

19. s is retained sometimes: K. *tasi*, IN *tasik*, sea; K *n-ese-(nap)*, smoke (of fire), Tag. *aso*, Mal. *asap*.
 s > h: E. *ni-tahi*, L. *tehe*, sea; E. *n-aha-(ninam)*, smoke (of fire)¹.
 20. h is lost: K. *n-uk*, W. *n-u'*, OJ *huwi*, Mal. *ubi*, yam.

GRAMMAR OF THE KWAMERA LANGUAGE

1. Alphabet

1. VOWELS: a, ā, e, i, o, u.

DIPHTHONGS: ai, au, ei, oi.

CONSONANTS: y, w; r, l; k, g; j; t, d, n; p, b, m; s; h; f. v.

COMPOUND CONSONANTS: fw, kw.

2. SOUNDS. a is sounded as in 'far,' 'fat,' 'tub,' ā as a in 'fall'; e as a, e or i in 'fate,' 'met,' 'her,' 'pin'; i as e in 'me'; o as in 'not' or 'note'; u as o in 'move' or u in 'tube,' 'bull'; ai is sounded as in 'aisle'; au as ou in 'loud'; ei as in 'height'; oi as in 'noise.'

The consonants are sounded as in English, except g, which has the sound of ng in 'sing'; k has the hard and soft sounds; h is used for the aspirate only at the beginning of a syllable, at the end or middle of a syllable the apostrophe ' is put in its place; w is used in conjunction with k and f.

When two consonants come together they are sounded separately.

2. Article

3. As in other languages of Tanna *n* or *na*, which seems to be the common demonstrative article of other MN languages, is found at the beginning of many Kwamera words. Here it is inseparable and its removal would destroy the meaning of the word.

There are a few exceptions to this rule. The word *imwa*, not *nimwa*, is used in the phrase: *tik-even imwa!* go (thou) into the house! Also: *nak ari* (not *nak nari*), my food, although *nari senak*, my food, is correct. *Imwa* and *ari* without the governing word are unintelligible.

N- is used as the initial of all verbal nouns.

¹ The IN *sa*, one, is represented in Tanna by: K. *ke-tir*, E. *ka-ti*, L. *ke-r*, in which *ka*, *ke* is a prefixed particle used with numerals.

In some words *n* may be regarded as a sign of the plural number, the corresponding singular being *y*: *nermama*, people, *yermama*, a person; *nupetoga*, foreigners, *upitoga*, a foreigner.

4. *Ya* and *i* are articles of place, and are used in both native and introduced names: *Yakwatapiri*, *Yamak*, *Ikurupu*, *Iruneip*, *Iresben* (Brisbane), *Iseña* (Sydney).

5. The meaning of the definite article is expressed by a demonstrative pronoun: *yeruman i*, this man; *yeruman na*, that man; *yeruman afwe*, yonder man.

The equivalent of the indefinite article is the numeral *reti*, one: *yermama reti*, a person; *kapir reti*, a stone.

3. Nouns

6. There are two classes of nouns. The first is used with suffixed pronouns, the second without.

As a general rule nouns of the first class cannot be used *without* a suffix. They denote parts of the body, parts of a whole, relationships, relative position, and one's native place.

The suffixes are short forms of the pronouns, or, when the noun is expressed, the letter *i*. Thus: *nanimek*, my face; *nanimi puka*, face of a pig. The suffixes are *ek* and *i*, but *nanim* and *nanimi* cannot be used alone.

7. FORM. Nouns are formed from verbs by the suffix *-ien* with the prefix *n-*: *arpakau*, to work wisely; *narpakauien*, working wisely, wisdom.

As a rule the noun retains its participial meaning: *noien*, doing; *nevenien*, going.

Instrumental nouns are formed from verbs by the prefixes *k-* or *n-*, and denote the instrument by which the action is done: *ias*, to bale, *nias*, a baler; *asiken*, to walk with a stick, *kasiken*, a staff.

K- is sometimes used to indicate that a living creature spoken of is not a human being: *yeruman*, man, male, *puka keruman*, a male pig; *bran*, woman, female, *puka kabran*, a female pig. But this *k-* may be the impersonal verbal prefix and thus *puka keruman* may mean 'the pig is a male,' and *puka kabran* 'the pig is a female.' *In keruman*, applied to a human being, means 'he is a gamester.' Otherwise *k-* is not used when the sex of a human being is mentioned.

Kwa or *kwan* is sometimes prefixed to the names of fruits.

Sometimes it indicates a single object: *kwanemer*, the fruit of the breadfruit tree; *nuk kwanemer*, a round kind of yam; *kwanemer*, a ball of twine.

Personal nouns are formed from verbs by the word *yema* preceding: *yema rameikua*, a liar (lit. person he-lies).

Some occupations can only be expressed by a phrase: *yema ramatui namu*, man he-seeks fish, a fisherman; *yema ramasua ya entata*, man he-sails in vessel, a sailor; *yema ramatui te ship*, man he-takes-care-of sheep, a shepherd; *yema ramo work*, man he does work, workman.

There are no collective nouns denoting a definite number of objects.

Reduplication of a noun expresses diminution: *kapir*, stone; *kapirkapir*, small stones.

8. NUMBER. The plural is indicated by the suffix *-me*, the dual by the suffix *-mi* or *-emi* and the trial by the suffix *-mirahar*. When followed by an adjective the suffix is usually attached to the adjective: *yema amasanemi*, two good men. When the noun is followed by a numeral, the numeral does not take the suffix and it is retained by the noun.

9. GENDER. There are no formatives to express gender. Different words are used for the sexes: *tara*, my father; *yama*, my mother; *pomanak*, my brother (a woman speaking); *pi-vinak*, my sister (a man speaking).

In some cases the sex is indicated by the words *yeruman*, male, or *bran*, female: *yakun yeruman*, male child; *yakun bran*, female child.

The sex of animals is indicated by *keruman*, male, or *kabran*, female.

4. Pronouns

10. PERSONAL PRONOUNS. Full forms:

Sing. 1. <i>iau</i> .	Plur. 1 incl. <i>ketaha</i> .
2. <i>ik</i> .	1 excl. <i>kemaha</i> .
3. <i>in</i> .	2. <i>kemyaha</i> .
	3. <i>iraha</i> .
Dual 1 incl. <i>krau</i> .	Trial 1 incl. <i>ketahar</i> .
1 excl. <i>kemrau</i> .	1 excl. <i>kemrahar</i> .
2. <i>kemirau</i> .	2. <i>kemirahar</i> .
3. <i>irau</i> .	3. <i>irahar</i> .

These are the forms used as nominative to the verb. The same forms are used in the objective except in the third person.

The objective third singular *in* is often contracted to *i* and the third dual, trial and plural prefix *n*: *in rawwasi in* or *in rawwasi i*, he beat him; *in rakweinipen irau* or *in rakweinipen ya nirau*, he called them two.

In some districts *ira* frequently takes the place of *in* in the objective: *in rakweinipen ira*, he calls him.

II. Short forms suffixed in the possessive case:

Sing. 1. <i>k</i> .	Plur. 1 incl. <i>taha</i> .
2. <i>m</i> .	1 excl. <i>maha</i> .
3. <i>n, ni</i> .	2. <i>myaha</i> .
	3. <i>nraha</i> .
Dual 1 incl. <i>rau</i> .	Trial 1 incl. <i>tahar</i> .
1 excl. <i>mrau</i> .	1 excl. <i>mrahar</i> .
2. <i>mirau</i> .	2. <i>mirahar</i> .
3. <i>nrau</i> .	3. <i>nrahar</i> .

To these must be added *ira* in the third person singular. This is used with certain nouns belonging to the class which ordinarily uses the short pronoun suffixed and takes the place of the suffix. In the first and second persons singular it becomes *irak* and *iram*. In the third singular *ira* is the usual form, *iran* being rarely found. In the other persons and numbers the preposition *ya* with the ordinary objective pronouns is used instead of *ira*.

The short forms of the personal pronouns are used:

- (1) Suffixed to names of parts of the body, parts of a whole.
- (2) To nouns expressing relationship.
- (3) To names of relative positions such as before, beside, etc.
- (4) To the name of a person's native place.
- (5) To word-bases which indicate possession: *kafa, se, san*, etc.

A few nouns take *ira* instead of the ordinary suffix: *nakau*, ribs; *kumerkumer*, ankle; *pir*, backbone; *nuk*, fat; *rukinau*, throat; thus: *nakau irak* or *nakau ya nirak*, my ribs; *nakau ira*, his ribs; *nakau ya nirau*, *nakau ya nirahar*, *nakau ya niraha*, ribs of two, three or many persons.

12. DEMONSTRATIVE PRONOUNS. *Teini, ine, ne*, this; *sei, sana* (*sau* at Port Resolution), this; *na* (*inu* at Port Resolution), that; *einime, ineme, seieme*, these; *fe, fwe, afwe*, that yonder; *afweme, safweme*, those.

Personal demonstratives are: *ata ketiri!* or *ketiri!* (cf. § 14) *ata yemei!* or *yemei!* Man! *ata bran i!* or *bran i!* Woman!

Sine! or *sin fa!* is used in calling attention, as in English 'Here! you!'

13. INTERROGATIVE PRONOUNS. Sing. *si?* *sin?* plur. *sema?* *semame?* dual *simami?* trial *simamirahar?* who?

The reply to the question *in sin?* who is he? might be the person's name, or whose son he was, or where he came from. It could also be used as equivalent to 'who is he?' in disparagement.

Sin na'gen? who is his name? (*nafe na'gen?* may also be used); *sine?* who is there? *sin na?* who is that?

Which? is variously expressed by *paku*, *sapaku*, *rafo ira* or *rahua*. Thus: *Nahi* being a person's name, if it be asked, which *Nahi* did it? *Nahi paku ro?* the answer would give the name of the district to which *Nahi* belonged, *Nahi Iruwaru*. If it be asked: *Nahi rahua ro?* or *Nahi sapaku ro?* the answer would give *Nahi*'s distinguishing name, *Nahi Kolambei* or *Nahi Abba*. If it be asked: *Nahi rafo ira ro?* the reply would describe *Nahi* as large or small, strong or weak, light or fair. (*ro* = he did.)

Nafe? what? (*nehi* is used a little to the west of Kwamera, *nagesi* in the neighbourhood of Port Resolution and *tuve* at Port Resolution).

Af, a part of the word *nafe* is combined with verbs to form questions: *in remi*, he said; *in rafeni?* what did he say?

'What were you saying?' might be translated either *nafe ik ameni?* or *ik afeni?* Used as an exclamation of astonishment or anger 'what!' *nafe*, *nafena* or *rahua* might be used alone, the tone indicating the meaning. *Nafena?* more exactly means 'what is that?' and is used in asking what sort of person or thing is there.

14. INDEFINITE PRONOUNS. *Nari reti*, 'one thing,' hence 'some one.'

Ketiri indicates the person spoken of without naming him, and *ketir* is used as equivalent for 'the person who,' but is not used as an indefinite pronoun.

Nepon, some; *narime nepon*, some people (lit. things some).

Abba, *sabba*, different; *sabbame nepon*, others, other people (lit. different some); *tana abbame*, other lands, in N.T. *nakur ya tana abbame*, Gentiles.

15. RELATIVE PRONOUN. A particle *se* or *sa* is of restricted use as a relative pronoun. Mr Watt gives two examples: *namuruwien i se te-repuk-iwan-u'ma*, life the which will-never-end; *yak-okeikei entata se rauhi*, I like the vessel which is small.

Usually the relative is expressed by a paraphrase:

(1) By a combination of demonstrative and personal pronouns: *entata i yak-asua ira*, the canoe in which I sailed (lit. canoe this I sailed in-it), or *yak-asua ya entata i*, I sailed in this canoe; *yema afwe in re'ma*, the man who died (lit. the man that, he died), if *in*, he, be omitted the meaning is 'the man died'; *yema afwe iraha hata in*, the man whom they saw (lit. the man that, they saw him); *yema afwe entata savani reneraha*, the man whose vessel is spoiled (lit. man that, vessel his, is spoiled).

(2) Where the relative pronoun in English agrees with the subject of the principal sentence, no word is used in Kwamera: *nakur hanasua huvaven*, the people who sailed have gone (lit. people they-sailed they-have-gone).

5. The Genitive

16. In Kwamera nouns belonging to the first class are as a rule never used alone. They must be followed by another noun or pronoun in the genitive relation. The governing word then takes the suffix *i*, without reference to the number of the governed noun. *Nanimi puka*, face of a pig; *numai nei*, leaf of a tree; *mei faga*, bow (i.e. handle of shooter); *teri nermama*, hearts of men; *teri yerama*, heart of man; *regregi nei*, branches of tree.

The number of the governed noun is indicated by the context.

A few nouns omit the *i* in this construction: *nekare puka*, side of a pig; *nukune nei*, root of a tree.

There are a few exceptions to this rule. The word *nap*, fire, may be used alone: *nap*, the fire; *napi Nahi*, the fire of Nahi; *napanraha*, *kanraha ap* or *nap savanraha*, their fire.

When the governed word is a pronoun the short form of pronoun given in § 11 is suffixed:

Sing. 1. <i>nanimek</i> , my eye.	Plur. 1 incl. <i>namretaha</i> .
2. <i>nanimem</i> , thy eye.	1 excl. <i>namremaha</i> .
3. <i>nanimen</i> , his eye.	2. <i>namremyaha</i> .
	3. <i>namrenraha</i> .

Dual 1 excl. *namremrau*, eyes of me and him, etc. With

some words of the first class *ira* written separately with the suffixes *-k*, *-m*, *-n* is used in the singular instead of the simple suffix. In the plural the preposition *ya* with the objective pronoun is used: *nakau irak* or *nakau ya nirak*, my ribs; *nakau ira*, his or her ribs; *nakau ya nirau*, *nakau ya nirahar*, *nakau ya niraha*, ribs of them two, three or more.

17. There are some irregularities in the use of the suffixes when employed to express certain relations. The WB for 'father' is *rem*, and this is used with the suffixes in all persons and numbers except in the first singular, which is *tara*.

Sing. 1. <i>tara</i> , my father.	Plur. 1 incl. <i>remetaha</i> .
2. <i>remam</i> , thy father.	1 excl. <i>rememaha</i> .
3. <i>remeni</i> , his father.	2. <i>rememyaha</i> .
	3. <i>remenraha</i> .

Similarly *yama* or *kana*, my mother, but *ri'nam*, thy mother; *re'ni*, his mother; etc.

Remak or *ri'nak* if used at all would be disrespectful or obscene.

The word for 'child' is also irregular:

Sing. 1. <i>narek</i> , my child.	Dual 1 excl. <i>temrau</i> , son of us two.
2. <i>naram</i> , thy child.	2. <i>temirau</i> , son of you
3. <i>teni</i> , his child.	two, etc.

Narekeme and *nupnatekeme* are both used for 'my children,' and *nupnati* is used with nouns for 'children' of a man or woman.

Yamati is used with nouns for 'son of' a man: *yamati yer-mama*, son of a man; *yamati Sebedi*, son of Zebedee. Similarly *yabrati* is 'daughter of' a man, *yakuti*, 'child (son or daughter) of' a woman; *yakuti Herodias*, daughter of Herodias. The plural sign is suffixed to the dependent word: *yamati Sebedemi*, sons of Zebedee.

18. Nouns of the second class are used with a prefixed or a separate possessive noun, in which the special possessive meaning (number and person) is indicated by the pronoun.

The prefixed and separate possessive words are frequently interchangeable, but only in very rare cases can they interchange with the pronominal suffix.

Mr Watt gives one example: *netek*, my blood, or *neta seiau*, blood belonging to me. The last form is not common and *nete nari seiau* would more probably be used.

19. THE PREFIXED POSSESSIVE. This is formed by the word *ka* or *kaf* with suffixed pronouns:

Sing. 1. <i>kafak, kauk.</i>	Plur. 1 incl. <i>kataha.</i>
2. <i>kam.</i>	1 excl. <i>kamaha.</i>
3. <i>kan.</i>	2. <i>kamyaha.</i>
	3. <i>kanraha.</i>
Dual 1 incl. <i>karau.</i>	Trial 1 incl. <i>katahar.</i>
1 excl. <i>kamrau.</i>	1 excl. <i>kamrahar.</i>
2. <i>kamirau.</i>	2. <i>kamirahar.</i>
3. <i>kanrau.</i>	3. <i>kanrahar.</i>

At Port Resolution the initial is *f* instead of *k*: *fak, fan*, etc.

20. SEPARATE POSSESSIVE WORDS. The WB of the separate possessives varies according to the nature of the possession.

(1) Property possessed or articles belonging to a person or thing:

Sing. 1. <i>seiau.</i>	Plur. 1 incl. <i>saketaha.</i>
2. <i>seim, seik.</i>	1 excl. <i>sakemaha.</i>
3. <i>savani.</i>	2. <i>sakemyaha.</i>
	3. <i>savanraha.</i>
Dual 1 incl. <i>sakarau.</i>	Trial 1 incl. <i>saketahar.</i>
1 excl. <i>sakemrau.</i>	1 excl. <i>sakemrahar.</i>
2. <i>sakemirau.</i>	2. <i>sakemirahar.</i>
3. <i>savanrau.</i>	3. <i>savanrahar.</i>

The word used with nouns is *savei*: *nimwa savei Saimon* Simon's house; *tenari seiau*, my clothes; *tekinari savani*, her waterpot.

(2) Property regarded as food:

Sing. 1. <i>senak.</i>	2. <i>senam.</i>	3. <i>senani.</i>
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With nouns the word is *senei*: *nari senei nakun kworakwora*, food of the children; *senani nari*, his food.

The first syllable *sa* or *se* is sometimes omitted: *nak uk*, my food yam, or *nuk senak*, which are equally correct.

(3) With things to be drunk:

Sing. 1. <i>sanumak.</i>	2. <i>sanumam.</i>	3. <i>sanuman</i> , etc.
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With nouns *sanumi* is used. These may be contracted to *suk*, etc.: *suk ui*, my drink water.

(4) With plants:

Sing. 1. <i>sabasak.</i>	2. <i>sabasam.</i>	3. <i>sabani</i> , etc.
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With nouns the word is *sabei*.

Sabas is the WB only in the first and second persons, in the third *sab* is used. *Kabas* is also used instead of *sabas*.

A yam may be *sabasak*, a plant cultivated by me, or one I intend to plant; *senak*, my food; or *seiau*, my property.

A coconut may be *sabasak*, grown on a tree belonging to me, or a nut I intend to plant; *senak*, my food to be eaten; *sanumak*, my drink; or *seiau*, my property to be kept or disposed of as I choose.

6. Adjectives

21. Only one word is said to be a simple adjective: *ikinan*, holy.

There are two classes of words used as adjectives. The first may be used with the verb formatives as verbs, or without the formative as adverbs or adjectives. Some can also be used as nouns. The second class cannot take the verbal formatives and can only be used as adjectives or adverbs: *amasan*, good; *yema amasan* (adj.), a good man; *in ramasan* (v.), he is good; *in ragkiari amasan* (adv.), he spake well; *namasianien* (n.), goodness; *esekai*, strong; *nimwa esekai* (adj.), a strong house; *nimwa resekai* (v.), the house is strong; *in rasua esekai* (adv.), he pulled strongly; *nesekaiien* (n.), strength.

Some words of this class are invariably used with the verbal formative, others are always without the formative when used as adjectives, and a few may or may not retain the formative: *yema amasan*, a good man (formative omitted); *yema reraha*, a bad man, or *ketir eraha*, a bad person (formative retained or omitted); *yema rame'ma*, a sick man (formative always retained).

22. Adjectives corresponding to English adjectives in -ing and -less are usually purely verbal in Kwamera: *nakur hama-fwaki*, worshipping people (lit. people they-worship); *nakur hapuk-a'i'ma yerama*, unfeeling people (lit. people they-do-not-pity people); *yema repuk-apus-u'ma*, a shameless man (lit. a man he is not ashamed).

Sometimes the verb takes the impersonal form: *tafaga kapus tukwe*, shameless conduct (lit. conduct there-is-shame about it).

23. The second class of adjectives may be used as adverbs, but cannot be verbalised.

Pam, all: *narimnarime pam*, all things; *yema amasan pam*, an entirely good man.

Parhien, true: *nagkirien parhien*, a true word; *in reni parhien*, he spoke truly; *nuparhien*, true, truly, verily.

Anan, very: *yermama anan*, a real man.

Ihi, still: *entata ihi*, a specially-good vessel.

There are no special formatives for adjectives. The adjective always follows the noun, and may even be separated from it by the verb: *nermama huvaven pam*, all the men have gone (lit. men have gone all).

24. COMPARISON. Comparison is made in several ways.

(1) By repetition: *apusan*, white; *apusan mapusan*, not very white, but pronounced *ápūsān mápūsān* it means 'very white.' So also *amasan amasan*, which means 'not particularly good,' or 'very good' according to the emphasis. *Ipaka*, near, *ipakaipaka*, not very near; *isupan*, distant, *isupan isupan*, not very distant.

(2) By use of verbs with the demonstratives *sa* or *se*, and the preposition *ya*: *yema amasan*, a good man; *yema se ramanan ya nirau*, the better man of the two (lit. the man that is-good of the two); *yema se rusabba ya niraha pam*, the best man of them all. The comparison depends upon the *ya nirau* or similar phrase.

(3) By a positive statement about each of the things compared: *Isena ipaka*, *Beritania isupan*, Sydney is nearer than Britain.

(4) By the use of adverbs: *esekai*, strong; *esekai auhi a*, *esekai kwopi ti*, a little strong; *esekai anan*, very strong; *esekai pam*, all or thoroughly strong. 'Not strong' would take a verbal form *repuk-esekai-u'ma*, he is not strong.

(5) By the tone of the voice, or length of enunciation: *isupan* and *isu...pan* would convey different ideas of distance.

7. Verbs

25. FORM. In Kwamera as in other dialects of Tanna the simplest form of the verbal WB always begins with a vowel. According to the Rev. W. Gray the removal of the initial vowel leaves the verb without meaning¹.

The following are examples of verbal WB's in Kwamera: *ani*, to say; *even*, to go; *o*, to do; *owai*, to judge; *uwehe*, to come.

Mr Watt has the following note on verb forms. The sounds *a*, *e*, *o* and *u* are each complete verbs although they rarely

¹ SSL. p. 139. It is thus analogous to the article *n*.

stand alone. Very frequently one or other is the stem and the rest of the word is either prefix or suffix. In other verbs these occur as the initial sounds, but there is no rule which enables us to tell whether in any particular case the vowel is a complete verb or simply part of another verb.

A is sometimes found alone: *yakam-a*, I am going about; *in ram-a*, he is going about. It is frequently found in combination with adverbial forms: *tik-a-kupan*, go before, or first; *tik-a-kurira*, go last, etc. *A*, more frequently than any other vowel, is the initial sound in other verbs, but it then has no distinct verbal meaning.

E, go, is less frequently found as a distinct verb: *tik-e*, go thou. In *e-ven*, *ven* is simply *pen*, with *v* substituted for *p*. In *e-vahi-vehe*, the verb *e* is joined with other verbs, the meaning being, 'go-take-come.' In other verbs such as *eri*, dig, *e* does not mean 'go.'

O, to do or make, is frequently used as a causative, and often stands alone: *in r-o*, he did it, that is it; *in ram-o*, he is doing it; *in r-o-pehe*, he did it towards or on us; *in r-o-raka*, he completed it. Cf. § 27.

U, to come, is only found as a distinct verb with the suffix *pehe*, which like *pen* changes *p* to *v*; *u-vehe*, to come hither.

At Port Resolution *afe* is used for *uwehe* and *en* for *even*.

26. TRANSITIVE AND INTRANSITIVE. There is no distinction between the transitive and intransitive such as is made in other languages by a transitive suffix.

27. CAUSATIVE. The causative appears to be indicated at least in some examples by the prefix *au*: *eraha*, bad; *auraha*, to spoil, make bad; *amaha*, angrily; *auriamaha*, to make wrath.

The verb *o*, to do or make, is frequently used with other words as a causative: *tik-o amasan*, make (it) good; *tik-o esekai*, make (it) strong.

28. RECIPROCAL. Reciprocal action is shown by *me* suffixed to the objective noun or pronoun: *iraha h-arai irahame*, they cut each other; *iraha h-arai atuk irahame*, they of their own accord cut themselves.

29. Concerted action or action together is expressed by suffixes: *beri*, together; *sumun*, together, joined with: *tuk-auraha-beri irau*, they will both be spoiled; *arei sumun irau*, stir the two together.

30. IMPERSONAL. An impersonal form of the verb has the prefix *k*. This is used with the objective pronoun to express the passive: *karai iau*, I am cut (lit. one cuts me); *kapuk-arai iau*, I have just been cut (lit. one has just cut me); *tupuk-arai yau*, I will be cut.

31. REFLEXIVE. Spontaneous or reflexive action is shown by the adverb *atuk*: *in r-emi atuk*, he said it of his own accord; *ketir r-emi atuk in*, one speaks of himself; *tik-o amasan atuk ik*, heal thyself; *in r-apau navahiumuruatukien in*, he cannot save himself.

32. CONJUGATION. The active verb is conjugated through a great many moods and tenses by means of prefixed formatives. In these one element indicates mood or tense, the other person and number: thus from the WB *ani*, say, is formed the active *yakemani*, I said, in which *yak* is equivalent to the pronoun *iau*, and *em* denotes past time.

33. NUMBER AND PERSON. The number and person in the verb are indicated by prefixed formatives of a pronominal nature. For the various numbers and persons they appear as follows:

Sing. 1. <i>yak</i> .	Plur. 1 incl. <i>s, kas</i> .
2. <i>ik</i> .	1 excl. <i>yaha</i> .
3. <i>r</i> .	2. <i>hi</i> .
	3. <i>h</i> .
Dual 1 incl. <i>krau</i> .	Trial 1 incl. <i>sar</i> .
1 excl. <i>yarau</i> .	1 excl. <i>yahar</i> .
2. <i>irau</i> .	2. <i>hiar</i> .
3. <i>krau</i> .	3. <i>har</i> .

In addition to these there is the impersonal prefix *k*.

The foregoing are used with the simple WB to form an indefinite past or present tense. In other tenses they undergo modification in harmony with the particles infixes between them and the WB.

34. INDICATIVE. The verbal formatives combine with the pronominal formatives to form the various tenses. There are many combinations and probably no verb has in use all the combinations. Sometimes one form is preferred to another, but several of the various combinations are found with every verb. The shades of meaning are very slight, and it is difficult to express them accurately.

35. The particles added to the pronominal formatives in the present and past tenses are *am*, *en*, *em*, *uw*, *u*, *pu*, and their combinations *amam*, *enam*, *enuw* and *pu am*. *Pu* in all cases is an infix before the *k* of the pronominal formative. Mr Watt gives the following as a generalisation of the meaning of these particles:

Am, continuity in past, present or future.

Em, *en*, *uw*, *u*, completed action.

Enam, completed action combined with continuous action; *r-enam-apitev*, it is getting dark, i.e. the darkness is an accomplished fact although it is not yet dark.

Pu in the preterite shows an action recently completed: *ya-pukam-even* would imply that my going had recently commenced.

The following examples in the first person singular with the verbs *even*, to go, *apa*, to give up, *ani*, *eni*, to say, *amuru*, to recover, are given to show the meanings of the formatives in the present and past tenses:

- (1) *yak-even*, I go, I went. (Indefinite time.)
- (2) *yapuk-even*, I went recently.
- (3) *yaken-apa*, I have given it up. (Indefinite time.)
- (4) *yakem-ani*, I said it.
- (5) *yakam-eni*, I am saying.
- (6) *yakamam-eni*, I am saying continually.
- (7) *yapukam-eni*, I have begun to say or after that I was saying.
- (8) *yakenam-even*, I am going, i.e. I am off now. In many cases this means 'while I was going.'
- (9) *yakuw-aven*, I have gone.
- (10) *yaku-amuru*, I have recovered.
- (11) *yakenuw-aven*, I had gone.

The future tense is shown by a particle *t* or *te* prefixed to the pronominal formative. If the latter begins with *y* or *h*, *t* takes its place.

Mr Watt gives the following examples of the future of the verb *even*, to go:

- (12) *tak-even*, I will go. (Indefinite time.)
- (13) *takam-even*, I will go. Seems to imply continued action.
- (14) *tapuk-even*, I will go. Intention seems implied.

(15) *tapukam-even*, I will go. Intention and continued action both implied.

36. The following table shows all the prefixed formatives of past and present tenses in the indicative mood.

	1	2	3	4	5	6
Sing. 1.	<i>yak</i>	<i>yapuk</i>	<i>yaken</i>	<i>yakem</i>	<i>yakam</i>	<i>yakamam</i>
2.	<i>ik</i>	<i>ipuk</i>	<i>iken</i>	<i>ikem</i>	<i>ikam</i>	<i>ikamam</i>
3.	<i>r</i>	<i>repuk</i>	<i>ren</i>	<i>rem</i>	<i>ram</i>	<i>ramam</i>
Plur. 1 incl.	<i>s</i> or <i>kas</i>	<i>sapuk</i>	<i>sen</i>	<i>sem</i>	<i>sam</i>	<i>samam</i>
1 excl.	<i>yaha</i>	<i>yahapuk</i>	<i>yahan</i>	<i>yahem</i>	<i>yaham</i>	<i>yahamam</i>
2.	<i>hi</i>	<i>hiapuk</i>	<i>hian</i>	<i>hiem</i>	<i>hiam</i>	<i>hiamam</i>
3.	<i>h</i>	<i>hapuk</i>	<i>han</i>	<i>hem</i>	<i>ham</i>	<i>hamam</i>
Dual 1 incl.	<i>krau</i>	<i>kreprau</i>	<i>kren</i>	<i>krem</i>	<i>krauam</i>	<i>krauamam</i>
1 excl.	<i>yarau</i>	<i>yareprau</i>	<i>yaren</i>	<i>yarem</i>	<i>yaram</i>	<i>yaramam</i>
2.	<i>irau</i>	<i>ireprau</i>	<i>iren</i>	<i>irem</i>	<i>iram</i>	<i>iramam</i>
3.	<i>krau</i>	<i>kreprau</i>	<i>kren</i>	<i>krem</i>	<i>krauam</i>	<i>krauamam</i>
Trial 1 incl.	<i>sar</i>	<i>sapukar</i>	<i>saren</i>	<i>sarem</i>	<i>saram</i>	<i>saramam</i>
1 excl.	<i>yahar</i>	<i>yahapukar</i>	<i>yaharen</i>	<i>yaharem</i>	<i>yaharam</i>	<i>yaharamam</i>
2.	<i>hiar</i>	<i>hiapukar</i>	<i>hiaren</i>	<i>hiarem</i>	<i>hiaram</i>	<i>hiaramam</i>
3.	<i>har</i>	<i>hapukar</i>	<i>haren</i>	<i>harem</i>	<i>haram</i>	<i>haramam</i>
Impersonal	<i>k</i>	<i>kapuk</i>	<i>ken</i>	<i>kem</i>	<i>kam</i>	<i>kamam</i>

	7	8	9	10	11
Sing. 1.	<i>yapukam</i>	<i>yakenam</i>	<i>yakuw</i>	<i>yaku</i>	<i>yakenuw</i>
2.	<i>ipukam</i>	<i>ikenam</i>	<i>ikuw</i>	<i>iku</i>	<i>ikenuw</i>
3.	<i>repukam</i>	<i>renam</i>	<i>ruw</i>	<i>ru</i>	<i>renuw</i>
Plur. 1 incl.	<i>sapukam</i>	<i>senam</i>	<i>sw</i>	<i>su</i>	<i>senuw</i>
1 excl.	<i>yahapukam</i>	<i>yahanam</i>	<i>yahuw</i>	—	<i>yahanuw</i>
2.	<i>hiapukam</i>	<i>hianam</i>	<i>hiuw</i>	—	<i>hianuw</i>
3.	<i>hapukam</i>	<i>hanam</i>	<i>huw</i> or <i>haw</i>	<i>hu</i>	<i>hanuw</i>
Dual 1 incl.		<i>krenam</i>	<i>krav</i>	—	<i>krenuw</i>
1 excl.	(Not found in Dual)	<i>yarenam</i>	<i>yarauw</i>	—	<i>yarenuw</i>
2.		<i>irenam</i>	<i>irauw</i>	—	<i>irenuw</i>
3.		<i>krenam</i>	<i>krav</i>	—	<i>krenuw</i>
Trial 1 incl.	<i>sapukamar</i>	<i>sarenam</i>	<i>saruw</i>	—	<i>sarenuw</i>
1 excl.	<i>yahapukamar</i>	<i>yaharenam</i>	<i>yaharuw</i>	—	<i>yaharenuw</i>
2.	<i>hiapukamar</i>	<i>hiarenam</i>	<i>hiaruw</i>	—	<i>hiarenuw</i>
3.	<i>hapukamar</i>	<i>harenam</i>	<i>haruw</i>	—	<i>harenuw</i>
Impersonal	<i>kapukam</i>	<i>kenam</i>	<i>kuw</i>	<i>ku</i>	<i>kenuw</i>

The formatives in the future with other persons and numbers are as follows:

	12	13	14	15
Sing. 1.	<i>tak</i>	<i>takam</i>	<i>tapuk</i>	<i>tapukam</i>
2.	<i>tik</i>	<i>tikam</i>	<i>tipuk</i>	<i>tipukam</i>
3.	<i>ter</i>	<i>teram</i>	<i>terepuk</i>	<i>terepukam</i>
Plur. 1 incl.	<i>tes</i>	<i>tesam</i>	<i>tesapuk</i>	<i>tesapukam</i>
1 excl.	<i>tah</i>	<i>taham</i>	<i>tahapuk</i>	<i>tahapukam</i>
2.	<i>ti</i>	<i>tiam</i>	<i>tiapuk</i>	<i>tiapukam</i>
3.	<i>tu</i>	<i>tuam</i>	<i>tuapuk</i>	<i>tuapukam</i>
Dual 1 incl.	<i>terau</i>	<i>terauam</i>	<i>tereprau</i>	<i>tereprauam</i>
1 excl.	<i>tarau</i>	<i>tarauam</i>	<i>tareprau</i>	<i>tareprauam</i>
2.	<i>tirau</i>	<i>tirauam</i>	<i>tireprau</i>	<i>tireprauam</i>
3.	<i>terau</i>	<i>terauam</i>	<i>tereprau</i>	<i>tereprauam</i>
Trial 1 incl.	<i>tesar</i>	<i>tesamar</i>	<i>tesapukar</i>	<i>tesapukamar</i>
1 excl.	<i>tahar</i>	<i>tahamar</i>	<i>tahapukar</i>	<i>tahapukamar</i>
2.	<i>tiar</i>	<i>tiamar</i>	<i>tiapukar</i>	<i>tiapukamar</i>
3.	<i>tuar</i>	<i>tuamar</i>	<i>tuapukar</i>	<i>tuapukamar</i>
Impersonal	<i>tuk</i>	<i>tukam</i>	<i>tupuk</i>	<i>tupukam</i>

37. NEGATIVE. The negative is expressed by the simple indefinite and future formatives (*yak*, *tak*) and those with *pu* (*yapuk*, *tapuk*), with suffix to the verbal WB of *u'ma*. Thus: *yak-even-u'ma*, *yapuk-even-u'ma*, *tak-even-u'ma*, *tapuk-even-u'ma*.

After a verb ending in a consonant or diphthong *u'ma* is used, but when the verb ends in a vowel either that vowel or the *u* of *u'ma* (generally the latter) is elided: *yapuk-asua-'ma*. In some cases both vowels are retained: *repuk-umuru-u'ma*, he has not recovered.

The negative is also expressed by the verb *apa* used with the pronominal and verbal formatives, and the participle of the verb which is being negated: *in r-apa nasemaha-ien*, he is not fishing.

38. INTERROGATIVE. The interrogative is expressed in five different ways:

(1) By the use of some of the verbal formatives and the suffix *u'ma* as in the negative, *yak... 'ma*, etc. being more frequent as interrogative and *yapuk... u'ma* as negative. In the future both *tak... u'ma* and *tapuk... u'ma* are also used both interrogatively and negatively.

When the second personal prefix is used it is most often interrogative, with other personal formatives the tone of the voice indicates which is meant.

(2) By the use of *apa* as in the negative. *In rapa nasema-ai-en* might mean either 'he has stopped fishing,' or 'is he not fishing?' The tone of the voice indicates whether a negative is expressed or a question asked.

(3) By the particle *af*, a part of the pronoun *nafe* prefixed to verbs to form an interrogative: *in r-erkuren*, he knows; *in af-erkuren?* how does he know? *in teraf-erkuren?* how can he know?

(4) By the use of *wa*, or *wa rekam* at the end of a sentence: *r-erkuren wa?* or *in r-erkuren wa rekam?* does he know or not? *in r-asua 'ma wa?* has he sailed? (lit. has he sailed or?); *ren-apa nasemahaien wa rekam?* has he stopped fishing or not?

(5) By the addition of other phrases.

The question 'Why have you not done so and so?' might be expressed by adding *te nafe* at the end of the sentence, by *nafe* at the beginning and *tukwe* at the end, or by the omission of the negative suffix *u'ma*. The following have the same meaning: 'Why have you not fished?' *ik apa nasemahaien te nafe?* *nafe ik apa nasemahaien tukwe?* *rahua ik ipuk-apa nasemahaien?*

The following is an example of a curious change which happens when the interrogative *rahua* is used: *ik ipuk-o*, you have just done it; *ik ipuk-o'ma*, you have not done it; *rahua ik ipuk-o?* why have you not done it?

39. CONTINUANCE of an action is shown by the adverb *ihi*: *yakam-eni ihi*, I always said so; *in ram-agkiari ihi*, he was still speaking, or while he was speaking.

Continuance is also shown by the word *apetaha*: *r-agkiari apetaha miao*, he is continually speaking to me.

40. REPETITION is shown by a suffix *mi*, *umi*, again, also: *iraha h-evenumi*, they went again; *tak-uvehemi*, I will come again.

41. MOOD. IMPERATIVE. The verbal WB is used as an imperative in the second person singular and dual without a formative. In the trial and plural it may have *h* of the second person pronominal formative prefixed. The simple indicative indefinite or future pronominal formative may also be used: *even* or *tik-even*, go thou; *even* or *irau-even* or *tirau-even*, go you two; *heven* or *hiar-even* or *tiar-even*, go you three; *heven* or *hi-even* or *ti-even*, go you.

A suffix *ro* or *ra* is frequently added, the latter is used when immediate action is wanted.

The dehortative or prohibitive is indicated by the imperative of the negative verb *apa* and the verbal noun or participle: *tik-apa nehekerien*, fear not (sing.); *ti-apa nevenien*, do not go (plur.); *tirau-apa nehekerien*, do not fear (dual).

42. PERMISSIVE. The word *pa* is equivalent to the English 'let' in asking or giving permission. It precedes a verb in present, past or future tenses although it gives the past a future signification as in *pa yak-asua*, let me sail.

Pa is sometimes used in anger: *pa han-asua*, let them sail, i.e. let them alone, they have sailed (lit. let, they have sailed).

43. SUBJUNCTIVE OR CONDITIONAL. In the present or past subjunctive the particle *ep* is infixed before one of the tense formatives. The pronominal formative also undergoes a change. The subjunctive particle is most frequently found with *en* and *uv*. There is no future subjunctive. The conjunction *tiko* is used, or two future tenses: *tiko in r-uvehe*, *iau tak-even*, if he come, I will go, may be expressed as *in ter-uvehe*, *iau tak-even*, he will come, I will go.

Tiko is also used with a single verb in the indicative mood: *tiko yapuk-o-'ma*, I would not do it.

The formatives of the subjunctive which are most frequently found are *epen* and *epuv*. The combinations of these with the pronominal formatives are seen in the following forms of the verbs *asua*, to sail, and *avehe*, to come.

Sing. 1.	<i>yepen-asua</i> , if I had sailed.	<i>yepuv-avehe</i> , if I had come.
2.	<i>ipen-asua</i>	<i>ipuv-avehe</i>
3.	<i>repen-asua</i>	<i>repuv-avehe</i>
Plur. 1 incl.	<i>sepen-asua</i>	<i>sepuv-avehe</i>
1 excl.	<i>yahepen-asua</i>	<i>yahepuv-avehe</i>
2.	<i>hiepen-asua</i>	<i>hiepuv-avehe</i>
3.	<i>hepen-asua</i>	<i>hepuv-avehe</i>
Dual 1 incl.	<i>krepen-asua</i>	<i>kreprauv-avehe</i>
1 excl.	<i>yarepen-asua</i>	<i>yareprauv-avehe</i>
2.	<i>irepen-asua</i>	<i>ireprauv-avehe</i>
3.	<i>krepen-asua</i>	<i>kreprauv-avehe</i>
Trial 1 incl.	<i>sarepren-asua</i>	<i>separuv-avehe</i>
1 excl.	<i>yaharepren-asua</i>	<i>yaheparuv-avehe</i>
2.	<i>hiarepren-asua</i>	<i>hieparuv-avehe</i>
3.	<i>harepren-asua</i>	<i>heparuv-avehe</i>
Impersonal	<i>kepen-asua</i>	<i>kepuv-avehe</i>

The conjunction *tika*, lest, with the indicative also forms a subjunctive: *tika yak-asua*, lest I sail.

The subjunctive formatives are used in both parts of the sentence: *ik ipuw-ani, yahepen-o*, if you had spoken, we would have done it; *entata repen-uwehe, in repen-asua*, if the vessel had come, he would have sailed.

44. INFINITIVE. There is no distinct infinitive. The equivalent in Kwamera is expressed by combinations of other forms: *yak-am-even tak-apuri*, I am going to sleep (lit. I am going, I will sleep); *yak-asua mareirei*, I don't know how to pull (lit. I pull and don't know); *yak-areirei nasuaien*, I don't know how to pull (lit. I don't know pulling); *yak-areirei nasuaien i*, I have nothing to do with this pulling (or sailing) (lit. I don't know this pulling or sailing).

45. PARTICIPLE. This is formed by adding *ien* to the verbal WB and prefixing *n*: *n-asua-ien*, sailing.

The suffix *ien* is not always added immediately to the WB, but follows any other particles or adverbs which modify the meaning of the verb: *n-a-uta-pehe-ien*, a coming up hither; *n-auwasi-amisa-ien*, a severe beating.

46. OTHER VERBAL EXPRESSIONS. The equivalents of the English 'can, cannot, ought, ought not, should, should not, must, must not' are expressed by the addition of words or phrases to the verb.

Can: *tiko yak-o*, I can do it.

Cannot: *rakneken tuke iau tak-o*, lit. it is hard for me to do it; *yak-o mareirei*, lit. I do it and am ignorant.

Ought, should: *r-amasan tuke in te-ro*, he ought to (or should) do it (lit. it is good for him to do it).

Ought not, should not: *r-eraha tuke in te-ro*, he ought not to (or should not) do it (lit. it is bad for him to do it).

Must: *k-eni kenwa* or *kuwanwa tik-o*, you must do it (lit. it is said saying you are to do it).

Must not: *k-eni kenwa* or *kuwanwa tik-apa noien*, you must not do it (lit. it is said saying you are to leave off doing it).

47. IRREGULAR VERB. The only verbal WB beginning with a consonant is *wa*, say, think. It is also slightly irregular in some of its forms, and some formatives are not used with it. The first person singular will show the combinations most frequently found and form the model for other persons and

numbers: *yak-wa*, I say, said, think or thought; *yaken-wa*, I said; *yakemen-wa*, I said; *yakamen-wa*, I said; *yakuwan-wa*, I said; *tak-wa*, I will say; *taken-wa*, I will say; *tapuken-wa*, I will say; *yepen-wa*, if I said; *yepuwan-wa*, if I said.

The formatives *yakemen*, *yakamen*, *taken* and *tapuken* are not found with other verbs.

48. VERBAL SUFFIXES. There is no transitive suffix.

The demonstrative pronoun *i* often follows the verb and may be regarded as an equivalent of the words *in* or *ira*, him, *iken*, there: *avisau i miau*, tell me about him (lit. tell him to me); *kauwasi Yeru i*, Yeru was killed there.

Directive suffixes are *pehe*, towards or from the first or second person; *pen*, direction towards the third person; *uta*, up, above, going to or coming from above; *irap*, downwards or from below upwards, also outward or from outside inward: *in rukupehe take ik, wa ruku-pehe take iau?* did it come from you or from me? *in ragkiari-pehe mik, wa ragkiari-pehe miau?* did he speak to you or to me? *ameri-pen miraha*, put it on them; *akwein-uta*, call up; *ter-avahi-uta*, he will rise up; *rukur-uta*, he came from above; *akwein-irap*, call down or call out; *tikive-irap*, fall down; *rukur-irap*, come from below or come in.

In *uta* and *irap* the position of the speaker and the person addressed regulates the suffix.

Emphasis is made by *ro* and *ra*, especially with the imperative.

Intensity is shown by *apone*: *abi*, cry; *abi apone*, cry bitterly.

Other suffixes are *a*, *raka*, *tane*:

A, only: *in rarai-a*, he only cut it.

Raka, off, away, done, completed: *in rauwasi-raka in*, he beat him off, he beat him already; *in reno-raka*, he has already done it or he has completed it; *in rauwasi-raka nagkirien savan-raha*, he answered them (lit. he beat off their talk).

Tane, left: *ke'ma tane*, left alone by death.

When two or more adverbial forms are suffixed, they are found in a definite order: thus *raka* always follows *uta*, *irap*, *pehe* or *pen*, but is followed by *mi*, *umi* and *ien*. The word *na-uta-pehe-raka-ien*, may give an idea of the order in which they occur.

The suffixes *ra*, *ro*; *ien*; *u'ma*, *ma*; *ihi*; *apetaha*; *mi*, *umi*; *atuk*; *me*; *beri* and *sumun* have already been noticed.

49. CONTRACTED VERBS. By custom or usage some com-

binations of verbs and other words have become limited or restricted to certain things.

Esi nari, follow up a thing. Contracted to *esari*, it is only applied to meetings held for tracing something which has been said, or some crime which has been committed.

Akusi nari, plait or train a thing. Contracted to *akusari* it is only applied to the training of yam vines.

Okwai nari, clear or tidy up a thing. Used only with reference to pulling up weeds in the gardens. If the work is done elsewhere the place where would be named.

50. REDUPLICATION OF VERBS. When the verb is reduplicated without the conjunctive particle *m-* it expresses continuity with or without diminished intensity, but when the particle is prefixed both continuity and intensity are implied.

Akwein, call; *akweinakwein*, call continuously, but not strongly; *akwein makwein makwein*, call continuously, intensity in proportion to the number of repetitions of the verb.

Auwasi, beat; *auwasiwasi*, beat gently; *auwasi mauwasi mauwasi*, etc. give a thorough beating.

This form is very common when great emphasis is desired to be given to the action.

51. GOVERNMENT. Some verbs require a preposition to complete the action, others govern a substantive directly, and sometimes another substantive by a preposition. Others govern two substantives.

- (1) *Aveipehe miau*, give it to me.
- (2) *Auwasi in*, beat him.
- (3) *Iripehe in miau*, lead him to me.
- (4) *Aruki in kapi*, struck him with a stone, shot him with a gun.

At Port Resolution a preposition is often used when it is omitted at Kwamera: *aruki in ya kapi*, instead of *aruki in kapi*.

8. Adverbs

52. Many words are used as adverbs, verbs and adjectives. Others when verbalised undergo some modification. *Ra*, he is going, and *paku*, where, become *ravaku?* he is going where? *Ra* and *beraha*, seaward, become *ravraha*, he is going seaward.

Mr Watt gives the following list of Kwamera equivalents to the adverbs. I have added a few examples from the translation.

53. INTERROGATIVE. When? (past), *nesan? ya napen paku?* *yahanata ik nesan?* when did we see thee?

When? (future), *tenesan? ya napen paku?* (when futurity is otherwise expressed), *nesan?* (when futurity is otherwise expressed), *narimmarime teini te-ruvehe ya nepen paku?* when will these things come?

Where? *paku?* *In paku?* where is he? *remam paku?* where is thy father?

How? *afa? afo ira?* and verbal formatives.

Why? *te nafe? rahua?* and verbal formatives: *nafe hi-ameheker tukwe?* why do you fear? *rahua hi-apa navahien nokwan?* why are you not receiving his authority?

How many? *keva?* *Bred sakemyaha keva?* how many loaves have ye?

54. ADVERBS OF TIME. Now, *tautokuni*; lately, *kwora*; already or formerly, *raka, ya kwomponi, tui*; always, *reran, ya nepeneme, ya nukeme, apetaha*; together, *beri, berberi, sumun, metia, akweiri* (walk together); to-day, *ipet*; to-morrow, *trak-wakwi*; day after to-morrow, *teneis*; third day hence, *tukera kahar*; fourth day hence, *tukera kefa*; yesterday, *neyev, nari neyev*; day before yesterday, *neis, nari neis*; third day back, *ira kahar*; fourth day back, *ira kefa*.

55. PLACE. Here, *yesa, fa, na, i*; there, *iken, i, fwe, afwe, ya kwoponi*; yonder, *fwe, afwe*; on shore, *ipari, ravari, fwe pari*: the wind is on shore, *nematagi rarer beraha*; shorewards, *karapari*; seawards, *karaberaha*; above, *kara-uta*; below, *karirap*; within (inside), *imwa*; without (outside), *karirap*; behind, *kurira* with verb formatives, *ya tukutan*; before, *kupan* with verb formatives, *ya nanimen*.

56. MANNER. Thus, *ya'meni, yamfai*; so, as, *ya'meni, rosi*; in fashion of, *rosi*; only, *a, aba, abba*; very, *anan*; quickly, *weiwaha, aukwawak*.

57. AFFIRMATION AND NEGATION. *Oo'!* *yea! rekam!* *nay!* Cf. § 37.

9. Prepositions

58. Prepositions are not prominent in the Kwamera dialect. The simple preposition *ya* is used as a locative in, on, for, and is found in many compounds.

59. At Port Resolution *ya* is used in places where it is omitted in Kwamera: *yak-atui ya namu ya tasi* (Port Resolution), but *yak-atui namu ya tasi* at Kwamera, I was looking for fish in the sea.

60. The words *i* and *ira* often appear to be prepositions with the force of 'of it, on it, with this.' *Ira* also takes the first and second personal suffixes *k* and *m*.

61. *M*, *em* or *mene* are used as prepositions and are prefixed to the pronouns, though *em* is written separately. When the noun or pronoun begins with a consonant *em* or *mene* is used, when it begins with a vowel *m* is prefixed: *avisau miau*, tell to me; *avehipehe em kemyaha*, give to you; *avahipen mene Nahi*, give to Nahi.

In the third person plural *menraha* is sometimes used for *em niraha*.

62. *Tu*, *te*, *tuke*, *tukwe* are used for 'to, about, from, on behalf of.' *Tu* is used with the first and second personal pronouns in the dual, trial and plural. In the first plural exclusive and second plural the initial vowel of the pronoun is assimilated to that of *tu*. *Te* is found before the third person dual, trial and plural, and before nouns. The pronouns take the special objective form with *n*. *Tuke* (indistinctly *tukwe*) is only used before the singular pronouns. *Tukwe* includes the object and is only used at the end of a sentence.

Sing. 1. <i>tuke iau</i> .	Plur. 1 incl. <i>tuketaha</i> .
2. <i>tuke ik</i> .	1 excl. <i>tukumaha</i> , Du. <i>tukumrau</i> .
3. <i>tuke in</i> .	2. <i>tukumyaha</i> , Du. <i>tukumirau</i> .
	3. <i>teniraha</i> , Du. <i>tenirau</i> , Tr. <i>tenirahar</i> .

Te puka, about a pig; *te nerwagenien*, about fighting; *kamagiari tukwe*, they (impersonal) are speaking about it. *Ipaka tukwe*, near.

'For, in the place of,' is expressed by *tuke ine*: *tik-o tuke ine miau*, do it for me.

'For the use of, for me,' etc. is translated by the possessives *savei*, *sabei*, etc.

63. NOUN-PREPOSITIONS. Some nouns are used as equivalents of prepositions with *ya* and the suffixes.

Ya nanime-n, before him: *in rarer ya nanimek*, he stood before me; *in rarer ya nanimi* (or *ya namri*) *Yerumanu*, he stood before the King.

Ya takutan, behind him: *ya takutak*, behind me; *ya takutai nimwa*, behind the house.

Ya takuren, its top, above: *ya takurei nimwa*, on the top of the house; *ya takurek*, above me; *ya takurei nari*, on the top of things.

Ya nekaren, beside him (lit. at his side): *ya nekarek*, beside me; *ya nekarkaren mui*, by the water side.

Ya reren, inside him (lit. in his heart): *ya reri yerama*, in the heart of man; *in raven ya renenraha*, he passed through them; *ya reri neai*, in the midst of heaven; *ya reri kuri*, among dogs.

Ya nokwan, inside a place (lit. in its inside): *ya nokwai nimwa*, within the house; *yahapuk-ata'ma yermama reti ya nokwan*, we did not find one man inside.

Ya kurukwan, in the middle: *ya kurukwai tasi*, in the midst of the sea.

64. VERBAL PREPOSITIONS. Many verbs of motion in Kwamera include ideas of position and thus render a preposition unnecessary. Mr Watt gives the following examples:

With: *in teresipehe iau* or *in terakurira iau*, he will follow me (i.e. he will go with me); *iau takiri in meven*, I will lead him and go (i.e. I will take him with me); *iau takavahi in meven*, I will take it and go (i.e. I will take it with me).

Before: *in rakupan irak*, he came before me.

Behind (motion): *in rakurira irak*, he came behind me.

After (time): *avahiraka*, take away; *apiraka*, pass over, i.e. an interval of time.

Against: *in ragkiari eraha ya nirak*, he spoke bad about me (i.e. he spoke against me); *in ragkiari eraha ira*, he spoke against him, or *in reni eraha in*, he spoke against him (lit. he spoke bad him); *iraha hameri nusan em Yahaumene*, they made war on the Yahaumene.

10. Conjunctions

65. Verbs frequently follow each other without a conjunction: *irau krau-even*, *rau-enipen*, they two went (and) they said.

Parts of a sentence are also frequently joined without conjunction: *Yesu reven*, *iraha nema hamatareg in*, Jesus went and his disciples (lit. Jesus went they people heard him).

M is a conjunctive particle connecting verbs and sentence: *even m-enipen teniraha*, go and say to them.

When the particle is added it is prefixed to the verbal formative if one is needed, and takes the place of the pronominal formative: *iau tak-arareg pehe, m-epuk-o nari afwe*, I will come back and then do the thing.

Em and *mene* connect nouns: *Nahi em nuponi*, Nahi and his namesake; *nematagi mene nesan*, wind and rain.

Mene after a person's name if not followed by another noun, or not one of a number of nouns in a sentence, means the persons and those with him: *Nahi mene*, Nahi and his people or Nahi's people. When *mene* follows the name of a district it means the people of that district: *Yahau mene*, the people of Meiyahau, i.e. the land of the Yahaumene. *Mene* is repeated after each name or when enumerating a number of things: *yanapen mene yeran mene*, by night and day.

Ma is also used for 'and,' but is not of very frequent occurrence and its exact use is not clearly defined. It is used in expressing dissent: *ma, iau yak-apa*, and I won't do it. It is also used when expressing approval: *ma ramasan*, and it would be good.

66. *Mata, puk-ata'ma*, but. *Ip, repenwa*, if. *Tika*, lest. *Tiko*, if, notwithstanding. *Menwa*, that. *Raregi*, seeing that, because. *Te nari ine*, because. *Ihi*, while: *yau yakenamara ihi tukumyaha, yakenameni nagkiriene me teini tukumyaha*, while I was with you, I told these things to you.

II. Numerals

67. CARDINAL. *Eti, reti, kwati*, one; *karu*, two; *kahar*, three; *kefa*, four; *kariram*, five; *kariram reti*, six.

68. Counting from 'one' upwards it would be said: *eti* or *reti, karu, kahar, kefa, kariram, ma ke ya nekare ragak* (and go to my other hand) *eti*, etc., *kariram* (i.e. ten), *ma ke ya nekare nesuk* (and go to my one foot) *eti* etc., *kariram* (i.e. fifteen).

If it be asked 'how many are present?' the answer would be, e.g. *kariram kahar*, eight, but if 'ten' it would be either *kariram kariram* or *em iwan em iwan*, lit. and none and none, but meaning 'and all and all' (i.e. none left out). In answering, both fists would be closed. If twelve be present the answer would be: *em iwan em iwan mavahi karu*, and none and none and-take two. If twenty: *em iwan ya nari reti*, none of one thing, meaning all one person. If twenty-four were present,

the phrase would be: *em iwan ya nari reti, mavahi kefa ya sabba reti*, all one person and take four of a different one (i.e. no finger or toe of one person is omitted and you go on to, or take four of a different person).

In cases where nouns are used with the cardinal numbers, those which prefix *y* or *n* use *y* with the numbers 'one,' 'two,' 'three,' and *n* when there are four or more.

The suffix *mi* is used for 'two,' *mirahar* for 'three,' and *me* or *eme* for 'four' or more: *yermama reti*, one man; *yermami karu*, two men; *yermamamirahar kahar*, three men; *nermame kefa*, four men; *nepeneme*, all the days.

69. ORDINAL. There are no real ordinals. *Kupan*, before; *kurukwan*, middle; *kurira*, last or following, are used for 'first,' 'middle' and 'last' respectively. 'Second' and 'third' are *kurukwan reti*, one of the middle ones.

But 'second,' 'third,' etc. are also expressed by *se ro karu* or *se ro kahar* as in *yema se ro karu*, the man who is two (i.e. the second man). But it is more common to say *yema se resipen sakupan*. *Yema kupan*, the first man; *yema kurukwan*, the middle man; *yema kurira*, the last man.

70. MULTIPLICATIVE. 'Once,' 'twice,' 'thrice,' etc. are expressed by means of the conjunctive particle *m* or *em*: *metia*, once; *em karu*, twice; *em kahar*, thrice; *yaken-o metia*, I have done it once; *in r-auwasi in em karu*, he beat him twice; *in rasua em kahar*, he sailed thrice.

The interrogative 'how many times?' is *em keva?* *Tak-o em keva?* how many times will I do it?

Tak-o mesite napen paku? how long will I do it? may also be *tak-o mapa (maraka ira) nesan?* lit. I will do it and leave off when?

71. DISTRIBUTIVE. These are formed by suffixing *ke* to the cardinals: *kwatike kwatike*, one by one, *karuke karuke*, two by two, etc.

Descriptive words. The nature of the things counted is indicated by separate words which give no idea of number: *kuse nig reti*, one bundle of reeds; *purpuru napuei karu*, two bunches of coconuts (the bunch is usually ten, but only because traders insist on that number as a unit of value); *tupe* or *nakume napuei kahar*, three clusters of coconuts; *ta're kwanari kefa*, four strings or rows of beads; *taue nermama kariram*, five groups of people.

12. Expletives, Interjections

72. *E** calling attention; *oo'*, *o'wa!* yes! *rekam!* no! *iawe!* woe! *parhien*, *nuparhien!* truly! *Iawi* exclamation of sorrow, pain; *ipeau*, *ipo* of disgust; *nei*, evasive; *kei*, O; *akei*, *oo'kei*, joy; *ataro!* *hataro!* look here! *pia!* let it not be so! *ita!* come along!

73. *Tata!* *tara!* my father! *yama!* my mother! *pomanak!* my brother! *pinak!* *pivinak!* my sister! *ri'nak!* *pinak!* my mother! my sister! (bad words); *keihi re'ni* surprise (a doubtful word, the original meaning is obscene); *kabi keikei!* O my darling! (addressed to women); *kei breinap!* O queen! *kam bramn!* O woman! *takaram!* O man! *kam faga!* O man!

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