the meanings of their component words with their position and form.

The sentences analysed further show that the Languages express a complete communication chiefly by the forms of their words, and so these languages are Formative Languages; and because their affixes, as will have been seen above, are attached to roots, stems and words mainly in an unaltered form, the languages are Agglutinative Languages. It will be seen later on, too, as a matter of great philological interest, that the Languages possess premutation (principle of affixing prefixes) and postmutation (principle of affixing suffixes) in almost equal development: intro-mutation (principle of affixing infixes) being merely rudimentary.

*Identity of the Five Languages of the Southern Group of Tribes.*—The above observations, being the outcome of the examination of the ten sentences under analysis, are based only on the Bea speech, but in Appendix C will be found a similar analysis of the sentences conveying the Fire Legend in the five South Andaman Languages (Bojigijji Group), which fully bears out all that has been above said. And from this Appendix is here attached a series of Tables, showing roughly how these Languages agree and differ in the essentials of word-building, premising that they all agree in Syntax, or sentence-building, exactly. An examination of the Tables goes far to show that the Andamanese Languages must belong to one Family.

COMPARATIVE TABLES OF ROOTS AND STEMS OF  
THE SAME MEANING OCCURING IN  
THE FIRE LEGEND.

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
<i>Indicators ( nouns ).</i>					
camp	baraij	baroij	...		pôroich
fire	chapa	choapa	at		at
<i>Predicators ( verbs ).</i>					
seize	eni	ena	di, li	...	...
take	ik	ik	ik	...	...
light-a-fire	dal	dal	kadâk	kôdak	kôdak
sleep	mami	...	pat	ema	pat
steal	tap	...	...	top	...
bring	omo	omo	lechi	...	...
burn	pugat, pugari	puguru	...	...	...
wake	boi	...	konyi	...	...
<i>Referent Substitutes ( pronouns ).</i>					
he	a	i, ong	ong	a	...
(they)	...	ongot	n'ong	...	n'a

COMPARATIVE TABLE OF AFFIXES OCCURRING IN  
THE FIRE LEGEND.

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
<i>Prefixes, functional, of intimate relation.</i>					
(hi-, it-)-s	p'-	p'-	p'-	p', t'-	p'-
(hi-, it-)-s	...	...	k'-	...	k'-
(their-)-s	...	...	n'-	...	n'-
<i>Prefixes, radical.</i>					
...	ot-	oto-	oto-	...	otam-, oto-
...	...	atak-	...	atak-	...
...	oko-	oko-	oko-	ôkô-, ôko-	oko
...	...	...	o-	...	a-
...	...	ar-	...	...	ir-, iram-
...	i-	i-	...	...	...
...	...	ong-	...	on-	...

*Suffixes, functional.*

by	-lik	-te	-ke	...	-lak
in	-len	-a	-in, -an, -en	-in	-en
to	...	...	-len	-lin	-kete

*Suffixes, qualitative.*

was	-ka	-kate, -ia	...	-chike	-ke
-ing	-nga	-nga	-nga	...	...
did	-re	-t, -te	-ye, -au	-t	-an, -chine
(hon. of in.)	-la, -ola	-le	-la	...	-la

Many further proofs of the existence of the Andamanese Languages as a Family, subdivided into three main Groups, will be found later on in considering that great difficulty of the Languages, the use of the prefixes, and it will be sufficient here to further illustrate the differences and agreements between those of the South Andaman Group by a comparison of the roots of the words for the parts of the human body, a set of words which looms preponderatingly before the Andamanese mental vision.

COMPARATIVE TABLE OF ROOTS AND STEMS DENOTING PARTS OF THE HUMAN BODY.

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
head	cheta	chekta	ta	tô	toi
brains	mun	mun	mine	mine	mine
neck	longota	longato	longe	longe	longe
heart	kuktabana	kuktabana	kapône	poktô	poktoi
hand	kôro	kôro	kôre	korô	kôre
wrist	tango	tango	to	to	to
knuckle	kutur	godla	kutar	kutar	kutar
nail	bodo	bôdo	pute	pute	pute
foot	pag	pog	ta	tok	tok
ankle	togur	tôgar	togar	togar	togar
mouth	bang	boang	pong	pong	pong
chin	ada	koada	teri	t'eye	t'eye
tongue	etal	atal	tatal	tatal	tatal
jawbone	ekib	toa	ta	tô	teip
lip	pe	pa	pai	paka	pake
shoulder	pôdikma	pôdiatoa	bea	bea	bein
thigh	paicha	poaicho	baichato	boichatokan	baichetôkan
knee	lo	lo	lu	lu	lu
shin	chalta	chalanta	chalta	choltô	chaltô
belly	jodo	jôdo	chute	chute	chute
navel	er	akar	tar	takar	takar
armpit	auwa	ôkar	kôrteng	kôrteng	kôrteng
eye	dal	dal	kôdak	kôdag	kôdak
eyebrow	punur	punu	bein	beakain	beakif
forehead	mugu	mugu	mike	mike	mike
ear	puku	puku	bo	bôkô	bokô
nose	chôngra	chôngra	kôte	kôte	kôte
cheek	ab	koab	kap	kap	kap
arm	gud	gud	kit	kit	kit
breast	kam	koam	kôme	kôme	kôme
spine	gôrob	kategôrob	kinab	kurup	kurup
leg	chag	chag	chok	chok	chok
buttocks	dama	doamo	tome	tome	tome
arms	tomur	bang	tomur	kôlang	kôlang

Pulled to pieces, Andamanese words of any Group of the Languages seem to be practically the same, but this fact is not apparent in actual speech, when they are given in full with their appropriate affixes, thus.

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
head	otchetada	ôtchekta	otetada	ôtotôlekile	ôtetoiche
knee	abloda	ablo	abluda	alulekile	oluche
forehead	igmaguda	idmugu	irmikeda	remiekile	ermikeche

Any one who has had practice in listening to a foreign and partially understood tongue knows how a small difference in pronunciation, or even in accentuation, will render unintelligible words philologically immediately recognisable on paper.

3. ETYMOLOGY.

*The use of the roots.*—As the Andamanese usually build up the full words of their sentences by the simple agglutination of affixes on to roots and stems, the word construction of their language would present no difficulties, were it not for one peculiarity, most interesting in itself and easy of general explanation, though difficult in the extreme to discover: *experto crede*.

The Andamanese suffixes perform the ordinary functions of their kind in all agglutinative languages, and the peculiarity of the infixed *l'* occurring in compound words depends on the prefixes. It is the prefixes and their use that demand an extended examination.

*Anthropomorphism colours the whole linguistic system.*—To Andamanese instinct or feeling, words as original meanings, *i. e.*, roots, divide themselves roughly into five Groups, denoting,

- (1) mankind and parts of his body (nouns):
- (2) other natural objects (nouns):
- (3) ideas relating to objects (adj., verbs):
- (4) reference to objects (pronouns):
- (5) ideas relating to the ideas about objects (adv., connecting words, Proper Names):

The instinct of the Andamanese next exhibits an intense anthropomorphism, as it leads them to differentiate the words in the First Group. *i. e.*—those relating directly to themselves, from all others, by adding special prefixes through mere agglutination to their roots.

*The use of the prefixes to the roots.*—These special radical prefixes, by some process of reasoning forgotten by the people and now obscure, but not at all in every case irrecoverable, divide the parts of the human body into Six Classes; thus, without giving a full list of the words in each class.

RADICAL PREFIXES IN WORDS DENOTING PARTS OF THE HUMAN BODY BY CLASSES.

CLASS	ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
I	Head	ot-	ôt-	ote-	ôto-	ôto-
	Brains					
	Neck					
II	Heart	on-	ong-	ong-	ôn-	ôn-
	Hand					
	Wrist					
	Knuckle					
	Nail					
	Foot					
III	Ankle	akar-	aka-	o-	ôkô-	o-
	Mouth					
	Chin					
	Tongue					
IV	Jawbone	ab-	ab-	ab-	a-	o-
	Lip					
	Shoulder					
	Thigh					
	Knee					
	Shin					
	Belly					
Navel						
V	Armpit	i-	ik-, ig-	id-	ir-	re-
	Eye					
	Eyebrow					
	Forehead					
	Ear					
VI	Nose	ar-	ar-	ar-	ra-	a-
	Cheek					
	Arm					
	Breech					
	Spine					
VI	Leg	ar-	ar-	ar-	ra-	a-
	Buttock					
	Arms					

*Prefixes to words referring to the human body.*—Next, in obedience to their strong anthropomorphic instinct, the Andamanese extend their prefixes to all words in the other Groups, when in relation to the human body, its parts, attributes and necessities, and thus in practice refer all words, capable of such reference, to themselves by means of prefixes added to their roots. In an Andamanese Language one cannot, as a matter of fact, say “head”, “hand”, “heart”; one can only say —

my	}	head, hand, heart.
your		
his		
(so & so) — 's		
(that one) — 's		
(this one) — 's		

*The prefixes of intimate relation.*—It is thus that the otherwise extremely difficult secondary functional prefix (always prefixed to the radical prefix, which is usually in Bojigngiji *le-* or *la-* (but practically always used in its curtailed form *l'-*, or *k'-*, *n'-*, *t'-* in certain circumstances) is clearly explainable. It is used to denote intimate relation between two words; and when between two indicators (nouns) it corresponds to the English connector (of), the Persian *izafat* (*-i-*), and so on, and to the suffix denoting the “genitive case” in the inflected languages. The Andamanese also use it to indicate intimate relation between predicator (verb) and complement (object), when it corresponds to the suffix of the “accusative case” in the inflected languages, and indeed to cases generally.

*The Prefix System.*—Starting with these general principles, the Andamanese have developed a complicated system of prefixes, making their language an intricate and difficult one for a foreigner to clearly apprehend when spoken to, or to speak so as to be readily understood.

As examples of this, let us take the stem *beri-nga* good: then *a-beri-nga*, good (human being); *un-beri-nga* (good hand, or pref. of hand), clever; *ig-beri-nga* (good eye, *ik* pref. of eye) sharp-sighted; *aka-beri-nga* (good mouth or tongue, *aka* pref. of mouth and tongue), clever at (other Andamanese) languages; *ot-beri-nga* (good head and heart, *ot* pref. of both head and heart), virtuous; *un-t'ig-beri-nga* (good hand and eye, *un* pref. of hand, *ig* pref. of eye, joined by *t'* pref. of intimate relation), good all round.

So, too, with *jabag* bad: *ab-jabag*, bad (human being); *un-jabag*, stupid; *ig-jabag*, dull-sighted; *aka-jabag*, stupid at (other Andamanese) languages; *ot-jabag*, vicious; *un-t'ig-jabag*, a duffer.

So again with *lama*, failing: *un-lama* (failing hand or foot), missing to strike; *ig-lama* (failing eye), failing to find; *ot-lama* (failing head), wanting in sense; *aka-lama* (failing tongue), using a wrong word.

Lastly, in the elliptic speech of the Andamanese, the root, when evident, can be left unexpressed, if the prefix is sufficient to express the sense, thus

*i-beri-nga-da!* may mean, “his-(face, pref. *i-*)-good-(is)”. That is, “he is good-looking!”.

*d'-aka-eham-ke!* may mean “my-(mouth, pref. *aka-*)-sore-is”. That is, “my mouth is sore!”.

*Prefixes to words relating to objects.*—The system of using radical prefixes to express the relation of ideas to mankind and its body is extended to express the relation of ideas to objects in general. Thus:—

*ad-beringa*, well (*i. e.*, not sick): *ad-jabag*, ill (*i. e.*, not well): *oko-lama* (applied to a weapon), failing to penetrate the object struck through the fault of the striker. So *ig-beringa* means pretty (of things): *aka-beringa*, nice (to taste): all in addition to the senses above given.

This is carried, with more or less obvious reference to origin, throughout the language. Thus:—

In *Bea*: *yop*, pliable, soft. Then a cushion or sponge is *ot-yop*, soft: a cane is *oto-yop*, pliable: a stick or pencil is *aka-yop*, or *oko-yop*, pointed: the human body is *ab-yop*, soft: Class II of its parts (hand, wrist, etc.,) are *eng-yop*, soft: fallen trees are *ar-yop*, rotten: an adze is *ig-yop*, blunt.

So again, in *Bea*: *chórognga*, tying up, (whence also that which is usually tied up in a bundle, *viz.*, a bundle of plantains, faggots). Then *ót-chórognga* is tying up a pig's carcase: *aku-chórognga*, tying up jack-fruit: *ar-chórognga*, tying up birds: *ong-chórognga*, tying up the feet of sucking pigs.

*General sense of prefixes to roots.*—Possibly the feeling or instinct, which prompts the use of the prefixes correctly, could be caught up by a foreigner, just as the Andamanese roots might be traced by a sufficiently patient etymologist, but it would be very difficult and would require deep study. The Andamanese themselves, however, unerringly apply them without hesitation, even in the case of such novel objects to them as cushions, sponges and pencils; using *ot* in the two former cases, because they are round and globular, and *aka* in the latter, because they are rounded off to an end. In both these cases one can detect an echo of the application of the prefixes to the body: *ot* of head, neck, heart, etc.; *aka* of tongue, chin, etc.

Portman gives somewhat doubtfully the following as the concrete modifying references of such prefixes to the names of things:—

<i>ot-</i>	round things
<i>óto-</i>	long, thin, pointed, or wooden things
<i>aka-, óko-</i>	hard things
<i>ar-</i>	upright things
<i>ig-</i>	weapons, utensils, things manufactured
<i>ad-</i>	speech (noises) of animals

With this habit may be compared the use of numeral coefficients in Burmese and many other languages.

From Portman also may be abstracted, doubtfully again, the following modifying abstract references of some of the radical prefixes:—

<i>ot-, oto-, óto-</i>	special relation
<i>ig-, ik-, i-</i>	reference in singular to another person
<i>iji-</i>	reference in plural to another person
<i>eb-, ep-</i>	reference to ideas
<i>akan-</i>	reference to self
<i>ar-, ara-</i>	plural reference to persons generally
<i>ar-, ara-</i>	(also) agency
<i>ad-</i>	action of self
<i>ab-</i>	action or condition transferred to another in singular
<i>oiyo-</i>	action transferred to others in plural

The following preliminary statement of the function of the radical prefixes can, therefore, be made out: *viz.*, to modify the meanings of roots by denoting

- (1) the phenomena of man and parts of his body:
- (2) the phenomena of objects:
- (3) the relation of ideas to the human body and objects:
- (4) reference to self:
- (5) reference to other persons:
- (6) ideas; *i. e.*, (*a*) actions of self, (*b*) actions transferred to others, (*c*) actions of others (agency):
- (7) reference to ideas.

*The use of the "personal pronouns".*—The habit of the Andamanese of referring everything directly to themselves makes the use of the referent substitutes for their own names (personal pronouns) a prominent feature in their speech. These are in full in the Bojigngiji Group as follow:—

THE "PERSONAL PRONOUNS".

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
I	d'ol-la	d'ol	t'u-le	t'u-le	la-t'u-le
Thou	ng'ol-la	ng'ol	ng'u-le	ng'a-kile	la-ng'u-le
He, she, it	ol-la	ol	u-le	a-kile	laka-u-le
We	m'oloi-chik	m'ólo-chit	m-u-le	m'e-kile	la-m'u-le
You	ng'oloi-chik	ng'olo-chit	ng'uwe'l	ng'e'l-kile	la-ng'uwe'l
They	oloi-chik	olo-chit	n'u-le	n'e-kile	kuchla-n'u-le

*Limited pre-inflexion*.—In combination with and before the radical prefixes the “personal pronouns” are abbreviated thus in all the languages of the Bojngngji Group:—

ABBREVIATED “PRONOMINAL” FORMS.

I, my	d' - in Bea, Balawa t' - in Bojigyab, Juwai, Kol
Thou, thy	ng' - in all the Group
he, his, etc.	not expressed in the Group
we, our	m' - in all the Group
You, your	ng' - in Bea, Balawa, Bojigyab ng' ——— 'l in Juwai, Kol
they, their	not expressed in Bea, Balawa n' - in Bojigyab, Juwai, Kol
this, that one	k' - in Bea, Balawa, Kol
that one	not expressed in Bojigyab, Juwai t' - in all the Group

In this way it can be shown that there are no real “singular possessives” in Andamanese, as the so-called “possessive pronouns” are merely the abbreviated forms of the “personal pronouns” plus *ia* ( *-da* ), etc =belonging to, ( property ) : thus,

“POSSESSIVE PRONOUNS”

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
my, mine	d'ia-da	d'ege	t'iya-da	t'iyea-kile	t'iyi-che
thy, thine	ng'ia-da	ng'ege	ng'iyе-da	ng'iyea-kile	ng'iyе-dele
his, her, its	ia-da	ege	iyе-da	eyea-kile	iyе-dele

The “plural possessives” have been brought into line with the expression of plurality by radical prefixes, as will be seen later on.

Now, it is easy enough to express on paper the true nature of the above abbreviations by the use of the apostrophe, but in speech there is no distinction made. Thus, one can write “*d'un-lana-re*, I missed ( my ) blow”, but one must say “*dunlamare*”. So one can write *ng'ot-jabag-da*, you ( are a ) vicious (brute)”, but one must say *ngotjabagda*. So also one can write.

<i>ar-tam</i>	<i>d'un-t'ig-jabag-da</i>	<i>l'eda-re.</i>
formerly	I-hand-eye-bad.	exist-did.
<i>achitik</i>	<i>d'un-t'ig-beri-nga.</i>	
now	I-hand-eye-good.	

( once I was a duffer, now I am good all round. )

But one must say “*ar-tam duntigjabag ledare, achitik duntigberinga*”. It would therefore be correct to assert that, though Andamanese is an agglutinative tongue, it possesses a very limited pre-inflexion, *i. e.*, inflexion at the commencement of its words.

*Limited correlated variation ( concord )*.—The Andamanese also express the intimate relation of the “personal pronouns” with their predicators ( verbs ) by a rudimentary correlated variation ( post-inflexion in the form of concord ) of forms :—Thus,

mami-ke sleeping-is	mamik-ka sleeping-was	mami-re sleep-did	mami-nga sleep-ing
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Then,

do	mami-ke	I am sleeping
da	mami-ka	I was sleeping
da	mamire	I slept
dona	maminga	I ( me ) sleeping.

This peculiarity is shown in all the Bojigngiji Group, except Kol; thus

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI
<i>"In the Present Tense" (ke)</i>				
I	do	do	tuk	te
Thou	ngo	ngo	nguk	nge
he, she, it	a	ong	uk	a
we	moicho	môt	môt	me
you	ngoicho	ngôngot	nuk	ngel
They	eda	ôngot	net	a
<i>"In the Past Tense" (ka &amp; re)</i>				
I	da	do	tong	te
Thou	nga	ngo	ngong	nge
he, she, it	a	ong	ong	a
we	meda	mongot	môt	me
you	ngeda	ngongot	ngonget	ngel
They	eda	ongot	net	ne
<i>"In the Present Participle" (nga)</i>				
I	dona	...	tong	tôn
Thou	ngôna	...	ngong	ngôn
He, she, it	oda	...	ong	ôn
We	moda	...	môt	mon
You	ngoda	...	ngowel	ngôwel
They	oda	...	nong	ne

*Expression of plurality by radical prefixes.*—The examination of the "pronouns" shows that the Andamanese can express things taken together (plural) as well as things taken by themselves (singular). This in their language generally is expressed by changing the forms of the radical prefixes, in Bea and Balawa habitually and in Kol and Juwai occasionally. Thus.

IN BEA					
SING.	PLU.	SING.	PLU.	SING.	PLU.
ot-	otot-	ong-, on-	oiot-	ig-, ik-, i-	itig-
ab-	at-	ar-, ara-	arat-	aka-	akat-
ôto-	ôtot-	eb-	ebet-	iji-	ijit-, ijët-
ôko-	ôkot-	ad-	ad-	akan-	akan-
en-	et-				
IN BALAWA					
ôt-	ôtot-	ông-	ôngot-	id-	idit-
ap-	at-	ar-, ara-	arat-	aka-	akat-
êto-	êtot-	eb-	ebet-	idi-	idit-
ôko-	ôkot-	ad-	ad-	akan-	akan-
en-	et-				
IN JUWAI					
ir-	ir-	ab-	at-	iche-	iche-
iram-	iram-	in-	in-		
IN KOL					
re-	ri-	a-	o-	eche-	iche-
rem-	rim-	en-	in-		

As has been already noted, the plural of the "personal pronouns" in the "possessive" form has been made to fall into line with the plan of expressing plurality by means of the radical prefixes. Thus

TABLE OF SINGULAR AND PLURAL "POSSESSIVES".

	ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
Sing.	my	diada	dege	tiyeda	tiyeakile	tiyiche
Plu.	our	metat	matat	miyeda	miye	miyedele
Sing.	thy	ngiada	ngege	ngiyeda	ngiyeakile	ngiyedele
Plu.	your	ngetat	ngatat	ngiyida	ngiyel	ngiyil
Sing.	his	iada	ege	iyeda	eyeakile	iyedele
Plu.	their	etat	atat	niyeda	niye	niyiche

*Qualitative Suffixes.*—The suffixes of Andamanese are (radical) qualitative (expressing the class of a word), or functional (expressing its function in the sentence). The radical qualitative suffixes usually employed are

*For Indicators ( nouns )*

BEA	BALAWA	BOJIGYAB	JUWAI	KOL
-da	-da, -nga, -ke	-da	-lekile, -kile	-che, la
-la, -ola	-le	-le		-le
-la, -lo	-o, -ô	-o	-ô	-o
-ba				

The first of these is usually dropped in Balawa, and in all the languages also unless the word is used as an integer, or sentence in itself. The second is an honorific and is always added in full. The third is "vocative" and is suffixed to the name called out. The fourth is a negative: thus, abliga-da, a child; abliga-ba, not a child, a boy or girl.

*For Explicatives ( adjectives )*

-da	
-la	
-re	-et, -ot, -t

The second is honorific: the third applies to attributes, etc., of human beings. Generally, these affixes follow the rule for those of the indicators ( nouns ).

*For Predicators ( verbs )*

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
(kill)s	-ke, -kan	-ke, -ken	-ke, -kan	-che, -chine	-ye
was (kill)ing	-ka	-ka, -te, -kate	-ya, -ye	-chike	-ye, -k
(kill)ed	-re	-t, -et	-nga, -nen	-chikan	-an, -wan, -nen
don't (kill)	-kok	-ton	-k	-chik	-k
(kill)ing	-nga	-t, -et, -ña	-nga	...	-in
(kill)s not	-ba, -bo	-ba	-na	...	...
(kill)ed not	-ta	...	...	...	...

The last two suffixes are added to the suffix *-nga* in Bea, thus:

dona	mami-nga-bo	
I	sleep-ing-not	(I am not asleep)
dona	karama	kop-nga-ta
I	bow	cutt-ing-(was)-not (I was not making a bow).

*The Functional Suffixes.*—The usual functional suffixes in Andamanese are

TABLE OF SUFFIXES.

ENGLISH	BEA	BALAWA	BOJIGYAB	JUWAI	KOL
In, to, at	-len	-len, -a	-an	-an	-an
From	-tek	-te, -le	-e, -te, -le	-e, -lak	-e, -lake, -kate
To, towards	-lat	-lat	-lat	-late	-late
Of	-lia	-lege	-liye	-leye	-liye
For	-leb	-leb	-leb	-lebe	-lebe
After	-lik	-le	-le	-le	-le

*The functional suffixes are lost roots—attempt at recovery.*—It may be taken as certain that the functional suffixes are roots, now lost to Andamanese recognition, agglutinated to the ends of words by the usual means in their languages, as exhibited in the prefixes; viz., by prefixing to them *l'*-, *t'*-, *k'*—in the manner already explained. The roots of some of the suffixes can be fairly made out thus, from the *Vocabularies*.

- (1) *Len, kan, a, an*, "in, to, at", seem to be clearly *l'*-, *k'*—+ the root *en, e, ik'* "take, hold, carry, seize".
- (2) *Tek, te, le, e, lak, lake, kate*, "from" seem to be *l'*-, *t'*-, *k'*—+ the root *ik, i, eak*, "take away."
- (3) *Lat, late*, "to, towards", seem to be *l'*—+ the root *at, ate*, "approach".
- (4) *Lia, lege, liye, leye*, "of" seem to be *l'*—+ the root *ia, eye, ii, eye*, "belonging to".
- (5) *Leb, lebe*, "for" seem to be *l'*—+ a root not traced.
- (6) *Lik, le*, "with, after" seem to be *l'*—+ the root *ik, e, ak*, "to go with, follow on".

A  
GRAMMAR

OF THE

**ANDAMANESE LANGUAGES.**

BEING

CHAPTER IV OF PART I

OF THE CENSUS REPORT

**ON THE ANDAMAN AND NICOBAR ISLANDS,**

1902.

BY

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