



Sketch of Api Grammar

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ANTHROPOLOGICAL MISCELLANEA.

SKETCH of API GRAMMAR.

By SIDNEY H. RAY.

Api is one of the larger islands in the Northern New Hebrides, situated in 16° 42' S. lat., and 168° 15' E. long. It is about twenty-five miles long by seventy broad, and is of volcanic origin, with a peak 2,800 feet high. The island was first seen by Captain Cook in July, 1774, but has been rarely visited by Europeans. The population is probably about 3,000. The island is sometimes called Tasiko, Tasiwo, or Tasitso.

Several dialects are spoken on the island for which short notes are given by Dr. Codrington in his "Melanesian Languages."¹ The "Sesake-sprache auf Api," shown by Von der Gabelentz,² though undoubtedly very like that of South-east Api, is really that of the island of Mae which lies to the south. The short vocabulary appended will show the amount of variation.

The source of the present sketch is a translation of the gospel of St. Mark in the Baki dialect,³ for which I am indebted to the British and Foreign Bible Society. This has been compared with a slip printed by Bishop Patteson, and a few MS. notes kindly lent to me by the Rev. Dr. Codrington.

§ 1. ALPHABET.

1. Vowels: *a, e, i, o, u.*

2. Consonants: *k, g = ng; b, p, v; t, d, j; l, r, y; m, n; s.*

The Melanesian *q = kpw*, does not appear in the translation, but in the MS. notes *qilamira* is spear, and *qiliwili*, buy, in West Tasiwo. Two sounds are probably represented by *g*; the *ng* in sing and *ng* in finger. The latter is printed *ngg* in the vocabulary.

Sometimes *b = mb, p = mp*, and *d = dr*.

3. Diphthongs: *ai, ou = ou* in loud.

4. The changes common in the neighbouring languages are found also in Baki; *b* or *mb* changing to *v*; *t* to *j* and *s*. A

¹ "The Melanesian Languages," by R. H. Codrington, D.D., Oxford, 1885.

² "Die Melanesischen Sprachen," von H. C. von der Gabelentz, Leipzig, 1873.

³ "The Gospel according to Mark in the Baki Language, Epi, New Hebrides," Sydney, 1886.

characteristic sound is *j* (probably *tch*), which represents the common *r* and *l*, as in *jio*, look (*leo*); *jégi*, *chang*, wind (*langi*); *juma*, hand (*ruma*); *vujo*, full (*vura*). In the pronoun of the second person *j* seems to represent *k* (*jan* for *ko*). The common *t* is, in Baki, represented by *r*, as *veru*, stone (*vatu*); *mira*, eye (*mata*); *rama*, father (*tama*).

§ 2. ARTICLE.

1. The demonstrative *na* is found. *Nalo*, they; *nai*, he; *na marian*, death, *na ioluan*, the word. *Ta vako*, a boat; *tembiembi*, fire, may perhaps show a change to *t*.

2. Names of persons begin with *ka*, or *k*. *Ka rama*, father; *ka ine*, mother; *ku rua*, brother; *ka-lisa*, young man; *ka yimo*, a household; *ka Satana*, Satan. This may be a personal article *ka*.

3. The numeral *tai*, one, is used as an indefinite article, *toro tai*, a man.

§ 3. NOUNS.

1. There are the usual two classes of Nouns. The first takes a suffixed possessive pronoun, the second indicates possession by the use of a separate noun. Examples: *juma-ku*, my hand; *karama-no*, his father; *kiemiu atevi*, your servant; *kiano meoulian*, his life.

2. The plural is shown by *nalo*, following the noun; *veru nalo*, stones; *yimo nalo*, houses. In W. Api, *sua nala*, boys.

3. The feminine, when necessary, is distinguished by the addition of *būvino*; *ki riki neruko būvino*, my little daughter. *Būvino* is the common *vavine*.

4. Verbal substantives are formed by the suffix *-n* or *-no*; *ilian*, word, from *ili* to say; *monean*, faith, from *monea*, believe; *tumboian*, authority, from *tumbo*, chief.

5. The words *toro* (singular), and *tomu* (plural) form with the preposition *na*, personal substantives. *Toro na vivisidian*, man of sowing; *tomu na navadrian*, men of fishing; *toro Kalilee*, a Galilean; *tomu veri*, four persons.

6. Many nouns have a prefix *buru*; *burusuku*, mountain; *burusimaro*, tomb; *burujo*, neck; *burujuvo*, tooth.

§ 4. PRONOUNS.

1. Personal.

Singular: 1. *kiniu*; 2. *jan*, so; 3. *naiu*, *nai*, o, *nio*.

Plural: 1. inclusive, *kito*; exclusive, *kumemi*; 2. *kamiu*; 3. *nalo*, *lo*.

The shorter forms are used after verbs and prepositions. Examples: *kiniu na bika denikamiu*, I ask from you; *jan kombi tu*, thou standest; *nai mbioso*, he calls thee; *kito ro ueio*, we kill him; *kumemi ni mila*, we make; *kamiu kume*, you come; *nalo a mberi kanio*, they say to him.

2. *Possessive* (suffixed to nouns denoting things closely connected with the possessor, such as relations, parts of the body, &c.).

Singular: 1. *-ko, -ku*; 2. *-mo*; 3. *-no, -ne*.

Plural: 1. inclusive, *-dro*; exclusive, —; 2. *-miu*; 3. *-lo, -le*
Juma-ku, my hand; *jumamo*, thy hand; *jumano*, his hand; *karama-dro*, our father; *mire-miu*, your eyes; *miralo*, their eyes. On the west coast of Api, Bishop Patteson gives *konu-nggu*, my nose; *kiligu-ma*, thy ear; *chima-na*, his leg.

3. *Interrogative*. *Kei*? who? *kei ne*? who this? *Siamo kei*? thy name who? *kei jokoli kiniu*? who touched me? (In North-west Api, *isei*? who?) *Vai*? what? *Na la vai kaniso*; I do what to thee? *Kiniu na veri vai*? I say what? *Ka vai*? for what? why?

4. *Indefinite and Demonstrative*. *Tene*, this; *tena*, that; *tetai*, anything; *tomu telambo*, many persons; (*tea lapa* in Nguna is "many"); *ti*, one, other; *ti jumamo meruo, ti jumamo mali*, one on thy right hand, the other on thy left; *nrolu tai*, some, others; *naine*, this person. In North-west Api, *ani, nan*, this.

§ 5. POSSESSIVES.

1. Several words are used as possessive nouns. The most general is *kia* (*tia*).

Singular: *kia-ku*; *-mo*; *-no* (*-na*); plural: *kia-dro*; *-miu*; *-lo*.
Kiaku kulumaravo, my garment; *kiamo monean*, thy faith; *kiano marambo*, his path; *kiadro venuo*, our land; *kiemiu ilian*, your saying; *kialo ioluan*, their word. On the west coast *batsotso kiangu*, *batsotso kiema*, *batsotso kiena* are given for my, thy, his iron nail.

2. *Kana* is used with the meaning of a thing for my use, thy use, &c.

Singular: *kana-ku, -mo, no*. Plural: —

Tai be kanamo, one for thee; *tai be Mosese kanano*, one for Moses.

3. The possessives used with food and drink are not clear from the gospels, but Bishop Patteson gives *kanngu, kama, kana*, for "my, thy, his food"; and *mangu, momu, mona*, for "my, thy, his drink," on the west coast.

§ 6. ADJECTIVES.

1. Adjectives follow the noun. *Tira nrolu*, a woman other; *toro jumana maro*, a man his hand dry.

2. Demonstratives are *ne, na*, this, that, sometimes reduplicated, *nene*; *tira ne*, this woman; *vio na*, that place; *yimo nene*, that house.

3. Degree is expressed by means of the word *laka*, more, with the preposition *ka*. *Kei be toru laka*? who is greater? *vio mabi laka*, place high very; *nai bio jouu laka*, he cried more loud; *maka kiana tevi nrolu toru laka ka tenalona*, there is no other (of) his commands greater than this.

4. Reduplication and the prefix *ma* are seen in *melukuluku*, weak; *madrulu*, opened; *mukulukulu*, shaking.

§ 7. VERBS.

1. Verbs are often used without particles, with what appear to be shortened forms of the personal pronouns:

Singular: 1. *na*; 2. *ka, ko*; 3. *nai*.

Plural: 1. inclusive, *ra, ro*; exclusive, *ni*; 2. *ku*; 3. *a*.

The verbal particles are *ji* = *si, mi, vi, ri*.

Ji is, perhaps, the *ti* of Maewo and Espiritu Santo, which denotes continued action; *nai jerarago*, he asks; *ka sidromi*, thou lovest; *mi*, is indefinite, the *ma* of Ambrym, Arag, &c.; *ni mijogi*, we heard; *tu niolu*, the cock crows; *kei mudri*, who gave.

Vi, is future, the *vi* of Arag and Oba; *ku vudri*, ye shall give; *a vudrilari maro*, they will take up snakes; *ni vi iali*, we shall see. *Ri* is used as future in the third person singular; *nai ri la vanilo*, he will give to them; *nai ri maro*, he will die.

3. A definite past is denoted by the adverb *rue*, used with the particle *mā*; *a miali rue*, they had seen, *niadru moluo rue*, the bad spirit has gone out; *nai maro rue*, he was already dead; *a miali rue*, they saw.

4. The simple verb with *ko*, or *ku*, is used for the imperative; *ko jogi*, hear thou; *ko jio*, look thou; *ku monea Atua*, believe ye God; *ku verenio*, say ye it. The prohibitive has *re* added; *ku monea re*, do not believe; *kubi merou re*, do not fear. In the third person *mbo ka nai ri maro*, good that he shall die, translates "let him die."

5. The negative is expressed by *maka* before the verb, or by *re* after; *maka ra mje toko tai*, not we have bread one; *maka ko veri tetai*, not thou say anything; *totou ri maro re*, the worm will not die; *na muni re*, I will not drink.

6. The interrogative is *bo* at the end of the sentence: *mbo ka toro tai ri la titigi koana bo?* is it good that a man put away his wife? *ni vari vanilo a senio bo?* do we give to them (that) they eat.

7. A dependent verb is connected by the conjunction *ka*; *kubi jikia ka nai jo vataro*, ye know that he stands near.

8. The demonstrative *mbi*, or *mbe* is frequently added to the short form of pronoun used with the verb, *nambe, kubi, ambe*, &c. Compare the Sesake and Nguna *pe*.

9. The verb *la*, to make (Arag, Maewo, Oba, *lai*, to give) is used with other words as a causative; *laiali*, to make see, find; *lururi*, to make alive, save, heal; *la vatigi*, make ready; *la titigi*, put away.

§ 8. ADVERBS.

1. Directive: *tavio*, forth; *nai ba tavio*, he went out; *me*, hither; *a mbinime*, they came hither; *bato*, down; *mabi*, up; *a suvani vato*, they cast down.

2. Interrogative: *Ka vai?* for what? why? *ka vai ko mbio kiniru mbo?* why callest thou me good? *jumambe?* how? *na la jumambe ka na je nameoulia?* I do how that I have life? *nai mijikia tenalo*

ne jumambe? how does he know these things? *nagi?* when? *nagi tenalona a malubo?* when do these things happen?

3. Time: *bogona*, when; *bogona a mijogio*, when they heard it; *bogonene*, then; *bere*, again; *nai ba tavio bero*, he went out again; *ka bijo*, in the morning; *kijeri*, in the evening; *kari*, after; *karina bogoti ari*, after six days; *dramariga*, always; *beni*, to-morrow; *namba*, when, while; *namba a mijikia*, when they heard; *rue*, already.

4. Place: the word *vio*, a place, which is used as a noun, seems to be the common word *vea*, a place where; *aviona*, at that place, there; *aviona kubi la vatigi kari kito*, there make ready for us. *Iako* and *ne* are also used for there and here, a *joatano iako*, they sit there; *a ju ne*, they stand here. *Uto*, on the shore; *vatarambe*, afar; *biamu*, first.

5. Manner: Adjectives are used as adverbs of manner. *Nai mīla tenalo nonovio mbo*, he does all things well; *nai bio jous*, he cried loud. A suffix *ga* is added to pronouns and other words with the meaning "only." *Kiniuga*, I only; *naloga a ju*, they stood alone; *tanoga bari marati*, the earth bears fruit of itself; *ko moneaga*, you only believe.

§ 9. PREPOSITIONS.

1. Genitive *na*, of; dative, *bani*, *kani*, *burei*, *iali*; ablative, *deni*; locative, *a*, *ea*, *iki*; instrumental, *ka*; *ta*.

Na is the common *ni*. *Iesi na yulu*, stand of candle; *suku na olive*, hill of olives.

Bani from the verb *ba*, to go. *Nai mili ioluan banilo*, he said the word to them.

Kani. *Na beri kaniso*, I say to thee.

Burei is used like *goro* in the neighbouring languages, in the sense of opposition, against. *Nai mieli dure tinabio*, he walked through a field; *ni mberi bureilo*, we speak against them; *a mili bureilo*, they said among themselves.

Iali is the verb "to see." *Nai babin ea tavako mialilo*, he went into the ship to them.

Deni is the same as in all the neighbouring languages, "from," "away from." *Ko tumolu denio*, come out from him; *deni vio iako*, from that place; *avana toro tai burodeni yimo*, if a man leave a house.

A, *ea*, is the common locative "in" or "at." *Ea tei*, in the sea, *ea baja*, in the cup.

Iki, by the side of. *Iki marambo*, beside the path.

Ka, with; *Ka ue*, with water; *ka bijino kameli*, with camels' hair.

Ta, with reference to place, belonging to; *Toro ta yimo lu*, men belonging to the holy house.

2. Other examples of prepositions are:

Kamuka, before. *Kamuka miramo*, before thy face; *a mijoru kamuka nia*, they fell before him.

Tevelino, on the other side (compare the Arag *tavala* in *tavala walu*, the other side of the valley). *Tei tevelino*, the sea its other side.

Biori, for the sake of, because (Sesake and Nguna, *oli*). *Biori siaku*, for my name's sake.

Livivi, round about. *Tinumbe toru a jelivivialo*, a crowd great they (were) round about him.

Sori, after; *Jaki sori*, go after; *jaki*, to go.

Ebiso, in the midst; *Ko tu ebiso*, stand in the midst.

§ 10. CONJUNCTIONS.

1. *Nai*, and, used only with proper names. *Saimono nai Adu*, Simon and Andrew; *jimbe*, like, as; *Atua kiano merimerano jimbe ka toro tai ri visivisi kurukuti ea tano*, God his kingdom like to a man sowing seed in the earth; *bo*, or; the same as the interrogative at end of a sentence. (The Nguna *kite*, or, is used in the same way); *timbema*, lest; *timbema nai ri me sombueli*, lest he shall come suddenly; *avana*, if; *avana ni veri*, if we say; *ooa*, till; *tara ne a varilaka re, ooa vitenalona a malubo*, this generation shall not pass away, till these things happen.

2. There is a peculiar use of the pronoun to express the person accompanying. *Nimbi to kumemiko bogoti tolu*, we have been together three days; *jau bunu kombi tu kamiko toro ne*, thou also wast (stood) with that man; *nai kaliko bue dededi*, he (was) with wild beasts; *naine ri vui ea baja kumemi liko*, that one shall dip in the dish with me; *nalo ne kaliko*, they that were with him. With proper nouns *nai* is used for *ka*; *buri Pita, Takobo, nai Tvan nailiko*, took Peter, James, and John with him.

§ 11. NUMERALS.

1. Cardinal: *tai*, one; *luo, juo*, two; *rolu, tolu*, three; *veri*, four; *jimo, limo*, five; *ari*, six; *ajuo, aluo*, seven; *koveri*, nine; *duũlimo*, ten; *duũlimo mba tai*, eleven; *duũlimo mba juo*, twelve; *duũlimo toromomo* (ten times the whole man?) one hundred; *duũlimo toromomo va juo*, two hundred. These agree with the numerals from the west and north-west given by Dr. Codrington.¹

2. Ordinals: *biamu*, first (Sesake and Nguna *pea*); *lie*, second. The other ordinals in the translation are the same as the cardinals.

3. Adverbs: *valuo*, twice; *varolu*, thrice, the third time.

§ 12. EXCLAMATIONS.

Vocative *O* after the noun as in Faté and Nguna; *Israela O; Aua!* woe!

§ 13. EXAMPLES.

1. The parable of the sower, Mark iv, 3.

Toro na visivisian bano ka ri visivisi:

Bogonene nai bisibisio, kurukuti tai mijoru iki marambo, menu nalo a mbini me a jelario.

Nrolu tai mijoru vio boroboro, a vio na maka sano tano be telambo; miluo sombueli, kanio maka sano tano bululuo:

Nambani maregio jo mabi, mijegio; kanio maka ba bati maro.

Nrolu tai mijoru bure soro na a mbo niononoti, soro na a mbe niononoti miluo a muebinio, maka bari marati.

Nrolu tai mijoru ea tano mbo, bitovi, miluo, de búro; a mbari

¹ "Melanesian Languages," p. 469.

marati, tai duŭlimo va rolu, tai duŭlimo vaari, tai duŭlimo toro-momo.

Nai bereni, toro na be tilinene, ri jogio.

2. The parable of the vineyard : Mark xii, 1-9.

Toro tai membija tinabio na buruvaini, jumbija sio jelivivia, kili buili tena ri vui maravaini toa, mĭla yimo miasi, bario bani tomu na mbitikarian nalo, bano vio nrolu.

Bogo na maratai nai mĭla kiana tevi tai ba tomu na mbitikarian nalo, ka nai rudrokari deni tomu na mbitikarian marati na vio na buruvaini.

A mudrio, a mueio, a jidigio jumano iauo.

Nai mĭla kiana tevi nrolu banilo bereio ? a mue toao ne barim-barino, a mbejuku kiriboba kanio.

Nai mĭla nrolu ; a muembini naitu : telambo bijaio ; a mue tai, a mĭla binibini tai.

Nai mijekari takurano jokiano, kinerino nai jidromi mbo : nai mĭla naitu banilo iorou, beri, A monea kineruku.

Tomu nambitikarian nalo a mĭli bijagu, Tetene ri varikari na tumboian ; kito, ro ueio, karina be kiadro venuo.

A mudri naitu, a muembinio, a mbukio tavio na jouro na buruvaini.

Narue tumbo na vio na buruvaini ri la jumambe ? nai ri me ri la binibini tomu nambitikarian nalo ri vari tinabio na buruvaini vani tomu tealo

English.	Baki.	W. Api.	S.E. Api.	Sesake.	Fate (Havannah Harbour).
1 Arm, hand	juma	chima	aru, lima*	ru	meleru, ru
2 Body	mokoti			saranaleokakana	kwatoko
3 Belly	mambono		sine*	mbwele	kwela
4 Blood	burukija		nda	nda	tra
5 Ear	tilena	kiliga	dalinga	dalinga	taliga
6 Eye	ulira	konomerina	mata	mata	mita
7 Flesh	niambele		sulima*	bokasi	la bwakas
8 Finger	marijukijuma		kini	kini	kini
9 Foot, leg	ja	cha	tua	mwele, tua	fuo
10 Hair	biji		lulu, ilu*	ululu	lulu
11 Head	barimbari		ba*	bau	bou
12 Heart	tine			batirau	kbo
13 Neck	burujo			kaundaleo	noa
14 Skin	kulu		kulu*	weli	wili
15 Soul	nunu				ata, maru
16 Tongue	burumina		pomeno*	mena	mena
17 Voice	niono			leo	lio
18 Name	sia	kia		ngisa	gie
19 Bird	menu	menu	manu	manu	manu
20 Branch	ja			dara	ara
21 Cloud	meliju	malinggo	malinggo	malinggo	tai-mlagi
22 Day	ligian	emchem	masoso	aleati	aliali
23 Dog	kuli	kuli	korla	korla	korla
24 Earth	tano			tano	tano
25 Fowl	tu	to	toa	toa	toa
26 Field	tinabio			roara	atalimate
27 Fire	sembi		kapi*	kapu	kabu
28 Fish	niadro	yika	ika	ika	ika
29 Fruit	marati			wa	ua
30 Land	vio, vonua	venua		vanua	fanua
31 Moon	simberio	variu	atelang, varin*	masina	atulagi
32 Mountain	suku			tava	tafa
33 Night	bogian	ombongi	pongi	bongi	bog
34 Pig	bue	piu	wanggo, pui	wanggo	wago
35 Salt	solo			tasi	tamen
36 Sea	tei	tsi, * tzi	muana, si*	tasi	tas
37 Seed	kurukuti			mbatina	bati
38 Serpent	maro	minya	mata	mata	mata
39 Star	maribitano		masoe, rue*	masoe	masei
40 Stone	veru			vatu	fatu
41 Sun	maregio	{ maravinia? merati* }	mat ni elo	elo	elu
42 Tree	buruesi		kau	kau	kasu
43 Water	ue	ui	noai, ui	noai	noai
44 Wind	jegi	chang	langi	langi	lagi
45 Man, male	toro, sumano	oruman	aru, * atamoli	kanau, tamoli	kuruni
46 Woman, female	tira, buvino	sira nala	nggoroi	koroi	tama, mama
47 Father	teta, ka rama		ara*	tama, popo	tema, mama
48 Mother	ka ine		awia	tete, qila	bwile
49 Child	ki nero	tsutsua	susua*	gari	nani
50 Brother	ku rua			tal	bwali
51 Sister	ko vivin			gore	gore
52 Husband	k-oa				nawota
53 Wife	koa			goroi	garuni
54 Chief	tumbo			nawota	nawot
55 House	yimo, kunua		uma*	kopu	suma
56 Road	marambo		dapa*	matakisala	bua
57 Food		vivana		vinanga	finaga
58 Ship	tauako	wangga	rarua, wangga	rarua	rarua
59 Ask	rarago			pisusu	tagofi
60 Come	me, binime	virumi		pa vei	banamai
61 Drink	muni			sorovi, munungi	muni
62 Eat	jena			kani	bami
63 Give	vari	keri		tape	tuo, fitu
64 Go	va, vano	ven		pa, va	bano
65 Hear	jogi	kangge		dongo	rog
66 Know	jikia		ngila	atai	atal
67 See	iali		ma	punusi	libi
68 Speak	beri, ili	visi		pasa, noa	bisa
69 Stand	tu			to, du	to
70 Weep	tegi			nggai	tagi, gei
71 Bad	boba		poparua*	sa	sigsigleo
72 Good	mbo	sumara*	po*	wia	wia
73 Large	toru		taura	mbula	kwila
74 New	bou			vau	fao
75 Old	terimoruo			tea uai	tuai
76 Red	bejeki		ilili*	miala	miel
77 Small	teliki, kiri		takisi*	nggiki, riki	giki
78 White	miubu		uwowo*	gaikai	tare

Sources of the foregoing vocabulary:—Baki from the Gospel; W. Api, S.E. Api, and Sesake from Bishop Patteson¹; (W. Api marked * are from the N.W. and N. S.E. Api marked * are from Dr. Codrington); Fate from a translation of St. Luke's Gospel²; Ambrym from Codrington³, Gablentz⁴ (marked *) and Goodenough⁵ (in italic); Malikoto from a vocabulary by Goodenough in the dialects of Sandwich Harbour and South West Bay (the latter in italic); Arag, Maewo, and Oba from Codrington⁶ and the Prayer Books of the Melanesian Mission; Espiritu Santo from Codrington⁷ and Goodenough (italic) with a few marked * from the neighbourhood of Cape Lisburn.

VOCABULARY.

<i>Ambrym.</i>	<i>Malikolo.</i>	<i>Pentecost Is. Arag.</i>	<i>Aurora Is. Maewo.</i>	<i>Lepers Is. Oba.</i>	<i>Espritu Santo Bay of SS. Philip and James.</i>
vera ... ..	...	lima	lima	limegi	gave, <i>lina.</i>
... ..	...	repehi	turū	turegi	oson.
... ..	...	sigengi	taqangi	taqangigi	tia.
... ..	...	daga	dai	dai	tsae.
ringi	talinga	gero	qoroi	qerogi	saliga.
meta	mera, <i>mata</i>	mata	mata	mata	mata.
... ..	...	visigoi	visigoi	vihigogi	visigo.
<i>pagahun veran</i>	...	pihu	bisui	bisugi	pisu.
li ... ..	...	qala	rongo	nggarugi	<i>nae, para.</i>
... ..	umbarr	ihu	uhui	vulugi	vul.
botu ... ..	...	qatu	qatui	qatugi	re.
lo ... ..	...	lolo	taqangi	taqangi ... ..	...
ili, wolu ... ..	...	vinui	vinui	vinugi	tinina.
... ..	...	vui, atmate	wui, tamani	vui, tamte ... ..	...
meen	meme	mea	lue mei	meagi	meme.
... ..	...	leo	leo	leo ... ..	...
se ... ..	...	iha	sasai	he	gise.
bwehel	gambo	manu	manu	manu	nanu.
... ..	...	guqengi	gong	bongi ... ..	...
<i>kuli</i>	lipach ... ..	...	...	...	<i>owoi.</i>
tan	rran, <i>ten</i>	halataa, tan	tano	tano ... ..	...
to	tao	toa	kur	toa	toa.
ur* ... ..	...	ara	tamatua, mele	talune	uma.
av	agambrr	avi	avi	avi	gapu.
malo, ika ... ..	...	ige	masi	ige	natj.
wi ... ..	...	wai	oi	wai	va.
vir ... ..	...	vanua	vanua	vanue	vanua.
ola, <i>awati</i>	<i>eril</i>	vula	wula	vule	vula, <i>apatia.</i>
... ..	...	vusi	rewo	vusi	vatsvoti.
... ..	...	qong	qong	bongi	pongi.
bue	<i>mbruai</i>	qoe	qoe	boe	poe.
tie	tras, <i>tes</i>	tahi	tas	tahi, navo	tasi.
... ..	...	tahi	lama	wawa	getja.
mar* ... ..	...	...	...	...	...
moho	<i>masi</i>	visiu	visiu	visiu	visiu.
... ..	var, <i>vet</i>	vatu ... ..	...	...	sule.
yial	<i>linal</i>	alo	aloa	aho	{ maso, alo* <i>mat</i> zu sore.
liye ... ..	...	gai	geiga	gai	gau.
we	wai	wai	bei	wai	pei, tei.
leng	cang	lang ... ..	...	...	...
vanthin, ta*	<i>morot</i>	atatu	tatua	tangaloe	tatsua, <i>tandro.</i>
vihini	<i>mormor</i>	vavine	tawone	vavine	gajae, <i>wahine.</i>
... ..	...	tama, tata	tata, tama	mama	etai.
... ..	...	ratahi	veve	garuwegi	tiai, tina.
terera ... ..	...	nitui	natui	natugi	paule.
... ..	...	...	tasi	tehi	tasi.
...
<i>yafu</i>	sum	ratahigi	nagonago	ratahigi	<i>warese.</i>
hale, ima	yim	ima	vale	vale	ima.
... ..	...	hala	tursala	matahala	rio.
ye* ... ..	...	ginaganiana	sinaga	hinaga	sinaga.
bulbul	uanka	wanga	aka	anga	<i>aka* ovo, vve.</i>
... ..	...	tataro	tataro	tataro ... ..	...
<i>mea, vami</i>	vanimai ... ..	...	sumai, vanomai	humei	so mai.
... ..	...	...	...	...	<i>o-o</i>
ngene ... ..	...	gani	gangan ... ..	...	kani.
sene,* <i>va*</i>	sogoi, lai	lai	lai	lavi.
<i>tan, mul*</i>	van	van	rasu, vano	van	<i>mule, van.</i>
rongta ... ..	...	rongo	rongo	rorontagi	rogotag.
kelea* ... ..	...	ilo	gigilea	ilo ... ..	...
lehe ... ..	...	gita	cte	lehe	reni, kilci.
fie ... ..	...	avo, bey	laqa, veti	ware, veve, laqa	veti.
... ..	...	...	tu	tu	turi.
mduring* ... ..	...	...	...	tangi ... ..	...
bagavi ... ..	...	hantai	seseta	esi	oso.
haua	<i>ilei, navoi</i>	tavuha	wia	rea	pei, <i>taburé.*</i>
tiam ... ..	...	gaiyua	lata	lawua	tagasuei, <i>laba.</i>
... ..	...	gara ... ..	...	...	...
... ..	...	memea	memea	memea	gagara.
rakakre ... ..	...	tirigi	riki	biti	tagapiu, <i>bari.i.*</i>
... ..	...	maita	singara	mavuti	voke.

1 "Vocabulary of Melanesian Languages, Sesake, New Hebrides Islands," 1866.
2 "The Gospel according to Luke translated into the language of Efate, New Hebrides, by the missionary at Havannah Harbour," Sydney, 1877.
3 "Melanesian Languages," p. 39, &c.
4 "Die Melanesischen Sprachen," 1873, p. 32.
5 "Journal of Commodore Goodenough," London, 1876, p. 36, &c.
NOTE.—In Fate, g = ng or ngg. Arag, q = kpw, kbw, nggbw. Maewo q = kmw. Oba q = nggmbw.

CONTRIBUTION TOWARDS A VOCABULARY OF THE CAYAPAS.

THE following list of words used by the Cayapas tribe in the interior of Ecuador has been forwarded to the Anthropological Institute by Mr. C. Cheston. The information was collected by Mr. Gustavus Wilczynski, who has for many years carried on large mercantile transactions at the Pailon Estate at Ecuador, which brings him into close connection with the natives of the interior. The tribe is described as being pure and unmixed, difficult of approach by white men, although fairly peaceable.

<i>English.</i>	<i>Cayapas.</i>
Head.	Mishpuca.
Hair.	Achua.
Forehead.	Lechi.
Eyebrows and eyelashes.	Capupijo.
Eyes.	Capucua.
Ears.	Pungui.
Nose.	Kijo.
Mouth.	Fipaqui.
Cheek.	Teyu.
Teeth.	Tesco.
Tongue.	Nigca.
Arms.	Fiamilia.
Hands.	Fiapapa.
Fingers.	Fiamisho.
Nails.	Fiaqui.
Chest.	Fembapo.
Legs.	Embo.
Feet.	Nepapa.
Man.	Linpula.
Woman.	Supala.
Boy.	Cana.
Girl.	Guarmiguagua.
God.	Dios apa.
Life.	Sunchachi.
Soul.	Tembuca.
Walking.	Gino.
Sick.	Penhuma.
Handsome.	Unnala.
Old.	Rucula.
Singing.	Nerse.
Weeping.	Huato.
Laughing.	Ucagto.
Speaking.	Pacto.
Sleeping.	Casto.
Sleep.	Pununiyaguanmi.