

INTRODUCTION.

I think that I can best introduce the reader to the South Andaman language by freely extracting the remarks made thereon by the late Dr. A. J. Ellis, F.R.S., F.S.A., on his retirement from the Chair of the Philological Society for the second time on 19th May 1882: he then gave a "Presidential Address" by way of a "Report on the Researches into the Language of the South Andaman Island" from the papers of Mr. E. H. Man (C.I.E.) and Lt. R. C. Temple (Lt.-Col. Sir R. C. Temple, C.B., C.I.E., F.S.A.). From this Report are taken the following paragraphs *verbatim*, with such textual alterations as are necessary after so many years. It will be observed that in consequence necessary references to myself and my procedure are by name.

The South Andaman language, called by the natives *á'kã-bé'a-da*, consists in the first place of a series of base forms, reducible to roots. These forms may answer to any part of speech, and in particular to what we call substantives, adjectives or verbs. These forms do not vary in construction, and are not subject to inflexion proper. Hence there is nothing resembling the grammatical gender, declension or conjugation of Aryan languages: but the functions of such Aryan forms are discharged by prefixes, postpositions, and suffixes. It is only in the pronouns and pronominal adjectives that there is anything which simulates declension. And it is only by the use of the prefixes that anything like concord can be established.

The Andamanese have of course words which imply sex, but they are in general quite unrelated forms; thus: *ábū'ladu* man *ápai'lda* woman; *ákãkã'dakardu* boy, *aryó'ngida* girl, *aró'dingada* father, *ábé'tingada* mother. 'Male' and 'female' are represented even for animals by the above words for 'man' and 'woman,' without the affixes, which are usually omitted in composition,¹² as *Bū'la*, *pail*, and when the animals are young by the names *abwá'rada* bachelor, or *abjad'ijó'gda* spinster, rejecting the affixes as *wá'ra*, *jad'ijó'g*, see below, letter to *Jambu*, sentences 15 and 16. Even in the Aryan languages 'gender', the Latin 'genus', means only a 'kind', and as it so happened that the kind with one termination included males, with another females, and with a third sexless things, the time-honoured names masculine, feminine and neuter arose. But the classification thus formed has, properly speaking, nothing to do with sex, as may be seen at once from sentinel being feminine in French (*la sentinelle*) and woman neuter in German (*das Weib*). We may see from the discussions in Grimm's grammar how difficult, or rather impossible, it is to recover the feeling which led to that grouping in German, and the same difficulty is felt in other languages. The Andamanese grouping which takes the place of gender is, on the contrary, clear enough in the main. The Andamanese consider, first, objects generally, including everything thinkable. Then these are divided into animate and inanimate. Of course the vegetable kingdom is included in the latter. The animate objects are again divided into human and non-human. Of the human objects there is a sevenfold division as to the part of the body referred to, and this division is curiously extended to the inanimate objects which affect or are considered in relation to certain parts of the body. These group distinctions are pointed out by prefixes, and by the form assumed by the pronominal adjectives. So natural and rooted are these distinctions in the minds of the Andamanese that any use of a wrong prefix or wrong possessive form

¹² This expression includes both prefix and suffix. The suffix *-da* is occasionally retained at the end of clauses.

occasions unintelligibility or surprise or raises a laugh, just as when we use false concords in European languages. These prefixes are added to what in our translations become substantives, adjectives, and verbs, and which for purposes of general intelligibility to an Aryan audience had better be so designated. But we require new terms and an entirely new set of grammatical conceptions which shall not bend an agglutinative language to our inflexional translation. With this warning, that they are radically incorrect, I shall freely use inflexional terms, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this.

Substantives, adjectives, and adverbs, generally end in *-da*, which is usually dropped before postpositions and in construction; hence when I write a hyphen at the end of a word, I shall mean that in its full form it has *-da*. Subs. and adj. also occasionally end in *-re* for human objects, and this *-re* is not dropped before postpositions. This same suffix *-re* is also extensively used in verbs, for our past tense active, or past participle passive. A common termination is also *-la*, which as well as *-re* implies human, and *-ola*, which is also honorific. What answers to our verbal substantives denoting either actor or action, is expressed by the suffix *-nga* added to verbal bases, both active and passive. What corresponds to the Aryan declension is carried out entirely by postpositions, as in fact it might be in English by prepositions, if we had a preposition to point out the accusative as in Spanish. In Andamanese these postpositions are generally *ia* of, or more usually *lia* of (where the *l*, as very frequently, is merely a euphonic prefix to vowels); *len*, to, in (but *len* also frequently marks out the object); *lat* to, towards; *tek* from and by; *la* by means of (instrument).

The plural is expressed by the addition of *lô'ng-kâ'lak*¹³ to the singular, when the distinction is considered necessary, which is not often, as the plural is left to be implied by the context, or is indicated by a prefix. Abstract subst. are formed from adj. by adding *yô'ma*-quality, or property, as *lâ'pangada* long, *lâ'panga-yô'mada* length. Negative subst. are formed by adding *ba*, an abbreviation for *yâ'ba*, as *abli'gada* child, *abli'gaba* not a child, but a boy or girl.

Active verbs use the suffixes *-ke* for our gerundial form of infinitive,¹⁴ for our pres. part., pres. ind., and occasionally future; *-re* for past time, *-ka* imperfect, *-ngabo* for future, *-nga* for verbal subst., actor and action; with numerous auxiliaries answering to our 'may, might, shall, should, will, would.' Passive verbs use *-nga* for the gerundial

¹³ Here *lô'ng* is probably 'their', 4th person, *kâ'lak* is apparently no longer found separately.

¹⁴ In his glossary Mr. Man uses the form in *-ke* (just as we say gerundially 'to exist') to shew that he means a verbal form. He says that if you ask an Andamanese the name of any action which you shew him, he will give you the form in *-ke*. But it remains to be established that this corresponds to our gerundial infinitive, at least I have not detected it in any example which Mr. Man has furnished, nor could he recall one. In Latin dictionaries *audio*, *amo*, are Englished 'to hear, to love', which they certainly do not mean. But as it is usual to give Latin verbs in this form, so it may be usual to give Andamanese verbs in the form in *-ke*, which would be like using *audit*, *amat* in Latin. Our gerundial or supine infinitive answers to the Latin *ad audiendum*, *auditum*. Dr. Morris prefers calling it the "dative infinitive" (*Hist. Outlines of Engl. Accidence*, 1872, p. 177). It is frequently used for the pure infinitive in English. The pure infinitive is properly only a verbal subst., and most nearly corresponds to one of the senses of the Andamanese form with the suffix *-nga*, but in point of fact there is nothing in Andamanese identical with the Aryan infinitive.

infinitive, the future, and verbal substantive, *-ngaba* for pres. and imperf. indic., *-ngata* for perf. and *entô ba—ngata* pluperf., and *-re* for past participle.¹⁵ Certain verbs distinguish the subject and others the object, as human and non-human, by change of prefix, but no rule can be given as to when a verb does one or the other, so that this is a mere matter of practice. There are also reflective verbs formed by pronouns.

The greatest peculiarity of the language is the treatment of the personal and possessive pronoun. All the pronouns are sexless, but the forms used for the so-called dative seem to vary with the group. The normal form is that for the third person, 'he, she, it,' for which I will use 'it' only for brevity, and 'they' for the plural. We have then sing. *ôl* it (subject), *îa* of it, *en*, *ûl*, *at*, *ik*, *eb* to it, in different forms, *en* it (object), and in it: pl. *ôl'ôichik* they, *ô'nta* of them, *et*, *â'lat*, *at'at*, *ô'ntat*, *ô'llet*, *eb'et* to them, in different forms, *et* them, *ô'llet* in them. These relations may also be expressed by the postpositions answering to case. Then for the first person *d-* sing. and *m-* plur., and for the second *ng-* sing. and plur., are prefixed to these forms; as *ôl* it, *dôl* I, *ngôl* thou, *môl'ôichik* we, *ngôl'ôichik* you. There is also what has been called a "fourth person," obtained by prefixing *l* to those forms of the third person, which are not the subject of the sentence, and these give common postpositional forms, as *l'îa* of a or the (or English possessive 's), *len* to or in a or the, and also the object of a verb, *lat*, *leb* to a or the.

These preliminary explanations will serve to make intelligible the following examples, and will shew the structure of the language better than a long series of grammatical explanations. Observe that in all these examples a hyphen at the end of a word means that the suffix *-da* (applied to all things) may be added, but that it is omitted in construction, and heard only in isolated words or at the end of a clause. The hyphens between parts of a word separate the prefix, the suffix, the postposition and the parts of which the word is compounded, and are used merely for the purpose of assisting the unaccustomed reader; generally they should all be written together in one word without hyphens, just as in German *ereifern* and not *er-eifer-n*, though the latter shews the approximate composition.

PREFIXES ILLUSTRATED.

Cited hereafter as Nos. 1, 2, etc.

- No. 1. *bê-ri-nga* good (animate but non-human, or inanimate).
- No. 2. *jâ-bag* bad (ditto).
- No. 3. *â-bê-ri-nga*-good (human).
- No. 4. *ab-jâ-bag* bad (ditto).
- No. 5. *ad-bê-ri-nga*-well, that is, not sick (animate).

¹⁵ Mr. Man 'conjugates' a verb thus, using the inflexional names. I translate the suffixes *-ke* do, does, *-ka* -ing -was, *-re* did, etc., as the nearest inflexional representatives, but they do not give the true feeling of the original, to which we have nothing which corresponds in English.

ACTIVE. Inf. *mâ-mi-ke* sleep-to. Pres. *dôl mâ-mi-ke* I sleep-do. Imperf. *dôl mâ-mi-ka* I sleep-ing-was. Perf. *dôl mâ-mi-re* I sleep-did (I slept). Pluperf. *dôl entô-ba mâ-mi-re* I already sleep-did. Fut. *dôl mâ-mi-ngabo* I sleep-will. Imperative *dô mâ-mi-ke* me sleep-let, *mâ-mi* sleep !, *ô mâ-mi-ke* him sleep-let, *mô'cho mâ-mi-ke* us sleep-let. Optative *dôl mâ-mi-nga tô'guk* I sleep-(verbal subs.) might. Continuative participle, *mâ-mi-nga bê'dig* sleep-(verbal subs.) while = while sleeping.

PASSIVE. Inf. *kô-p-nga* scoop(ed)-to-be. Pres. *kâ-rama dôl-la kô-p-nga* bow me-by scooped-is-being. Imperf. *kâ-rama dôl-la âchi'baiya kô-p-nga* bow me-by then scooped-was-being. Perf. *kâ-rama dôl-la kô-p-ngata* bow me-by scooped-has-been. Pluperf. *kâ-rama dôl-la entô-ba kô-p-ngata* bow me-by already scooped-had-been. Fut. *kâ-rama dôl-la kô-p-nga* bow me-by scooped-will-be.

No. 6. *â-jâ-bag*—ill, that is, not well (animate).

No. 7. *ân-bê-ri-nga*-clever (that is hand-good, *ân* referring to *ông*-its, applied to *kâ-ro*-hand).

No. 8. *ân-jâ-bag*-stupid (that is, hand-bad, ditto).

No. 9. *ig-bê-ri-nga*-sharp-sighted (that is, eye-good, *ig*-its, being applied to *dal*-eye).

No. 10. *ig-jâ-bag*-dull-sighted (that is, eye-bad, ditto).

No. 11. *â-kâ-bê-ri-nga*-nice-tasted (that is, mouth-good, *â-kâ*-its, applied to *bang*-mouth, *dê-li-ya*-palate).

No. 12. *ân-tig-bê-ri-nga*-good, "all round" (that is, *ân*-hand and *ig*-eye, good, *t* being euphonic).

No. 13. *ân-tig-jâ-bâg*-a "duffer" (that is, hand and eye bad).

No. 14. *ôt-bê-ri-nga*-virtuous (that is, head and heart good, *ôt* its, applied to *chê-ta*-head and *kûg*-heart).

No. 15. *ôt-jâ-bag*-vice, evil, vicious (that is, head and heart bad).

No. 1—15. EXAMPLE: *â-rtâm dô-râ ab-jâ-bag l'edâ-re, dôna â-chitik â-bê-ri-nga* (or *â-bê-ri-nga-ke*). Free translation: *Dô-ra* was formerly a bad man, but now he is a good man. [Analytical translation: *â-rtâm* formerly, *dô-ra* name of man, *ab-jâ-bag* (human)-bad, *l'edâ-re* exist-did, *dô-na* but, *â-chitik* now, *â-bê-ri-nga*- (human)-good [or *â-bê-ri-nga-ke* (human)-good-is].] The 'is' is generally unexpressed, in *l'edâ-re* the *l'* is the common euphonic prefix, *edâ* v exist, *re* past time; which may be expressed as 'exist-did,' the verb being always put in the infinitive (properly unlimited, undefined) form, and the suffix *-re* being expressed by 'did' as *-ke* may be by 'does', etc., as the simplest way of expressing present and past time; the simple copula is never expressed, but in the second form *â-bê-ri-nga* is treated as a verb, and *ke* being added makes it present, so that there is an apparent expression of the copula. The termination *-da* as applied to anything which exists, to be derived from the partially obsolete v. *edd*-exist.

No. 16. *ân-lâ-ma*-one who misses striking an object with *hand* or *foot*, see Nos. 7 and 8 above.

No. 17. *ig-lâ-ma*-one who fails to *see* or *find* an object such as honey, a lost article, etc., see Nos. 9 and 10 above.

No. 18. *ôt-lâ-ma*-one who is wanting in *head*, that is, *sense*, see Nos. 14 and 15 above.

No. 19. *ab-lâ-ma*-one who is a "duffer" at getting turtles after they are speared, that is, by diving and seizing them, where *ab* his, refers to *châu* body.

No. 20. *ô-ko-lâ-ma*-applied to a weapon which fails to penetrate the object struck through the fault of the striker.

No. 21. *â-kâ-lâ-ma*-who uses a wrong word to express his meaning (*â-ka*-its, being applied to *bang*-mouth, and *teg-ili*-voice).

This will suffice to show the curious action of the South Andaman prefixes, which it will be seen presently refer especially to the different forms of the possessive pronoun when applied to different parts of the human body.

APPENDIX I.

PHILOLOGICAL HARP.(a)

N.B.—All words which in their full form have the suffix "da" are indicated in this and the following Appendices by a hyphen being substituted for the "da", e.g., ūcha-(this) for ūcha (da).

Denoting.	Near.	Remote.	Interrogative.	Relative.	Correlative.
	This ūcha-; kâ- (intens.) ūcha-wai-	That ōl (la); kâto- (intens.) kâto-ōl.	Who mijā; mijola (8). Which tenchā-. What michima-; michiba-.	Who } Which } ate-; yāte-(9) What } Whatever mīn-āte- (or yātē-)	That same ōl-bēdig.
Time.	Now (1) āchitīk; ka-wai. (2) gōi; gōīla; dāla. (3) kâ-gōi. Here kârin-; kâmin-; kam-; kâre; kâ- Hereabout ār- tāng-. Hither kach; kaich. Hence ūchik; kârik; kârin-tek.	Then (4) āchibaiya. (5) āchinbaiya. (6) ngā-. (7) ngā-tek. There kâto-; ūtan-.	When tain-.	When, at the time that ōna-. Whenever, . at whatsoever time kīan-ēr-ūbalik.	Then ngā- At the same time, then kichikan
Place.	Thereabout ūchum-; ūchumen-.	Where -ānt.	Whereabout michima- ērya.	Wherever mīn-ya.	There ōl-bēdig ya.
	Whither tekariçhā- { tekariçhā-tek; Whence } michima-ēr-tek.	Whither mīn-len.	Whence mīn-tek.	Thither ig.	Thence ōl-bēdig- têk.
Manner.	Thus, in this way kīan-āri-; kichikan- wai-.	In that way êkâra-; kīan-ūba-	How, by what means in what manner kichika- chā-; ba-k; ba-kichika-.	As ig-nârūm-.	So chā-.
Likeness.	Like this ūcha- naikan; kichikan.	Like that ōl (or kâto)-naikan.	Like what kich'ika-.	Like which kâ-ūba-.	Like the same ūch'ūba-; kichikan- naikan.
Quantity.	This (or so) much kīan-; kīan-wai-.	That much kai-.	How much tāntūn-.	As much kâ-tān-.	So much ūchu- tūn-.
Number.	This (or so) many kīan-çhāia-.	That many kâ-çhāia-.	How many kichikan-tūn-; kichik-.	As many kâ-tūn-.	So many ūchichā- tūn-.

For examples of use see Dictionary.

(a) This scheme is taken from Forbes's well-known Hindustani Grammar (p. 68).

Notes.—(1) The present time. (2) the immediate past. (3) the immediate future. (4) specific time in the past. (5) indefinite past. (6) specific time in the future. (7) indefinite future. (8) the latter honorific. (9) the latter preferably after a vowel.

APPENDIX II.

VARIOUS FORMS OF THE PERSONAL AND POSSESSIVE PRONOUNS IN
RELATION TO GENERAL AND SPECIFIC OBJECTS.*Personal Pronouns with Examples of Use.*

		In construction.				
I	<i>dólla</i>	<i>dól</i>	<i>dó</i>	<i>dóna</i>	<i>dá¹ ; da¹</i>	<i>d'</i>
Thou	<i>ngólla</i>	<i>ngól</i>	<i>ngó</i>	<i>ngóna</i>	<i>ngá¹ ; nga¹</i>	<i>ng'</i>
He, she, it.	<i>ólla</i>	<i>ól²</i>	<i>ó</i>	<i>óna</i>	<i>á¹ ; a¹</i>	<i>a¹</i>
We	<i>mólóichik</i>	<i>mól'</i>	<i>meda³ or med'</i>			<i>wa'</i>
You	<i>ngólóichik</i>	<i>ngól'</i>	<i>ngeda ,, nged'</i>			<i>ng'</i>
They	<i>ólóichik</i>	<i>ól'</i>	<i>eda ,, ed'</i>			<i>ed'</i>

Ex.:—Who is calling me? : *mija d'árngé-re-ke* ? I : *dólla*. He is coming : *ól ón-ke*. We shot the pig : *meda reg taij-re*. You struck me : *nga dad abpárek-re*. He gave (it) to me : *wai óna den áre*. We are all hungry : *mól'árdúru makat-gáringa*. When are you (pl.) returning home? : *tain nged wij - ke*? You are the only marksman in that village : *ká bárai-j-len ng'únyáb ijilá*.

Imperative:—*dó ; ngó ; ó ; mócho ; ngócho ; ócho*. Ex:—Let me sleep : *dó mámi-ke* ; Sleep (thou) : *(ngó) mámi-ke* ; Let him sleep : *ó mámi-ke* ; Let us sleep : *mócho mámi-ke* ; Sleep (ye) : *ngócho mámi-ke* ; Let them sleep : *ócho mámi-ke*.

		in construction		
Me	<i>dól(la)-len</i>	<i>den</i>	<i>dad</i>	<i>dai</i>
Thee	<i>ngól(la)-len</i>	<i>ngen</i>	<i>ngad</i>	<i>ngai</i>
Him, her, it	<i>ól(la)-len</i>	<i>en</i>	<i>ad</i>	<i>ai</i>
Us	<i>mólóichik-len</i>	<i>met</i>	<i>mad</i>	<i>mat</i>
You	<i>ngólóichik-len</i>	<i>nget</i>	<i>ngad</i>	<i>ngat</i>
Them	<i>ólóichik-len</i>	<i>et</i>	<i>ad</i>	<i>at</i>

Ex.:—To whom shall I give this pot? : *dó mija-len úcha búj mân-ke*? To me : *dól(la)-len*.

He brought me a bow : *ó den kárama táyu-re*.

I am leaving you (sing.) behind : *wai dó ngai íji-ke*.

You abused us for nothing : *ng'ótkálya mad abtôgo-re*.

¹ These are used in the past tense only, and even then only by *purists*.

² Honorifically "*maia*" is substituted. See p. 69.

³ Is sometimes used for the 1st pers. sing. See Ex. at "I" (p. 74).

APPENDIX II—contd.

	(a)	(b)	(c)	(d)
Myself	dóyua- { <i>témar</i> or <i>batám</i> }	dékan	diji	dōto
Thyself	ngóyua-	ngékan	ngiji	ngōto
Him (her or it)self	óyua-	ékan	iji	ōto
Ourselves	móyua-	mékan	mijit	mōto
Yourselves	ngóyua-	ngékan	ngijit	ngōto
Themselves	óyua-	ékan	ijit	ōto

- (a) Punga himself made this bucket : *pung'óyun-témar úcha dákar táne-re*. That lad himself harpooned all these turtles : *kál'ákà kádaka l'óyun-batám úch'árduru yádi dút-re*.
- (b) See hurt (v.i.) and Ex. at self.
- (c) Never mind! they will take it away themselves to night: *áchin-dáke! wai ed'ijit gárug-ya ik-ke*.
- (d) See Ex. at barter.

Possessive Pronouns.

Of these there are three classes, viz;—those employed in relation to (1) non-human and inanimate objects, (2) human objects and recognized terms of relationship (see App. VIII), and (3) certain organs or parts of the human or animal body, as well as what is incorporeal, viz : soul, spirit, ghost and the seat of the affections and passions.

	1.	2.			3.*						
		(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)	(i)	(j)
My	día-	día-; d'	dai	ad	dab	dar	dákà	dig	dóng	dót	dōto
Thy	ngía-	ngía-; ng'	ngai	ang	ngab	ngar	ngákà	ngig	ngóng	ngót	ngōto
His, her, its	ía-	ía-	ai	á	ab	ar	ákà	ig	óng	ót	ōto
.....s	(l)ía-	(l)ía-	(l)ai	(l)á	(l)ab	(l)ar	(l)ákà	(l)ig	(l)óng	(l)ót	(l)ōto
Our	méta-	métat; m'	mai	am	mat	marat	makat	mitig	móiot	mótot	mōtot
Your	éta-	état; ng'	ngai	ang	ngat	ngarat	ngakat	ngitig	ngóiot	ngótot	ngōtot
Their	ōnta-	ōntat	ai	á	at	arat	akat	itig	óiot	ótot	ōtot
.....s	(l)ōnta-	(l)ōntat	(l)ai	(l)á	(l)at	(l)arat	(l)akat	(l)itig	(l)óiot	(l)ótot	(l)ōtot

- * These are employed respectively with words indicating :—
- (d) body, back, spine, thigh, calf (of leg), elbow, knee, rib, stomach, bowels, liver, spleen, lap.
- (e) leg, hip, loin, bladder, abdomen, belly.
- (f) mouth, chin, lip, throat, palate, tongue, gullet, jaw-bone, saliva, breath.
- (g) shoulder, arm, breast, face, temple, cheek, nose, ear, eye, tear, gum, tooth.
- (h) hand, finger, thumb, wrist, knuckle, palm, sole, nail, foot, toe, heel, ankle, kidney.
- (i) head, brain, occiput, scalp, neck, nape, chest, lung, bosom, soul, spirit, ghost, heart
(a) the organ, and (b) the seat of the affections, etc.
- (j) waist only.

APPENDIX II—*contd.***Examples of use:—**

Class 1. My bow: *đia kârama-*. Your hut: *ngia bûd-*. Golat's canoe: *gôlat l'ia rôko-*. Wologa's fish-arrow: *wôlog'ia tôlbôd-*. Our turtle: *mêta yâdi-*. Their sow: *ônta rôgo-*. The pig's food: *reg l'ia yât-*.

Class 2. (a) My man: *đia đbûla-*. My husband: *d'ab-bûla-*. Our women: *mêtat (đ-pail-*. Your wife: *ng'ab-pail-*. Your father: *ng'ab-maiola*. Your grand-father: *ngia maiola*. My mother: *d'ab-chânola*. My grand-mother: *đia chônola*. Your uncle: *ngia maia*. My nephew: *d'ar-bâ-*. Your children (addressing mother): *ng'at-wêjila* (see **children**). My infant son (either parent speaking): *đia ôta-*. My son (over three years) (a) (father speaking): *d'ar-ôdire*. (b) (mother speaking): *d'ab-êtire*. Your younger brothers: *ng'akakâm-*. Your step-sons: *ng'ebet-adenire*. My adopted son: *d'ôt-châtnga-*. Golat's brother-in-law: *gôlat l'ia mâma*. Wologa's daughter-in-law: *wôlog'ia ôkn-*. Their daughters (over 3 years of age): *ôntat bā-*.

(b) Your wife (one lately married): *ngai ik-yâte-*. (c) Our husbands (married with-in, say, three months): *am ik-yâte-*. See App. VIII.

Class 3. (d) My body: *dab chàu-*. Your knees: *ngat lô-*. (e) His leg: *ar chûg-*. Our hips: *marat chôrog-*. (f) Thy mouth: *ngâkâ bang-*. Their jawbones: *akat êkib-*. (g) Thy face: *ngig mûgu-*. Woi's teeth: *wôi l'itig tûg-*. (h) Wologa's foot: *wôlog'ông pág-*. Our hands: *môiot kôro-*. (i) Thy forehead: *ngôt mûgu-*. Their heads: *ôtot chêta-*. My father's spirit: *d'ab-maiola l'ôt chàugala*. Your soul: *ngôt yôlo-*. Your heart (bosom, seat of the affections, etc.): *ngôt kûg-*. Our hearts (the organ): *môtot kûk-tâ-bana-*. (j) Thy waist: *ngôto kîrab-*. Our women's waists: *mêtat (đ-) pail l'ôtot kîrab-*.

From the determinate use of possessive pronouns in Class 3 arises the custom of omitting the name of the part of the body referred to after a possessive pronoun, where it is more or less clear what it must be. This is especially the case when the word could refer to many parts of the human body, sufficiently distinguished by the form of the possessive pronoun, as *pîd-*; *pîj-*(hair), *êd-*; *êj-*(skin), *tâ-*(bone), *tî-*(blood), *gûmar-* (sweat), *yîlnya-*(vein, muscle), *nôtnga-* (pulse), *mûn-* (brain, marrow, pus). When any doubt is felt or precision is essential the full phrase is used. *Examples of omissions* :—(1) *môtot chêta pîj-* (the hair of our heads). This is contracted into *môtot pîj-*. On reference to Class 3 (i) it is obvious that reference is made only to the head. (2) *ngakat pai êj-* (the skin of your lips) might be contracted into *ngakat êj-* unless it may happen to be necessary to avoid risk of chin being referred to. (3) *đig gûd tâ-* (the bone of my arm). With the arm outstretched this might be contracted to *đig tâ-* without risk of ambiguity. (4) *ngar châng tî-* (the blood of thy leg) might be expressed by *ngar tî-*, and no doubt would arise if the limb had either been previously mentioned, pointed to or was bleeding at the time.

APPENDIX II—*contd.*

In the construction of certain compound words further examples are furnished of the same nature, *e. g.*, *kârama-l'ôt-châma-*, upper nock of bow [*lit.* bow-its (head *i. e.*) upper-nock]; *kârama-l'ar-châma-*, lower nock of bow [*lit.* bow-its (leg *i. e.*) lower-nock]; *wôlo-l'ig-yôd-*, edge of adze [*lit.* adze-its (tooth)-edge]; *yât-l'ig-jâg-*, fish's-gill [*lit.* fish-its (cheek)-slit, *i. e.* gill].

My own; mine	<i>dêkan</i>	<i>dôyun</i>	Ex.—My own bow : <i>dêkan kârama-</i> . With your (pl.) own hands : <i>ngôyut kôro-tek.</i> This Jarawa's own hut : <i>ûcha jârawa l'êkan châng-</i> . The pigs' own feet : <i>reg l'ôyut pâg-</i> .
Thy own; thine	<i>ngêkan</i>	<i>ngôyun</i>	
His (her or its) own	<i>êkan</i>	<i>ôyun</i>	
.....'s own	<i>l'êkan</i>	<i>l'ôyun</i>	
Our own; ours	<i>mêkan</i>	<i>môyut</i>	
Your own, yours	<i>ngêkan</i>	<i>ngôyut</i>	
Their own, theirs	<i>êkan</i>	<i>ôyut</i>	
.....s' own	<i>l'êkan</i>	<i>l'ôyut</i>	

	On..... account.	On...own account.	For.....sake.	For..... needs.	Owing to action or intervention.	On..... behalf.	In.....stead or place.
my	<i>d'ik</i>	<i>d'a</i>	<i>d'ûl; d'en</i>	<i>d'at</i>	<i>d'ông-jig</i>	<i>d'ôyu</i>	<i>d'ông-têka</i>
thy	<i>ng'ik</i>	<i>ng'a</i>	<i>ng'ûl; ng'en</i>	<i>ng'at</i>	<i>ng'ông-jig</i>	<i>ng'ôyu</i>	<i>ng'ông-têka</i>
his, her	<i>ik</i>	<i>a</i>	<i>ûl; en</i>	<i>at</i>	<i>ông-jig</i>	<i>ôyu</i>	<i>ông-têka</i>
.....'s	<i>l'ik</i>	<i>l'a</i>	<i>l'ûl; l'en</i>	<i>l'at</i>	<i>l'ông-jig</i>	<i>l'ôyu</i>	<i>l'ông-têka</i>
our	<i>m'itik</i>	<i>m'a</i>	<i>m'ûlat; m'et</i>	<i>m'atat</i>	<i>m'ôiot-jig</i>	<i>m'ôyu</i>	<i>m'ôiot-têka</i>
your	<i>ng'itik</i>	<i>ng'a</i>	<i>ng'ûlat; ng'et</i>	<i>ng'atat</i>	<i>ng'ôiot-jig</i>	<i>ng'ôyu</i>	<i>ng'ôiot-têka</i>
their	<i>itik</i>	<i>a</i>	<i>ûlat; et</i>	<i>atat</i>	<i>ôiot-jig</i>	<i>ôyu</i>	<i>ôiot-têka</i>
.....s'	<i>l'itik</i>	<i>l'a</i>	<i>l'ûlat; l'et</i>	<i>l'atat</i>	<i>l'ôiot-jig</i>	<i>l'ôyu</i>	<i>l'ôiot-têka</i>

For examples of use, see (in Dictionary) make (compel), hunt, dance, give, gather, barter, owing to, instead and for.

A DICTIONARY

OF THE

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