

GRAMMARS OF WORLD & MINORITY LANGUAGES

A Grammar of
Akajeru

Fragments of a traditional
North Andamanese dialect

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Raoul Zamponi and Bernard Comrie

UCLPRESS

A Grammar of Akajeru

GRAMMARS OF WORLD AND MINORITY LANGUAGES

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Abbreviations and symbols

1, 2, 3	1 st , 2 nd , 3 rd person
ABS	absolute
adj	adjective
adv	adverb
AKJ	Akajeru
CAUS	causative
COP	copula
DEF	definite (article)
DEM	demonstrative
DIST	distal
DISTPST	distant past
EMPH	emphatic
IMMPST	immediate past
INS	instrumental
INV	invisible
k.o.	kind of
n	noun
NA	North Andaman(ese)
NEG	negative
M	Man (1919–23)
NPST	non-past
part	particle
PGA	Present-day Great Andamanese
PL, pl.	plural
postp	postposition
POSS	possessive
PREV	preverb
PRON, pron	pronoun
PROX	proximal
RB ₁	Radcliffe-Brown (1914)
RB ₂	Radcliffe-Brown (1933)

REFL	reflexive
sg.	singular
SP	somatic prefix
sp.	species
v	verb
Y/N	polarity question
-	morpheme boundary
=	clitic boundary
[]	phonetic notation
~	variant
?	uncertain, unknown
♀	female
♂	male

Preface

The present work is part of our ongoing effort to analyse all the extant material on the now-extinct traditional Great Andamanese languages, as they were documented in the late nineteenth and early twentieth centuries. For a general account of the languages and their documentation, see Comrie and Zamponi (2017).

More specifically, this work provides an analysis, with citation of all original sources, of all the extant material for the Akajeru variety of the North Andamanese language. It also incidentally does the same for the very limited material from the Akabo and Akakhora varieties of North Andamanese, as well as for material documented as not further specified ‘North Andaman(ese)’. It does not, however, include the more extensively documented Akachari variety of North Andamanese, to which we plan to devote a separate monograph.

We are grateful to anonymous reviewers for comments on draft manuscripts.

Raoul Zamponi and Bernard Comrie
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Introduction

This work is an attempt to describe some aspects of the phonology (Chapter 2), grammatical system (Chapters 3–6) and lexicon (Chapter 8) of Akajeru,¹ a traditional dialect of North Andaman Island – the northern island of Great Andaman in the Andaman Islands – as it was reportedly used around the beginning of the twentieth century. It also aims to offer a complete documentation of Akajeru by supplying, in original transcription and translation, all the material of this dialect from all its known sources, in addition to further unspecified North Andamanese material also recorded in the early 1900s and the scanty material from the two minimally documented traditional North Andamanese varieties Akabo and Akakhora.

Akajeru is agreed to be the main component of Present-day Great Andamanese (PGA) (Basu 1952: 57; Manoharan 1989: 8; Abbi 2006: 22; Avtans 2006: 7; Choudhary 2006: 13; Som 2006: 10), a speech variety remembered in 2013 by five Great Andamanese people in the age range 50 to 58 living on Strait Island who ordinarily speak the Andaman variety of Hindi, only three of whom are today still alive (Abbi 2013: 8; Abbi 2020). Abbi (2013: 14, 26) indicates that, while PGA draws its lexicon from all the dialects of North Andamanese, its grammar is primarily based on Akajeru. She also reports (p. 21) that almost all speakers of PGA claim Akajeru as their mother language (cf. also Manoharan (1989: 8)), the other heritage dialects being marginalised and ignored. In Chapter 7, we will attempt to evaluate the consistency of the Akajeru component in PGA by comparing forms and constructions of the two speech varieties.

In this chapter, we will present the sources that document Akajeru (section 1.1) and some background information about its speakers (section 1.2), as well as attempt to define the type of relationship that links Akajeru to the other speech varieties once spoken on North

Andaman Island as well as to the rest of the Great Andamanese language family (section 1.3).

1.1 Sources

The primary sources for this work are the fragments of Akajeru (words, phrases and some short sentences) contained (*passim*) in the pages of Alfred R. Radcliffe-Brown's monograph *The Andaman Islanders* (1922), which gathers the results of his anthropological research carried out on the Andamans between 1906 and 1908. Although the languages of the archipelago were not the main object of the British anthropologist's activity, this volume contains an appendix titled 'The spelling of Andamanese words' (pp. 495–7) with some observations on the languages of Great Andaman and Little Andaman. This linguistic information was substantially increased in the second edition of the volume (Radcliffe-Brown 1933, hereafter RB₂), in which the above-mentioned appendix is replaced by a separate brief essay on the sounds and the grammar of the Andamanese languages ('The Andamanese languages', pp. 495–504) with some first-hand material on Akajeru and Önge (Little Andaman) and some other data on the Akabea language of the southern portion of Great Andaman from Portman (1898). This chapter, as well as the rest of the monograph, also contains numerous forms and constructions generically presented as 'North Andaman[ese]' (or, in abbreviation, 'NA'; note that except in extended direct quotes, where we preserve the original terminology, we use 'North Andamanese' for the language, 'North Andaman' for the geographic area). Probably, for these forms and constructions there is 'very little difference (...) between the four tribes of the North (*Aka-Čari*, *Aka-Kōra*, *Aka-Bo* and *Aka-Ĵeru*)', as Radcliffe-Brown (p. 53) indicates in presenting a set of 11 terms used to denote kinship relationships in North Andaman. Of the 85 words recorded by the anthropologist in RB₂ as 'North Andamanese' and for which (thanks to him) we know the exact Akajeru equivalent form, 83 are also Akajeru forms, the two exceptions being <dula> 'moon' (Akajeru: <čirikli>) and <ali> 'lightning' (Akajeru: <ele>). It is therefore highly probable that at least most of the 'North Andamanese' hapax legomena contained in RB₂ are specifically Akajeru words or words also used in this specific dialect.²

Radcliffe-Brown, in 1914, had already published an article dedicated to the languages of the Andaman Islands (hereafter RB₁). This work contains grammatical notes on Önge and some words of Akajeru, a few of which

(five) are not included in RB₂. The appendix to Radcliffe-Brown (1922) also includes two expressions not found in RB₂; otherwise, all material in the former is also in the latter, and we refer consistently to page numbers in RB₂.

Another source containing material of the traditional speech of the Akajeru is a dictionary of Akabea by Edward H. Man, Officer in Charge of the Andamanese in 1875–9, first published in 1919–23 as a series of supplements to the journal *Indian Antiquary*.³ In Appendix VI (pp. 169–72), this dictionary (hereafter M) contains a ‘Comparative list of words in certain Andaman dialects as recorded in 1876–79. Words indicating various organs and portions of the human body’, including 46 Akajeru (‘àkà-yêre’) anatomical terms.

The only other Akajeru linguistic material of which we are aware is a list of 28 toponyms published in Temple (1903: 31). These and several other Andamanese toponyms were gathered in situ by Man in the framework of the Census of the Andamanese outside the Penal Settlement undertaken in 1901. We reproduce the list in its entirety here: <Anâto> (Dot Island), <Âr-kôl> (Latouche Island), <Chaka-mit-kòito> (bay W. of Cadell Point), <Chàubalo-râ-chéto> (encampment on S. side of Casuarina Bay), <Chíro-méo> (Snark (? Shark)⁴ Island), <Chólop-râ> (Wreck Point), <Iltomata> (Brown Point), <Ina-ta-râ-jóle> (encampment at S. W. of Pembroke Bay), <Jíre-míku> (hill on N. side of Saddle Peak), <Karáne-téo> (Kwangtung Island), <Kárate-tât-chíro> (Casuarina Bay), <Ko-po> (point between Yulik and Lamia Bay), <Lau-tíche> (Camp Bay), <Méo-pong> (territory within a radius of few miles of Cadell Point), <Miriti-râ pong> (Stewart Island), <Pâro> (Eileen Bay), <Pâroto-míku> (Saddle Peak), <Pòròng-chíro> (Austin Strait), <Rengo-to-tía> (south extremity of Lamia Bay), <Tâ-burongo> (north of Cadell Point), <Tàkla> (Aves Island (also Berkeley group)), <Tára-chíro> (Bacon Bay), <Tàu-chàu> (encampment at E. end of Austin Strait), <Tàu-kàt-chíro> (Pembroke Bay), <Tàul-l’âr-míku> (Sound Island), <Tébi-chíro> (N. Reef Island), <Tòrop-tot-chéto> (encampment on N. side of Casuarina Bay), <Yulik> (point North of Tara-lait).

Portman (1898: 11) observes: ‘The Andamanese have always been able to explain to me the names of places, even when these names would seem to have some very remote origin’. He also shows (pp. 108–15) that several toponyms of the middle and southern sectors of Great Andaman are transparent compound words or have the structure of noun phrases and include, mostly, common nouns denoting tree species, parts of the tree or the human body and geographical objects.

Table 1.1 Some Akajeru common nouns attested also in toponyms

Toponym component	Akajeru	Akachari	PGA	Meaning
<âr-mîku> ^a	<i>aramiku</i>	-	<i>imik^hu^b</i>	‘space under’
<burongo> ^c	<i>eburɔŋo</i>	-	<i>eburɔŋo</i>	‘side of the body’
<lau>	<i>lau</i>	<i>lau</i>	<i>lao</i>	‘spirit’
<méo>	<i>meo</i>	<i>meɔ</i>	<i>meɔ</i>	‘stone’
<râ pong> ^d	<i>erapɔŋ</i>	<i>arapɔŋ</i>	<i>p^hoŋ</i>	‘cave’
<rengo>	<i>reŋo</i>	-	<i>reŋo</i>	‘tree sp.: <i>Ficus laccifera</i> ’
<tàu>	<i>tau</i>	<i>tau</i>	<i>tɔo</i>	‘sky’

Notes

^a Without somatic prefix *ara-* ~ *era* (3.2.1.2) in <Jîre-mîku> and <Pâroto-mîku>.

^b ‘space inside’ (cf. *ara-mik^hu* ‘stomach’).

^c Without somatic prefix *e-* in <Tâ-burongo> (3.2.1.3).

^d Without somatic prefix *era-* ~ *era* in <Méo-pong>.

At least three of the Akajeru toponyms in Temple’s list look like compounds or noun phrases.

<Chîro-méo>	<Méo-pong>	<Tôrop-tot-chéto>	
<i>tʃiro-meo</i>	<i>meo-poŋ</i>	<i>torop</i>	<i>t=ot-tʃeto</i>
sea-stone	stone-hole	tree_sp.	DEF=SP-hump (?)

Some of the common nouns or roots we can identify in Temple’s toponyms also occur in Radcliffe-Brown or Man’s Akajeru linguistic material and have known cognates in Akachari, a dialect of the north of North Andaman (1.3.1), and/or PGA. These are given in [Table 1.1](#).

Other nouns apparently contained in the toponyms were not recorded elsewhere. They are similar or identical in form to Akachari and/or PGA nouns denoting for the most part tree species or animals. These are given in [Table 1.2](#).

1.1.1 Radcliffe-Brown as a linguist

Alfred R. Radcliffe-Brown (1881–1955), our main source for the traditional Akajeru language, spent the years 1906–8 conducting fieldwork in the Andaman Islands, almost immediately after completing his undergraduate studies in Cambridge in 1905.⁵ This was his first extensive field project. His publications setting out the results of his work ([Radcliffe-Brown 1914](#),

Table 1.2 Some Akajeru common nouns attested only in toponyms

Akajeru	Akachari	PGA	Meaning
<chíro>	<i>tʃiro</i>	<i>siro</i>	‘sea’
<kòito>	<i>kɔito</i>	<i>koeto tɔŋ</i>	‘jackfruit tree: <i>Artocarpus chaplasha</i> ’
<ko-po>	-	<i>kɔpo</i>	‘banana tree’
<ot-chéto>	-	<i>ɔtcɔ.tʃtɔ</i>	‘hump’ ^a
<pârò>	<i>paro</i>	-	‘k.o. grub’
<tôrop>	-	<i>to:rop</i>	‘tree sp.’
<téo>	<i>teɔ</i>	<i>teo</i>	‘iguana, crocodile’ ^b

Notes

^a If <ot-chéto> is the equivalent of the PGA form here indicated, it is possible that it used adjectivally (‘humpbacked’) in <Tôrop-tot-chéto> (see above).

^b Cf. also Akajeru <teo> ‘bird sp.’.

1922, 1933) contain little explicit reflection on methodology, in particular linguistic methodology, and indeed most of the few remarks on the latter included in Radcliffe-Brown (1922) were not carried across to the second edition of 1933. His interests were clearly primarily (and appropriately) social anthropological, with linguistics very much an auxiliary discipline. He mentions no explicit linguistic training, other than some in phonetics.

His original intention was to work with the Ônge on Little Andaman Island, whose language belongs to the Ongan family, quite distinct from the Great Andamanese family to which Akajeru belongs, and at that time virtually undocumented. However, he abandoned this plan when faced with the difficulties of acquiring a new language with no aids.

I spent nearly three months camped with natives of the Little Andaman, giving most of the time to learning their language ... At the end of three months I found that at the same rate of progress it would take me two or three years to learn to speak the language sufficiently well to begin to question the natives about their customs and beliefs and understand their answers ... (Radcliffe-Brown 1922: vii–viii)

He therefore decided to turn his attention to the Great Andamanese language family, already the subject of documentation by Edward Horace Man and Maurice Vidal Portman (see the [References](#)), though concentrating on North Andamanese, the language furthest removed from those

on which Man and Portman had worked most intensively, in particular Akabea. He describes the progress of his language skills as follows:

In my work amongst the natives of the Great Andaman I at first made use of Hindustani, which the younger men and women all speak more or less imperfectly, and gradually acquired a knowledge of the dialects of the North Andaman. (Radcliffe-Brown 1922: viii)

It is impossible to judge from this clearly what level of proficiency he acquired in North Andamanese. An indication of how he viewed the role of language learning in anthropological fieldwork can be gleaned from the following remarks relating to Opuchikwar (from the Middle Andamanese branch of Great Andamanese) and Akarbale (from the South Andamanese branch of Great Andamanese).

Towards the end of my stay in the islands I was able to obtain the services as interpreter of a man of the Akar-Bale tribe who spoke English well and was of considerable intelligence ... With his help I was able to do some work with the Akar-Bale and A-Pucikwar tribes, and I found that with such an interpreter I was able to obtain much fuller and more reliable results than I could by using my own knowledge of the native language supplemented by Hindustani. If I had had his services from the outset my work would have been much easier and more thorough. (Radcliffe-Brown 1922: viii)

Apparently he was happy to work without having to learn the language if this was possible.

Radcliffe-Brown did, however, indicate his intention to publish further on the indigenous languages of the Andaman Islands:

The languages of the Andaman Islands are chiefly of interest as affording material for the study of comparative grammar and the psychology of language. I had hoped to be able to make some use of the large mass of linguistic material collected by Mr E. H. Man and arranged by Sir Richard Temple, which the latter was so kind as to permit me to examine. Mr Man, however, expressed the intention of publishing that material himself. Therefore, rather than delay longer, I began the publication of my own linguistic studies in a series of papers in the journal *Anthropos*, of which, however, only the first had appeared when the outbreak of war

interrupted them.⁶ I cannot say when the publication of these notes will be resumed. (Radcliffe-Brown 1922: viii–ix)

However, the three works discussed below are the only relevant ones that he published; the appendix to RB₂ is the only substantial linguistic publication subsequent to the remarks quoted above.

With specific regard to phonetics, we return in [Chapter 2](#) to the consideration of the level of accuracy of Radcliffe-Brown's transcriptions, for now we note his own recognition of his limitations:

My knowledge of the principles of phonetics when I went to the Andamans was very inadequate, and my subsequent studies have shown me that my phonetic analysis of the Andamanese languages is far from satisfactory. Further I have consciously omitted to distinguish in writing between different sounds nearly related to each other, such as different forms of the consonants *t*, *d*, *k* and *g*. (RB₁: 37)

Although I had acquired some knowledge of phonetics before I went to the Andamans, as a necessary part of the preliminary training of an ethnologist, yet it was not really sufficient to enable me to deal in a thoroughly scientific manner with the problems of Andamanese phonetics, and my further studies of the subject give me reason to believe that my phonetic analysis of the Andaman languages was not as thorough as it might have been. (Radcliffe-Brown 1922: 496, fn. 1)

The further studies referred to in this passage took place in the absence of native speakers, so there was no further possibility of checking data directly. After 1908 Radcliffe-Brown did not, as far as we have been able to ascertain, return to the Andamans or have any contact with native speakers of the indigenous languages.

It is easy to be critical in retrospect. We note that Radcliffe-Brown was a trailblazer of social anthropological methodology, and that without his linguistic material we would know virtually nothing of the traditional Akajeru language. We are very much in his debt.

1.2 The Akajeru

When the British, in 1858, established a permanent settlement and penal colony at Port Blair, on South Andaman Island, the Akajeru inhabited the

southern portion of North Andaman Island and the northern extremity of Middle Andaman (Portman 1899: 21), their neighbours being the Akabo on the north-west, the Akakhora on the north-east and the Akakede on the south (on Middle Andaman). We do not know how many Akajeru there were at the time of the contact. For the year 1858, the number of the people of the four native groups of North Andaman (Akajeru, Akabo, Akakhora and Akachari) is estimated by Radcliffe-Brown (RB₂: 18) to be about 1,500, based on what the Andamanese were able to tell him of the conditions under which they formerly lived. Between 1901 and 1931, four enumerations of the indigenous populations of Great Andaman were attempted in connection with the census of India (Temple 1903: 6; Lowis 1912: 76; Lowis 1923: 12; Bonington 1932: 22–3). Such enumerations were of course very difficult and liable to error. Limited to the Akajeru and the other three groups of North Andaman, their results are given in Table 1.3.

The demographic decline of the Akajeru highlighted by Table 1.3 forms part of a general demographic collapse of the indigenous populations of Great Andaman after the British established the permanent settlement and penal colony at Port Blair. It is estimated that the indigenous population of the islands, excluding the Jarawa (a group speaking a language unrelated to any other language of Great Andaman),⁷ amounted to 3,500 people in the early part of the nineteenth century (Local Gazetteer 1908: 5). Imported diseases (pneumonia in 1868, syphilis in 1876, measles in 1877 and influenza in 1892), to which the islanders had no immunity, decimated the tribes at the end of the nineteenth century. In 1901, only 625 Great Andamanese were left, excluding again the Jarawa (Temple 1903: 6), and subsequent censuses report steadily declining numbers: 455 in 1911, 209 in 1921, 90 in 1931 (Lowis 1912: 76; Lowis 1923: 12; Bonington 1932: 22–3). In 1951, the number of the Great Andamanese had shrunk to about 23. Their number dwindled to an all-time low of only 19 in 1961 (Chattopadhyay 2003: 77; Mohanty 2006: 37). In 1970, the few surviving Great Andamanese, mostly from North Andaman or of North Andaman descent, were

Table 1.3 The demographic decline of the Akajeru

Year	Akajeru	Akachari	Akakhora	Akabo	Total
1901	218	39	96	48	401
1911	180	36	71	62	349
1921	101	17	48	18	184
1931	46	9	24	6	85

relocated on the small Strait Island, off the east coast of Middle Andaman, in an attempt to protect them from diseases and other threats. They were 23 in all (Chattopadhyay 2003: 61). The number of Great Andamanese has slowly increased since then, to 27 (1981), 28 (1989), 32 (1991), 40 (1994), 42 (2001), 50 (2005) and 56 (2013) (Chattopadhyay 2003: 77; Raha 2005: 23; Abbi 2006: 6; Abbi 2013: 19–20). However, the people identified as Great Andamanese since 1970 have included people with partly Burmese or Indian descent.

1.3 Genealogical position of Akajeru and co-dialects

Although Akajeru is regarded as an independent language both in the literature on the Andamanese languages and, usually, in catalogues of the languages of the world (and also has an ISO 639–3 code, like most of the known natural languages: [akj]), in fact, it is one of the four dialects (or, probably, groups of dialects) that were once spoken on North Andaman Island. We have proposed the name North Andamanese for this language (Comrie and Zamponi 2017: 57). The other three (main) dialects of this language (also with an ISO 639–3 code) are the varieties of the remaining traditional groups of the island: Akachari [aci] (1.3.1), Akabo [akm] (1.3.2) and Akakhora [ack] (1.3.3). Together with the extinct Akakede language [akx], once spoken on the northern half of Middle Andaman and on Interview Island (Portman 1899: 21), North Andamanese forms one of the three (well-defined) subgroups of the Great Andamanese language family, the other subgroups, also now extinct, being Middle Andamanese (including the closely related Opuchikwar [apq], Okol [aky] and Okojuwoi [okj]) and South Andamanese (including Akabea [abj] and Akarbale [acl]) (Comrie and Zamponi 2019).

1.3.1 Akachari

At the time of contact, the Akachari inhabited the coast of the northern half of North Andaman and the adjacent small islands (Portman 1899: 21; Temple 1903: 31). Their dialect is the best attested among those traditionally spoken in North Andaman, having been documented, together with Akabea, Opuchikwar, Akakede and Önge, in the *Manual of the Andamanese Languages* compiled by Maurice V. Portman, comprising a comparative vocabulary covering over a thousand headwords and a phrase-book of 100 pages (Portman 1887).⁸

In order to have an idea of the degree of differentiation that separated the traditional forms of Akajeru and Akachari, in [Table 1.4](#) we present a comparative word list of basic vocabulary of the two varieties based on Swadesh's 200-word list as published in Gudschinsky (1956). It must be noted that there are, however, actually only 53 entries in this comparative word list due to the fact that for 144 entries of Swadesh's list no available source indicates the Akajeru and/or the Akachari equivalent. It should also be also taken into account that the Akajeru and Akachari forms of [Table 1.4](#) are given in a tentative, semi-phonetic transcription (see section 2.4, as regards Akajeru).⁹

Table 1.4 Comparative Akajeru–Akachari word list

	English	Akajeru	Akachari	Cognate	Notes
1.	at	= <i>il</i>	= <i>il</i> ~ = <i>l</i>	+	locative postposition
2.	bad	<i>etfai</i>	<i>ebekederɲ</i>	–	
3.	belly	<i>itpet</i>	<i>pet</i>	+	Akajeru <i>itpet</i> is probably a possessed form (see 3.2.3)
4.	big	<i>erkuro</i>	<i>erkuro</i>	+	
5.	blood	<i>tei</i>	<i>ete</i>	+	
6.	bone	<i>tɔi</i>	<i>tɔi</i>	+	
7.	child	<i>ottire</i>	<i>ottire</i>	+	possessed form (see 3.2.1.6)
8.	cold	<i>otɕzulu</i>	<i>otɕzulu</i>	+	of weather
9.	to die	<i>e-m-pil</i>	<i>e-m-pil</i>	+	
10.	dog	<i>bibi</i>	<i>bibi</i>	+	post-contact term
11.	ear	<i>erbuo</i>	<i>erbuo</i>	+	
12.	eye	<i>erulu</i>	<i>erulu</i>	+	
13.	to fall	<i>boto</i>	<i>boto</i>	+	
14.	father	<i>akamai</i>	<i>akamai</i>	+	
15.	foot	<i>oɲmatɔ</i>	<i>omatɔ</i>	+	
16.	fruit	<i>otfɔ</i>	<i>otfɔ</i>	+	
17.	good	<i>enɔl</i>	<i>nɔ</i>	+	
18.	hair	<i>otbef</i>	<i>otbef</i>	+	see endnote 5 to Chapter 7

(Continued table 1.4)

(Continued table 4)

	English	Akajeru	Akachari	Cognate	Notes
19.	hand	<i>oηkɔra</i>	<i>oηkɔra</i>	+	
20.	head	<i>erfo</i>	<i>erfo</i>	+	
21.	husband	<i>ebui</i>	<i>etaru</i>	–	Akachari <i>etaru</i> also = ‘man’
22.	I	<i>tio</i>	<i>tio</i>	+	emphatic
23.	in	= <i>il</i>	= <i>il</i> ~ = <i>l</i>	+	locative postposition
24.	leaf	<i>tetf</i>	<i>tetf</i>	+	see endnote 5 to Chapter 7
25.	long	<i>elobun</i>	<i>elobun</i>	+	
26.	man	<i>etaru</i>	<i>etaru</i>	+	adult male
27.	many	<i>fope</i>	<i>fope</i>	+	
28.	meat	<i>etomo</i>	<i>etomo</i>	+	
29.	mother	<i>akamimi</i>	<i>akamimi</i>	+	
30.	mouth	<i>akapon</i>	<i>akapon</i>	+	
31.	neck	<i>otloŋo</i>	<i>otloŋo</i>	+	
32.	night	<i>bat</i>	<i>bat</i>	+	
33.	nose	<i>erkɔto</i>	<i>erkɔto</i>	+	
34.	not	<i>pu</i>	<i>pu</i>	+	
35.	rain	<i>ɖɔtfer</i>	<i>ɖɔtfer</i>	+	
36.	rope	<i>luremo</i>	<i>luremo</i>	+	
37.	to say	<i>akarka</i>	<i>eremer</i>	–	
38.	sea	<i>ɖfiro</i>	<i>ɖfiro</i>	+	
39.	to sing	<i>ɖzobi eur</i>	<i>ɖzobi eur</i>	+	= ‘to sing a song’
40.	sky	<i>tau</i>	<i>tau</i>	+	
41.	to sleep	<i>beno</i>	<i>beno</i>	+	
42.	small	<i>eleo</i>	<i>lau</i>	+	
43.	snake	<i>ɖfubi</i>	<i>ɖfubi</i>	+	
44.	star	<i>kataŋ</i>	<i>katain</i>	+	small star
45.	stone	<i>meo</i>	<i>meɔ</i>	+	
46.	sun	<i>diu</i>	<i>diu</i>	+	
47.	there	<i>kulel</i>	<i>kulol</i>	+	
48.	they	<i>nio</i>	<i>nio</i>	+	emphatic

(Continued table 1.4)

(Continued table 1.4)

	English	Akajeru	Akachari	Cognate	Notes
49.	this	<i>kidi</i>	<i>kidi</i>	+	
50.	thou	<i>ɲio</i>	<i>ɲio</i>	+	emphatic
51.	tongue	<i>akatat</i>	<i>akatat</i>	+	
52.	tooth	<i>ɛrpile</i>	<i>ɛrpile</i>	+	
53.	water	<i>ino</i>	<i>ino</i>	+	
54.	we	<i>mio</i>	<i>mio</i>	+	emphatic
55.	who	<i>atʃiu</i>	<i>atʃu</i>	+	
56.	wife	<i>ebui</i>	<i>ebuku</i>	-	Akachari <i>ebuku</i> also = 'woman'
57.	wind	<i>bɔto</i>	<i>bɔto</i>	+	
58.	woman	<i>ebuku</i>	<i>ebuku</i>	+	

We may count 54 cognates among the 58 items above, giving a cognation of 93 per cent, which strongly suggests two dialects of the same language, not two distinct languages.

1.3.2 Akabo

The Akabo were located in the central-eastern sector of North Andaman (cf. map II after p. 510 in RB₂). The available documentation of their (traditional) dialect is much poorer than those of Akachari and Akajeru. All that remains is some words transmitted to us by RB₂: the 18 items reported in Table 1.5 (where they are compared with their Akajeru, Akachari and PGA equivalents, when known) and a few proper names: the autonym *akabo* (in <t'a-Bo> 'I am Aka-Bo'; p. 24, with the alternant *a-* of somatic prefix *aka-* ~ *a-* used after a proclitic personal pronoun), the names of three creeks (<Kelera>, <Teradikili> and <Teraut>; pp. 28, 192), the name of a village (<Čaičue>; RB₂: 29) and the names of two supernatural beings (<Biliku> (♀) and <Tarai> (♂); pp. 147, 150) also occurring, with the same form, in Akajeru and Akakhora.

In addition, six words occur in RB₂ (p. 199) that the author probably gathered from an Akabo informant. Four of them are bird names (<čelene>, <čereo>, <čotot> and <toroi>). The remaining words are a toponym (<Poroket>) and the name of a male supernatural being (<Perjido>). The four bird names and the name of the supernatural being were also recorded by Radcliffe-Brown, with exactly the same form, from Akajeru informants. The toponym corresponds to the PGA noun *p^horoket*

Table 1.5 Akabo words from RB₂ compared with their equivalents in Akajeru, Akachari and PGA

Akabo	Meaning	Page(s)	Akajeru	Akachari	PGA
<bari>	'fish sp.' ^a	97	-	-	-
<bol>	'fish sp.' ^a	97	<i>bol</i>	-	<i>bol</i>
<boto>	'wind' ^b	147	<i>boto</i>	<i>boto</i>	<i>boto</i> ^c
<buliu>	'creek'	28	<i>buliu</i>	<i>buliu</i>	<i>buliu</i>
<burto>	'fish sp.' ^a	97	-	<i>burto</i>	<i>bu:rt</i> ^h <i>o</i>
<čiro> ^d	'liver (of an animal)'	103	<i>čiro</i>	-	<i>čiro</i>
<čubi> ^e	'snake'	97	<i>čubi</i>	<i>čubi</i>	<i>fubi</i>
<kibir>	'tree sp.'	103	-	-	<i>ki:bir</i>
<jutpu>	'alone' (?) ^f	192	<i>čutpu</i>	-	-
<koloko> ^g	'COLLECTIVE' ^h	28	<i>koloko</i>	-	<i>kolo</i>
<kot>	'nest of the white ants'	192	<i>kot</i>	-	<i>kotočco</i> ⁱ
<kuato>	'fish sp.' ^a	97	-	-	-
<nyuri>	'fish sp.: <i>Plotosus</i> sp.'	97, 103	<i>nyuri</i>	-	<i>nyuri</i> ^j
<or-čubi>	'snake sp.: <i>Ophiophagus elaps</i> '	97	<i>ortubi</i>	<i>ortubi</i>	<i>orfubi</i>
<t'> ^k	'I'	24	<i>t=</i>	<i>t=</i>	<i>t=</i>
<tare>	'plant sp.'	103	<i>tare</i>	-	-
<ra> ^d	'pig'	103	<i>ra</i>	<i>ra</i>	<i>ra</i>
<uluku> ^e	'snake sp.'	97	-	-	<i>uluk</i> ^h <i>u</i>

Notes

^a A fish found in inland creeks.

^b Also in <Biliku boto> 'N. E. Wind' (lit. 'Biliku wind') and <Tarai boto> 'S. W. Wind' (lit. 'Tarai wind') (RB₂: 147).

^c 'storm'.

^d In <ra-čiro> 'plant sp.' (lit. 'liver of pig').

^e In <uluku-čubi> 'snake sp.'.

^f This is (also) the name of the first man on earth (RB₂: 383).

^g Also in the following names of Akabo local groups: <Kelera buliu koloko>, <Teradikili buliu koloko> and <Turaut buliu koloko> (RB₂: 28).

^h Used with human nouns.

ⁱ 'mound of white ants'.

^j 'eel, mangur fish'.

^k In <t'a-Bo> 'I am Aka-Bo'.

'heaven' recorded by Abbi (2012: 130). The name of the supernatural being (son of <Biliku> and <Tarai>) recalls the PGA name of the first man of the Andaman Islands: *p^hertajido* (Abbi 2013: 279).

As Table 1.5 shows, there are no distinctive elements in the poor available lexical material of Akabo that separate this speech from Akajeru. This fact and Radcliffe-Brown's observation that '[a] man of the *Aka-Jeru* tribe could understand without any great difficulty a man speaking *Aka-Bo*' (RB₂: 25) allow us to establish that the traditional varieties of the Akajeru and the Akabo were undoubtedly mutually intelligible dialects of the same language.¹⁰

1.3.3 Akakhora

The Akakhora occupied the central-western sector of North Andaman (cf. again map II after p. 510 in RB₂). The surviving material of their traditional dialect is also minimal. RB₂ (pp. 147 and 199) contains the seven common nouns given in Table 1.6, one toponym (<Čaroŋa>) and the names of two supernatural beings (<Biliku> (♀) and <Tarai> (♂)) also recorded from Akajeru and Akabo speakers.

Temple (1903: 31) supplies a list of 11 toponyms: <Bôl-pôli> (inland encampment between Port Cornwallis and Temple Sound), <Cho-â-póng> (Trilby Island), <Kòl-cho> (Pocock Island), <Kôto-par> (Cadell Bay), <Pâro-júe> (Cape Price), <Po-chumbo> or <Bo-pung> (Ross Island at mouth of Port Cornwallis), <Ròth> (Craggy Island),

Table 1.6 Akakhora words from RB₂ compared with their equivalents in Akajeru, Akachari and PGA

Akakhora	Gloss	Akajeru	Akachari	PGA
<boto>	'wind' ^a	<i>boto</i>	<i>boto</i>	<i>bɔtɔ</i> ^b
<kelil>	'bird sp.'	-	-	-
<loito>	'k.o. root'	<i>loito</i>	<i>loito</i>	<i>loitok</i> ^c
<meo> ^d	'stone'	<i>meo</i>	<i>meɔ</i>	<i>meɔ</i>
<mikulu>	'k.o. root'	<i>mikulu</i>	<i>mikulu</i>	<i>mikulu</i>
<peč>	'pot' ^d	<i>petʃ</i>	<i>paitʃ</i>	<i>pec ~ p^hec</i>
<toroi>	'bird sp.'	-	-	-

Notes

^a Also in <Biliku boto> 'N. E. Wind' (lit. 'Biliku wind') and <Tarai boto> 'S. W. Wind' (lit. 'Tarai wind') (RB₂: 147).

^b 'storm'.

^c 'k.o. of vegetarian food'.

^d In <Peč-meo>, a place-name.

<Tàu-râ-míku> (Excelsior Island), <Tébi-chíro> (Chatham Island (Port Cornwallis)), <Tí-kô-dung> (encampment on N. E. of N. Andaman near Reef Island), <Tôlubu-tông> (Port Cornwallis). In one of these toponyms we can recognise a noun phrase composed of a noun and an adjective.

<Tí-kô-dung>
ti koduŋ
 place small
 ‘small place’¹¹

Another toponym has the structure of a possessive noun phrase, but lacks the expected definite article *t=* (see section 4.1.3).¹²

<Tàu-râ-míku>
tau (a)ra-miku
 sky sp-space_under
 ‘space under (the) sky’

Overall, we have identified nine Akakhora common words (in one case just the root of a word) in the 11 toponyms published by Temple. None of them was also recorded by Radcliffe-Brown. These forms are given in Table 1.7 together with Akajeru, Akachari and PGA forms with identical or similar shapes.

Table 1.7 Some Akakhora words attested only in toponyms

Akakhora	Akajeru	Akachari	PGA	Meaning
<râ-míku>	<i>aramiku</i>	-	<i>imik^hu^a</i>	‘space under’
<bôl>	.. ^b	<i>bol^c</i>	<i>bol</i>	‘tree sp.: <i>Hibiscus tiliaceus</i> ’ ^d
<chíro>	<i>fíro</i>	<i>fíro</i>	<i>síro</i>	‘sea’
<kodung>	-	-	<i>kođuŋ</i>	‘small’
<pâro>	-	<i>paro</i>	-	‘fish sp.’
<póng> ^e	<i>erapoŋ</i>	<i>arapoŋ</i>	<i>p^hoŋ</i>	‘cave’
<tàu>	<i>tau</i>	<i>tau</i>	<i>tɔo</i>	‘sky’
<ti>	<i>ti</i>	<i>ti</i>	<i>t^hi</i>	‘place’
<tông>	-	<i>aka-ton</i>	<i>tɔŋ</i>	‘tree’

Notes

^a ‘space inside’ (cf. *ara-mik^hu* ‘stomach’).

^b Cf. Radcliffe-Brown’s ‘North Andamanese’ *bol* ‘*Hibiscus tiliaceus*’ (RB₂: 118).

^c Recorded as ‘*Melochia velutina*’, but probably ‘*Hibiscus tiliaceus*’, like the ‘North Andamanese’ and PGA forms.

^d Or, alternatively, ‘fish sp.’ (Akajeru <bol>, PGA *bol*).

^e Without somatic prefix *ara-* ~ *era* (3.2.1.2) in <Cho-â-póng>.

The sparse Akakhora material that has reached us also does not contain recognisable unique elements not found in Akajeru. Therefore, it is very likely that what we are dealing with is a further variety of a single language once spoken across the whole North Andaman Island.

Notes

- 1 A.k.a. Jeru and Jero. In Akajeru, *ɕeru* is the name of a tree of the *Sterculia* genus. In the traditional autonym of the Akajeru, which is also a glottonym, the noun *ɕeru* is prefixed by a reflex of the Proto-Great Andamanese somatic prefix (see section 3.2.1) *aka- 'mouth', in the sense of 'language', like the names of all the other groups of Great Andaman, excluding the Jarawa (see [Comrie and Zamponi 2017](#): 67, n. 8). It is probable that the common occurrence in the Andamanese linguistic and anthropological literature of names of Great Andamanese groups without the somatic prefix 'mouth, language' (like Jeru/Jero or, also, for example, Bo and Bea) follows Richard C. Temple's (1903: 48) decision to discard this prefix, '[f]or the sake of brevity', and use 'the roots only of tribal names' (but note also the earlier terms Puchikwár (for *o-pufik-war*) and Kol (for *o-kɔl*) in Portman (1896: 362)).
- 2 In this work, we will also use the 'North Andamanese' linguistic material in RB₂. Forms and constructions recorded by Radcliffe-Brown only as 'North Andamanese' will be reported in this work followed by the abbreviation NA.
- 3 Also issued in book form as a single volume ([Man 1923](#)).
- 4 The variant names are from the original.
- 5 His family name at birth was Brown, legally changed to Radcliffe-Brown in 1926. We follow scholarly tradition in referring to him consistently as Radcliffe-Brown.
- 6 The reference is to RB₁.
- 7 This language is related to the language of the Ōnge of Little Andaman Island, with which it forms the Ongan family. The language of the (practically) uncontacted inhabitants of North Sentinel Island could be a third member of this small family.
- 8 A handful of Akachari words are also contained in RB₂ (pp. 96, 141, 147, 201 and 202).
- 9 Unlike Radcliffe-Brown, Portman does not distinguish the close-mid front vowel [e] from the open-mid front vowel [ɛ] in his transcription of Akachari and other Great Andamanese languages, although there is a phonemic contrast between them in these languages. The symbol *e* of the Akachari forms of [Table 1.1](#), all from Portman (1887), is therefore a common notation of the two vowels of the mid-front area.
- 10 Abbi (2012: xxiv) reports that many of the words a woman who came from the Akabo group (Boa Sr) used were not comprehensible to the other speakers or rememberers of PGA. This, of course, does not imply that her speech was totally unintelligible to the other speakers or rememberers of PGA.
- 11 Cf. *tʰikoɖuŋpʰubi* 'big place' in Abbi (2012: 391), analysable as *tʰi koɖuŋ pʰu=bi* (place big neg=cop) 'It is not a small place'.
- 12 The exact same item is also recorded by Temple (1903: 31) as the local name of an island (West Island) in Akachari territory. An almost identical item, with the expected definite article *t=*, is the local name of an island in Akakede territory (Interview Island): <Tàu-tara-miku> ([Temple 1903](#): 32).

2

Phonology

2.1 Phonemes

2.1.1 Consonants

The spelling used by Radcliffe-Brown for transcribing Akajeru and the other North Andamanese dialects makes use of a phonetic transcription, albeit simplified, based on the Anthropos alphabet of Wilhelm Schmidt (1907). He employs 14 consonantal graphemes: <b, č, d, ĵ, k, l, m, n, ṅ, ŋ, p, r, t, y> (see RB₂: 494). The Akajeru words recorded by Man are written using the following graphemes and digraphs: <b, ch, d, j, k, l, m, n, ng, p, r, t, th>. Of the sound values of four graphemes used by Radcliffe-Brown we have a short description.

The sign *ŋ* is used for the nasalised guttural or velar stop [sic] and *ṅ* for palatalised *n*;¹ the sounds denoted by *č* and *ĵ*, while varying somewhat in different dialects, frequently approximate more nearly to palatalised *t* and *d* than to affricates *tʃ* and *dʒ*. (RB₂: 496)

There are no words with the palatal nasal [ɲ] among those recorded by Man. The velar nasal [ŋ] is transcribed by the British officer with <ng>, while for [tʃ] ~ [c] and [dʒ] ~ [j] the digraph <ch> and letter <j> are used. Also note that the alternation of *tʃ* and *dʒ* between palatal affricate and palatal stop to which Radcliffe-Brown refers has also been reported for PGA (Basu 1952: 61; Abbi 2013: 51).

Radcliffe-Brown also indicates that in Andamanese languages ‘there are variations in the pronunciation of the dental stops *t* and *d*, prepalatal, dental or alveolar, and cerebral enunciation being heard, but it is not evident that these variations constitute distinct phonemes in any of the languages’ (RB₂: 496). Retroflexion is an areal trait of the Andaman

Table 2.1 Probable Akajeru/NA words with dental and retroflex stops and their orthographic representation

Akajeru/NA		PGA	Meaning
Radcliffe-Brown	Man		
<mite>	-	<i>mitɛ</i>	‘bird sp.’
<otone> (NA)	-	<i>otoni</i>	‘son-in-law, daughter-in-law’
-	<îr-tap>	<i>ertap</i>	‘lower jaw’
<taka>	-	<i>ɬaka</i>	‘bird sp.’
<milite> (NA)	-	<i>bilite</i>	‘mist’
<boto>	-	<i>boɬo</i>	‘fall’
<era-bat>	-	<i>era.baɬ</i>	‘tail (of snake or turtle)’
-	<âkà-tât>	<i>akaɬaɬ</i>	‘tongue’
-	<îr-kît>	<i>erxi.ɬ</i>	‘arm’
<tiriń>	-	<i>tʰiriŋ</i>	‘kingfisher sp.’
<e-tomo>	-	<i>etʰomo</i>	‘flesh, meat’
<ti>	-	<i>tʰi</i>	‘place’
<ti-miku> (NA)	-	<i>tʰimikʰu</i>	‘forest, jungle’
<etʰaru> (NA)	-	<i>tʰaro</i>	‘man, male’ (PGA: ‘male’)
-	<îr-kâto>	<i>erkɔtʰo</i>	‘nose’
<kidi>	-	<i>kʰidi</i>	‘this’
<deko>	-	<i>dekʰo</i>	‘enough’
<bido>	-	<i>biɖo</i>	‘palm sp.: <i>Calamus tigrinus</i> ’

Islands attested both in Great Andamanese and in Ongan (see [Zamponi and Comrie 2020](#): 31). PGA has three retroflex stops, [t], [tʰ] and [d], in phonemic opposition with their dental counterparts [t], [tʰ] and [d]. Surely traditional Akajeru had the same three retroflex stops as PGA, but both Radcliffe-Brown and Man fail to recognise them in their transcription of Akajeru or ‘North Andamanese’ (NA) words (see [Table 2.1](#)).

Nor does Radcliffe-Brown’s transcription of Akajeru distinguish the aspirated stops [pʰ], [tʰ] and [kʰ] occurring in PGA ([Abbi 2013](#): 50–1) from their plain counterparts. Man’s transcription distinguishes [tʰ] from [t] by using the digraph <th> for the former and the grapheme <t> for the latter, but neither [pʰ] from [p] nor [kʰ] from [k] (see [Table 2.2](#)).

Table 2.2 Orthographic representation of probable words with [p], [p^h], [t^h], [k] and [k^h]

Akajeru		PGA	Meaning
Radcliffe-Brown	Man		
<ropuč>	-	rɔpuc	'one who has lost a brother or sister'
<čop>	-	cɔp	'tree sp.'
-	<îr-tap>	ertap	'lower jaw'
<pōroto>	-	p ^h ɔrɔto	'palm sp.: <i>Caryota mitis</i> '
-	<ê-pilu>	ep ^h ilu	'abdominal walls' ^a
-	<ông-pông>	oŋp ^h oŋ	'armpit'
<e-tire>	-	t ^h ire	'child'
<Tarai>	-	t ^h arae	'a male supernatural being'
<tiriń>	-	t ^h iriŋ	'kingfisher sp.'
-	<era-thômo>	arat ^h omo	'buttocks'
<kolo>	-	kɔlɔ	'sea-eagle' ^b
<koro>	-	kɔrɔ	'shredded palm-leaf fibre' ^c
<mikulu>	-	mikulu	'k.o. root'
<kule-l>	-	k ^h ulol	'there (distant)'
<čokoro>	-	cɔk ^h ɔro	'plant sp.'
-	<îr-nôko>	ɛrnɔk ^h o	'cheek'

Notes

^a PGA: 'belly'.

^b PGA: 'kite'.

^c PGA: 'green cane leaf'.

No word explicitly attributed to Akajeru was recorded using the letter <w>, but two 'North Andamanese' forms written with this grapheme can be seen in RB₂: <biwu> 'k.o. resin' (also occurring in the compound <biwumɔiŋ> 'torch of resin') and <ewur> 'sing'. In both forms, <w> occurs between two vowel graphemes, the second of which is <u>. This suggests that the letter <w> may represent an epenthetic [w]-glide inserted in two-vowel sequences of the type Vu (cf. Abbi (2013: 41, 44–5) for a parallel with PGA).² Similarly, it is possible that the <y> of the Akajeru noun <keyip> 'k.o. red pigment', also recorded by

Radcliffe-Brown, is the transcription of an epenthetic glide [y] that surfaces in a two-vowel sequence of the type *Vi* (cf. Akachari <kéip> ‘id.’; Portman (1887: 213)).

A tentative chart of Akajeru consonantal phonemes, based on the following minimal and, mainly, semi-minimal pairs, is given in Table 2.3.³ Note that we use *y* for IPA /j/ in this work.

p : b	<i>pef</i>	‘pot’	<i>bef</i>	‘hair’
t : ṭ	<i>mite</i>	‘bird sp.’	<i>miliṭe</i> (NA)	‘mist’
t : t ^h	<i>otone</i>	‘son-in-law, daughter- in-law’	<i>et^homo</i>	‘flesh, meat’
t : t ^h	<i>p^hɔɾoto</i>	‘palm sp.: <i>Caryota mitis</i> ’	<i>ɛkɔɾ^ho</i>	‘nose’
t ^h : ṭ ^h	<i>t^hirij̣n</i>	‘kingfisher sp.’	<i>t^hi</i>	‘place’
ṭ : t ^h	<i>taka</i>	‘bird sp.’	<i>et^haru</i> (NA)	‘man, male’
ṭ : ḍ	<i>boɬo</i> (NA)	‘fall’	<i>biɬo</i> (NA)	‘palm sp.: <i>Calamus tigrinus</i> ’
k : k ^h	<i>mikulu</i>	‘k.o. root’	<i>t^himik^hu</i> (NA)	‘forest’
ṭf : ḍʒ	<i>ṭfo</i> : (NA)	‘plant sp.’	<i>ḍʒo</i>	‘eating, food’
ṭf : y	<i>akaṭfari</i> (NA)	‘Akachari’	<i>maya</i>	‘sir, mister’
m : n	<i>mio</i>	‘we’	<i>nio</i>	‘they’
n : ɲ	<i>ṭfelene</i> (NA)	‘bird sp.’	<i>beɲe</i>	‘bird sp.’
n : ɲ	<i>nio</i>	‘they’	<i>ɲio</i>	‘you’ (sg.)
ɲ : y	<i>reɲa</i> (NA)	‘possessions’	<i>maya</i>	‘sir, mister’
r : l	<i>koro</i>	‘shredded palm-leaf fibre’	<i>kolo</i>	‘sea-eagle’

2.1.2 Vowels

There are seven vowel graphemes used by Radcliffe-Brown for transcribing Akajeru: <a, e, e, i, o, o, u>.⁴ ‘The sign e is used for the open *e* (ɛ) and o for the open *o* (ɔ)’ (RB₂: 496). We presume that the remaining five graphemes have their approximate IPA value. The vowel graphemes used by Man are fourteen: <a, à, â, ä, e, ê, i, î, o, ò, ô, u, û>. The graphemes <a>, <à>, <â>, <e>, <i>, <o>, <ò> and <u> represent short vowels: [ʌ] or [ə], [a], [æ], [ɛ], [i], [ɔ], [o] and [u] (Man 1919–1923: 3). The graphemes <â>, <ê>, <î>, <ô>, <û> and <û> represent long vowels: [a:], [e:], [i:], [ɔ:], [o:] and [u:] (Man 1919–1923: 3). While, on the one hand, Radcliffe-Brown distinguishes two mid front vowels

Table 2.3 Consonant phonemes in Akajeru

		Labial	Dental	Alveo- lar	Retro- flex	Pala- tal	Velar
Stops	Voiceless unspirated	p	t		ʈ		k
	Voiceless aspirated	p ^h	t ^h		ʈ ^h		k ^h
	Voiced	b	d		ɖ		
Affricates	Voiceless					tʃ	
	Voiced					ɖʒ	
Nasals	Voiced	m		n		ɲ	ŋ
Rhotics	Voiced			r			
Laterals	Voiced			l			
Glides	Voiced					y	

Table 2.4 Probable Akajeru/NA words with long vowels and their orthographic representation

Radcliffe-Brown	Man	PGA	Meaning
<čo> (NA)	-	co:	‘plant sp.’
<era-bat>	-	era:baʈ	‘tail (of snake or turtle)’
<roa>	-	ro:ɔ	‘canoe’
<talar> (NA)	-	ʈa:lar	‘k.o. stone’
<terkobito> (NA)	-	terkobito:	‘centipede’
<oŋ-kora>	<òng-kōra>	k ^h o:ra	‘hand, finger’
-	<îr-kît>	erxi:ʈ	‘arm’
-	<òng-mâ-tō>	oma:ʈʈɔ	‘foot’
-	<òm-rap>	onrɛ:p	‘spine’

([e] and [ɛ]), but does not note vowel length, on the other hand Man does not distinguish the two mid front vowels, but does mark vowel length (at least in most cases; see [Table 2.4](#)).

[Table 2.5](#) gives a plausible chart of Akajeru vowel phonemes, based on the following minimal and semi-minimal pairs and keeping in mind that vowel length is phonemically contrastive in PGA ([Abbi 2013](#): 39–40)

Table 2.5 Vowel phonemes in Akajeru

	Front	Central	Back
Close	i i:		u u:
Close-mid	e e:		o o:
Open-mid	ɛ ɛ:		ɔ ɔ:
Open		a a:	

(as well as in other Great Andamanese languages; see [Zamponi and Comrie 2020](#): 50 for Akabea), even if vowel length can only be recovered for a handful of items in the documentation of Akajeru/North Andamanese.

i : e	<i>ino</i>	‘water’	<i>enol</i>	‘good’
e : ɛ	<i>ʃereo</i>	‘bird sp.’	<i>ɟɪʃer</i> (NA)	‘rain’ (n)
ɛ : a	<i>era.baʃ</i>	‘tail (of snake or turtle)’	<i>arabela</i> (NA)	‘younger person of the same generation’
a : ɔ	<i>maya</i>	‘sir, mister’	<i>mɔyo</i>	‘tree sp.: <i>Sterculia</i> sp.’
ɔ : o	<i>boto</i>	‘wind’	<i>boto</i>	‘fall’ (v)
o : u	<i>ʃop</i>	‘tree sp.’	<i>ʃup</i>	‘k.o. basket’

2.2 Stress

Stress is not marked by either Radcliffe-Brown or Man. In none of the languages of the Great Andamanese family (including PGA) is it phonemically relevant. Non-phonemic stress, in all the languages, falls on the initial syllable of the root, at least ordinarily.

2.3 Syllable structure

The maximal syllable structure in Akajeru is CCVVC (where VV indicates a diphthong).

(1)	(C ₂)	(C ₁)	V ₁	(V ₂)	(C ₃)	Example
			V ₁			<i>o.lo</i> ‘adze’
			V ₁		C ₃	<i>ot.bo</i> ‘back’
			V ₁	V ₂		<i>ʃu.ei</i> ‘plant sp.’
			V ₁	V ₂	C ₃	<i>air</i> ‘foam on a rough sea’
		C ₁	V ₁	V ₂		<i>tɔi</i> ‘bone’

	C ₁	V ₁	V ₂	C ₃	<i>kɔ.rɔin</i>	‘tree sp.: <i>Dipterocarpus laevis</i> ’
	C ₁	V ₁			<i>ra</i>	‘pig’
	C ₁	V ₁		C ₃	<i>pir</i>	‘palm sp.: <i>Calamus</i> sp.’
C ₂	C ₁	V ₁			<i>oŋ.brɔ.no</i>	‘ankle’ ⁵

Consonant clusters are, in general, rather infrequent morpheme-internally, although they readily arise at morpheme boundaries (see, for example, *ot-tʃo* ‘head’, *oŋ-p^hoŋ* ‘armpit’ and *ɛr-boa* ‘lip’ in section 8.1).

2.4 Our transcription of Akajeru

In the rest of this work, we use for Akajeru (and Radcliffe-Brown’s North Andamanese) a tentative semi-phonemic transcription in which – given that aspiration and retroflex consonants are not recognised orthographically and vowel length is not noted in the most important source of this dialect (from which most of the following examples were drawn), viz. RB₂ – the IPA symbol *p* may also represent *p^h*, *t* may also represent *t^h*, *ʈ* and *ʈ^h*, while *d* may also represent *d̪* and vowel symbols may represent short or long vowels. We emphasise that this is the best that can be done reliably given the phonetic limitations of the available documentation. Grafting values from PGA onto Akajeru is impossible in cases where we do not know the PGA equivalent, and would be irresponsible in cases where we do, since PGA is not simply the linear descendant of Akajeru (see Chapter 7) and there is no guarantee that such values would be correct.

Notes

- 1 Occasionally, <ny> is also used for palatal nasal *ɲ* by Radcliffe-Brown, as in <ara-nyu> ‘village’, <benye> ‘bird sp.’ and <čainyo> ‘plant sp.’.
- 2 Various other words were however transcribed by Radcliffe-Brown as if they contain a vowel sequence *Vu* without an intervening [w], e.g. <lau> ‘spirit’, <tau> ‘sky’, <diu> ‘sun’ and <ačiu> ‘who’. Probably, speakers of traditional Akajeru did not insert the epenthetic [w]-glide in *Vu* vowel sequences consistently, just like the speakers or rememberers of PGA (Abbi 2013: 41).
- 3 No minimal nor semi-minimal pair is available in the material at our disposal for the contrasts *p* vs. *p^h*, *t* vs. *d* and *d* vs. *d̪*, but cf. Abbi (2013: 50–1) for evidence for a phonemic opposition between these sounds in PGA.
- 4 A further grapheme, <a>, is used by Radcliffe-Brown for transcribing the name of a kind of bucket: <tár> (RB₂: 497, 498). This grapheme, said to denote a ‘back *a* as in Southern English “father”’ (RB₂: 497), i.e. the open back [ɑ:], in this specific term would seem rather to represent the open-mid back vowel [ɔ:], as suggested by the transcriptions of the Akachari word for the same kind of bucket in Portman (1887): <tár> (p. 207), <tāūr> (p. 155) and <tāūrāu> [sic] (p. 137) (<āu> being the representation of the sound of ‘aw in *awful*’; Portman 1887: 1).

- 5 The only example we have for syllable-initial CC is the word *oŋ.brɔ.no* ‘ankle’ (or possibly *om.brɔ.no*; see 3.2.1.5 and the entry *oŋbrɔno* in section 8.1) recorded by Man. However, both Abbi and Manoharan give PGA equivalent forms without the *b* (see again the entry *oŋbrɔno* in 8.1), so the example is questionable. Perhaps *b* is a purely phonetic epenthetic sound here, although another form recorded by Man and containing, just like *oŋbrɔno*, the derivational prefix *oŋ- ~ om-* (3.2.1.5) and a root beginning in *r* does not show any trace of *b*: *omrap* ‘spine’ (see the corresponding entry in section 8.1). Consonant clusters in the onset position are reported as rare by Abbi (2013: 57, 58) for PGA and limited to *tr* and *kʰr*. If phonemic syllable-initial consonant clusters were also possible in traditional Akajeru, we must conclude that no unequivocal evidence of them exists in the scarce material of this dialect that was recorded.

3

Stems

The morphology of Akajeru is agglutinating, like that of all other Great Andamanese languages, and includes prefixes and suffixes, although words rarely contain more than a few morphemes. Prefixes and suffixes are mostly monosyllabic, a few prefixes being disyllabic. Roots are mostly di- or trisyllabic.

3.1 Roots

Most roots have a morphologically and syntactically invariable word class. Many of the roots that were recorded by Radcliffe-Brown can be found without further affixation in the word class of nouns and in derivatives involving somatic prefixes (see 3.2.1) that have the same word class.

- | | | |
|-----|-------------------|---------------------------|
| (2) | <i>tei</i> | ‘blood’ |
| | <i>e-tei</i> (NA) | ‘fever’ |
| | <i>era-tei</i> | ‘menstruation’ |
| | <i>ot-tei</i> | ‘headache’ |
| (3) | <i>tomo</i> | ‘flesh’ (also: ‘wood’) |
| | <i>e-tomo</i> | ‘flesh of the body, meat’ |
| | <i>era-tomo</i> | ‘buttocks’ |

A root that appears as a multicategorical lexical base is shown in (4). This root can function both nominally (4a), adjectivally (4b) and also verbally (61).

- | | | |
|-----|-----------------------|---|
| (4) | a. <i>kimil</i> | ‘a brief period of unsettled weather at the end of the rainy season’ |
| | <i>aka-kimil</i> (NA) | ‘condition of a boy or girl who is passing through the initiation ceremonies’ |

- b. *er-kimil* (NA) ‘hot’
 ot-kimil (NA) ‘hot’ (also: ‘be hot’)

As in other Great Andamanese languages (see [Zamponi and Comrie 2020: 73–7](#) as regards Akabea), some roots have an etymological doublet with a relatable meaning. Examples (5) and (6) show two cases of this.

- (5) *ot-dʒumu* (NA) ‘dream’ (n/v)
 ot-dʒumulo (NA) ‘shadow; reflection; double of the speaker’
- (6) *reŋo* ‘tree sp.: *Ficus laccifera*’
 reŋko (NA) ‘green pigeon’¹

The following example shows a further possible pair of etymological doublets. Probably, the noun ‘sky’ has a plain retroflex stop [ʈ], as in PGA (*tao* ~ *ʈo* ~ *ʈo:*), while the verb ‘be cold’ has perhaps an aspirated retroflex stop [ʈʰ], like the PGA noun *tʰo* ‘cold, winter’ ([Abbi 2012: 393](#)).

- (7) *tau* ‘sky’
 ot-tau (NA) ‘be cold’

There are also four separate roots which seem to share the same historical source in the Akajeru material recorded by Radcliffe-Brown.

- (8) *arai-tfulu* ‘after’
 tarai-tfulik ‘afterwards’
 arai-tfulute ‘younger person of the same generation’
 arai-tfulutu ‘follow’

3.2 Affixation

Like all other Great Andamanese languages, Akajeru is rich in derivational morphology. Its attested derivational affixes include 10 prefixes and just two suffixes. Of the attested derivational prefixes, those here termed ‘somatic prefixes’ are particularly productive, being present in about one third of the ca. 320 words of traditional Akajeru/North Andamanese that were recorded by Radcliffe-Brown and Man.

3.2.1 Somatic prefixes

Somatic (body-part) prefixes are a group of six bound morphemes with the following core meanings:

<i>aka-</i> ~ <i>a-</i>	‘mouth’
<i>ara-</i> ~ <i>arai-</i> ~ <i>era-</i>	‘abdomen, back’
<i>e-</i>	‘body’
<i>er-</i>	‘face, arms’
<i>oŋ-</i> ~ <i>om-</i>	‘hands, feet’
<i>ot-</i>	‘head’

They can be seen attached to nouns, as in (9a), adjectives, as in (9b), verbs, as in (9c) and also to one adverb (9d).

- | | | | |
|-----|----|----------------------|-------------|
| (9) | a. | <i>aka-poŋ</i> | ‘mouth’ |
| | | <i>e-ŋet</i> | ‘navel’ |
| | | <i>er-kɔto</i> | ‘nose’ |
| | | <i>oŋ-kɔra</i> | ‘hand’ |
| | b. | <i>e-leo</i> (NA) | ‘small’ |
| | | <i>e-nol</i> | ‘good’ |
| | | <i>er-kimil</i> (NA) | ‘hot’ |
| | | <i>ot-ɕulu</i> (NA) | ‘cold’ |
| | c. | <i>aka-tʃe</i> (NA) | ‘accompany’ |
| | | <i>arai-tfulutu</i> | ‘follow’ |
| | | <i>era-lio</i> (NA) | ‘finish’ |
| | | <i>ot-tau</i> (NA) | ‘be cold’ |
| | d. | <i>arai-tfulu</i> | ‘after’ |

There is a tendential correlation between semantic content and the co-occurrence of these prefixes with nouns. Nominal roots denoting body parts occur nearly exclusively with a somatic prefix attached. The rare exceptions include a few roots that denote anatomical parts that are not localised to a specific body area (10) and the term *it-pet* ‘belly’ (possessed form, perhaps), the latter consisting of a root, *pet*, probably also used verbally (cf. PGA *pet* ‘swell’; Abbi (2012: 379)), and a non-somatic prefix whose value or function is unclear (see 3.2.3).

- | | | | |
|------|----|----------------|-------------|
| (10) | a. | <i>betʃ</i> | ‘hair’ |
| | | <i>er-betʃ</i> | ‘head hair’ |
| | b. | <i>tɔi</i> | ‘bone’ |
| | | <i>oŋ-tɔi</i> | ‘wrist’ |

Nominal roots belonging to the following semantic types, as a rule, are not used with somatic prefixes: flora, fauna, celestial bodies, environment, artefacts. The only nominal roots of the semantic types flora and environment also occurring with a somatic prefix in the material at our disposal are given in (11) together with their derivatives including a

somatic prefix. The derivatives, it will be noted, belong to different semantic types from the bare nominal roots.

- | | | | |
|------|----|----------------------|----------------------------------|
| (11) | a. | <i>ɕɛru</i> | ‘tree sp.: <i>Sterculia</i> sp.’ |
| | | <i>aka-ɕɛru</i> | ‘Akajeru’ |
| | b. | <i>meo</i> | ‘stone’ |
| | | <i>era-meo</i> | ‘anchor’ |
| | c. | <i>odu</i> | ‘k.o. clay’ |
| | | <i>aka-odu</i> (NA) | ‘mourner’ |
| | d. | <i>ɸari</i> (NA) | ‘salt water’ |
| | | <i>aka-ɸari</i> (NA) | ‘Akachari’ |

Nominal roots belonging to the remaining semantic types, that is not referring to body parts and flora, fauna, celestial bodies, environment, artefacts, are morphologically heterogeneous. They can (i) always occur in combination with a somatic prefix (for example, *e-tire* ‘child, offspring of an animal’), (ii) occur as a separate word without any other morpheme (for example, *ɕɔ* ‘song’) or (iii) occur with or without a somatic prefix (12).

- | | | | |
|------|----|-----------------|---------------|
| (12) | a. | <i>mai</i> | ‘sir, mister’ |
| | | <i>aka-mai</i> | ‘father’ |
| | b. | <i>mimi</i> | ‘lady’ |
| | | <i>aka-mimi</i> | ‘mother’ |

Although somatic prefixes have anatomical core meaning, they also have extended meanings, as well as uses that have become lexicalised to the point of opacity. In the range of extended meaning, somatic prefixes exhibit both intra-field and trans-field extensions, that is semantic changes belonging to the same field of anatomy (for example, *ɛr-* ‘face’ > ‘head’) or involving changes in meaning to different fields (for example, *aka-* ~ *a-* ‘mouth’ > ‘speech’).

In the following subsections, we will attempt to explore the (complex) semantics of each of the six somatic prefixes of traditional Akajeru based on the scanty data at our disposal.

3.2.1.1 *aka-* ~ *a-*

The prefix *aka-* ~ *a-* refers to the mouth.

- | | | |
|------|----------------|----------|
| (13) | <i>aka-poŋ</i> | ‘mouth’ |
| | <i>aka-tat</i> | ‘tongue’ |

By anatomical contiguity, it also refers to the throat.

(14) *aka-nɔro* 'throat'

Two trans-field extensions of the prefix are documented.

(i) 'mouth' > 'speech'

(15) *akarka* |*aka-arka*| 'tell, say'
aka-dʒeru 'Akajeru' (language and people) (*dʒeru*
'tree sp.; *Sterculia* sp.')

(ii) 'mouth' > 'eating'

(16) *aka-op* 'boy or girl under certain ritual restrictions
chiefly concerned with food'
aka-odu (NA) 'mourner' (*odu* 'k.o. clay')
aka-kimil (NA) 'condition of a boy or girl who is passing
through the initiation ceremonies' (*kimil* 'boy
or girl during the turtle-eating ceremony')

In the following examples, the prefix expresses meanings different from those indicated above based on unclear semantic extensions.

(17) *aka-mimi* 'mother'
aka-mai 'father'
aka-tʃe (NA) 'accompany'

The allomorph *a-* of this prefix occurs after an overt possessive prefix (18, 67, 98) or a proclitic personal pronoun (58, 60), while *aka-* occurs elsewhere.

(18) *t-a-mimi* 'my mother'
ŋ-a-mai 'your father'

3.2.1.2 *ara-* ~ *arai-* ~ *era-*

Prototypically, this somatic prefix appears to refer to two contiguous, but distinct, parts of the human body: the abdomen, including genital area and its emissions (19), and the back (20).

(19) *ara-ket* 'urine'
era-tei 'menstruation' (*tei* 'blood')

(20) *era-tomo* 'buttocks' (*tomo* 'flesh')

By extension, it also refers to the tail of a snake or turtle.

- (21) *era-bat* 'tail (of snake or turtle)'

In addition, some trans-field extensions from the two core somatic meanings can be observed.

- (i) 'abdomen' > 'person' (*pars pro toto*)

- (22) *ara-litfu* (NA) 'younger person of the same generation'
arai-tfulute 'younger person of the same generation'

- (ii) 'abdomen' > 'interior'

- (23) *era-poŋ* 'cave' (cf. *aka-poŋ* 'mouth')

- (iii) 'back' > 'rear part'

- (24) *arai-tfulu* 'after' (adv)
arai-tfulutu 'follow'

The latter semantic path probably continues further as follows:

- (iv) 'rear part' > 'end, termination'

- (25) *era-lío* (NA) 'finish'

The Akachari and PGA equivalents of this prefix also occur in the term for 'leg': Akachari <árá chág> (Portman 1887: 44), PGA *ara:buccow* (Manoharan 1997: 463).² The Akajeru term for 'leg' was not recorded, but the following trans-field extension of *ara-* ~ *arai-* ~ *era-* (alongside the aforementioned Akachari and PGA forms) suggests that it also had this prefix and that a third body part covered by the prefix was that of the lower limbs.

- (v) 'legs' > 'space under'

- (26) *ara-miku* 'space under' (cf. *er-miku* 'face')
era-meo 'anchor' (*meo* 'stone')

Other (unclear) values of the prefix, apparently not relatable to any of those indicated above, can be seen in the following stems.

- | | | |
|------|--------------------|--|
| (27) | <i>ara-ju</i> (NA) | ‘village’ ³ |
| | <i>era-lobuŋ</i> | ‘long, tall’ |
| | <i>era-tire</i> | ‘young shoot of a plant’ (cf. <i>e-tire</i> ‘child, offspring of an animal’) |

We are not able to find motivation for the choice of one allomorph of the prefix over the other two based on the available data.

3.2.1.3 *e-*

The prefix *e-* refers to the human body in its entirety.

- | | | |
|------|-------------------|-------------------------------|
| (28) | <i>e-burɔŋo</i> | ‘side of the body’ |
| | <i>e-tomo</i> | ‘flesh of the body, meat’ |
| | <i>e-tei</i> (NA) | ‘fever’ (<i>tei</i> ‘blood’) |

It is, however, also a sort of ‘residue’ member of the set of somatic prefixes given its presence in terms for body parts outside the domains covered by the other somatic prefixes.

- | | | |
|------|---------------|-------------------|
| (29) | <i>e-ŋet</i> | ‘navel’ |
| | <i>e-pilu</i> | ‘abdominal walls’ |
| | <i>e-tfɔ</i> | ‘lap, thigh’ |

In the following nouns, *e-* refers to the physical person.

- | | | |
|------|-------------------------|--|
| (30) | <i>e-taru</i> (NA) | ‘man, male’ |
| | <i>e-buku</i> (NA) | ‘woman’ |
| | <i>e-tire</i> | ‘child, offspring of an animal’ |
| | <i>e-bui</i> | ‘husband, wife’ (also verb: ‘marry, be married’) |
| | <i>e-pota-tfiu</i> (NA) | ‘father-in-law’ |

In the following adjectives, the prefix appears to be desemantised.

- | | | |
|------|-------------------|---|
| (31) | <i>e-leo</i> (NA) | ‘small’ |
| | <i>e-lobuŋ</i> | ‘long, tall’ (of a canoe, a tree, etc.) |
| | <i>e-nol</i> | ‘good’ |
| | <i>e-tfai</i> | ‘bad’ |

Example (32) shows a verb with *e-*. Here again, it is difficult to identify the semantic content of the somatic prefix.

- | | | |
|------|------------------|--------|
| (32) | <i>e-ur</i> (NA) | ‘sing’ |
|------|------------------|--------|

3.2.1.4 εϜ-

The prefix *εϜ-* refers to two distinct, noncontiguous parts of the body: the face (including the ears) (33) and the arms (including the shoulder) (34).

- | | | |
|------|----------------|------------------|
| (33) | <i>εϜ-miku</i> | ‘face; forehead’ |
| | <i>εϜ-buo</i> | ‘ear’ |
| | <i>εϜ-ulu</i> | ‘eye’ |
| | <i>εϜ-kɔto</i> | ‘nose’ |
| | <i>εϜ-noko</i> | ‘cheek’ |
| | <i>εϜ-boa</i> | ‘lip’ |
| | <i>εϜ-pile</i> | ‘tooth’ |
| | <i>εϜ-tap</i> | ‘lower jaw’ |
| | | |
| (34) | <i>εϜ-kit</i> | ‘arm’ |
| | <i>εϜ-bala</i> | ‘forearm’ |
| | <i>εϜ-kum</i> | ‘shoulder’ |

In the following two nouns, the prefix refers to the entire head, overlapping with *ot-*.

- | | | |
|------|----------------|---|
| (35) | <i>εϜ-betf</i> | ‘head hair’ |
| | <i>εϜ-tfo</i> | ‘head, skull’ (cf. <i>ot-tfo</i> ‘head, fruit’) |

In the following forms, the semantic contribution of *εϜ-* is unclear.

- | | | |
|------|----------------------|------------------------------|
| (36) | <i>εϜ-tfar</i> | ‘heart (seat of affections)’ |
| | <i>εϜ-kuro</i> (NA) | ‘big’ |
| | <i>εϜ-kimil</i> (NA) | ‘hot’ |

3.2.1.5 oŋ- ~ om-

The prefix *oŋ-* ~ *om-* refers to the extremities: hands and feet.

- | | | |
|------|-----------------|--------------------------------------|
| (37) | <i>oŋ-kɔra</i> | ‘hand; finger’ |
| | <i>oŋ-matɔ</i> | ‘foot’ |
| | <i>oŋ-kɔtra</i> | ‘palm of the hand; sole of the foot’ |
| | <i>oŋ-kara</i> | ‘nail (of finger or toe)’ |
| | <i>oŋ-kuɕɕu</i> | ‘knuckle’ |
| | <i>oŋ-tɔi</i> | ‘wrist’ |
| | <i>oŋ-brɔno</i> | ‘ankle’ |

It sometimes also refers to the entire arm.

- (38) *oŋ-ba* 'fleshy portion of the forearm'
oŋ-poŋ 'armpit'

In the following example, it refers to the spine.

- (39) *om-rap* 'spine'

Man transcribes this prefix as <ông-> and <òng->, except before the rhotic *r*. In this case, we find <òm->: <òm-rap> 'spine'.⁴ Probably, the alternant *om-* of the prefix also occurs before a labial consonant, as in Akachari and PGA, although Man (1919–23: 169, 170) recorded the Akajeru term for 'armpit' as <ông-pông>⁵ and that for 'foot' as <òng-mâ-tô>.⁶

3.2.1.6 *ot-*

The prefix *ot-* refers to the head.

- (40) *ot-tfo* 'head, fruit' (cf. *er-tfo* 'head, skull')
ot-tei 'headache' (*tei* 'blood')
ot-bef (NA) 'head hair' (*bef* 'hair')
ot-loŋo 'neck'

An extended meaning is 'person' (*pars pro toto*). This is the meaning the prefix has in the possessed form of some terms denoting people. In the case of the word for 'child' (41), the prefix *ot-* replaces the somatic prefix *e-* of its non-possessed form.⁷

- (41) *bora e-tire* (NA) 'Bora (σ) the child'
bora Ø-ot-tire (NA) 'the child of Bora (σ)'

In other cases, *ot-* appears added to the prefix of the non-possessed form of a term denoting a person.

- (42) *Ø-ot-ara-bela* (NA) 'his/her younger person of the same generation' (cf. PGA *ara-belo* 'younger sister')
Ø-ot-arai-tfulute 'his/her younger brother' (cf. PGA *ara-sulu*^{huo} 'younger sibling')
ŋ-ot-a-mai Ø-
ot-arai-tfulute (NA) 'your father's younger brother' (but cf. *ŋ-a-mai* 'your father')
Ø-ot-e-bui Ø-*ot-arai-tfulute* (NA) 'his wife's younger brother' (but cf. *Ø-e-bui*, also *Ø-ot-e-bui*, 'his wife, her husband')
Ø-ot-ot-one (NA) 'his/her son-in-law' (cf. PGA *ot-oni* 'id.')

The semantic difference between the two forms in (43) is obscure.⁸

- (43) *Ø-e-bui* (NA) 'his wife, her husband'
Ø-ot-e-bui (NA) 'his wife, her husband'

Another extended meaning of *ot-* is likely 'round thing' or, at least, this meaning would seem to be involved in the following semantic chain: 'head' > 'round thing' > 'heart' > 'chest'/'back'.

- (44) *ot-bo* 'back'

Abbi (2012: 376) recorded PGA *ot-bo* also with the meaning 'heart'. In PGA, but not in the Akajeru material, we also find *ot-car* 'chest, middle of the chest' (Abbi 2012: 377). Another extension of *ot-* from the meaning 'heart' is 'mind' (cf. Zamponi and Comrie 2020: 130 for an Akabea parallel).

- (45) *ot-ɕʒete* 'shy, ashamed'

Still another extension of the prefix from the meaning 'heart' is 'soul'. The latter meaning is involved in these two semantic chains: (i) 'heart' > 'soul' > 'reflection, shadow' (see again Zamponi and Comrie 2020: 130 for a further Akabea parallel); (ii) 'heart' > 'soul' > 'dream'.

- (46) *ot-ɕʒumulo* (NA) 'reflection, shadow' (also 'double of the sleeper' and 'photograph')

- (47) *ot-ɕʒumu* (NA) 'dream' (n/v)

In some adjectives and verbs, *ot-* seems to be desemanticised.

- (48) *ot-lam* (NA) 'strong'
ot-kimil (NA) 'hot; be hot' (adj/v)
ot-ɕʒulu (NA) 'cold' (also noun: 'clothes')
ot-tau (NA) 'be cold'

3.2.2 Prefix *oko-*

A prefix *oko-* is attested in the following two terms.

- (49) *oko-ɕʒumu* 'medicine-man' (cf. *ot-ɕʒumu* 'dream' (n/v))
oko-taliŋ kolɔt 'a boy after his back was scarified in an
 (NA) initiation ceremony and before the turtle-
 eating ceremony'

The second term is the masculine counterpart of *aka-n-du kolot* (RB₂: 95) and this suggests that *oko-* is etymologically related to the somatic prefix *aka-* ~ *a-*, although it does not have an anatomical meaning. Perhaps *oko-* is a masculine prefix with one additional meaning shared with *aka-* ~ *a-*, specifically ‘food’ or ‘person in a ritual restriction concerned with foods’.

3.2.3 Prefix *it-*

Another prefix with unclear meaning/function is *it-*, attested in one North Andamanese body part term also used as a kin term: *it-pet* ‘belly; mother’ (RB₂: 89). The root of this term likely corresponds to PGA *pet* ‘swell’ (v) (Abbi 2012: 379), but *it-* is not otherwise attested as a deverbal nominaliser. Radcliffe-Brown records for Akachari *pet* ‘belly’ (RB₂: 189), without the prefix *it-*.⁹ The occurrence of *it-pet* in example (109), with an overt possessor, might suggest that *it-* derives the possessed form of the term for ‘belly’. In this case, we would have a form *Ø-it-pet* meaning ‘his/her belly’, and not simply ‘belly’, as Radcliffe-Brown indicates. Also note that, in PGA, some words that seem to include the prefix *it-* have a root not found elsewhere: *it-beria* ‘nice smell’, *it-bi* ‘yellow’, *it-bit^hum* ‘hook of the fishing arrow’, *it-xuḏo.y* ‘ring’ (Abbi 2012: 360). A further recorded PGA word with *it-* is a verb: *it-kata* ‘cut a big piece’ (cf. *ut-kata* ‘cut a very big piece’) (Abbi 2013: 178).

3.2.4 Reflexive prefix *m-* ~ *n-*

A reflexive prefix *m-*, well attested in the PGA and Akachari material at our disposal, can be seen in the following North Andamanese verb. In this verb, with a meaning that implies a change of state without an agent, *m-* seems to assume the function of an anticausative marker.

(50) *e-m-pil-o* (NA) ‘died’ (distant past) (cf. PGA *ε-m-p^hil* ‘die’)

A pre-dental allomorph *n-* of the reflexive prefix occurs, after the somatic prefix *aka-*, in *aka-n-du kolot*, which is the expression used to designate a girl between the ceremony that takes place on the occasion of her first menstrual discharge and a second important initiation ceremony (see the corresponding entry in the word list in 8.1). Neither a root *du* nor a stem *aka-du* is attested in the available material of traditional Akajeru, but it should be noted that *ḏu* in PGA is a verb root meaning ‘break’ (cf. *ek-ḏu* ‘break’ (tr.) and *u-n-ḏu* ‘break (of wooden items)’ (tr.) (Abbi 2012: 33–4; 2013: 191) and that, as Portman (1898: 307) notes, ‘[w]hen an Andamanese girl menstruates she is said “To break”’.

Notes

- 1 This pigeon is very fond of the fruit of the *Ficus laccifera* (RB₂: 91).
- 2 Cf. also PGA *ara-məto* ~ *o-məto* ‘legs’ (Abbi 2012: 158).
- 3 It is unclear whether *ara-* derives the possessed form of the term for ‘village’ (and probably ‘house’), similar to the somatic prefix *ot-* in PGA *η-ot-ηo* ‘your house’ (Abbi 2013: 161; cf. *ηo* ‘house’ on p. 127).
- 4 Cf. Akachari < *mam réb* > [*sic*] ‘spine’ (Portman 1887: 75), for *m-om-rep* ‘our spine’ and PGA *tʰ-um-rəno* ‘my ankle’ recorded by Kumar (2001: 107).
- 5 Cf. Akachari < *óm póng* > ‘armpit’ (Portman 1887: 165) and PGA *umpʰoŋ* ~ *oŋpʰoŋ* ‘armpit’ (Abbi 2012: 7). Manoharan (1997: 461) has *t-əm-φoŋ* ‘my armpit’.
- 6 Cf. Akachari < *óma tāu* > ‘foot’ (Portman 1887: 33) and PGA *oma:tto* ‘id.’ (Abbi 2012: 89). There is no evidence of an allomorph *on-* or *ən-* of this prefix in the material of traditional Akajeru/NA at our disposal, although Abbi (2012: 4, 110, 187) and Manoharan (1997: 461) record it before the dental *t* in PGA (Abbi: *on-to* ‘forearm’ *on-toplo* ‘alone, one’; Manoharan: *t-ən-tow* ‘my wrist’; cf. Akajeru < *òng-tō* > in Man (1919–23: 172)).
- 7 ‘(...) *e-tire* means young offspring of an animal or human being and therefore “a child”; *ot-tire* conveys a special reference to the child of a particular person—“his child”’ (RB₂: 499).
- 8 Cf. also *aka-mai* ‘father’ with the somatic prefix *ot-* in (42) and without in (98a).
- 9 In < *upetil ubeno* > ‘his belly in he sleep’, which we interpret as follows.

- (i)

<i>Ø-u</i>	<i>pet=il</i>	<i>Ø-u</i>	<i>beno</i>
3sg-PRON	belly=LOC	3sg-PRON	sleep

 ‘He, on the belly, he sleeps’

4

Words

Besides morpho-syntactic words that stand alone phonologically, like all other Great Andamanese languages and many other languages of the world, Akajeru has a number of clitics that are words in the morpho-syntactic sense (given that they occupy specific syntactic positions in clauses, like other words), but not in the phonological sense. These morpho-syntactic words attach to a phonological host word proclitically (4.1.2 and 4.1.3) or enclitically (4.1.5 and 4.1.7).

4.1 Word classes

There are four well-defined major word classes in Akajeru: nouns, adjectives, verbs and adverbs. Minor categories include pronouns, a definite article, postpositions and particles.

4.1.1 Nouns

Nouns include forms that take inflectional affixes and forms that do not. Inflecting nouns are morphologically complex words that begin with a vowel-initial derivational morpheme (usually a somatic prefix). Such nouns can occur with personal prefixes that mark a pronominal possessor.

- (55) a. *t-ot-tʃo* ‘my head’
 ŋ-ot-tʃo (NA) ‘your (sg.) head’
 ∅-ot-tʃo ‘his/her head’
 b. *t-ot-tire* ‘my child’
 ∅-ot-tire ‘his/her child’

The documentation of PGA and Akachari shows that inflecting nouns may also take the reflexive prefix, when they occur with a possessor that is coreferential with the subject of the clause.

(56) PGA
aka-mimi \emptyset -*ut-un-t^hire* *ta-tɔp^h-om*
 SP-mother 3sg-SP-REFL-child CAUS-bathe-NPST
 ‘The mother_i is bathing her_i child.’

(57) AKACHARI
Ø-ara-m-bɔiffo *ek-ter-lul-o* *olo=ta*
 3sg-SP-REFL-leg PREV-?-cut-DISTPST adze=INS
 ‘(He_i) cut his_i legs with an adze’

The Akajeru material does not contain similar examples.

4.1.2 Pronouns

Pronouns include personal, possessive, demonstrative and interrogative pronouns.

Personal pronouns are both free-form and proclitic. The attested free-form personal pronouns used in subject function (in affirmative clauses) are shown in Table 4.1; a dash indicates that this form is not attested. As in PGA (Abbi 2013: 169–71), free-form subject personal pronouns include a set of emphatic forms (listed in RB₂: 501) and a (poorly documented) set of non-emphatic forms. The forms of both sets are transparently composed of a person-number marker and a base *-io* or *-u*.

Examples containing emphatic or non-emphatic subject personal pronouns are (58), (59), (62), (76), (77) and (100–1).

(58) *η-io* *t=a-tfe-bom*
 2sg-PRON.EMPH 1sgPRO=SP-accompany-NPST
 ‘You (sg.) are accompanying me’ (NA)

(59) *n-u* *beno-m*
 3pl-PRO sleep-NPST
 ‘They (are) sleeping’ (NA)

Table 4.1 Free-form subject personal pronouns

	Emphatic	Non-Emphatic
1sg	<i>t-io</i>	<i>t-u</i>
2sg	<i>η-io</i>	-
3sg	\emptyset - <i>io</i>	\emptyset - <i>u</i>
1pl	<i>m-io</i>	-
2pl	<i>ηil-io</i>	-
3pl	<i>n-io</i>	<i>n-u</i>

Table 4.2 Proclitic personal pronouns

1sg	<i>t=</i>
2sg	<i>ŋ=</i>
1pl	<i>m=</i>
2pl	<i>ŋil=</i>
3pl	<i>n=</i>

The Akajeru material at our disposal does not include personal pronouns used to express other syntactic and semantic relations like Akachari *te* ‘me’ (direct object), *ti* ‘to me’ (indirect object) and *tum* ‘for me’ (benefactive, but also used in subject function in negated clauses, as in (83)).

Proclitic personal pronouns (also listed in RB₂: 501) are shown in Table 4.2. These have only the person-number marker. Note that these proclitic forms are segmentally identical to the prefixes in Table 4.3; the zero third person singular prefix corresponds to the absence of a third person singular proclitic form.

Proclitic personal pronouns are used exclusively before words beginning with a vowel-initial derivational prefix and, unlike free-form personal pronouns, they are attested in the function of both subject (of a nominal complement in (60), of an intransitive verb in (61) – these are the only attestations) and object (58, 62). Presumably, at least in subject function, they are even less emphatic than the non-emphatic free-form personal pronouns.

(60) *t=a-ɕjeru*
 1sgPRON=SP-tree_sp.
 ‘I (am) Akajeru’

(61) *t=ot-kimil-bom*
 1sgPRON=SP-hot-NPST
 ‘I am hot’ (NA)

(62) *t-io* *ŋ=arai-ɣfulutu-bom*
 1sg-PRON.EMPH 2sgPRO=SP-follow-NPST
 ‘I will follow you’ (NA)

In Akachari and Middle Andamanese varieties, the third person plural proclitic pronoun – *n=* in all the varieties – is attested as the marker of plural subject of a clause, assuming the function of a plural marker

(Comrie and Zamponi 2017: 43). There is a trace of this also in the North Andamanese material published by Radcliffe-Brown: *n=a-mai koloko* ‘ancestors’ (RB₂: 190) and *n=e-buku* ‘women’ (RB₂: 291).

There are only two possessive pronouns in the available Akajeru material: the first person singular *t-ifo* and the third person singular \emptyset -*ifo*, both formed by a personal prefix and a base *ifo*. The following examples indicate that possessive pronouns are used as prehead modifiers to uninflecting nouns (63) (while inflecting nouns take a possessive prefix to mark a pronominal possessor, see 4.1.1) and also as nominal heads of their own, independently of a possessum (64).

(63) *t-ifo* *roa*
 1sg-POSS canoe
 ‘my canoe’ (NA)

(64) *kidi* *t-ifo=bi*
 DEM.PROX 1sg-POSS=COP
 ‘This is mine’ (NA)

Abbi (2013: 185) shows that in PGA possessive pronouns may occur with a suffixal variant of the reflexive prefix *m-*. This seems to happen when they mark a non-inflecting noun in a clause as being possessed by the subject of the clause.

(65) PGA
ɲil-io *ɲili-fɔ-m* *rɛfe=be* *rafue-kom*
 2pl-PRON.EMPH 2pl-POSS-REFL food=ABS cook-NPST
 ‘You folks cook your own food’

The documentation of traditional Akajeru does not contain occurrences of reflexive-possessive pronouns.

Only one demonstrative pronoun was recorded: *kidi* ‘this’. Its sphere is the space close to the speaker and the moment of speech (64, 66, 120).¹

(66) *kidi* *e-nol*
 DEM.PROX SP-good
 ‘This (is) good’ (NA)

And only one interrogative pronoun is found in the data: *atfiu* ‘who’. Just one example illustrating the use of this word is attested.

(67) *atfiu* *ɲ-a-mai=bi*
 who 2sg-SP-sir=COP
 ‘Who is your (sg.) father?’

4.1.3 Definite article

The proclitic definite article *t=* codes definiteness or specificity. It occurs after the head noun but only if the following word begins with a vowel-initial derivational prefix. In the available Akajeru/North Andamanese material gathered by Radcliffe-Brown, this word is an attributive or predicative adjective (68–70, 103–4) or a possessed noun (71–3, 106–8).

(68) *ti* *t=era-lobuŋ*
place DEF=SP-long
'the long place'

(69) *lau* *t=er-kuro*
spirit DEF=SP-big
'the big spirit' (NA)

(70) *t-ifo* *roa* *t=er-kuro*
1sg-POSS canoe DEF=SP-big
'My canoe (is) big' (NA)

(71) *ra* *t=Ø-ot-tfo*
pig DEF=3sg-SP-head
'the pig's head' (NA)

(72) *roa* *t=Ø-ot-tfo*
canoe DEF=3sg-SP-head
'prow (lit. head) of the canoe'

(73) *lau* *t=Ø-ara-ju*
spirit DEF=3sg-SP-house
'village of the spirits' (namely 'Port Blair') (NA)

There are no occurrences of *t=* before a verb as, for example, in the Akachari sentence <Kódé wíhó kó térdu> 'Someone has broken his bow' (*kudi* Ø-*ifo* ko *t=er-du* [DEM.PROX 3sg-POSS bow DEF=SP-break] 'That breaks his bow') recorded by Portman (1887: 183).²

The limited documentation of traditional Akajeru means that it is probably impossible to specify the full and precise range of the occurrence of the definite article. Abbi (2013: 156–62) analyses what is clearly a

cognate of this morpheme in PGA as a prefix indicating an inanimate possessor in possessive constructions, where ‘inanimate’ includes dead animals, in particular with reference to severed body parts. This analysis for PGA does not, however, carry over to Akajeru/North Andamanese examples like (68–70), where the morpheme occurs before an adjective, not a possessed noun. That the use of *t=* is not constrained by the animacy of the noun it modifies in traditional North Andamanese is also suggested by the North Andamanese noun phrases in (103) and (104) and corroborated by the Akachari material in Portman (1887), where we find constructions like <ebuku tót boichal> [*sic*] ‘near the woman’ (*e-buku t=Ø-ot-bɔifɔ=l* [SP-woman DEF=SP-3sg-space_beside=LOC], lit. ‘in the woman’s vicinity’) (p. 135).

4.1.4 Adjectives

Adjectives in Akajeru are uninflecting words denoting properties or attributes which functionally modify nouns in noun phrases (68, 69, 102–4) and can also fill the complement slot of copular clauses (66, 70, 99, 121). They seem to be numerous, as in all other Great Andamanese languages. Those which are attested cover six of the thirteen typical semantic classes of adjectives suggested in Dixon (1982: 16, 34–49; 2004: 3–5).

DIMENSION:	<i>e-leo</i> (NA) ‘small’, <i>e-lobuŋ</i> ‘long, tall’ (canoe, tree etc.), <i>er-kuro</i> (NA) ‘big’.
AGE:	<i>e-tire</i> (NA) ‘new (of the moon)’.
VALUE:	<i>e-nol</i> ‘good’.
PHYSICAL PROPERTY:	<i>ot-kimil</i> (NA) ‘hot’, <i>ot-ɕʒulu</i> (NA) ‘cold’, <i>ot-lam</i> (NA) ‘strong’.
HUMAN PROPENSITY:	<i>ot-ɕʒete</i> ‘shy, ashamed’.
QUANTIFICATION:	<i>fɔpe</i> (NA) ‘many’, <i>deko</i> (NA) ‘enough’.

4.1.5 Verbs

The categories expressed in the verbs of Great Andamanese languages are tense, aspect and mood (Comrie and Zamponi 2017: 65). In the available documentation of traditional Akajeru/North Andamanese we only have verbs in the indicative mood (which lacks any overt indicator) marked for non-past or one of three past tenses (see 4.3). There is also an enclitic copula verb =*bi* ‘be’ which, as in PGA (cf. Abbi 2013: 240), does not admit inflection.³

4.1.6 Adverbs

The class of adverbs in Akajeru comprises invariable words that can be both morphologically simple or composed of a derivational prefix and a root. The few attested forms are three time adverbs (*arai-tfulu* ‘after’, *tarai-tfulik* ‘afterwards’ and *terai-tfiro* ‘yesterday’) and one spatial adverb (*kulel* ‘there (distant)’). The available material does not enable us to say anything about the syntax of adverbs.

4.1.7 Postpositions

Radcliffe-Brown recorded four North Andamanese postpositions: =*bi* ‘ABSOLUTIVE’ (which, however, he confused with the copula =*bi*; see RB₂: 502–3), =*il* ‘LOCATIVE’, =*ko* probably ‘INESSIVE’ and =*kak* ‘ALLATIVE’. He also indicated that these elements ‘might perhaps be regarded as suffixes as they seem never to be used except following the word to which the relation is indicated’ (RB₂: 503). It is likely that they are enclitic morphemes, rather than nominal suffixes, as suggested by the following occurrences of the PGA absolutive marker =*bi* ~ =*be* after a postnominal modifier.

(74) PGA

<i>t^hire</i>	<i>mɔco</i>	<i>cɔp^he=bi</i>	<i>er-p^huko</i>
child	hen	many=ABS	SP-hit

‘The child hit many hens’

(75) PGA

<i>p^hɔr</i>	<i>lobuŋ=bi</i>	<i>k^hulol</i>	<i>jio</i>
bamboo	long=ABS	there	exist

‘There is a long bamboo’

The absolutive postposition =*bi* is attested only in material identified as North Andamanese. It attaches to full noun phrases and to emphatic pronouns. It is found on full noun phrase direct objects in (77) and (123). In (76) it is presumably attached to an intransitive subject, although since the verb *tuŋ* ‘want’ is not otherwise attested and has no known parallels in other traditional varieties of North Andamanese or in PGA, there is no independent evidence of its argument structure. It is not found with transitive subjects, whether a full noun phrase (123) or an emphatic pronoun (58, 62, 77).⁴

(76) *t-io=bi* *tuŋ-om*
 1sg-PRON.EMPH =ABS want-NPST
 ‘I want’ (NA)

- (77) \emptyset -*io* *biu=bi* *moitf-om*
 3sg-PRON.EMPH k.o._resin=ABS make_a_torch_of-npst
 ‘He is making a torch’ (NA)

Here below are examples of the use of the other attested North Andamanese postpositions; they are only attested in postpositional phrases in isolation, not in clauses.

- (78) *tʃup=il* (NA) ‘in the basket’
 (79) *ŋ-ŋ-koro=ko* (NA) ‘in your (sg.) hand’
 (80) *lautife=kak* (NA) ‘to Port Blair’

4.1.8 Particles

The North Andamanese negative suffix *-pu* mentioned by Radcliffe-Brown (RB₂: 503) is, in fact, a negator particle which has (or can have) scope over copular clauses, as illustrated by the following examples from PGA and Akachari, where it precedes the copula verb ‘be’. Unfortunately, there are no relevant Akajeru examples.

- (81) AKACHARI
kidi *tʃokbi* *pu=bi*
 DEM.PROX turtle sp. NEG=COP
 ‘This is not a turtle’

- (82) PGA
t^h-ut-bɔ *nɔl* *p^ho=be*
 1sg-sp-heart nice NEG=COP
 ‘I do not like’ (lit. ‘My heart is not nice’)

It should be noted that negation of verbal clauses in PGA and Akachari is by means of the same negator, but the verbal clause appears in the subject slot of a negated existential copular clause. The verb of the verbal clause occurs in a non-finite form which excludes TAM markers.

- (83) AKACHARI
t-um *ŋ=ir-tiliu* *pu=bi*
 1sg-PRON 2PRON=SP-see NEG=COP
 ‘I cannot see you’

- (84) PGA
jicer=bi *cer-om* *t^h=ut-cone* *p^ho=be*
 rain=ABS rain-npst 1sgPRON=SP-go NEG=COP
 ‘I will not leave since it is raining’

A further North Andamanese particle recorded by Radcliffe-Brown is perhaps the human noun collective marker *koloko*. Manoharan (1989: 61) describes it as ‘bound morpheme to the common human nouns’. Abbi (2012: 44) represents it as an independent phonological word: *at^{hire} kɔ.rlxo* ‘children’. Radcliffe-Brown (RB₂) writes it now as if it were a suffix (<n’a-mai-koloko> ‘ancestors’; p. 190), now as an independent word (<Kelera buliu koloko> ‘a local group of the Akabo’; p. 28).

4.2 Compound words

All the compounds in the data are nominal and have two components, at least one of which is a noun. The compounds that follow consist of two nouns that provide different descriptions for the same referent.

- (85) *kɔroʃop* ‘structure erected across a dancing ground’²⁵ (NA)
kɔro ‘shredded palm-leaf fibre’
ʃop ‘tree sp.’

- (86) *terkobito balo* ‘creeper sp.: *Pothos sandens*’ (NA)
terkobito ‘centipede’
balo ‘creeper’

The following compound is also a combination of two nouns. The second noun is a hyperonym of the first one here.

- (87) *tɔlodu* ‘white clay’
tɔl ‘white clay’ (a synonym of *tɔlodu*)
odu ‘k.o. clay’

A further type of nominal compound found in the material corresponds to a possessive construction of type B in [Chapter 5](#) with a possessor that precedes a possessed noun. The components of this type of compound in some cases (90–2) are written as separate words by Radcliffe-Brown.

- (88) *ʃokbiɕo* ‘turtle-eating ceremony’ (NA)
ʃokbi ‘turtle’
ɕo ‘food’
- (89) *kimilɕo* ‘turtle-eating ceremony’ (NA)
kimil ‘a boy or girl during the turtle-eating ceremony’
ɕo ‘food’

- (90) *timiku lau* (NA) ‘spirit that haunts the jungles’
timiku ‘forest, jungle’ (cf. (94))
lau ‘spirit’
- (91) *bido tef lau* (NA) ‘spirit of the *Calamus* leaf’
bido ‘palm sp.: *Calamus tigrinus*’
tef ‘leaf’
lau ‘spirit’
- (92) *ino kolo* ‘mollusc sp.’
ino ‘water’
kolo ‘mollusc sp.’

Example (93) shows a compound including a noun and a verb. The noun bears an object relation to the verb.

- (93) *biumɔitf* ‘torch of resin’ (NA)
biu ‘k.o. resin’
mɔitf ‘make a torch of’

Another three or, perhaps, four nouns found in the data are non-canonical compounds. One (94) or, perhaps, two (94, 95) are formations including an independent noun and a bound nominal root which, in other contexts, occurs with a somatic prefix attached.

- (94) *timiku* (NA) ‘forest, jungle’⁶
ti ‘place’
miku – cf. *ir-miku* ‘face, forehead’
- (95) *piletfar* ‘high-tide’
pile – cf. PGA *e-p^hile* ‘high-tide’
tfar – cf. *tfari* ‘salt water’

Another compound (96), designating a species of snake, includes a root *ɔr* and the generic term for ‘snake’.

- (96) *ɔrtfubi* ‘snake sp.: *Ophiophagus elaps*’⁷
ɔr
tfubi ‘snake’

The remaining noun is possibly a cranberry compound including an obscure element that does not seem to belong to the nominal lexicon of any North Andamanese variety.

- (97) *tɔro* (NA) ‘full sun, middle part of the day’
 tɔro ‘?’
 diu ‘sun’

4.3 Inflection

As indicated above in 4.1.1, inflecting nouns mark person and number of the possessor by prefixes.

- (98) a. *t-a-mai* ‘my father’
 ŋ-a-mai ‘your (sg.) father’
 \emptyset -*aka-mai* ‘his/her father’
 n-a-mai ‘their father’
 b. *t-a-mimi* ‘my mother’
 \emptyset -*aka-mimi* (NA) ‘his/her mother’

The possessive prefixes (based on RB₂: 501) are shown in Table 4.3; they are identical to the person-number markers occurring in personal pronouns (4.1.2).

The attested verbal forms of Akajeru, as indicated above (4.1.5), show a primary temporal distinction between non-past and past. For the latter, a further three-way distinction is found.

The marker of non-past tense is the suffix *-bom* ~ *-kom* ~ *-om* ~ *-m*. It locates a situation indifferently at or after the present moment. Allomorphs are idiosyncratic and unpredictable (see Table 4.4).

One of the three past tenses is unmarked. Presumably, as in PGA (Abbi 2013: 233), this is a generic past irrespective of the length of time between the past situation and the time of the utterance.

- (99) *deko* *b=ɛra-lio*
 enough COP=SP-finish
 ‘(It is) enough. (It) is finished’ (NA)

Table 4.3 Possessive prefixes

	SG	PL
1	<i>t-</i>	<i>m-</i>
2	<i>ŋ-</i>	<i>ŋil-</i>
3	\emptyset -	<i>n-</i>

Table 4.4 Non-past form of some Akajeru/NA verbs

Verb	Akajeru/NA
'accompany'	<i>aka-tfe-bom</i> (NA)
'be cold'	<i>ot-tau-bom</i> (NA)
'do, make, work'	<i>tfato-bom</i> (NA)
'follow'	<i>arai-tfulutu-bom</i>
'be hot'	<i>ot-kimil-bom</i> (NA)
'talk'	<i>ar-bom</i> (NA)
'have in adoption'	<i>oitfolo-kom</i> (NA)
'marry, be married'	<i>e-bui-om</i> (NA)
'want'	<i>tuy-om</i> (NA)
'sing'	<i>e-ur-om</i> (NA)
'make a torch'	<i>moif-om</i> (NA)
'sleep'	<i>beno-m</i> (NA)

Another past tense is marked by means of the suffix *-ba*. We again presume that this suffix has the same value of immediate past marker as PGA *-a ~ -e ~ -be ~ -ka ~ -ke*, used to refer to a situation that took place a few hours prior to the time of the utterance (Abbi 2012: 233).

(100) \emptyset -*u* *beno-ba*
 3sg-PRO sleep-IMPST
 'He slept' (NA)

(101) *t-u* *boto-ba*
 1sg-PRO fall-IMPST
 'I fell' (NA)

The third attested past tense is marked by the suffix *-o* (50). The suffix appears as the equivalent of the PGA marker of distant past *-o* used for any other event beyond the time period covered by the immediate past (Abbi 2012: 233)

There is no evidence in the sparse material of traditional Akajeru/North Andamanese of the past used for narration that Abbi (2012: 233) observed in PGA.

Notes

- 1 Note that in PGA demonstrative pronouns indicate three degrees of distance: (i) near the speaker (*k^hidi*), (ii) near the hearer (*k^hudi*) and (iii) away from the speaker and the hearer (*ḍi* ‘VISIBLE’ (sg.) and *ḍu* ~ *ḍuio* ~ *u* ‘INVISIBLE’ (sg.)) (Abbi 2013: 211).
- 2 The Akachari documentation also contains some occurrences of *t=* attached to the third person singular possessive pronoun *ifo* within possessive noun phrases of the type that, in Chapter 5, we call A; e.g.: <Chío télem taichaū tībē> ‘Where is the best place for shells?’ (*ifo telem t=Ø-ifo ti=bi* [where shell DEF=3sg-POSS place=COP] ‘Where is the place of the shells’) (Portman 1887: 127) and <Tíjéóbí tíchó tí pubí> ‘There is no place to cook’ (*taḍeo=bi t=Ø-ifo ti pu=bi* [fish=ABS DEF=3sg-POSS place NEG=COP] ‘There is not the place of fish’) (Portman 1887: 177) (to compare with <Án íchó étírē, étárí, ébuku?> ‘Is this child a boy, or a girl?’ (*an Ø-ifo e-tire e-taru e-buku* [Y/N 3sg-POSS SP-child SP-male SP-female] ‘Is his child a boy or a girl?’) (Portman 1887: 193)). The Akajeru corpus does not include analogous examples.
- 3 *=bi* is always an independent word orthographically in Radcliffe-Brown’s fragments of Akajeru/NA, but Portman (1887: 95–191, *passim*) transcribes its Akachari equivalent *-bi* ~ *-be* attached to the preceding morphological word.
- 4 In PGA *=bi* is attached to intransitive subjects and (direct) objects (Abbi 2013: 116).
- 5 See the item *korofop* in the Akajeru–English word list (section 8.1) for a description of the denotatum of this word.
- 6 Cf. *tɔŋmugu* ‘coast’ in Akabea, composed of the bound roots *tɔŋ* (see *on-tɔŋ* ‘leaf’) and *mugu* (see *ig-mugu* ‘face, forehead’) (Zamponi and Comrie 2020: 237).
- 7 Radcliffe-Brown writes this as a single word, <or-čubi> (RB₂: 124) or <or-čubi> (RB₂: 317, 373, 484), while Portman (1887: 73) records the Akachari equivalent as two words <ór chubí>, similarly to the corresponding terms in Akabea and Opuchikwar (<wára jóbo> and <wára chupe>). Abbi (2012: 242) writes the PGA equivalent as a single word, and our interpretation of the accompanying audio recording is as a single word with initial stress. We follow the one-word analysis in the main text.

5

Noun phrases

In the noun phrase of Akajeru (as of all other Great Andamanese dialects and languages; see [Comrie and Zamponi 2017: 69](#)), possessive pronouns and nominal possessors precede the head noun (63, 70–3, 105–17), while the definite article and adjectives follow it (68–73, 102–4, 106–8, 121, 122).¹

- (102) *reja* *tfope*
 possession many
 ‘many possessions’ (NA)

The definite article occurs immediately after the head noun and thus separates the head noun from a following adjective (68, 69, 103, 104).

- (103) *kɔroin* *t=er-kuro*
 dugong DEF=SP-big
 ‘the big dugong’ (NA)

- (104) *ra* *t=er-kuro*
 pig DEF=SP-big
 ‘the big pig’ (NA)

Regarding noun phrases with a full nominal possessor, Akajeru features two different constructions depending on the inflectional possibilities of the possessed constituent. In both possessive constructions, the possessed constituent follows the possessor noun phrase.

Type A. One type of possessive construction is that in which the possessed element corresponds to an uninflecting noun and, between the possessor and the possessed, there is a third person singular possessive pronoun, presumably even when the possessed item is plural in number (as in the other Great Andamanese languages; [Comrie and Zamponi](#)

2017: 70).² This type of construction codes alienable possession. Possessed nouns found in it denote referents of various kinds and include all the uninflecting forms of the nominal lexicon except body part and plant part terms. The possessive construction in question expresses a relation where the possessed item is not an integral part of the possessing entity.

- (105) *bora* \emptyset -*itfo* *roa*
 Bora 3sg-POSS canoe
 ‘Bora’s (σ) canoe’ (NA)

Type B. The second type of possessive construction is that in which the possessed corresponds to an inflecting noun or an uninflecting noun denoting a body part or a plant part. In this type, the possessed noun, indexed by the zero realisation of the third person singular possessive prefix if inflecting, directly follows the possessor noun phrase without further, explicit markers of the possession relation.

- | | |
|---|--|
| <p>(106) <i>lau</i> $t=\emptyset$-<i>er-tfo</i>
 spirit DEF=3sg-SP-head
 ‘skull of the dead person’ (NA)</p> | <p>(107) <i>ra</i> $t=\emptyset$-<i>ot-betf</i>
 pig DEF=3sg-SP-hair
 ‘pig’s hair’ (NA)</p> |
| <p>(108) <i>ortfubi</i> $t=\emptyset$-<i>era-bat</i>
 snake sp. DEF=3sg-SP-tail
 ‘design of zig-zag lines painted
 on the body with white clay
 (lit. snake’s tail)’</p> | <p>(109) <i>rea</i> \emptyset-<i>it-pet</i>
 Rea 3sg-?-swell
 ‘Rea’s (σ) mother’ (NA)
 (also ‘Rea’s belly’)</p> |
| <p>(110) <i>bora</i> \emptyset-<i>ot-tire</i>
 Bora 3sg-SP-child
 ‘Bora’s (σ) child’ (NA)</p> | <p>(111) <i>tarai</i> \emptyset-<i>era-poŋ</i>
 Tarai 3sg-SP-hole
 ‘Tarai’s (σ) cave’</p> |

When the possessed item is an uninflecting noun this construction may be said to code inalienable possession. Specifically, it appears to express a relation where the possessed item and possessing entity are regarded as integrally and essentially part of each other.³

- | | |
|---|---|
| <p>(112) <i>ƒokbi</i> <i>ƒiro</i>
 turtle sp. liver
 ‘turtle’s liver’</p> | <p>(113) <i>ƒokbi</i> <i>tei</i>
 turtle sp. blood
 ‘turtle’s blood’ (NA)</p> |
|---|---|

- | | |
|--|---|
| (114) <i>lau tɔi</i>
spirit bone
‘bones of a dead person’ (NA) | (115) <i>remu tɔi</i>
iron bone
‘piece of iron’ (lit. ‘bone
of the iron’) (NA) |
| (116) <i>ɛr-tap betf</i>
lower_jaw hair
‘beard’ | (117) <i>pɔiɸo tomo</i>
tree_sp. wood
‘wood of the <i>Sterculia</i>
tree’ (NA) |

There are also some examples of appositional constructions in the data, namely apposition of a title or kin term with a personal name (118) and apposition of two nouns, the second of which is needed for the appropriate identification of the denotatum of the first noun (119).⁴

- | | |
|--|---|
| (118) <i>maya lirtfitmo</i>
<i>mimi biliku</i>
<i>e-tire bora</i> (NA) | ‘Sir Kingfisher’
‘Madam Biliku’
‘the child Bora (σ)’ |
| (119) <i>biliku boto</i>

<i>tarai boto</i> | ‘north-east wind’ (<i>biliku</i> is also the name of a
female supernatural being)
‘south-west wind’ (<i>tarai</i> is also the name of a
male supernatural being) |

Notes

- 1 The corpus of traditional Akajeru does not contain examples of noun phrases with a demonstrative modifying a following head noun like Akachari *kudi ebuku* ‘that woman’ (Portman 1887: 161).
- 2 Cf. PGA *dun Ø-ifo ko* (DEM.DIST.INV.PL 3sg-POSS bow) ‘their bow’ (Abbi 2013: 130).
- 3 The definite article cannot modify an uninflecting possessor since the latter lacks a vowel-initial derivational prefix. (No vowel-initial inalienably possessed noun is known.) Although this restriction on the use of the definite article does not occur in Akabea (see *baraiɖ la lagia* [village DEF near] ‘the nearby village’; Portman (1887: 100)), the definite article is also not used in this language in possessive constructions with a possessor that combines with an inalienably possessed uninflecting noun: *ɸauga ta* ‘bone of the dead person’, but *ɸauga l=Ø-ot-ɸeta* [dead_person DEF=3-SP-head] ‘head of the dead person’ (Portman 1887: 210).
- 4 Cf. also Akabo *uluku ɸubi* ‘snake sp.’ (RB₂: 97) (PGA *uluk^hu* ‘king cobra’; Abbi 2012: 395).

6

Clauses

Clauses may be copular or verbal. The attested copular clauses, with and without the enclitic copula =*bi*, express relations of identity, attribution and existence. The complement is a noun phrase in identity relation in (60, 64, 120) and an adjective in attribution relation in (66, 70, 99, 121), while (122) illustrates existence.

- (120) *kidi* *kɔroin=bi*
 DEM.PROX dugong=COP
 ‘This is a dugong’ (NA)

- (121) *Ø-e-tomo* *t=ot-lam*
 3sg-SP-flesh DEF-SP-strong
 ‘His/her flesh (is) strong’ (NA)

- (122) *ino* *ot-kimil=bi*
 water SP-hot=COP
 ‘There is hot water’ (NA)

The basic constituent order of intransitive verbal clauses is subject-verb (59, 61, 100, 101). In transitive verbal clauses, the subject constituent precedes the object constituent and the object constituent precedes the verb (58, 62, 77, 123) (see also RB₂: 504).

- (123) *buyo* *dʒo=bi* *e-ur-om*
 Buió song=ABS SP-sing-NPST
 ‘Buió (σ) is singing a song’ (NA)

The only interrogative clause recorded for Akajeru is the copular content question in (67) with the interrogative pronoun *atʃiu* ‘who’ in initial position. We have no examples of negative or imperative clauses. Complex sentences are also unattested.

Present-day Great Andamanese, Akajeru and the other traditional dialects of North Andaman

A major consequence of the decrease of population that affected the Great Andamanese groups after the establishment of the British penal settlement at Port Blair in 1858 was that what were formerly distinct and often hostile communities gradually ended up merging together. ‘The different languages have become corrupt, and some tribes have adopted customs of other tribes and have abandoned their own’, writes Radcliffe-Brown (RB₂: 19) in reference to the beginning of the twentieth century. Manoharan (1989: 138) indicates that in this process of merging, minor groups started adopting the speech and other cultural traits of the majority group, and recalls that, through its history since the 1901 census record, the Akajeru were the numerically dominant group.¹ Hence it is not surprising that PGA is primarily a direct descendant of the pre-contact dialect of the Akajeru. In this regard, Basu observes what follows in the 1950s.

The position of the Great Andamanese being such, when some of their clans have become extinct, and some are dwindling, and when the small number of their people have to reside together, irrespective of their differences in sept and dialect, and when they have very little independent entity in political and economic lives, they have naturally taken up one dialect as ‘Standard’ among themselves. It is the majority-speaking Jeru dialect, which has been recognised as the ‘Standard dialect’ by them although they are very much conscious of the individuality of their own dialects. (Basu 1952: 57)

It has, however, been pointed out by different authors that PGA cannot be considered simply the contemporary form of the speech of the Akajeru,

but rather an Akajeru-based variety containing elements of all the other traditional dialects of North Andamanese.

The present Andamanese language it is quite obvious, is the retention of a language of the Northern tribes. A comparison of the present Andamanese language to that of Portman's 1898 work² support [*sic*] this view. But the general conclusion arrived at is that 'the present Andamanese language is a mixed language, i.e. a creole predominantly dominated by the older Jeru language'. (Manoharan 1989: 140)

The Great Andamanese as it is at present represents only the North-Andaman dialect of Jeru with possible mixture of Cari (or Sare as they call it now), Kora (or Khora) and little of Pucikwar (or Pujjukar). It cannot be proved at this time as to how much of mixed elements have emerged in Jeru from other dialects until a comparative study is undertaken which is possible only if one relies on the syntactic data provided by Portman in his *Manual*. (Choudhary 2006: 15)

Very soon they all [the Great Andamanese] spoke one language, Jero with some words from the languages of the other tribes completely assimilated into it. (Narang 2008: 316)

PGA draws its lexicon from Jeru, Sare, Khora and Bo, but is primarily based on the grammar of Jeru. As the present form is the amalgam of four languages, the author has deliberately avoided naming this form of the language 'Jeru' as this will unnecessarily place an arbitrary emphasis on one language over the others. (Abbi 2013: 10)

In this short chapter, we will attempt to evaluate the validity of these affirmations by comparing the scarce available data of traditional Akajeru with those available for PGA drawn, mainly, from Abbi's recent grammar (2013) and dictionary (2012) of this variety.

Phonetically, the occurrence of a fricative [ʃ] or [s] in the speech of most of the last speakers or rememberers of PGA is the most significant innovation we may observe. No word of a traditional dialect of North Andamanese was recorded with one of these sounds. The fricatives [ʃ] and [s] occur only word-initially and word-medially and correspond, in the traditional dialects of North Andamanese, to the sound transcribed by Radcliffe-Brown with <č> and which, as indicated in 2.1.1, may be the palatal affricate [tʃ] or the palatal stop [c].³

MEANING	PGA	AKAJERU	AKACHARI	AKABO
'k.o. basket'	<i>ʃup</i> ~ <i>sup</i> ~ <i>su.p</i>	<čup>	<chup>	-
'snake'	<i>ʃubi</i> ~ <i>subi</i>	<čubi>	<chubí>	<čubi>
'who'	<i>aʃiu</i>	<ačiu>	<áchu>	-

Abbi (2013: 47) indicates that the palato-alveolar fricative [ʃ] occurs in the speech of individuals of Akajeru background, while the alveolar fricative [s] occurs only in the speech of a woman of mixed Akachari and Akakhora background. According to Manoharan (1989: 32, 172), people descended from the former Akachari group have retained the palatal stop [c], while people of Akajeru background use [s]. Manoharan suggests that the failure to distinguish [s] in the transcription of Akajeru 'is nothing but a mistake' on Radcliffe-Brown's part. We find this hard to believe, however, since [s] is perceptually quite distinct from [tʃ] or [c] for a native speaker of English and Radcliffe-Brown, in writing Akajeru, made use of a phonetic transcription, albeit simplified, based on the 'Anthropos' alphabet of Wilhelm Schmidt (Schmidt 1907). It is very likely that the idiosyncratic replacement of [tʃ] ~ [c] with [ʃ] or [s] is a post-contact phenomenon, perhaps due to influence of Hindi, as Basu (1952: 61) indicates.⁴

It is not unusual for the same word to differ in vowel correspondences in the North Andamanese dialects (specifically in the better attested Akajeru and Akachari). In the following cases, the PGA equivalent of such words with different vowel qualities in Akajeru (or Radcliffe-Brown's 'North Andamanese') and Akachari has the same vowel as the Akajeru (or 'North Andamanese') form.⁵

MEANING	PGA	AKAJERU/NA	AKACHARI
'k.o. clay'	<i>oɖu</i>	<i>odu</i>	<i>oto</i>
'rain' (n)	<i>ʃicer</i>	<i>čʒiʃer</i> (NA)	<i>čʒoʃer</i>
'small'	<i>eleo</i>	<i>eleo</i> (NA)	<i>lau</i>

But there are also cases in which a PGA word exhibits the same vocalism as its Akachari equivalent rather than its Akajeru counterpart.

MEANING	PGA	AKAJERU/NA	AKACHARI
'finish'	<i>araliu</i>	<i>eralio</i> (NA)	<i>araliu</i>
'frog sp.'	<i>p^horube</i>	<i>pərubi</i> (NA)	<i>porube</i>
'there (distant)'	<i>k^hulol</i>	<i>kulel</i>	<i>kulol</i>
'tree sp.: <i>Sterculia macrophylla</i> '	<i>p^hoco</i>	<i>poitfo</i>	<i>poitfo</i>

In yet other cases, more numerous than the previous ones, a PGA form differs from both its Akajeru and Akachari equivalent in the quality of one of its vowels.

MEANING	PGA	AKAJERU/NA	AKACHARI
'canoe'	ro:ɔ	roa	roa
'child'	utt ^h ire	ottire (NA)	ottire
'fly sp.'	p ^h ulemu	pulimi (NA)	pulimu
'long, tall'	iloboŋ	elobuŋ	elobuŋ
'mother-of-pearl shell'	bo	be	be
'salt water'	sare	ʃari (NA)	ʃari
'shy, ashamed'	uʃete	otɕete	otɕete
'sky'	tao ~ tɔo ~ tɔ:	tau	tau
'sling'	ceba	ʃiba	ʃiba
'spine'	onre:p	omrap	omrep
'spirit'	lao	lau	lau
'a supernatural being' (σ)	t ^h arae	tarai	tarai
'tree sp.' ⁶	colek ^h i	ʃoleke	ʃoleke

Few recurring vowel correspondences may, however, be extracted from the latter forms:

- Akajeru, Akachari *a* : PGA ɔ (see 'canoe' and 'sky')
 Akajeru, Akachari *au* : PGA ao (see 'sky' and 'spirit')
 Akajeru, Akachari *i* : PGA *e* (see 'salt water', 'sling' and 'a supernatural being')⁷

In the case of the name of the supernatural being, the final vowel is also *i* in the forms of this name used by the Akabo and Akakhora (RB₂: 147, 199). We may therefore regard the lowering of *i* to *e* seen in PGA *t^harae* as a possible further development that took place in post-contact times.

Rarely, pronunciation differences between PGA and the traditional forms of Akajeru and Akachari concern the consonant sounds in words. In this regard, the only examples we have noted are that the name of the imperial pigeon is *merit* in PGA but *mirid* both in Akajeru and Akachari and that the name of a species of tree (*Dipterocarpus laevis*) is *kɔɔɪŋ* in PGA and, apparently, *kɔɔɪn* again both in Akajeru and Akachari.

In the few cases in which an Akajeru word differs completely from its Akachari equivalent, we may note that the PGA corresponding form is identical or very similar to the Akajeru word.

MEANING	PGA	AKAJERU	AKACHARI
‘bad’	<i>ecae</i>	<i>etfai</i>	<i>ebekedeŋ</i>
‘fingernail’	<i>oŋkara</i>	<i>oŋkara</i>	<i>kudemu</i>
‘wife, husband’	<i>eboe</i>	<i>ebui</i>	<i>ebuku</i> ‘wife’, <i>etaru</i> ‘husband’

There could be one exception, however. The term for ‘moon’ is *qulɔ* both in PGA and, probably, Akachari (cf. <dolāu> in Portman (1887: 51)), but it was recorded as *tʃirikli* in Akajeru. The latter form was also gathered by Portman for Akachari (cf. <chirikli> ‘moon’ in Portman (1887: 191)), but it is unclear whether it is a perfect synonym of *qulɔ* and also whether the Akajeru used it.

Morphologically, the only documented difference between traditional Akajeru and PGA seems to concern the use of the somatic prefix *ot-* with terms that denote human beings when they are possessed (3.2.1.6). The last speakers or rememberers of PGA do not seem to add a somatic prefix to terms referring to human beings that already contain a somatic prefix: *tʰ-ara-sulutʰu* ‘my younger brother/sister’ (Abbi 2013: 145, 154) (cf. Akajeru *Ø-ot-arai-tfulute* ‘his/her younger brother’).⁸ In the possessed form of the term for ‘child’, however, they use the somatic prefix *ot-* ~ *ɔt-* ~ *ut-* instead of the somatic prefix *a-* (*e-* in Akajeru), exactly like the speakers of traditional Akajeru/NA: *a-tʰire* ‘child’, *t-ut-tʰire* ‘my child’ (Abbi 2012: 44) (cf. example (41) in section 3.2.1.6).⁹

No difference between PGA and Akajeru emerges in the area of syntax based on our (scanty) knowledge of the latter. Note, however, the very different analyses of the element *t=* or *t-* (proclitic definite article in our analysis of Akajeru, section 4.1.3; prefix indicating an inanimate possessor in Abbi’s analysis of PGA (Abbi 2013: 156–62)).

To sum up, we believe that the claim that Akajeru represents the base of PGA is adequately supported by the linguistic data. In the idiolects of the last speakers or rememberers of PGA there are, probably, also a number of Akachari words as well as words that do not appear either in Akajeru nor in Akachari and might belong to Akabo or Akakhora, the two other traditional dialects of North Andamanese of which we know almost nothing. Interestingly, PGA shows two probable post-contact developments in certain lexical forms, namely the deaffrication/depalatalisation of [tʃ] ~ [c] to [ʃ] or [s] and the lowering of [i] to [e].

Notes

- 1 Between 1976 and 1982, there were four families who claimed Akajeru descent, two families who claimed Akabo descent and three old men living without wife who claimed Akachari, Opuchikwar or Akarbale descent (Manoharan and Gnanasundaram 2007: 27).
- 2 Portman (1898).
- 3 Cf. also the Akakhora toponym <Čaroŋa>.
- 4 ‘Man, Portman, and Brown [sic] noticed that the Andamanese possessed no sibilant sounds. But intently looking for it, the writer noticed sounds in their languages exactly similar to the palatal sibilants. (...) These sibilants are clearly the development of the affricate sounds mainly as a result of their constant touch with these sounds in Hindi (Hindustani)’.
- 5 In some cases, <ai> stands for a single mid front vowel in Portman’s transcription of Akachari: cf. <tainjīwu> ‘dance’ (Portman 1887: 25) (*t=e-n-č̣jiu* ‘I dance’, but note <eng jīwu> (*e-n-č̣jiu*) ‘earthquake’ on p. 29) and <érain chék> ‘make noise’ (Portman 1887: 53) (*er-en-ŋek* ‘id’, with the same prefixal sequence of <éren teko> (*er-en-teko*) ‘hum’; Portman 1887: 39). It is therefore probable that the Akachari terms for ‘hair’ and ‘leaf’ had a /e/ or /ɛ/ just like their PGA and Akajeru or ‘North Andamanese’ equivalents, not a diphthong /ai/: Akachari <ót baich> ‘hair’ (Portman 1887: 167), PGA *otbec* ~ *otbec*, Akajeru *otbef* ‘hair’; <taich> ‘leaf’ (Portman 1887: 35, 69 139, 159), PGA *tec* ~ *tec*, ‘North Andamanese’ *tef*. Cf. also Akachari <étaichí> ‘give’ (Portman 1887: 155) and PGA *e-tefe*.
- 6 *Pterocarpus dalbergioides*. This name is recorded as *chawleke* by Awasthi (1991: 277).
- 7 Cf. also the following forms whose Akachari equivalent is not attested: Akajeru *oŋtɔi* ‘wrist’ : PGA *oŋtɔe* ‘id.’; ‘North Andamanese’ and Akabo *juri* ‘fish sp.’ : *Plotosus* sp. : PGA *jure* ‘id.’; ‘North Andamanese’ *kičgeri* ‘wander’ : PGA *kijire* ‘id.’.
- 8 We emphasise that the use in Akajeru of the prefix *ot-* with terms that denote human beings is far from clear. As indicated in 3.2.1.6, it appears connected with possession, but the details remain elusive. We do not, for example, know the precise semantics of *Ø-ot-e-bui* ‘his wife, her husband’, which Radcliffe-Brown indicates as a variant form of *Ø-e-bui* (example (43)), as well as that of *ŋ-ot-a-mai* in (42), which we may compare with *ŋ-a-mai* ‘your (sg.) father’ in (98a).
- 9 The bare stem *ṭhire* is also used as the non-possessed form of ‘child’ in PGA (Abbi 2012: 44, Abbi 2013: 68). Also note that Manoharan (1989: 116) records the two non-possessed forms of this noun as *ethi:re* and *thi:re*.

8

Word list

This chapter provides a list of all the words of the traditional speech of the Akajeru that were recorded (section 8.1), excluding personal names and toponyms (several of which are listed in section 1.1), together with an English–Akajeru finder list (section 8.2). The word list also includes all the items recorded by Radcliffe-Brown (RB₂) as ‘North Andamanese’ words (and presumably also used by the Akajeru, at least in the vast majority of cases). It presents our morphemic analysis of multimorphemic forms and the meaning of each Akajeru or ‘North Andamanese’ word, as well as all attestations in the original source(s) from which they were drawn, in the form in which they appear there. In this way, the word list allows the reader to trace back our analyses to the original source material.

Entries in the word list are organised as follows. We first list the shape of the headword, in the semi-phonemic transcription described in section 2.4. This is followed, in the order indicated, by:

- (i) the headword’s morphemic analysis (only when the headword is multimorphemic);
- (ii) an abbreviation, in parentheses, that indicates whether the headword was recorded as an Akajeru or ‘North Andamanese’ form (or both);
- (iii) an indication of the part of speech (grammatical category);
- (iv) the headword’s meaning or meanings as they can be derived from the source(s) that attest it; in the case of a grammatical morpheme, the morpheme label is given in small capitals.

This basic information is followed in turn by:

- (v) a list of all attestations of the headword in the source(s) in which it occurs and, sometimes, by one or both of (vi) and (vii);
- (vi) the known cognate form in PGA and/or Akachari;

(vii) a note that may indicate one or more related forms recorded in the word list or supply comments of an ethnographic or other nature.

Subentries, for phrasal expressions, are indented under the main entry, with the same organisation as main entries.

Headwords are entered following this sequencing of symbols: *a, b, d, dʒ, e, ε, k, l, m, n, ŋ, ɲ, o, ɔ, p, r, t, tʃ, y.*

8.1 Akajeru word list

air (AKJ) *n*

Foam on a rough sea

Attestations:

(1) <air> ‘foam on a rough sea’ (RB₂: 193)

akadʒeru |aka-dʒeru| (AKJ) *n*

Akajeru

Attestations:

(1) <t’a-ɟeru> ‘I am Aka-Jeru’ (*t=a-dʒeru* ‘id.’) (RB₂: 24)

Notes:

Cf. **dʒeru**.

akakimil |aka-kimil| (NA) *n*

Condition of a boy or girl who is passing through the initiation ceremonies

Attestations:

(1) <aka-kimil> ‘condition [of a youth or girl from the time of commencement of the initiation ceremonies]’ (RB₂: 101), ‘a person (...) who has just been through one of the initiation ceremonies’ (RB₂: 123), ‘a youth or girl who is passing through the initiation ceremonies’ (RB₂: 267)

Notes:

Cf. **ɛrkimil**, **kimil**, **kimil dʒo**, **otkimil**₁ and **otkimil**₂.

akakimil kolɔt |aka-kimil kolɔt| (NA) *n*

A boy or girl who is passing through the initiation ceremonies

Attestations:

(1) <aka-kimil kolɔt> ‘a person who is in this condition’ (RB₂: 101)

Notes:

The meaning of **kolot** is uncertain, perhaps ‘boy, girl’.

akamai |aka-mai| (AKJ, NA) *n*

Father

Attestations:

- (1) <aka-mai> ‘his father’ (\emptyset -aka-mai ‘id.’) (RB₂: 54), ‘father’ (RB₂: 190), <t’a-mai> ‘my father’ (t-a-mai ‘id.’) (RB₂: 54, 66), <ŋ’a-mai> ‘your father’ (ŋ-a-mai ‘id.’) (RB₂: 54), <n’a-mai> ‘their father, their fathers’ (n-a-mai ‘id.’) (RB₂: 54) (AKJ)
- (2) <aka-mai> ‘his father’ (RB₂: 54), <Bora aka-mai> ‘Bora’s father’ (bora \emptyset -aka-mai ‘id.’) (RB₂: 54), <Rea aka-mai> ‘Rea’s father’ (rea \emptyset -aka-mai) (RB₂: 89) (NA)

Comparisons:

PGA t^hamai ‘my father’ (Abbi 2013: 150); Akachari <á mái> [sic] ‘father’ (Portman 1887: 31)

Notes:

Cf. **mai**

akamai koloko |aka-mai koloko| (NA)

Ancestors

Attestations:

- (1) <n’a-mai-koloko> ‘ancestors’ (n=a-mai koloko ‘id.’) (RB₂: 190)
- akamai otaraitfulute** |aka-mai \emptyset -ot-arai-tfulute| (lit. ‘younger person of the same generation of the father’) (NA)

Younger paternal uncle

Attestations:

- (1) <ŋ’ot-a-mai ot-arai-čulute> ‘thy father’s younger brother’ (ŋ-ot-a-mai \emptyset -ot-arai-tfulute) (RB₂: 56)

Notes:

otamai otaraitfulute seems to be the possessed form of this kin expression (see section 3.2.1.6).

akamimi |aka-mimi| (AKJ, NA) *n*

Mother

Attestations:

- (1) <t’a-mimi> ‘my mother’ (t-a-mimi ‘id.’) (RB₂: 66) (AKJ)
- (2) <aka-mimi> ‘his mother’ (RB₂: 54) (NA)

Comparisons:

PGA t^hamimi ‘my mother’ (Abbi 2013: 150); Akachari <ta mémí> ‘id.’ (t-a-mimi ‘my mother’) (RB₂: 51)

akamimi akamai |aka-mimi Ø-aka-mai| (lit. ‘mother’s father’) (AKJ, NA)

Maternal grandfather

Attestations:

(1) <aka-mimi aka-mai> ‘his mother’s father’ (aka-mimi Ø-aka-mai) (AKJ) (RB₂: 69)

(2) <t’a-mimi aka-mai> ‘my mother’s father’ (t-a-mimi Ø-aka-mai ‘id.’) (NA) (RB₂: 69)

Notes:

Cf. **mimi**.

akandu kolɔt |aka-n-du kolɔt| (NA) *n*

A girl between the ceremony that takes place on the occasion of her first menstrual discharge and the turtle-eating ceremony

Attestations:

(1) <aka-ndu-kolɔt> ‘girl [after this ceremony]’ (RB₂: 94, 95, 101)

Notes:

du is likely the verb root ‘break’ (cf. 3.2.4). The meaning of **kolɔt** is uncertain, perhaps ‘boy, girl’.

akanɔro |aka-nɔro| (AKJ) *n*

Throat

Attestations:

(1) <âkà-nɔro> ‘throat’ (M: 172)

akaodu |aka-odu| (NA) *n*

Mourner

Attestations:

(1) <aka-odu> ‘mourner’ (RB₂: 111, 289), ‘a person who is in mourning’ (RB₂: 122)

Comparisons:

Akachari <ér otó> ‘in mourning’ (Portman 1887: 109)

Notes:

‘The essentials of mourning are (1) the use of clay (*odu*), and (2) abstention from certain foods, from dancing, and from the use of white clay (*tol*) and red paint. (...) every adult in the camp covers

himself or herself with clay on the death of an adult member of the community, but when this wears off, or is washed off in the course of two or three days, it is not renewed. The near relatives retain this covering of clay for many weeks, constantly renewing it' (RB₂: 110–11). Cf. **odu** and **tɔlodu**.

akaop |aka-op| (AKJ, NA) *n*

A boy or girl under certain ritual restrictions chiefly concerned with food

Attestations:

- (1) <aka-op> 'person (...) under certain ritual restrictions, chiefly concerned with foods that may not be eaten' (RB₂: 94) (AKJ)
- (2) <aka-op> 'a boy or girl [during the period of the initiation ceremonies]' (RB₂: 95), 'a youth or girl (...) who is abstaining from certain foods during the initiation period' (RB₂: 316) (NA)

Comparisons:

PGA *akaop* 'fasting person' (Abbi 2012: 328)

akapon |aka-poŋ| (AKJ) *n*

Mouth

Attestations:

- (1) <aka-poŋ> 'mouth' (RB₂: 23)

Comparisons:

PGA *akap^hoŋ* 'mouth' (Abbi 2012: 328); Akachari <tá póng> 'mouth' (*t-a-poŋ* 'my mouth') (Portman 1887: 51)

Notes:

Cf. **ɛrapoŋ** and **oŋpoŋ**.

akarka |aka-arka| (AKJ) *v*

To tell, to say

Attestations:

- (1) <ak^h-ar-ka> 'he says' [sic] (*akarka* |aka-arka| '(He) said') (RB₂: 24)

Comparisons:

PGA *akark^ha* 'to tell, to say' (Abbi 2013: 263, 322)

akatat |aka-tat| (AKJ) *n*

Tongue

Attestations:

(1) <âkà-tât> ‘tongue’ (M: 172)

Comparisons:

PGA *akaŋaŋ* ‘tongue’ (Abbi 2012: 328); Akachari <ákátát> ‘id.’ (Portman 1887: 85)

akafjari |akafjari| (NA) *n*

Akachari

Attestations:

(1) <aka-Čari-ar-bom> ‘he talks the Čari language’ (*aka-fjari ar-bom* ‘(He) talks Akachari’) (RB₂: 24)

Notes:

Cf. **fjari**.

akatfe |aka-tfe| (NA) *v*

To accompany

Attestations:

(1) <ŋilio t-ače-bom> ‘you (pl.) come with (accompany) me’ (*ŋilio t=a-tfe-bom* ‘you (pl.) are accompanying me’) (RB₂: 501), <ŋio t-ače-bom> ‘you are coming with me’ (*ŋio t=a-tfe-bom* ‘you (sg.) are accompanying me’) (RB₂: 504)

Comparisons:

PGA *akaci* ‘to come with, to follow someone’ (Abbi 2013: 125, 242)

alebe (NA) *n*

Term of address for a girl during the initiation ceremony and for a short time afterwards

Attestations:

(1) <alebe> ‘girl [during the initiation ceremony and for a short time afterwards]’ (RB₂: 93)

Notes:

Synonym: **toto**.

ar (NA) *v*

To talk

Attestations:

(1) <aka-Čari-ar-bom> ‘he talks the Čari language’ (*aka-fjari ar-bom* ‘id.’) (RB₂: 24)

arabela |ara-bela| (NA) *n*

Younger person of the same generation

Attestations:

- (1) <ot-ara-bela> ‘any person of the same generation who is younger’ (*Ø-ot-ara-bela* ‘his/her younger person of the same generation’) (RB₂: 56)

Comparisons:

Cf. PGA *arabelo* ‘younger sister’ (Abbi 2012: 329)

Notes:

otarabela seems to be the possessed form of this kin term (see section 3.2.1.6).

araitfulu |arai-fulu| (AKJ, NA) *adv*

After

Attestations:

- (1) <arai-čulu> ‘after’ (RB₂: 500, 501) (AKJ)
(2) <arai-čulu> ‘after, following, later in order’ (RB₂: 499) (NA)

Comparisons:

PGA *rasulu* ‘after that’ (Abbi 2012: 381); Akachari <rá chulu> ‘to follow’ (Portman 1887: 33)

araitfulute |arai-fulute| (AKJ, NA) *n*

Younger person of the same generation

Attestations:

- (1) <ot-arai-čulute> ‘he who was born after me’ (RB₂: 66–7) (AKJ)
(2) <ot-arai-čulute> ‘his younger brother’ (*Ø-ot-arai-fulute* ‘id.’) (RB₂: 54), ‘person younger than the speaker’ (RB₂: 55), ‘any person of the same generation who is younger’ (RB₂: 56), ‘younger person’, ‘he who was born after me’ (RB₂: 66–7), <ŋ^ot-a-mai ot-arai-čulute> ‘thy father’s younger brother’ (*ŋ^o-ot-a-mai Ø-ot-arai-fulute* ‘id.’) (RB₂: 56), <ot-e-bui ot-arai-čulute> ‘his wife’s younger brother’ (*Ø-ot-e-bui Ø-ot-arai-fulute* ‘id.’) (RB₂: 56), <ot-arai-čulu-te> ‘younger brother’ (*Ø-ot-arai-fulute* ‘his/her younger brother’) (RB₂: 99) (NA)

Comparisons:

Cf. PGA *arafuluŋhuo* ‘younger sibling’ (Abbi 2012: 330) and Akachari <ngára chulu tu> ‘brother’ and <ngára chulutu> ‘sister’ (*ŋ^o-arafulutu* ‘your (sg.) younger sibling’) (Portman 1887: 19, 73)

Notes:

This term does ‘not, strictly speaking, convey any idea of consanguinity, although [it is] commonly used to refer to a brother or a sister’ (RB₂: 67). **otaraitfulute** seems to be its possessed form (see section 3.2.1.6). ‘Alternative words of the same meaning are *ot-ara-liču* and *ot-ara-bela*’ (RB₂: 56); see **arabela** and **aralitfu**.

araitfulutefip |arai-ʔfulute-ʔfip| (NA) *n*

Younger woman of the same generation

Attestations:

- (1) <ot-arai-čulute-čip> ‘his younger sister’ (*Ø-ot-arai-ʔfulute-ʔfip* ‘id.’) (RB₂: 54)

araitfulutu |arai-ʔfulutu| (AKJ, NA) *v*

To follow

Attestations:

- (1) <tio ŋ-arai-čulutu-bom> ‘I follow thee’ (*tio ŋ=arai-ʔfulutu-bom* ‘id.’) (RB₂: 501) (AKJ)
- (2) <tio ŋ’arai-čulutu-bom> ‘I will follow you’ (*tio ŋ=arai-ʔfulutu-bom* ‘id.’) (RB₂: 55) (NA)

araket |ara-ket| (AKJ) *n*

Urine

Attestations:

- (1) <arâ-kêt> ‘urine’ (M: 172)

aralitfu |ara-liʔfu| (NA) *n*

Younger person of the same generation

Attestations:

- (1) <ot-ara-liču> ‘any person of the same generation who is younger’ (*Ø-ot-ara-liʔfu* ‘his/her younger person of the same generation’) (RB₂: 56)

Notes:

otaralitfu seems to be the possessed form of this term (see section 3.2.1.6).

aramiku |ara-miku| (AKJ, NA) *n*

Space under

Attestations:

- (1) <ara-miku> ‘under’ (RB₂: 500) (AKJ)

- (2) <Tau'ra-miku> [place-name] (*tau-(a)ra-miku* 'space under the [sic] sky'; this toponym lacks the expected definite article *t=*) (RB₂: 227) (NA).

Comparisons:

Cf. PGA *imik^hu* 'inside' (Abbi 2013: 161)

Notes:

Cf. **ermiku**, **maramiku** and **timiku**. Temple (1903: 31) records <Tàu-râ-míku> both as the local name of West Island, in Akachari territory, and of Excelsior Island, in Akakhora territory. In addition, he records <Tàu-tara-míku> (Temple 1903: 32), with the expected definite article *t=*, as the local name of Interview Island in Akakede territory.

araju |ara-ju| (NA) *n*

Village (possessed form?)

Attestations:

- (1) <Lau t'ara-nyu> 'Penal Settlement [of Port Blair], the village of the spirits' (*lau t=∅-ara-ju* 'village of the spirits') (RB₂: 137)

Comparisons:

PGA *no* 'house, camp' (Abbi 2012: 374)

Notes:

See [endnote 3](#) to Chapter 3.

atfiu (AKJ) *pron*

Who

Attestations:

- (1) <ačiu ŋ'a-mai bi?> 'Who your father is?' [sic] (*atfiu ŋ-a-mai=bi* 'Who is your (sg.) father?') (RB₂: 54)

Comparisons:

PGA *afyu* 'who' (Abbi 2012: 330); Akachari <áchu> 'who' (Portman 1887: 109, 115)

balo (NA) *n*

Creeper

Attestations:

- (1) <terkobito-balo> 'centipede creeper (*Pothos sandens*)' (RB₂: 99)

Comparisons:

PGA *balo* 'creeper' (Abbi 2012: 331)

bani (NA) *n*

Oriole

Attestations:

(1) <bani> ‘the oriole’ (RB₂: 118)

baraba (AKJ) *n*

Sleeping mat

Attestations:

(1) <baraba> ‘a sleeping mat’ (RB₁: 39), ‘mat’ (RB₂: 498)

Comparisons:

PGA *baraba* ‘sleeping mat’ (Abbi 2012: 332); Akachari <bárabá> ‘id.’ (Portman 1887: 209)

bat (NA) *n*

Night

Attestations:

(1) <Mimi Bat> ‘Lady Night’ (RB₂: 144)

Comparisons:

PGA *bat* ‘night’ (Abbi 2012: 332); Akachari <bát> ‘id.’ (Portman 1887: 53, 131, 189)

be (AKJ, NA) *n*

Mother-of-pearl shell

Attestations:

(1) <be> ‘pearl shell’ (RB₂: 198, 201) (AKJ)

(2) <be> ‘pearl-shell’ (RB₂: 165), ‘mother-of-pearl shell, pearl shell’ (RB₂: 368) (NA)

Comparisons:

PGA *bo* ‘oyster’ (Abbi 2012: 334); Akachari <be> ‘pearl shell’ (RB₂: 201)

beno (NA) *v*

To sleep

Attestations:

(1) <u-ben-om> ‘someone sleeping, he sleeping’ (\emptyset -u *beno-m* ‘He/she is sleeping’) (RB₂: 501), ‘sleeping’ (RB₂: 503), <n-u-ben-om> ‘they sleeping’ (*n-u beno-m* ‘They are sleeping’) (RB₂: 501), ‘they (are) sleeping’ (RB₂: 504), <u-beno-ba> ‘he slept or was sleeping’ (\emptyset -u *beno-ba* ‘id.’) (RB₂: 504)

Comparisons:

PGA *beno* ‘sleep’ (Abbi 2012: 332); Akachari <tubénó> ‘to sleep’
(*t-u beno* ‘I am sleeping’) (Portman 1887: 73)

bepe (AKJ, NA) *n*

Bird sp.

Attestations:

(1) <benye> [a bird] (RB₂: 199) (AKJ)

(2) <benye> [a bird] (RB₂: 150) (NA)

betf (AKJ) *n*

Hair

Attestations:

(1) <(îr-)bê> [*sic*] ‘hair (of head)’ (M: 170)

Comparisons:

Cf. PGA *otbec* ~ *otbec* ‘hair, body hair’ (Abbi 2012: 376) and Akachari
<paitch> ‘id.’ (Portman 1887: 37)

Notes:

Cf. **erbetf** and **otbetf**. Man consistently gives the morpheme as
<bê>, but RB₂ as well as the comparative material from PGA and
Akachari suggest a final affricate; we therefore annotate all of Man’s
forms with the comment ‘[*sic*]’.

beret (NA) *n*

Frog sp.

Attestations:

(1) <beret> ‘a smaller species of frog’ (RB₂: 221–3)

Comparisons:

PGA *beret* ~ *bere.t* ‘small frog’ (Abbi 2012: 332)

=bi₁ (NA) *postp*

ABSOLUTIVE

Attestations:

(1) <tio bi tuŋ-om> ‘I want (I am wanting)’ (*tio=bi tuŋ-om* ‘id.’)
(RB₂: 503), <Buio jo bi ewur-om> ‘Buio is singing a song’ (*buyo*
đjo=bi e-ur-om ‘id.’) (RB₂: 503), <io biwu bi moič-om> ‘he is
making a torch’ (*io biu=bi moič-om* ‘id.’) (RB₂: 504) (NA)

Comparisons:

PGA *-bi* ‘absolutive’ (Abbi 2012: 116–7); Akachari <-bé ~ -bí>
[ABSOLUTIVE] (Portman 1887: 101–91, *passim*)

=**bi**₂ (AKJ, NA) *v*

To be

Attestations:

- (1) <ačiu ŋ'a-mai bi?> 'Who your father is?' [*sic*] (*atfiu ŋ-a-mai=bi* 'Who is your (sg.) father?') (RB₂: 54) (AKJ)
- (2) <bi> [verbal particle] (M: 502), [particle] (M: 504), <Ino er-kimil bi> 'The water is hot' (*ino er-kimil=bi*) (RB₂: 267), <kidi kəroin bi> 'this is a dugong' (*kidi kəroin=bi* 'id.') (RB₂: 502), <kidi t-ičo bi> 'this is mine' (*kidi t-ičo=bi* 'id.') (RB₂: 503), <deko b'era-lio> 'well! it is finished' (*deko b=era-lio* '(It) is enough. (It) is finished') (RB₂: 503) (NA)

Comparisons:

PGA *bi* ~ *be* 'copula' (Abbi 2013: 240); Akachari <-bí ~ -bé> 'be' (Portman 1887: 95–191, *passim*)

bibi (NA) *n*

Dog

Attestations:

- (1) <bibi> 'dog' (RB₁: 52)

Comparisons:

PGA *bibicao* 'bitch' (Abbi 2012: 333); Akachari <bíbí> 'dog' (Portman 1887: 27)

Notes:

<bibi poiye> 'dog not' (viz. 'There (were) not dogs') recorded by Radcliffe-Brown as a North Andamanese expression for indicating the times before Settlement of Port Blair (RB₁: 36) is specifically Akakede, as the negative particle <poiye> (<puíe> in Portman's Dialogues) reveals.

Man (1919–23: 50) indicates that '[t]his word — apparently of onomatopoeic origin — has been adopted since they [Man may be referring specifically to the Akabea, but the point applies *a fortiori* to ethnolinguistic groups living further from Port Blair — RZ/BC] became acquainted with dogs, about 1858'. It was also used in Akabea, Opuchikwar and Akakede (see Portman 1887: 26–7). The PGA form *bibicao* combines *bibi* with the name of the wild cat (*Paradoxurus Andamanensis*) recorded as <chāō> in Akachari (Portman 1887: 21).

bido (NA) *n*

Palm sp.: *Calamus tigrinus*

Attestations:

(1) <bido> ‘*Calamus tigrinus*’ (RB₂: 136, 165), ‘cane’ (RB₂: 292)

Comparisons:

PGA *biḍo* ‘tree’ (Abbi 2012: 332); Akachari <bétāu> ‘*Calamus*’ (Portman 1887: 217)

bido teḥ lau (NA) *n*

Spirit of the *Calamus* leaf

Attestations:

(1) <bido teč lau> ‘spirit of the *Calamus* leaf’ (RB₂: 136), <bido-teč lau> ‘jungle spirit’ (RB₂: 165), <bido-teč-lau> ‘*Calamus* leaf spirit’ (RB₂: 292)

Notes:

Cf. **bido**, **lau** and **teḥ**.

biliku (AKJ, NA) *n*

1. A female supernatural being

Attestations:

- (1) <Biliku> ‘a mythical being’ (RB₁: 40) ‘mythical person’ (RB₁: 51); cf also RB₂, pp. 197–9, 201, 206, 348 and 370 (AKJ)
- (2) <Biliku> ‘a mythical being’ (RB₂: 141), ‘a being’ (RB₂: 145, 147, 163, 178), ‘an anthropomorphic being’ (RB₂: 377) (NA)

2. Spider

Attestations:

(1) <biliku> ‘spider’ (RB₂: 151, 156, 362) (NA)

Comparisons:

PGA *bilik^{hu}* ‘God; spider’ (Abbi 2012: 333); Akabo, Akakhora <Biliku> [a supernatural being] (RB₂: 147, 150, 199); Akachari <Biliku> (RB₂: 147, 150, 201), <bilek ke> [*sic*] ‘God’ (Portman 1887: 35)

Notes:

Biliku and her counterpart (commonly, her husband) **Tarai** (see below) are the personification of the north-east monsoon and the south-west monsoon respectively (RB₂: 353, 377). The North Andamanese believed that the transgression of certain taboos will infuriate Biliku to the point of sending stormy weather (RB₂: 163). She is often mentioned as the creator (or the mother) of sun and moon, the discoverer of fire and the inventor of netting and basketry

(RB₂: 150, 198, 201). Two beings with similar names were the most important supernatural entities also of the other Great Andamanese peoples. Their names are Puluga and Deria among the Akabea, Puluga and Daria among the Akarbale, Bilik and Teriye among the Opuchikwar, Bilak and Treyè among the Okol, Bilak and Treye among the Okojuwoi, Bilika and Tarai among the Akakede (Portman 1898: 68, 152–3 (Vocabulary); RB₂: 150–1). However, depending on the group, the second being was husband, wife, child, or friend of the first one (RB₂: 150–2). It is possible that the Akabea name *puluga* might be etymologically connected with the root *pulu* ‘pour with water’ (Portman 1898: 270). The Önge also have a supernatural female being identified with the north-east monsoon called by a similar name, *aluga* or *aluge*, which is also the term for ‘monitor lizard’ (<öluga>; RB₁: 51, RB₂: 151) and ‘thunder’ (recorded as <ölugé> by Portman (1887: 83), *eyuge* by Ganguly (1972: 9) and *ayuge* by Dasgupta and Sharma (1982: 97)). The name Önge *aluga*, *aluge*, *eyuge*, or *ayuge* is also parallel to Jarawa *oru:g* ‘monitor lizard’ (Sreenathan 2001: 100). We are therefore dealing with an Andamanese Wanderwort that probably spread into the languages of the Önge and Jarawa from Great Andaman (perhaps via Akabea).

biliku bōto (lit. ‘Biliku wind’) (AKJ, NA) *n*

North-east wind

Attestations:

- (1) <Biliku boto> ‘N. E. Wind’ (RB₂: 147) (AKJ)
- (2) <Biliku bōto> ‘the Biliku wind’ (RB₂: 377) (NA)

Notes:

‘(...) in the North Andaman *Biliku* and *Tarai* are used as the names of the two chief winds’ (RB₂: 378).

biratkorō (NA) *n*

Bird sp.

Attestations:

- (1) <biratkorō> [a bird] (RB₂: 150, 199)

biu (NA) *n*

K.o. resin

Attestations:

- (1) <biwu> ‘resin’ (RB₂: 504), <io biwu bi moič-om> ‘he is making a torch’ (*io biu=bi moič-om* ‘id.’) (RB₂: 504)

Comparisons:

PGA *biu* ‘light; wood-smoke; incense’ (Abbi 2012: 334); Akachari <biu> ‘resin’ (Portman 1887: 217)

Notes:

The grapheme <w> of the original transcription of this word represents an epenthetic glide inserted in a two-vowel sequence of the type *Vu* (see section 2.1.1).

biuɔɪf |biu-mɔɪf| (NA) *n*

Torch of resin

Attestations:

(1) <biwu-mɔɪč> ‘torch of resin’ (RB₂: 504)

Comparisons:

PGA *biumoc* ‘torch’ (Abbi 2012: 334)

Notes:

Cf. **biu** and **mɔɪf**.

bobelo (AKJ, NA) *n*

Bird sp.

Attestations:

(1) <bobelo> [a bird] (RB₂: 199) (AKJ)

(2) <bobelo> [a bird] (RB₂: 150) (NA)

bobi (NA) *n*

Creeper sp.

Attestations:

(1) <bobi> ‘creeper’ (RB₂: 465)

bol₁ (NA) *n*

Fish sp.

Attestations:

(1) <bol> ‘a large eel’ (RB₂: 217)

Comparisons:

PGA *bol* ‘fish’ (Abbi 2012: 334); Akabo <bol> ‘fish found in inland creeks’

bol₂ (NA) *n*

Tree sp.: *Hibiscus tiliaceus*

Attestations:

(1) <bol> ‘*Hibiscus tiliaceus*’ (RB₂: 118)

Comparisons:

PGA *bol* ‘tree’ (Abbi 2012: 334), *bole* ‘*Hibiscus tiliaceus* L.’ (Awasthi 1991: 277)

bolok (AKJ, NA) *n*

Orphan

Attestations:

(1) <bolok> ‘orphan’ (RB₂: 112) (AKJ)

(2) <bolok> ‘one who has lost a parent’ (RB₂: 121) (NA)

Comparisons:

PGA *bolok* ‘orphan’ (Abbi 2012: 334)

boto (NA) *v*

To fall

Attestations:

(1) <t-u-boto-ba> ‘I fell’ (*t-u boto-ba* ‘id.’) (RB₂: 503), <u-boto-ba> ‘he or it fell’ (*Ø-u boto-ba* ‘id.’) (RB₂: 504)

Comparisons:

PGA *bofo* ‘fall’ (Abbi 2012: 335); Akachari <tu bo tó> ‘to fall’ (*t-u boto* ‘I am falling’) (Portman 1887: 31)

bɔiɕo (NA) *v* (?)

To wrestle (?)

Attestations:

(1) <bɔiɕo> ‘one who wrestles’ (RB₂: 118)

Notes:

Recorded as a personal name, it could also be a verb (cf. **kidžeri**).

bɔtek (AKJ) *n*

Plant sp.

Attestations:

(1) <bɔtek> [flower-name] (RB₂: 119, 120)

bɔto (AKJ, NA) *n*

Wind

Attestations:

(1) <bɔto> ‘wind’ (RB₂: 147, 193), <Biliku boto> ‘N. E. Wind’ (RB₂: 147), <Tarai boto> ‘S. W. Wind’ (RB₂: 147) (AKJ)

(2) <Biliku bōto> ‘the Biliku wind’ (RB₂: 377), <Tarai bōto> ‘the Tarai wind’ (RB₂: 377) (NA)

Comparisons:

PGA *bōtō* ‘storm’ (Abbi 2012: 335); Akabo, Akachari, Akakhora <bōto> ‘wind’ (RB₂: 147) (cf. Akachari <bāūte> ‘wind’ in Portman 1887: 95))

bui (NA) *n*

K.o. vegetable food

Attestations:

(1) <bui> [a vegetable food] (RB₂: 199)

Comparisons:

PGA *bui* ‘fruit’ (Abbi 2012: 353); Akachari <bui> ‘vegetable food’ (RB₂: 96)

buku (NA) *adj*

Female

Attestations:

(1) <Lau-buku> ‘spirit-women, female spirits’ (*lau buku* ‘id.’) (RB₂: 291)

Comparisons:

PGA *buk^hu* ‘female’ (Abbi 2012: 335); Akachari <lāō buku> ‘female’ (‘female spirit’) (Portman 1887: 31), <lāōbuku> ‘woman’ (Portman 1887: 91)

Notes:

‘(...) the natives of the North Andaman often use the expression *Lau-buku* (meaning literally “spirit-women” or “female spirits”) to denote women collectively instead of the phrase that might be expected — *n’e-buku*. It would seem that by reason of their sex and the special ideas that are associated with it, women are regarded as having a very special relation with the world of spirits’ (RB₂: 291). Cf. **ebuku**.

buliu (AKJ) *n*

Creek

Attestations:

(1) <Bōron Buliu> [place name] (RB₂: 192)

Comparisons:

PGA *buliu* ‘creek, canal, drain’ (Abbi 2012: 335); Akabo <buliu> ‘creek’ (RB₂: 28); Akachari <bulú> ‘creek’ (Portman 1887: 25, 105)

bun (AKJ, NA) *n*

Cyrena shell

Attestations:

(1) <bun> ‘Cyrena shell used as knife’ (RB₂: 498) (AKJ)

(2) <bun> ‘Cyrena shell’ (RB₂: 165) (NA)

Comparisons:

PGA *bun* ‘shell’ (Abbi 2012: 336); Akachari <bun> ‘Cyrena-shell, used as a knife’ (Portman 1887: 209)

burut (AKJ) *n*

Plant sp.

Attestations:

(1) <burut> [a plant] (RB₂: 183)

buyo (NA) *n*

Plant sp.: *Mucuna* sp.

Attestations:

(1) <buyo> ‘a species of *Mucuna*’ (RB₂: 111), ‘*Mucuna* sp., a plant with edible beans’ (RB₂: 118)

Comparisons:

Akachari <búu> ‘*Mucuna*’ (Portman 1887: 227)

deko (NA) *adj*

Enough

Attestations:

(1) <deko b’ era-lio> ‘well! it is finished’ (*deko b=era-lio* ‘(It) is enough. (It) is finished’) (RB₂: 503)

Comparisons:

PGA *dek^ho* ‘now, enough’ (Abbi 2012: 341)

den (AKJ) *n*

Plant sp.

Attestations:

(1) <den> [a plant] (RB₂: 183)

dik (NA) *n*

Prawn sp.

Attestations:

(1) <Maia Dik> ‘Sir Prawn’ (RB₂: 220)

Comparisons:

PGA *ḍik* ‘prawn like creature’ (Abbi 2012: 341); Akachari <Maia Dik> ‘Sir Prawn’ (RB₂: 189, 202)

diu (AKJ, NA) *n*

Sun

Attestations:

(1) <diu> ‘sun’ (RB₂: 498), <Mimi diu> ‘sun’ (lit. ‘Lady Sun’) (RB₂: 141) (AKJ)

(2) <diu> ‘sun’ (RB₂: 144) (NA)

Comparisons:

PGA *ḍiu* ‘sun’ (Abbi 2012: 341); Akachari <ḍíu> ‘id.’ (Portman 1887: 79)

ḍekakət (?) (AKJ) *n*

Intestines, bowels

Attestations:

(1) <ḷekâ-kät> ‘bowels (intestines)’ (M: 169)

Notes:

This body part term is anomalous for two reasons: it does not seem to contain a somatic prefix; it has no known cognates in other Great Andamanese languages. In PGA, ‘intestines, entrails’ is *esudu* ~ *ifudu* (Abbi 2012: 350, 360). Akachari has *efudu* ‘belly, stomach’ (cf. <échulu> ‘belly’ (Portman 1887: 15) and <méchudu> ‘stomach’ (lit. ‘our stomach’) (Portman 1887: 77)). These two forms are etymologically related to Akakede *ifute*, Opuchikwar *abfute*, Okol *ofute*, Okojuwoi *atfute*, Akabea *abḍodo* and Akarbale *abḍodo* ‘belly, stomach, entrails’.

ḍjeru (AKJ, NA) *n*

Tree sp.: *Sterculia* sp.

Attestations:

(1) <jeru> [flower-name] (RB₂: 119) (AKJ)

(2) <jeru> ‘a species of *Sterculia*’ (RB₂: 24, 311), [a plant] (RB₂: 93) (NA)

Comparisons:

PGA *jeru* ‘flower’ (Abbi 2012: 361)

Notes:

Cf. **akadjeru**.

ɖʒi (AKJ) *n*

K.o. root

Attestations:

(1) <ɖʒi> ‘edible root’ (RB₂: 152)

ɖʒili (AKJ, NA) *n*

Plant sp.

Attestations:

(1) <ɖʒili> [flower-name] (RB₂: 119) (AKJ)

(2) <ɖʒili> [a plant] (RB₂: 93) (NA)

ɖʒin (AKJ) *n*

Plant sp.

Attestations:

(1) <ɖʒin> [a plant] (RB₂: 183)

Comparisons:

PGA *jin* ‘tree’ (Abbi 2012: 361)

ɖʒirmu (NA) *n*

A mythological animal that haunts the jungle

Attestations:

(1) <ɖʒirmu> ‘a huge animal that haunts the jungle’ (RB₂: 225)

Comparisons:

PGA *ɖʒirmu* ‘mythic animal’ (Abbi 2012: 361)

Notes:

‘Throughout the Great Andaman there is a belief in a huge animal that haunts the jungles, or that haunted them in the days of the ancestors. In the North Andaman this beast is called *ɖʒirmu*. In the days of the ancestors it is supposed to have lived at *Ulibi-taŋ*, where it attacked and killed any men and women who came in its way. No detailed legend about *ɖʒirmu* was obtained’ (RB₂: 225).

ɖʒiɕɛr (NA) *n*

Rain

Attestations:

(1) <ɖʒiɕɛr> ‘rain’ (RB₂: 145)

Comparisons:

PGA *ɖʒiɕɛr* ‘rain’ (Abbi 2012: 361); Akachari <jó chér> ‘id.’ (Portman 1887: 61)

ɖɔ₁ (AKJ, NA) *n*

Eating, food

Attestations:

- (1) <jo> ‘eating’ (RB₂: 101) (AKJ)
- (2) <jo> ‘eating’ (RB₂: 101, 267) (NA)

Comparisons:

PGA *jo* ‘food’ (Abbi 2012: 360); Akachari <aka jéo> [*sic*] ‘food’ (Portman 1887: 33)

ɖɔ₂ (NA) *n*

Song

Attestations:

- (1) <Buio jo bi ewur-om> ‘Buio is singing a song’ (*buyo ɖɔ=bi e-ur-om* ‘id.’) (RB₂: 503)

Comparisons:

PGA *jo* ‘song’ (Abbi 2012: 361); Akachari <jóur> ‘sing’ (*ɖɔ ur* ‘sing a song’) (Portman 1887: 71), <jójur> ‘song’ (RB₂: 75), <jó> ‘song’ (RB₂: 109)

ɖɔrurua (NA) *n*

Sea spirit

Attestations:

- (1) <jurua> ‘sea spirit’ (RB₂: 136, 181), ‘spirit of the sea’ (RB₂: 157), ‘spirit (...) inhabiting the sea’ (RB₂: 163), [*spirit*] (RB₂: 140, 168, 374)

Comparisons:

PGA *juruwa*: ‘god’ (Abbi 2012: 362); Akachari <jurua> ‘spirit of a man’s own country’ (RB₂: 168).

Notes:

ɖɔruru is the South Andamanese (Akabea and Akarbale) term for ‘sea’, while a suffix *-wa* ‘PERSON’ is also found in South Andamanese.

ɖɔtɔpu (NA) *adj* (?)

Alone (?)

Attestations:

- (1) <ɖɔtɔpu> [probably means] ‘alone’ (RB₂: 383)

Notes:

This is (also) the name of the first man on earth who ‘made himself a wife from the nest of the white ant’ (RB₂: 383).

ebui₁ |e-bui| (NA) *n*
Husband, wife

Attestations:

- (1) <e-bui> ‘his wife (her husband)’ (*Ø-e-bui* ‘id.’) (RB₂: 54),
<ot-e-bui> ‘his wife (her husband)’ (*Ø-ot-e-bui* ‘id.’) (RB₂: 54),
<t’e-bui> ‘my husband, my wife’ (*t-e-bui* ‘id.’) (RB₂: 56), <t’ot-
e-bui> ‘my husband, my wife’ (*t-ot-e-bui* ‘id.’) (RB₂: 56),
‘husband, wife’ (RB₂: 67), ‘consort, the husband or wife of
somebody’ (RB₂: 500)

Comparisons:

PGA *eboe* ‘husband, wife, spouse’ (Abbi 2012: 343)

Notes:

otebui appears as a possessed form of this kin term (see section 3.2.1.6)

ebui otaraitfulute |e-bui Ø-ot-arai-fulute| (lit. ‘younger person of the same generation of the husband/wife’) (NA)

Younger brother-in-law

Attestations:

- (1) <ot-e-bui ot-arai-čulute> ‘his wife’s younger brother’ (*Ø-ot-e-bui*
Ø-ot-arai-fulute ‘id.’) (RB₂: 56)

Notes:

otebui otaraitfulute appears as the possessed form of this kin expression (see section 3.2.1.6).

ebui₂ |e-bui| (NA) *v*
To marry, to be married

Attestations:

- (1) <e-bui> ‘marry’ (RB₂: 499), <n’e-bui-om> ‘they are married’
(*n=e-bui-om* ‘id.’) (RB₂: 56)

Comparisons:

PGA *eboe* ‘to marry’ (Abbi 2013: 72); Akachari <ném boiyó> ‘id.’
(*n=e-m-boyo* ‘They get married’) (Portman 1887: 49)

ebuku |e-buku| (NA) *n*
Woman

Attestations:

- (1) <e-buku> ‘female’ (RB₂: 499), <n’e-buku> ‘women’ (*n=e-buku*
‘id.’) (RB₂: 291)

Comparisons:

PGA *ibuxu* ‘lady, female’ (Abbi 2012: 358), *ebuk^hu* ‘woman’ (RB₂: 282); Akachari <ebuku> ‘woman’ (Portman 1887: 135), <ébuku> ‘id.’ (RB₂: 161, 167, 169), <ébukuí> ‘id.’ (RB₂: 173)

Notes:

Cf. **buku**.

eburɔŋo |e-burɔŋo| (AKJ) *n*

Side of the body

Attestations:

(1) <ê-bûrongo> ‘chest’ [*sic*] (M: 170), <ê-buròngo-tòì> ‘rib’ (*e-burɔŋo tɔi* ‘bone of the side of the body’) (M: 171) (AKJ)

Comparisons:

PGA *eburɔŋo* ‘angle of a rib, side of the body’ (Abbi 2012: 343)

eburoŋo tɔi |e-burɔŋo tɔi| (lit. ‘bone of the side of the body’) (AKJ)

Rib

Attestations:

(1) <ê-buròngo-tòì> ‘rib’ (M: 171) (AKJ)

edʒido |e-ɖʒido| (NA) *n*

A boy after his back was scarified in an initiation ceremony

Attestations:

(1) <eʒido> [term of address] (RB₂: 95, 121, 295)

Comparisons:

PGA *ejido* ‘tattoo’ (Abbi 2012: 344); Akachari <é jídó> ‘to tattoo’ (Portman 1887: 81)

Notes:

‘When a boy, in the Northern tribes, has the scars made on his back, which show him to be no longer a child, his name is avoided for a few weeks and he is called *Ejido*’ (RB₂: 121).

‘At certain stages of the initiation ceremonies the name of a youth or of a girl (the flower-name in this instance) is avoided for a certain period. Such occasions are during, and for some time after, any of the more important ceremonies, such as the cutting of the boy’s back, the puberty ceremony of the girl, the turtle-eating and pig-eating ceremonies. After a boy’s back is cut he is addressed and spoken of for some time as *Ejido*, his own name not being spoken’ (RB₂: 295).

Very probably, this word also means ‘scarification’ and/or ‘to scarify’.

ele (AKJ) *n*

Lightning

Attestations:

(1) <ele> ‘lightning’ (RB₂: 145, 166, 367, 377)

Comparisons:

PGA *ale* ‘lightning’ (Abbi 2012: 328)

Notes:

Radcliffe-Brown also recorded a NA word <ale> ‘lightning’ (RB₂: 145), apparently identical to the PGA form. It could belong to a different NA dialect.

eleo |e-leo| (NA) *adj*

Small

Attestations:

(1) <e-leo> ‘small’ (RB₂: 499)

Comparisons:

PGA *eleo* ‘small’ (Abbi 2012: 345); Akachari <lāō> ‘id.’ (Portman 1887: 149, 171)

elobuŋ |e-lobuŋ| (AKJ) *adj*

Long, tall

Attestations:

(1) <e-lobuŋ> ‘long, tall’ (RB₂: 500)

Comparisons:

PGA *iloboŋ* ‘long, tall’ (Abbi 2012: 359); Akachari <é lóbung> ‘tall’ (Portman 1887: 81), <lóbung> ‘long’ (RB₂: 47)

Notes:

Used ‘when referring to an object such as a canoe or a tree’ (RB₂: 500). Cf. **eralobuŋ**.

elpe (NA) *v* (?)

To come and go (?)

Attestations:

(1) <elpe> ‘one who comes and goes’ (RB₂: 118)

Notes:

Recorded as a personal name, it could also be a verb (cf. **kidgeri**).

empil |e-m-pil| (NA) *v*

To die

Attestations:

- (1) <empilo> ‘dead man’ (*e-m-pil-o* ‘died’ (distant past)) (RB₂: 290); <em-pilo> ‘dead’ (RB₂: 499)

Comparisons:

PGA *emp^hil* ‘die’ (Abbi 2012: 346); Akachari <em píł> ‘id.’ (Portman 1887: 27, 109, 149)

Notes:

<empilo> is a distant past verb form (cf. Abbi 2013: 234, 268), not a noun or an adjective as Radcliffe-Brown’s translations might suggest.

enol |e-nol| (AKJ, NA) *adj*

Good

Attestations:

- (1) <e-nol> ‘good’ (RB₂: 497) (AKJ)
(2) <kidi e-nol> ‘this (is) good’ (*kidi e-nol* ‘id.’) (RB₂: 504) (NA)

Comparisons:

PGA *enol* ‘good’ (Abbi 2012: 346); Akachari <nol> ‘id.’ (Portman 1887: 35, 158)

eŋet |e-ŋet| (AKJ) *n*

Navel

Attestations:

- (1) <ing-it> ‘navel’ (M: 171)

Comparisons:

PGA *eŋet* ‘navel’ (Abbi 2012: 346); Akachari <méngét> ‘id.’ (*m-e-ŋet* ‘our navel’) (Portman 1887: 53)

epilu |e-pilu| (AKJ) *n*

Abdominal walls

Attestations:

- (1) <ê-pilu> ‘abdominal walls’ (M: 169)

Comparisons:

PGA *ep^hilu* ‘belly’ (Abbi 2013: 145)

epotaŋip |e-pota-ŋip| (NA) *n*

Mother-in-law

Attestations:

- (1) <e-pota-čip> ‘his mother-in-law’ (*Ø-e-pota-ŋip* ‘id.’) (RB₂: 54),
‘wife’s mother, husband’s mother’ (RB₂: 56)

epotaŋju |e-pota-ŋju| (NA) *n*

Father-in-law

Attestations:

- (1) <e-pota-čiu> ‘his father-in-law’ (*Ø-e-pota-ŋju* ‘id.’) (RB₂: 54),
‘wife’s father, husband’s father’ (RB₂: 56)

etaru |e-taru| (NA) *n*

Man, male

Attestations:

- (1) <e-taru> ‘male’ (RB₂: 499, 504)

Comparisons:

Akachari <é táru> ‘man, male’ (Portman 1887: 49)

Notes:

Cf. **taru**.

etei |e-tei| (NA) *n*

Fever

Attestations:

- (1) <e-tei> ‘fever’ (RB₂: 499)

Comparisons:

PGA *etei* ‘fever, blood’ (Abbi 2012: 356)

Notes:

Portman (1898: 346) indicates that when the Akabea ‘are feverish, or have a headache, they often use the expression *Ig-té-da* meaning “Blood to the head”, their idea being that the blood has heated and gone to the head’. Cf. **eratei**, **ottei** and **tei**.

etire₁ |e-tire| (NA) *adj*

New (of the moon)

Attestations:

- (1) <dula e-tire> ‘new moon’ (*dula e-tire* ‘id.’) (RB₂: 143)

etire₂ |e-tire| (AKJ, NA) *n*

Child, offspring of an animal (non-possessed form)

Attestations:

- (1) <e-tire> ‘offspring’ (RB₂: 124) (AKJ)
(2) <e-tire> ‘child’ (RB₂: 55, 499), ‘offspring of an animal or of a human being’ (RB₂: 68), ‘young offspring of an animal or a

human being' (RB₂: 143, 499), <Bora e-tire> 'the child Bora' (*bora e-tire* 'Bora the child') (RB₂: 55), <e-tire Bora> 'the child Bora' (*e-tire bora* 'id.') (RB₂: 55) (NA)

Comparisons:

PGA *t^hire* 'child' (Abbi 2012: 388); Akachari <étiré> 'baby' (Portman 1887: 15)

Notes:

This word is the non-possessed counterpart of **ottire**: 'The word *ot-tire* means "the child of somebody" without reference to any particular person as the parent' (RB₂: 68). Cf. **eratire** and **ottire**.

etomo |e-tomo| (AKJ) *n*

Flesh of the body, meat

Attestations:

(1) <e-tomo> 'muscle' (RB₂: 498), 'flesh or muscle of a human or animal body generally' (RB₂: 500), <e-tomo-t-ot-lam> 'muscularly powerful' (*Ø-e-tomo t=ot-lam* 'his/her flesh is strong') (RB₂: 498), 'muscle strong' (RB₂: 501)

Comparisons:

PGA *et^homo* 'flesh, meat' (Abbi 2012: 351); Akachari <yetomó> 'flesh' (Portman 1887: 33), <yé tomo> 'meat' (Portman 1887: 49)

Notes:

Cf. **eratomo** and **tomo**.

efai |e-ʔai| (AKJ) *adj*

Bad

Attestations:

(1) <e-čai> 'bad' (RB₂: 498)

Comparisons:

PGA *cae* 'bad' (Abbi 2012: 336), *ecca:ye* 'id.' (Manoharan 1989: 113)

efɔ |e-ʔɔ| (AKJ) *n*

Lap, thigh

Attestations:

(1) <ê-chō-thōmo> 'lap' (*e-ʔɔ tomo* 'flesh of the lap/thigh') (M: 171), <ê-chō-thōmo> 'thigh' (M: 172)

Comparisons:

PGA *ecɔpt^homu* 'thigh' (Abbi 2012: 343)

eur |e-ur| (NA) *v*

To sing

Attestations:

- (1) <Buio jo bi ewur-om> ‘Buio is singing a song’ (*buyo d̥ʒo=bi e-ur-om* ‘id.’) (RB₂: 503)

Comparisons:

PGA *eure* ‘sing’ (Abbi 2012: 352); Akachari <jóur> ‘id.’ (*d̥ʒo ur* ‘(He/she) sings a song’) (Portman 1887: 71), <jójur> ‘song’ (Portman 1887: 75), <éwur> ‘to sing’ (Portman 1887: 109)

Notes:

The grapheme *w*> of the original transcription of this word represents an epenthetic glide inserted in two-vowel sequences of the type *Vu* (see section 2.1.1).

erabat |era-bat| (AKJ, NA) *n*

Tail (of snake or turtle)

Attestations:

- (1) <or-čubi t'era-bat> ‘one customary pattern’ (*orčubit=Ø-era-bat* ‘tail of the *Ophiophagus elaps* snake’) (RB₂: 124) (AKJ)
(2) <or-čubi t'era-bat> ‘design of zig-zag lines painted on the body with white clay’ (RB₂: 484) (NA)

Comparisons:

PGA *era.bat* ‘tail of the turtle’ (Abbi 2012: 347)

eralio |era-lio| (NA) *v*

To finish

<deko b' era-lio> ‘well! it is finished’ (*deko b=era-lio* ‘(It) is enough. (It) is finished’) (RB₂: 503)

Notes:

PGA *araliu* ‘to finish’ (Abbi 2013: 287), <jerá líwu> [sic] ‘id.’ (Portman 1887: 33).

eralobuŋ |era-lobuŋ| (AKJ) *adj*

Long, tall

Attestations:

- (1) <era-lobuŋ> ‘long, tall’ (RB₂: 500), <ti-t-era-lobuŋ> ‘a long way’ (*ti t=era-lobuŋ* ‘the long place’) (RB₂: 500)

Comparisons:

PGA *lobɔŋ* ‘long’ (Abbi 2012: 369), *iloboŋ* ‘long, tall’; Akachari <lóbung> ‘long’ (Portman 1887: 47), <é lóbung> ‘tall’ (RB₂: 81)

Notes:

Used 'when referring to distance between two points' (RB₂: 500).

Cf. **elobuŋ**.

erameo |era-meo| (AKJ) *n*

Anchor

Attestations:

(1) <era-meo> 'anchor' (RB₂: 500)

Notes:

The Great Andamanese anchor is 'a heavy stone attached by rope to a canoe' (RB₂: 500). Cf. **meo**.

erapŋ |era-poŋ| (AKJ, NA) *n*

Cave

Attestations:

(1) <Tarai-era-poŋ> 'the cave of Tarai' (*tarai* Ø-*era-poŋ* 'id.')(RB₂: 192–3) (AKJ)

(2) <era-poŋ> 'cave' (RB₂: 160), <Pura-'ra-poŋ> [placename] (*pura* Ø-(*ε*)*ra-poŋ* 'cave of Pura (?)') (RB₂: 198) (NA)

Comparisons:

PGA *arap^hoŋ* 'cavity' (Abbi 2013: 155); Akachari <*ára pong*> 'to dig' (Portman 1887: 27), <*rá pong*> [*sic*] 'cave' (Portman 1887: 21), <*póng*> 'id.' (Portman 1887: 111, 115)

Notes:

The PGA noun phrases *ŋ-er-p^hile t=Ø-ara-p^hoŋ* (2sg-SP-tooth DEF=3sg-SP-hole) 'your (sg.) dental cavity' and *t^h-er-kɔt^ho t=Ø-ara-p^hoŋ* (1sg-SP-nose DEF=3sg-hole) 'my nostrils' in Abbi (2013: 155) suggest that **erapŋ** denotes an anatomical cavity. The Akachari form <(a)*rá pong*> 'cave; to dig', on the other hand, suggests that this word was probably used also to refer to a naturally-occurring cavity formed underground. Cf. **akapŋ** and **oŋpoŋ**.

erapuli |era-puli| (AKJ, NA) *n*

Pattern in painting a person ornamentally

Attestations:

(1) <era-puli> 'patterns' (RB₂: 122) (AKJ)

(2) <era-puli> 'patterns' (RB₂: 265, 269), 'designs' (RB₂: 265), <*čokbi t'era-puli*> 'turtle pattern' (*t'okbi t=Ø-era-puli* 'pattern of the turtle') (RB₂: 123), <*ra t'era-puli*> 'pig pattern' (*ra t=Ø-era-puli* 'pattern of the pig') (RB₂: 123), <*toto t'era-puli*> 'pattern (...) used (...) to decorate a girl after the ceremony at

her first menstruation' (*toto t=Ø-era-puli* 'pattern of the pandanus') (RB₂: 124), <*kimil-t'era-puli*> 'a pattern' (*kimil t=Ø-era-puli* 'pattern of the boy or girl during the turtle-eating ceremony') (RB₂: 314) (NA)

Notes:

'These patterns are always made by the women, who decorate each other and their male relatives. The clay is mixed with water in a wooden dish or a shell and the mixture is applied to the body with the fingers. There is an almost indefinite variety in the patterns employed, although there are a certain number of what may be called usual designs' (RB₂: 122).

eratei |*era-tei*| (AKJ) *n*

Menstruation

Attestations:

(1) <*era-tei*> 'menstruation' (RB₂: 500)

Comparisons:

PGA *ara:ttay* 'menses' (Abbi 2012: 330)

Notes:

Cf. **etei**, **ottei** and **tei**.

eratire |*era-tire*| (AKJ, NA) *n*

Young shoot of a plant

Attestations:

(1) <*era-tire*> 'young shoots of a tree or plant' (RB₂: 500) (AKJ)

(2) <*era-tire*> 'offspring of a plant, the young shoots' (RB₂: 68) (NA)

Notes:

Cf. **etire** and **ottire**.

eratomo |*era-tomo*| (AKJ) *n*

Buttocks

Attestations:

(1) <*era-tomo*> 'buttocks' (RB₂: 500), <*era-thômo*> 'id.' (M: 170)

Comparisons:

PGA *arat^homo* 'buttocks; hips' (Abbi 2012: 330)

Notes:

Cf. **etomo** and **tomo**.

erbała |ɛr-bala| (AKJ) *n*

Forearm

Attestations:

(1) <îr-bâła> ‘fore-arm’ (M: 169)

Comparisons:

PGA *erbała* ‘upper arm’ (Abbi 2012: 354)

Notes:

The meaning seems to have shifted from ‘forearm’ to ‘upper arm’ in PGA.

erbetŕ |ɛr-betŕ| (AKJ) *n*

Head hair

Attestations:

(1) <(îr-)bê> [*sic*] ‘hair (of head)’ (M: 170)

Comparisons:

Cf. PGA *otbec* ~ *otbec* ‘hair, body hair’ (Abbi 2012: 376) and Akachari <paitch> ‘id.’ (Portman 1887: 37)

Notes:

Cf. **betŕ** and **otbetŕ**.

erboa |ɛr-boa| (AKJ) *n*

Lip

Attestations:

(1) <îr-bôa> ‘mouth’ (M: 171)

Comparisons:

PGA *erboa* ‘lip; mouth’ (Abbi 2012: 348); Akachari <ér buáh> ‘lip’ (Portman 1887: 47)

erbuo |ɛr-buo| (AKJ) *n*

Ear

Attestations:

(1) <îr-bô> ‘ear’ (M: 170)

Comparisons:

PGA *erbuo* ‘ear’ (Abbi 2012: 348); Akachari <ér buáh> [*sic*] ‘id.’ (Portman 1887: 29)

erkimil |ɛr-kimil| (NA) *adj*

Hot

Attestations:

- (1) <er-kimil> ‘hot’ (RB₂: 101, 266), <Ino er-kimil bi> ‘The water is hot’ (*ino er-kimil=bi* ‘id.’) (RB₂: 267)

Comparisons:

PGA *k^himil* ‘warm, hot’ (Abbi 2012: 364); Akachari <kímil> ‘hot’ (Portman 1887: 39)

Notes:

Cf. **akakimil**, **kimil**, **kimildgo**, **otkimil₁** and **otkimil₂**.

erkít |ɛr-kit| (AKJ) *n*

Arm

Attestations:

- (1) <îr-kît> ‘arm’ (M: 169)

Comparisons:

PGA *erxi.t* ‘arm’ (Abbi 2012: 350)

erkoto |ɛr-koto| (AKJ) *n*

Nose

Attestations:

- (1) <îr-kâto> ‘nose’ (M: 171)

Comparisons:

PGA *erkot^ho* ‘nose’ (Abbi 2012: 349); Akachari <érkâū tó> ‘nose’ (Portman 1887: 169)

Notes:

<â>, used by Man for transcribing the open back vowel [ɑ:], might represent the open-mid back vowel [ɔ] or [ɔ:] in this word, as suggested by its PGA and Akachari equivalents.

erkum |ɛr-kum| (AKJ) *n*

Shoulder

Attestations:

- (1) <îr-kûm> ‘shoulder’ (M: 170)

Comparisons:

PGA *erk^hum* ‘shoulder’s edge’ (Abbi 2013: 142)

erkuro |ɛr-kuro| (NA) *adj*

Big

Attestations:

- (1) <er-kuro> ‘big’ (RB₂: 45), <er-kuro> ‘big’ (RB₂: 137), <koroin t-er-kuro> ‘a big dugong’ (*k₁roin t=er-kuro* ‘the big dugong’)

(RB₂: 504), <t-ičo roa t-er-kuro> ‘my canoe is big’ (*t-itfo roa t=er-kuro* ‘id.’) (RB₂: 504), <ra t’er-kuro> ‘a big pig’ (*ra t=er-kuro* ‘the big pig’) (Radcliffe-Brown 1922: 496; not in RB₂) (NA)

Comparisons:

PGA *erk^huro* ‘big, elder’ (Abbi 2012: 355); Akachari <ér kura> [sic] ‘big’ (Portman 1887: 17)

ermiku |er-miku| (AKJ) *n*

1. Face

Attestations:

(1) <îr-mîko> [sic] ‘face’ (M: 171)

2. Forehead

Attestations:

(1) <îr-mîko> [sic] ‘forehead’ (M: 171)

Notes:

Cf. **aramiku**, **maramiku** and **timiku**.

ernoko |er-noko| (AKJ) *n*

Cheek

Attestations:

(1) <îr-nôko> ‘cheek’ (M: 170)

Comparisons:

PGA *ernok^ho* ‘cheek’ (Abbi 2012: 355); Akachari <ér nóko> ‘cheek’ (Portman 1887: 21)

Notes:

<îr-nûku> ‘lip’ in M (p. 171) is probably an error for <îr-nôko> ‘cheek’.

ernoko betf |er-noko betf| (lit. ‘hair of the cheek’) (AKJ)

Whiskers

Attestations:

(1) <îr-nôko-bê> [sic] ‘whiskers’ (M: 172)

erpile |er-pile| (AKJ) *n*

Tooth

Attestations:

(1) <îr-pilê> ‘tooth’ (M: 172)

Comparisons:

PGA *erp^hile* ‘tooth’ (Abbi 2012: 355); Akachari <mér pîlé> ‘tooth’ (*m-er-pile* ‘our teeth’) (Portman 1887: 85)

ertap |ɛr-tap| (AKJ) *n*

Lower jaw

Attestations:

- (1) <îr-tap-bê> [sic] ‘beard (jaw-hair)’ (*ɛr-tap bef* ‘hair of the lower jaw’) (M: 169)

Comparisons:

PGA *ertap* ‘lower jaw’ (Abbi 2012: 349); Akachari <lāō tér táp> ‘human jaw-bone ornament’ (*lau t=Ø-er-tap* ‘lower jaw of the spirit’) (Portman 1887: 211)

ertap bef |ɛr-tap bef| (lit. ‘hair of the lower jaw’) (AKJ)

Beard

Attestations:

- (1) <îr-tap-bê> [sic] ‘beard (jaw-hair)’ (M: 169)

ertfar |ɛr-tfar| (AKJ) *n*

Heart (seat of affections)

Attestations:

- (1) <îr-châr> ‘heart (seat of affections)’ (M: 170)

Comparisons:

Cf. PGA *otcar* ‘chest’ (Abbi 2012: 377)

ertfo |ɛr-tfo| (AKJ, NA) *n*

Head, skull

Attestations:

- (1) <îr-chô> ‘head’ (M: 170) (AKJ)
(2) <er-čo> ‘head’ (RB₂: 137), <lau t’er-čo> ‘skull [of a dead person]’ (*lau t=Ø-er-tfo* ‘skull of the dead person’) (RB₂: 137) (NA)

Comparisons:

PGA *erco* ‘head, skull’ (Abbi 2012: 354); Akachari <échu> ‘head’ (Portman 1887: 37), <érchu> ‘skull’ (RB₂: 169)

Notes:

Cf. **otfo**.

erulu |ɛr-ulu| (AKJ) *n*

Eye

Attestations:

- (1) <îr-ûlu> ‘eye’ (M: 170)

Comparisons:

PGA *erulu* ‘eye’ (Abbi 2012: 350); Akachari <ér ulu> ‘id.’ (Portman 1887: 29)

erulu beŋ |ɛr-ulu beŋ| (lit. ‘hair of the eye’) (AKJ)

Eyebrow

Attestations:

(1) <îr-ûlu-bê> [sic] ‘eye-brow’ (M: 170)

erulu totbeŋ |ɛr-ulu t=ot-beŋ| (lit. ‘hair of the eye’) (AKJ)

Eyelash

Attestations:

(1) <îr-ûlu-tû-bê> [sic] ‘eye-lash’ (M: 170)

Comparisons:

PGA *erulutobe:c* ‘eyelash’ (Abbi 2012: 83)

=il (NA) *postp*

LOCATIVE

Attestations:

(1) <il> ‘in’ (RB₂: 503), <čup il> ‘in the basket’ (RB₂: 503)

Comparisons:

PGA *=il* ~ *=el* ~ *=al* ~ *=l* ‘locative’ (Abbi 2013: 117, 127); Akachari *=il* ~ *=l* [id.] (Portman 1887: 15–211, *passim*)

ino (AKJ, NA) *n*

1. Water

Attestations:

(1) <ino> ‘water’ (RB₁: 40, 49; RB₂: 193)

(2) <Ino er-kimil bi> ‘The water is hot’ (*ino er-kimil=bi* ‘id.’) (RB₂: 267)

2. Fresh water

Attestations:

(1) <ino kolo toj> ‘necklace of fresh-water shells’ (lit. ‘shells of a mollusc sp.’) (RB₂: 480)

Comparisons:

PGA *ino* ‘water’ (Abbi 2012: 359); Akachari <ínó> ‘id.’

ino kolo (AKJ) *n*

Mollusc sp.

Attestations:

(1) <ino kolo toj> ‘necklace of fresh-water shells’ (RB₂: 480)

ino kolo toj (lit. ‘shells of the mollusc of the fresh water’) (AKJ)
Necklace of fresh-water shells

Attestations:

(1) <ino kolo toj> ‘necklace of fresh-water shells’ (RB₂: 480)

Comparisons:

PGA *kob* ‘shell’ (Abbi 2012: 365); Akachari <ínó kulāū> ‘fresh-water shells’ (Portman 1887: 211)

io |Ø-io| (AKJ, NA) *pron*

He, she, it

Attestations:

(1) <io> ‘he, she, it’ (RB₂: 501), <kule-l io> ‘there is (it)’ [*sic*] (*kulel io* ‘It (is) there’) (RB₂: 501) (AKJ)

(2) <io biwu bi moič-om> ‘he is making a torch’ (*io biu = bi moič-om* ‘id.’) (RB₂: 504), <kule-l io> ‘there is (it)’ (NA)

Comparisons:

PGA *o* ‘he, she, it’ (Manoharan 1989: 68)

itpet |it-pet| (NA) *n*

1. Belly

Attestations:

(1) <it-pet> ‘belly’ (RB₂: 89)

2. Mother

Attestations:

(1) <Rea it-pet> ‘[Rea’s] mother’ (*rea Ø-it-pet* ‘id.’) (RB₂: 89)

Comparisons:

Cf. PGA *pet* ‘to swell’ (Abbi 2012: 379); Akachari <pet> ‘belly’ (RB₂: 189)

Notes:

Probably we are dealing with the possessed form of the term for ‘belly’ also used to refer to someone’s mother.

itfo |Ø-itfo| (NA) *pron*

His, hers, her

Attestations:

(1) <ičo> ‘belonging to’ (RB₂: 66), [particle] (RB₂: 504), <Buio ičo roa> ‘Buio’s canoe’ (*buyo Ø-itfo roa*) (RB₂: 504) (NA)

Comparisons:

PGA *-ico* ~ *-ifo* ‘genitive’ (Abbi 2013: 77, 99, 117, 130, 158, 163, 245)

kabal (NA) *n*

Mangrove sp.

Attestations:

(1) <kabal> ‘a species of mangrove’ (RB₂: 120)

Comparisons:

PGA *kabal* ‘tree; seed’ (Abbi 2012: 362); Akachari <kabal> ‘mangrove fruit’ (Portman 1887: 199)

=**kak** (NA) *postp*

ALLATIVE

Attestations:

(1) <kak> ‘to (motion towards)’ (RB₂: 503), <Lau-tiče kak> ‘to Port Blair’ (RB₂:)

Comparisons:

PGA *-ak* ~ *-a* ‘directional’ (Abbi 2012: 117, 126), *-ka:k* ‘locative’ (Manoharan 1989: 80); Akachari <-k> [allative] (Portman 1887: 123)

kaṭaṇ (AKJ) *n*

1. Small star

Attestations:

(1) <katañ> [small star] (RB₂: 141)

2. Firefly

Attestations:

(1) <katañ> ‘common fire-fly’ (RB₂: 141)

Comparisons:

PGA *kaṭaṇ* ‘star’ (Abbi 2012: 363); Akachari <kátain> ‘star’ (Portman 1887: 77)

kea (NA) *v* (?)

To turn in one’s sleep (?)

Attestations:

(1) <kea> ‘one who turns in his sleep’ (RB₂: 118)

Notes:

Recorded as a personal name, it could also be a verb (cf. **kidžeri**).

keip (AKJ) *n*

A red pigment made by mixing burnt oxide of iron with animal or vegetable fat or oil

Attestations:

- (1) <keyip> ‘red oxide of iron’ (RB₁: 39), ‘a red pigment made by mixing burnt oxide of iron with animal or vegetable fat or oil’ (RB₂: 122)

Comparisons:

PGA *keip* ‘clay, red ochre’ (Abbi 2012: 3); Akachari <kéip> ‘red oxide of iron earth prepared’ (Portman 1887: 213)

Notes:

The <y> with which this form was transcribed by Radcliffe-Brown likely represents an epenthetic [j]-glide (see 2.1.1).

kelil (AKJ, NA) *n*

Bird sp.

Attestations:

- (1) <kelil> [a bird] (RB₂: 199) (AKJ)
(2) <kelil> [a bird] (RB₂: 150) (NA)

Comparisons:

Akakhora <kelil> [a bird] (Portman 1887: 199)

kidi (NA) *pron*

This

Attestations:

- (1) <kidi t-ičo bi> ‘this is mine’ (*kidi t-ičo=bi* ‘id.’) (RB₂: 503), <kidi kəroin bi> ‘this is a dugong’ (*kidi kəroin=bi* ‘id.’) (RB₂: 502), <kidi e-nol> ‘this (is) good’ (*kidi e-nol* ‘id.’) (RB₂: 504) (NA)

Comparisons:

PGA *k^hidi* ‘this (proximate, very close)’ (Abbi 2012: 364); Akachari <kídí> ‘this’ (Portman 1887: 115, 119, 155, 157, 167, 179)

kidžeri (NA) *v*

To walk backwards and forwards, to wander

Attestations:

- (1) <kijeri> ‘one who walks backwards and forwards’ (RB₂: 118)

Comparisons:

PGA *kijire* ‘to wander, to roam around’ (Abbi 2012: 364)

Notes:

This is also a personal name.

kimil (AKJ, NA) *n*

1. A brief period of unsettled weather at the end of the rainy season

Attestations:

- (1) <kimil> ‘a brief period of unsettled weather’ (RB₂: 39), ‘the latter part of the rainy season’ (RB₂: 267), ‘a particular season of the year’ (RB₂: 308), ‘period of six or eight weeks in which the weather is unsettled’ (RB₂: 352), ‘season (October and November)’ (RB₂: 358) (NA)
- (2) <kimil> ‘season of storms’ (RB₂: 153) (AKJ)

2. A boy or girl during the turtle-eating ceremony (**kimildʒo ʃokbi kimil**) or the pig-eating ceremony (after which the boy or girl is again free to eat pork) and for some months afterwards

Attestations:

- (1) <kimil> [term of address] (RB₂: 101, 121, 295), <kimil-t'era-puli> ‘a pattern’ (*kimil t=Ø-era-puli* ‘pattern of the boy or girl during the turtle-eating ceremony’) (RB₂: 314) (NA)

Comparisons:

PGA *k^himil* ‘warm, hot’ (Abbi 2012: 364): Akachari <kimil> ‘rainy season’ (Portman 1887: 63, 97)

Notes:

kimil is the same root occurring in **erkimil** ‘hot’ and **otkimil**₁ ‘id.’. Radcliffe-Brown observes that ‘[t]he word “hot” is used by the natives in several unusual ways when they are talking their own language or Hindustani. Thus a stormy or rough sea is said to be “hot,” and one native in describing to me (in Hindustani) the cessation of a cyclone said “the sea become cold.” A person who is ill is said to be hot, and getting well is expressed by the phrase “getting cool.”’ (RB₂: 267). We can say that **kimil** ‘denotes a condition of social danger, or of contact with power possessed by all things that can affect the life and safety of the society. It is obviously in this sense, and not as meaning “hot,” that it is applied to the season in question, for the months of October and November are fairly cool, certainly very much cooler than February and March’ (RB₂: 352).

Notes:

Cf. **akakimil**, **erkimil**, **kimildʒo**, **otkimil**₁ and **otkimil**₂.

kimil terapuli |kimil t=Ø-era-puli| (lit. ‘pattern of the boy or girl during the turtle-eating ceremony’) (NA)

Pattern used to decorate a boy or a girl after the initiation ceremony

Attestations:

(1) <kimil-t'era-puli> 'a pattern' (RB₂: 314)

Notes:

'After the ceremony is over the initiate is painted with clay in a pattern called *kimil-t'era-puli* which consists of a background of the clay on which a pattern of separate spirals is made with the finger' (RB₂: 314).

kimilɔgo (NA) *n*

Turtle-eating ceremony

Attestations:

(1) <kimil-jo> 'turtle-eating ceremony' (RB₂: 101, 267)

Comparisons:

PGA *k^himiljo* 'turtle-eating ceremony' (Abbi 2012: 364)

Notes:

Cf. **akakimil**, **ɔgo**, **ɛrkimil**, **kimil**, **otkimil₁** and **otkimil₂**.

=ko (NA) *postp*

INESSIVE (?)

Attestations:

(1) <ko> 'in or at a place' (RB₂: 503), <η-οη-koro ko> 'in thy hand'
(*η-οη-koro=ko* 'id.') (RB₂: 503)

Notes:

Distinct from the locative =*il*; no known cognates in other GA languages.

koloko (NA) *part* (?)

COLLECTIVE (for human nouns)

Attestations:

(1) <koloko> 'people' (RB₂: 28, 190), <n'a-mai-koloko>
'ancestors' (*n=a-mai-koloko* 'id.') (RB₂: 190)

Comparisons:

PGA *kɔ:rlɔxo* [human noun plural marker] (Manoharan 1989: 61),
t^hirɛ kɔ:rlɔxo 'children' (Abbi 2012: 388); Akabo <koloko> [people]
(RB₂: 190)

Notes:

kɔ:rlɔxo is described by Manoharan as a 'bound morpheme to the common human nouns', though his transcription and that of Abbi in Abbi (2012) suggest a separate word. Supposing that it is an

independent word, we assign **koloko**, together with **pu**, to the residual word class of particles (4.18).

komar (AKJ, NA) *n*

Fish sp.

Attestations:

(1) <komar> ‘a species of fish’ (RB₂: 101), [a fish] (RB₂: 112) (AKJ)

(2) <komar> ‘fish’ (RB₂: 89, 269)

Comparisons:

PGA *komar* ‘a kind of sea fish’ (Abbi 2012: 365); Akachari <komar> ‘a fish’ (RB₂: 96), <kumár> [a fish] (Portman 1887: 201)

korotli (AKJ) *n*

Creeper sp.

Attestations:

(1) <korotli> ‘a creeper’ (RB₂: 183)

korude (NA) *n*

Thunder

Attestations:

(1) <korude> ‘thunder’ (RB₂: 145, 367), <korule> ‘id.’ (RB₂: 145)

Comparisons:

PGA *kurude* ‘thunder’ (Abbi 2012: 368)

Notes:

Radcliffe-Brown’s representation of the last consonant of this word both with <d> and <l> suggests it is a retroflex sound.

kɔbo (AKJ, NA) *n*

1. Palm sp.: *Licuala* sp.

Attestations:

(1) <kɔbo> ‘*Licuala* palm’ (RB₁: 39) (AKJ)

(2) <kɔbo> ‘*Licuala*’ (RB₂: 218) (NA)

2. Palm leaf (*Licuala* sp.)

Attestations:

(1) <kɔbo> ‘large palm leaves’ (RB₂: 106) (AKJ)

Comparisons:

PGA *kɔbo* ‘palm leaf’ (Abbi 2012: 366)

kɔlo (AKJ, NA) *n*

Sea-eagle

Attestations:

- (1) <kɔlo> [a bird] (RB₂: 150, 199), <Maia Kɔlo> ‘Sir Sea-eagle’ (RB₂: 207) (AKJ)
- (2) <kɔlo> ‘sea-eagle’ (RB₂: 227), <Maia Kɔlo> ‘Sir Sea-eagle’ (RB₂: 227) (NA)

Comparisons:

PGA *kɔl* ‘brahminy kite, *Haliastur indus*’ (Pande and Abbi 2011: 7), ‘kite’ (Abbi 2012: 366)

kɔnmo (NA) *n*

Yam sp.: *Dioscorea* sp.

Attestations:

- (1) <kɔnmo> ‘*Dioscorea* sp.’ (RB₂: 118, 220), ‘a species of *Dioscorea*’ (RB₂: 198), [a vegetable food] (RB₂: 199)

Comparisons:

PGA *kɔnmo* ‘potato; white tuber’ (Abbi 2012: 366); Akachari <kɔnmo> ‘yam’ (RB₂: 189, 202), <kāūnmu> ‘id.’ (Portman 1887: 91)

kɔro (AKJ, NA) *n*

Shredded palm-leaf fibre

Attestations:

- (1) <koro> ‘shredded palm-leaf stem’ (RB₂: 108), <koro> ‘material [obtained from the leaf-stem of a species of palm]’ (RB₂: 453), ‘fibre’ (RB₂: 479) (AKJ)
- (2) <koro> ‘shredded palm-leaf stem’ (RB₂: 127, 134, 139), <koro> ‘shredded palm-leaf fibre’ (RB₂: 177), ‘shredded fibre’ (RB₂: 290), ‘fibre’ (RB₂: 291, 292) (NA)

Comparisons:

PGA *kɔrɔ* ‘green cane leaf’ (Abbi 2012: 367)

kɔroʃop |kɔro-ʃop| (NA) *n*

Structure erected across a dancing ground

Attestations:

- (1) <koro-ʃop> (RB₂: 134)

Notes:

‘In the village of this group [the group that made the last attack on another group – RZ/BC] the dancing ground is prepared, and across

it is erected what is called a *koro-čop*. Posts are put up in a line, to the tops of these is attached a length of strong cane, and from the cane are suspended bundles of shredded palm-leaf (*koro*)' (RB₂: 134). Cf. **koro** and **ɸop**.

kəroin (NA) *n*

Dugong

Attestations:

- (1) <kidi kəroin bi> 'this is a dugong' (*kidi kəroin=bi* 'id.')
- (RB₂: 502), <kəroin t-er-kuro> 'a big dugong' (*kəroin t=er-kuro* 'the big dugong')
- (RB₂: 504)

Comparisons:

PGA *kərojn* 'dugong' (Abbi 2012: 367); Akachari <kóroin> 'id.' (Portman 1887: 29, 145)

kəroin (AKJ) *n*

Tree sp.: *Dipterocarpus laevis*.

Attestations:

- (1) <koroin> 'Dipterocarpus tree' (RB₁: 39), <kəroin> 'Dipterocarpus' (RB₂: 497)

Comparisons:

PGA *kərojn* 'Gurjan tree' (Abbi 2012: 367); Akachari <kāūroin> 'Dipterocarpus laevis (*Gorjon*)' (Portman 1887: 217)

kət (AKJ) *n*

Nest of the white ants

Attestations:

- (1) <kət> 'nest of the white ants', 'ant's [sic] nest' (RB₂: 192)

Comparisons:

PGA *kətətco* 'mound of white ants' (Abbi 2012: 367)

kudu (AKJ) *n*

K.o. belt of pandanus leaves worn by girls and women

Attestations:

- (1) <kudu> 'a belt' (RB₂: 477)

Comparisons:

Akachari <kudu> 'belt (broad and flat)' (Portman 1887: 209)

Notes:

'A belt is made in much the same way [as the **toto terbua** – RZ/BC] out of *Pandanus* leaves split in half down the midrib, giving strips of

about 2.5 cm. broad. Such belts have only a scanty tassel of thin strips of leaf at the back. They are worn by girls and women only (RB₂: 477).

kulel (AKJ, NA) *adv*

There (distant)

Attestations:

(1) <kule-l io> ‘there is (it)’ [*sic*] (*kulel io* ‘It (is) there’) (RB₂: 501) (AKJ)

(2) <kule-l io> ‘there is (it)’ [*sic*] (RB₂: 504) (NA)

Comparisons:

PGA *k^hulol* ‘there (distant)’ (Abbi 2012: 368); Akachari <kulol> ‘there’ (Portman 1887: 105)

kutobi (AKJ) *n*

1. Netting needle

Attestations:

(1) <kutobi> ‘a netting needle’ (RB₁: 39)

2. Reel used in rope-making

Attestations:

(1) <kutobi> ‘reel’ (RB₂: 453)

Comparisons:

Akachari <kutāūbí> ‘netting needles for small nets’ (Portman 1887: 207)

Notes:

‘In rope-making the *Hibiscus* or other fibre (*Sterculia* or *Grewia*) is taken and twisted into a long strand, either with the fingers, or on the thigh by rolling beneath the palm of the hand, short lengths of fibre being added until a single twisted strand of sufficient length and uniform thickness is produced. The middle of this strand is passed over a piece of wood held by the toes, one half of it being wound on to a reel (*kutobi* in Aka-Jeru) made by tying together crossways two pieces of cane or wood each about 20 cm. long and 6 mm. in diameter’ (RB₂: 455).

labo (AKJ) *n*

K.o. root

Attestations:

(1) <labo> ‘edible root’ (RB₂: 152)

Comparisons:

PGA *labo* ‘root, tuber’ (Abbi 2012: 368); Akachari <labo> ‘edible root’ (RB₂: 96)

laro (AKJ) *n*

Tree sp.: *Erythrina orientalis*

Attestations:

(1) <laro> ‘a tree’ (RB₂: 183)

Comparisons:

PGA *laro* ‘*Erythrina orientalis* (L.) Merr.’ (Awasthi 1991: 277)

lau (NA) *n*

1. Spirit

Attestations:

(1) <lau> ‘spirit’ (RB₂: 136, 137, 145, 163, 167–9, 173, 176, 289, 290, 334, 373), ‘spirit of the dead’ (RB₂: 285), [spirit] (RB₂: 374), <lau tei> ‘spirit blood’ (*lau tei* ‘id.’) (RB₂: 119), <Lau-buku> ‘spirit-women, female spirits’ (*lau buku* ‘id.’) (RB₂: 291)

2. Light-skinned person (European or Asian)

Attestations:

(1) <lau> ‘European’ (RB₂: 137), [light-skinned alien] (RB₂: 138)

Comparisons:

PGA *lao* ‘ghost, spirit; outsider, stranger, foreigner’ (Abbi 2012: 368); Akachari <lāō> ‘Indian’ (Portman 1887: 41), ‘convict’ (Portman 1887: 111)

Notes:

Lau denotes a spirit ‘inhabiting the forest’ (RB₂: 163). ‘The name *Lau* (...) is also applied by the Andamanese to the natives of India and Burma whom they see in the Penal Settlement of Port Blair’ (RB₂: 137). ‘Natives of the North Andaman told me that in former times (before 1875) they applied the term *Lau* to Europeans and not distinguishing them from other light-skinned aliens’ (RB₂: 137).

lau taraju |lau t=Ø-ara-ju| (lit. ‘village of the spirits’) (AKJ)

Port Blair

Attestations:

(2) <Lau t’ara-nyu> ‘Penal Settlement [of Port Blair], the village of the spirits’ (RB₂: 137)

lau terkuro |lau t=er-kuro| (lit. ‘the big spirit’) (NA)
Ancestor

Attestations:

(2) <Lau t’er-kuro> ‘mythical ancestor’ (RB₂: 137), <Lau t’er-kuro>
‘ancestor’ (RB₂: 190)

lau tertfo |lau t=Ø-er-tfo| (lit. ‘head of the dead person’) (NA)
Skull of a dead person

Attestations:

(2) <Lau t’er-čo> ‘skull [of a dead person]’ (RB₂: 137)

lau tui (lit. ‘bone of the spirit’) (NA)
Bone of a dead person

Attestations:

(2) <Lau tui> ‘bones of a dead person’ (RB₂: 137, 301)

lautife (NA) *n*
Port Blair

Attestations:

(2) <Lau-tiče kak> ‘to Port Blair’ (RB₂: 503)

Notes:

The initial *lau* is the term for ‘spirit, light-skinned person’ (cf. **lau taraju**). The analysis and meaning of <tiče> are obscure.

lirčitmo (AKJ) *n*
Kingfisher sp.

Attestations:

(2) <Maia Lirčitmo> ‘Sir Kingfisher’ (RB₂: 201)

loito (AKJ) *n*
K.o. root

Attestations:

(2) <loito> [an edible root] (RB₂: 52)

Comparisons:

Akakhora <loito> [a root] (RB₂: 199); Akachari <loito>
[a vegetable food] (RB₂: 96)

luremo (NA) *n*
Rope

Attestations:

(2) <luremo> ‘rope’ (RB₂: 118)

Comparisons:

PGA *luremo* ‘rope’ (Abbi 2012: 369); Akachari <lurémo> ‘id.’
(Portman 1887: 65)

m= (NA) *pron*

We

Attestations:

(2) <m-> ‘we’ (RB₂: 501)

PGA *m=* ‘1pl’ (Abbi 2013: 174); Akachari <m-> ‘we’ (Portman 1887: 123)

mai (AKJ, NA) *n*

Sir, mister

Attestations:

(1) <Mai> ‘Sir’ (RB₂: 65) (AKJ)

(2) <Mai> ‘Sir’ (RB₂: 44), <Mai Bora> ‘Sir Bora’ (RB₂: 44) (NA)

Notes:

Variant: **maya**. Cf **akamai**.

maramiku |m-ara-miku| (NA) *n*

World of the spirits that lies under this one

Attestations:

(1) <Maramiku> ‘world that lies under this one’ (RB₂: 168)

Notes:

Lit. ‘our space under’. ‘This world of spirits is said to be just like the actual world, with forest and sea, and all the familiar animal and vegetable species. The inhabitants spend their time just as the Andamanese do on earth, hunting, fishing and dancing’ (RB₂: 168). Cf. **aramiku**, **ermiku** and **timiku**.

maro (NA) *n*

Black honey

Attestations:

(1) <maro> ‘honey’ (RB₂: 118)

Comparisons:

PGA *maro* ‘honeybee’ (Abbi 2012: 370); Akachari <máro> ‘black honey’ (Portman 1887: 155, 197)

Notes:

Probably, *maro* is also the name of the black bee; cf. Akachari <máro béich> ‘black bees’ wax’ (Portman 1887: 215).

maya (AKJ, NA) *n*

Sir, mister

Attestations:

- (1) <Maia> ‘a term of address’ (RB₁: 40), ‘Sir’ (RB₂: 65), <Maia Ĵutpu> [a legendary ancestor] (RB₁: 45), <tičo maia> ‘my father’ (*t-iŋo maya* ‘id.’) (RB₁: 66), <Maia Čirikli> ‘moon’ (lit. ‘Sir Moon’) (RB₁: 141), <Maia Čoinyop> [a man] (RB₁: 142), <Maia Lirčitmo> ‘Sir Kingfisher’ (RB₁: 201) (AKJ)
- (2) <Maia Tiritmo> ‘Sir Kingfisher’ (RB₂: 201) (AKJ (?))
- (3) <Maia> ‘Sir’ (RB₂: 44, 53, 191), <Maia Bora> ‘Mr Bora, Sir Bora’ (RB₂: 54), <Maia Tok> [the husband of the moon] (RB₂: 141), <Maia Buiio> [a man] (RB₂: 121), <Maia Kaba> [a man] (RB₂: 121), <Maia Ele> ‘thunder’ [*sic*] (lit. ‘Sir Lightning’) (RB₂: 145), <Maia Tarai> [Sir Tarai] (RB₂: 150), <Maia Tiritmo> ‘Sir Kingfisher’ (RB₂: 201), <Maia Moičo> ‘Sir Rail’ (RB₂: 220), <Maia Taolu> [Sir Taolu] (RB₂: 345) (NA)

Comparisons:

PGA *maya* ‘deceased (used for forefathers)’ (Abbi 2012: 370); Akachari <Maia> ‘Sir’ (RB₂: 189), <Maia Dula> [Sir Moon] (RB₂: 141), <Maia Dik> ‘Sir Prawn’ (RB₂: 207)

Notes:

Variant: **mai**. The noun phrase <tičo maia> is presumably grammatically correct, but was not used to express ‘my father’. As Radcliffe-Brown notes, ‘[in] *Aka-Ĵeru* a man speaks of his father as *t’a-mai*’ (RB₂: 66).

meo (AKJ, NA) *n*

Stone

Attestations:

- (1) <meo> ‘stone’ (RB₂: 500) (AKJ)
- (2) <meo> ‘stone’ (RB₂: 118) (NA)

Comparisons:

PGA *meo* ‘stone; glass’ (Abbi 2012: 371); Akachari <méāū> ‘stone’ (Portman 1887: 77)

Notes:

Cf. **ɛrameo**.

mikulu (AKJ) *n*

K.o. root

Attestations:

(1) <mikulu> ‘edible root’ (RB₂: 152)

Comparisons:

PGA *mikulu* ‘edible root’ (Abbi 2012: 371); Akachari <mikulu> ‘edible root’ (RB₂: 96), <míkoló> ‘root’ (Portman 1887: 199); Akakhora <mikulu> [a root] (RB₂: 199)

milidu (AKJ, NA) *n*

Bird sp.

Attestations:

(1) <milidu> [a bird] (RB₂: 199) (AKJ)

(2) <milidu> [a bird] (RB₂: 150) (NA)

Comparisons:

PGA *miliḍu* ‘Nicobar pigeon, *Caloenas nicobarica*’ (Pande and Abbi 2011: 37), ‘pigeon’ (Abbi 2012: 371)

milite (NA) *n*

Mist

Attestations:

(1) <milite> ‘mist’ (RB₂: 145)

Comparisons:

PGA *biliṭe* ‘mist’ (Abbi 2012: 333)

mimi (AKJ, NA) *n*

Lady

Attestations:

(1) <mimi> ‘Lady’ (RB₂: 133), <Mimi Biliku> [Lady Biliku] (RB₂: 45, 141), <Mimi Čara> [Lady Čara] (RB₂: 206), <Mimi Kota> [Lady Kota] (RB₂: 206) (AKJ)

(2) <Mimi> [term of address] (RB₂: 54), ‘Lady’ (RB₂: 65, 191), [Lady] (RB₂: 70, 141), <Mimi Kaba> [Lady Kaba] (RB₂: 45), <Mimi Biliku> [Lady Biliku] (RB₂: 121, 150), <Mimi Diu> [Lady Sun] (RB₂: 141), <Mimi Bat> [Lady Night] (RB₂: 144, 377), <Mimi Ele> [Lady Lightning] (RB₂: 145), <Mimi Mōičo> ‘Lady Rail’ (RB₂: 221) (NA)

Comparisons:

PGA *mimi* ‘elderly lady, madam’ (Abbi 2012: 371)

Notes:

Cf. **akamimi**.

mino (NA) *n*

Yam sp.: *Dioscorea* sp.

Attestations:

- (1) <mino> ‘a species of *Dioscorea*’ (RB₂: 198), [a vegetable food] (RB₂: 199), ‘*Dioscorea* sp.’ (RB₂: 220)

Comparisons:

PGA *mino* ‘tuber; potato’ (Abbi 2012: 371); Akachari <mino> ‘edible root’ (RB₂: 96), <mímó> ‘yam’ (Portman 1887: 91)

mio |m-io| (AKJ) *pron*

We

Attestations:

- (1) <mio> [personal pronoun] (RB₂: 501) (AKJ)

Comparisons:

PGA *mio* ‘we’ (Abbi 2012: 306); Akachari <míó> ‘id.’ (Portman 1887: 89)

mirid (AKJ) *n*

Imperial pigeon

Attestations:

- (1) <mirid> ‘the Imperial pigeon’ (RB₁: 39, 52)

Comparisons:

PGA *merit* ‘blue rock pigeon, *Columba livia*’ (Pande and Abbi 2011: 35), *mirit* ‘bird’ (Abbi 2012: 371); Akachari <mirid> ‘pigeon’ (Portman 1887: 57)

mit (AKJ) *n*

Plant sp.

Attestations:

- (1) <mit> [a plant] (RB₂: 183)

mite₁ (AKJ) *n*

Bird sp.

Attestations:

- (1) <mite> [a bird] (RB₂: 199)

Comparisons:

PGA *mit^he* ‘Andaman cuckoo-dove, *Macropygia rufipennis andamanica*’ (Pande and Abbi 2011: 33), *mite* ‘bird’ (Abbi 2012: 371); Akachari <mite> ‘bronze-winged dove’ (Portman 1887: 201), <Maia Mite> ‘Sir Dove’ (RB₂: 189, 202, 207)

mite₂ (AKJ, NA) *n*

Cicada

Attestations:

- (1) <mite> ‘cicada’ (RB₂: 206) (AKJ)
- (2) <mite> ‘cicada’ (RB₂: 150, 154, 198) (NA)

moitf (NA) *v*

To make a torch of

Attestations:

- (1) <io biwu bi moič-om> ‘he is making a torch’ (*io biu=bi moitf-om* ‘He is making a torch of resin’) (RB₂: 504)

moitfo (AKJ, NA) *n*

Rail

Attestations:

- (1) <Moičō> ‘rail’ (RB₂: 202) (AKJ)
- (2) <Maia Moičō> ‘Sir Rail’ (RB₂: 220), <Mimi Moičō> ‘Lady Rail’ (RB₂: 221) (NA)

Comparisons:

PGA *mɔcɔ* ~ *moco* ‘domestic cock’ (Pande and Abbi 2011: 14), *mɔcɔ* ‘rooster’ (Abbi 2012: 372); Akachari <moicha> ‘fowl’ (Portman 1887: 35)

məyo (AKJ) *n*

Tree sp.: *Sterculia* sp.

Attestations:

- (1) <moio> ‘Sterculia tree’ (RB₁: 39)

Comparisons:

Akachari <moiyo> ‘Sterculia (*Auk yenzà*)’ (Portman 1887: 225)

mukui (AKJ) *n*

Plant sp.

Attestations:

- (1) <mukui> [flower-name] (RB₂: 119)

n= (NA) *pron*

They

Attestations:

- (1) <n-> (RB₂: 501), <n’e-bui-om> ‘they are married’ (*n=e-bui-om* ‘id.’) (RB₂: 56).

Comparisons:

PGA *n* = '3PL' (Abbi 2013: 174); Akachari <*n*-> 'they' (Portman 1887: 187)

nimi (NA) *v* (?)

To catch hold (?)

Attestations:

(1) <*nimi*> 'one who catches hold' (RB₂: 118)

Notes:

Recorded as a personal name, it could also be a verb (cf. *kidžeri*).

nio |*n-io*| (AKJ, NA) *pron*

They

Attestations:

(1) <*nio*> [personal pronoun] (RB₂: 501) (AKJ)

(2) <*nio*> 'they' (RB₂: 190) (NA)

Comparisons:

PGA *niyo* 'they' (Manoharan 1989: 68)

nu |*n-u*| (NA) *pron*

They

(1) <*n-u-ben-om*> 'they sleeping' (*n-u beno-m* 'They are sleeping') (RB₂: 501), 'they (are) sleeping' (RB₂: 504)

Comparisons:

PGA *nu* '3PL' (Abbi 2013: 69, 257, 287); Akachari <*nó*> 'they' (Portman 1887: 135, 141, 145, 149, 187)

ŋ= (NA) *pron*

You (sg.)

Attestations:

(1) <*ŋ*'> 'thou' (RB₂: 55), <*ŋ*-> 'thou' (RB₂: 501), <*tio ŋ'arai-čulutu-bom*> 'I will follow you' (*tio ŋ=arai-fulutu-bom* 'id.') (RB₂: 55)

Comparisons:

PGA *ŋ* = '2SG' (Abbi 2013: 174); Akachari <*ng*-> 'you' (Portman 1887: 167, 185)

ŋil= (NA) *pron*

You (pl.)

Attestations:

(1) <ɲil-> ‘you’ (RB₂: 501)

Comparisons:

PGA *ɲil-* ~ *ɲel-* ~ *ɲol-* ~ *ɲole-* ~ *ɲale-* (Avtans 1996: 56)

ɲilio |ɲil-io| (AKJ, NA) *pron*

You (pl.)

Attestations:

(1) <ɲilio> [personal pronoun] (RB₂: 501) (AKJ)

(2) <ɲilio t-ače-bom> ‘you (pl.) come with (accompany) me’ (*ɲilio t=a-tʃe-bom* ‘you (pl.) are accompanying me’) (RB₂: 501) (NA)

Comparisons:

PGA *ɲilie* ~ *ɲilio* ‘you (pl.)’ (Abbi 2012: 307, 374)

ɲio |ɲ-io| (AKJ, NA) *pron*

You (sg.)

Attestations:

(1) <ɲio> [personal pronoun] (RB₂: 501) (AKJ)

(2) <ɲio t-ače-bom> ‘you are coming with me’ (*ɲio t=a-tʃe-bom* ‘you (sg.) are accompanying me’) (RB₂: 504) (NA)

Comparisons:

PGA *ɲio* ‘you (sg.)’ (Abbi 2012: 306, 371); Akachari <ngíó> ‘thou’ (Portman 1887: 83), ‘you’ (Portman 1887: 91)

ɲuri (NA) *n*

Fish sp.: *Plotosus* sp.

Attestations:

(1) <nyuri> ‘*Plotosus* sp.’ (RB₂: 221), <ńyuri> ‘a fish that is found in the creeks’ (RB₂: 96–7)

Comparisons:

PGA *ɲure* ‘eel; fish’ (Abbi 2012: 375); Akabo <ńyuri> ‘fish found in inland creeks’ (RB₂: 97), ‘*Plotosus* sp. probably *P. arab*’ (RB₂: 103)

odu (AKJ, NA) *n*

K.o. clay

Attestations:

(1) <odu> ‘a kind of light coloured clay’ (RB₁: 39), ‘clay’ (RB₂: 106) (AKJ)

- (2) <odu> ‘clay’ (RB₂: 90, 97, 99, 111, 114, 122, 281, 312, 484),
‘common clay’ (RB₂: 121, 122), ‘commoner clay’ (RB₂: 180),
[clay] (RB₂: 313) (NA)

Comparisons:

PGA *oḍu* ‘clay’ (Abbi 2012: 375); Akachari <ótó> ‘white clay’
(Portman 1887: 213)

Notes:

Cf. **akaodu** and **tɔlodu**.

oiḥolo (NA) *v*

To have in adoption

Attestations:

- (1) <t’oi-čolo-kom> ‘adopted child, he whom I have adopted’
(*t=oiḥolo-kom* ‘(who) I have in adoption’) (RB₂: 68)

okodžumu |oko-ḍžumu| (AKJ, NA) *n*

Medicine-man

Attestations:

- (1) <oko-ḥumu> ‘medicine-man, one who speaks from dreams’
(RB₂: 48) (AKJ)
(2) <oko-ḥumu> ‘medicine-man’ (RB₂: 51, 157, 164, 176, 301),
[medicine-man] (RB₂: 177–9, 306) ‘dreamer’ (RB₂: 167, 301) (NA)

Comparisons:

PGA *okoḥumu* ‘man who is possessed by evil; spirit medium’ (Abbi
2012: 375)

Notes:

Cf. **otdžumu**.

okotaliḥ kolɔt |oko-taliḥ kolɔt| (NA) *n*

A boy after his back was scarified in an initiation ceremony and
before the turtle-eating ceremony (**ḥokbidžo** or **ḥokbi kimil**)

Attestations:

- (1) <oko-taliḥ-kolɔt> ‘boy [after scarification]’ (RB₂: 95)

Notes:

‘The boy does not receive a new name on this occasion [the
scarification – RZ/BC], but for a few weeks his own name is dropped
and he is addressed and spoken as *Ejido*. From this time the boy is

described as being *oko-taliŋ-kolot*, this being the masculine term corresponding to *aka-ndu-kolot* for girls' (RB₂: 95).
The meaning of **kolot** is uncertain, perhaps 'boy, girl'.

okor (AKJ) *n*

Plant sp.

Attestations:

(1) <okor> [flower-name] (RB₂: 119)

olo (AKJ) *n*

Adze

Attestations:

(1) <olo> 'an adze' (RB₁: 39)

Comparisons:

Akachari <ólo> 'adze'

omrap |om-rap| (AKJ) *n*

Spine

Attestations:

(1) <òm-rap> 'spine' (M: 172)

Comparisons:

PGA *onre:ptɔ:y* 'backbone' (Abbi 2012: 376); Akachari <mam réb> [sic] 'spine' (*m-om-rep* 'our spine') (Portman 1887: 75)

oŋba |oŋ-ba| (AKJ) *n*

Fleshy portion of the forearm

Attestations:

(1) <ông-bâ> 'fore-arm (fleshy portion)' (M: 169)

Notes:

The nasal segment could be *m*.

oŋbrɔno |oŋ-brɔno| (AKJ) *n*

Ankle

Attestations:

(1) <ông-bròno> 'ankle' (M: 169)

Comparisons:

PGA *oŋrɔno* 'ankle' (Abbi 2012: 376), *t^humrɔno* 'my ankle' (Kumar 2001: 107)

Notes:

This is the only example we have of a syllable-initial consonant cluster, and the *b* may be epenthetic; it is absent from the corresponding PGA forms, but cf., however, *omrap* ‘spine’ with the same somatic prefix *oŋ-* ~ *om-* (3.2.1.5) and no *b*.

oŋkara |oŋ-kara| (AKJ) *n*

Nail (of finger or toe)

Attestations:

(1) <òng-kâra> ‘nail (of finger or toe)’ (M: 171)

Comparisons:

PGA *oŋkara* ‘nail’ (Abbi 2012: 376)

oŋkide |oŋ-kide| (AKJ) *n*

Knuckle

Attestations:

(1) <òng-kide> ‘knuckle’ (M: 171)

oŋkōra |oŋ-kōra| (AKJ, NA) *n*

1. Hand

Attestations:

(1) <òng-kōra> ‘hand’ (M: 170) (AKJ)

(2) <oŋ-kōra> ‘hand’ (RB₂: 24) (NA)

2. Finger

Attestations:

(1) <òng-kōra> ‘finger’ (M: 170) (AKJ)

Comparisons:

PGA *k^ho.ra* ‘hand’ (Abbi 2012: 365), *oŋkara* ‘finger’ (Abbi 2012: 378); Akachari <móng kora tumeku> ‘palm of the hand’ (*m-oŋ-kōra tumeku* ‘our palm of the hand’) (Portman 1887: 55)

oŋkōro |oŋ-kōro| (NA) *n*

Hand

Attestations:

(1) <oŋ-oŋ-kōro ko> ‘in thy hand’ (RB₂: 503)

Comparisons:

PGA *oŋkōro* ‘hand’ (Abbi 2012: 378)

Notes:

Apparently, a variant form of **oŋkōra**.

oŋkōtra |oŋ-kōtra| (AKJ) *n*

1. Palm of the hand

Attestations:

(1) <òng-kōtra> ‘palm’ (M: 171)

2. Sole of the foot

Attestations:

(1) <òng-kōtra> ‘sole of the foot’ (M: 171)

oŋkudzu |oŋ-kudzu| (AKJ) *n*

Knuckle

Attestations:

(1) <òng-kûju> ‘knuckle’ (M: 171)

oŋmatō |oŋ-matō| (AKJ) *n*

Foot

Attestations:

(1) <òng-mâ-tō> ‘foot’ (M: 170)

Comparisons:

PGA *oma.ttō* ‘foot’ (Abbi 2012: 375); Akachari <óma tāū> ‘id.’

Notes:

The first nasal segment could be *m*.

oŋpoŋ |oŋ-poŋ| (AKJ) *n*

Armpit

Attestations:

(1) <òng-pông> ‘arm-pit’ (M: 169)

Comparisons:

PGA *omp^hoŋ* ~ *oŋp^hoŋ* ‘armpit’ (Abbi 2012: 376); Akachari <óm pông> ‘id.’ (Portman 1887: 165)

Notes:

The first nasal segment could be *m*. Cf. **akapoŋ** and **erapoŋ**.

oŋtōi |oŋ-tōi| (AKJ) *n*

Wrist

Attestations:

(1) <òng-tō> [*sic*] ‘wrist’ (M: 172)

Comparisons:

PGA *on̄tə* ‘wrist bone’ (Abbi 2012: 376)

otarept̄fip |ot-are(u)p(u)-t̄fip| (NA) *n*

Older woman of the same generation

Attestations:

(1) <ot-arep-čip> ‘any person of the speaker’s generation who is older than himself (...) fem.’ (RB₂: 55)

Notes:

Synonym: **ototoatuet̄fip**.

otareupu |ot-areupu| (NA) *n*

Older person of the same generation

Attestations:

(1) <ot-areupu> ‘any person of the speaker’s generation who is older than himself’ (RB₂: 55)

Notes:

‘An alternative word of exactly the same meaning [as **ototoatue** – RZ/BC] is *ot-areupu* (fem. *ot-arep-čip*)’ (RB₂: 55)

otbet̄f |ot-bet̄f| (NA) *n*

Hair

Attestations:

(1) <ra t’ot-bet̄č> ‘pig’s hair’ (*ra t=Ø-ot-ber* ‘hair of the pig’) (RB₂: 119)

Comparisons:

Cf. PGA *otbec* ~ *otbec* ‘hair, body hair’ (Abbi 2012: 376); Akachari <ót baich> ‘hair’ (Portman 1887: 167)

Notes:

Cf. **bet̄f** and **erbet̄f**.

otbo |ot-bo| (AKJ, NA) *n*

Back

Attestations:

(1) <ôt-bâ> ‘back’ (M: 169) (AKJ)

(2) <ot-bo> ‘the back (of anything)’ (RB₂: 24) (NA)

otɔ̄ɛte |ot-ɔ̄ɛte| (AKJ) *adj*

Shy, ashamed

Attestations:

(1) <ot-ɛte> ‘shy, ashamed’ (RB₂: 81)

Comparisons:

PGA *uyete* ‘shy’ (Abbi 2012: 395); Akachari <tot jété> ‘ashamed’
(*t=ot-ɔ̄ɛte* ‘I am ashamed’) (Portman 1887: 13)

otɔ̄ɟulu₁ |ot-ɔ̄ɟulu| (NA) *adj*

Cold

Attestations:

(1) <ot-ɟulu> ‘cold’ (RB₂: 137, 138)

Comparisons:

PGA *ɟulu* ‘cold’ (Abbi 2012: 362); Akachari <tót ɟulu> ‘cold’
(*t=ot-ɔ̄ɟulu* ‘I am cold’) (Portman 1887: 23)

otɔ̄ɟulu₂ |ot-ɔ̄ɟulu| (NA) *n*

Clothes

Attestations:

(1) <Lau ot-ɟulu> ‘clothes [of the visitors]’ (*lau Ø-ot-ɔ̄ɟulu* ‘clothes
of a light-skinned person’) (RB₂: 138)

Comparisons:

PGA *ɟulu* ‘clothes, dress’ (Abbi 2012: 362)

otɔ̄ɟumu₁ |ot-ɔ̄ɟumu| (NA) *n*

Dream

Attestations:

(1) <ot-ɟumu> ‘dream’ (RB₂: 166)

Comparisons:

PGA *ɟumu* ‘dream’ (Abbi 2012: 362); Akachari <áka yumu> ‘dream’
(Portman 1887: 27)

Notes:

Cf. **okodɟumu**.

otɔ̄ɟumu₂ |ot-ɔ̄ɟumu| (NA) *v*

To dream

Attestations:

(1) <ot-*jum*u> ‘to dream’ (RB₂: 166)

otɕumulo |ot-ɕumulo| (NA) *n*

1. Shadow

Attestations:

(1) <ot-*jum*ulo> ‘shadow’ (RB₂: 166)

2. Reflection

Attestations:

(1) <ot-*jum*ulo> ‘reflection’ (RB₂: 166)

3. Double of the sleeper

Attestations:

(1) <ot-*jum*ulo> ‘sleeper’s double, double of the sleeper’ (RB₂: 167), ‘double’ (RB₂: 169), ‘double, shadow-self, soul’ (RB₂: 304)

4. Photograph

Attestations:

(1) <ot-*jum*ulo> ‘photograph’ (RB₂: 166)

Notes:

‘Dreams are sometimes explained by saying that the sleeper’s double (*ot-*jum*ulo*) has left his body and is wandering elsewhere’ (RB₂: 167). ‘When a man dies his *ot-*jum*ulo* (double) goes up to the sky and becomes a Lau (spirit)’ (RB₂: 169).

otkimil₁ |ot-kimil| (NA) *adj*

1. Hot

Attestations:

(1) <ot-*kimil*> ‘hot’ (RB₂: 266), <ino ot-*kimil* bi> ‘The water is hot’ (*ino ot-*kimil*=bi* ‘There is hot water’) (RB₂: 267)

2. In the condition of having eaten certain foods

Attestations:

(1) <ot-*kimil*> [one who has eaten food] (RB₂: 268–9, 307)

3. Having joined in a dance

Attestations:

(1) <ot-*kimil*> [one who has joined in a dance] (RB₂: 308, 321)

Comparisons:

PGA *k^himil* ‘warm, hot’ (Abbi 2012: 364); Akachari <*kimil*> ‘hot’ (Portman 1887: 39)

Notes:

‘It is probable, then, that when a native says that after eating food he is *ot-kimil* and therefore paints himself with clay he does not mean simply that he is hot’ (RB₂: 268).

‘(...) the word *ot-kimil*, when it is used to describe the condition of a person who has eaten food, denotes simply this condition of danger, and nothing more’ (RB₂: 269).

‘When the word is used in reference to a person who has just partaken of food it denotes a condition of danger produced by contact with the power in foods’ (RB₂: 307).

‘Finally, a man who has joined in a dance is said to be *ot-kimil* and seems to be regarded as being in a condition of danger similar to that produced by food. It might be thought that in this instance the word is only used in its literal meaning of “hot,” but I believe that this is not so. The dance is the occasion on which the individual comes most closely into contact with the power in the society itself, and I believe that this contact is regarded as dangerous and therefore as making the individual *ot-kimil*. Thus we see that in its various uses the word *ot-kimil* denotes a condition of danger due to contact with that power on the interaction of the different manifestations of which the well-being of the society depends’ (RB₂: 308).

‘(...) the dance is a condition of danger by reason of the contact it involves between the individual and the power of the society’ (RB₂: 321).

Notes:

Cf. **akakimil**, **erkimil**, **kimil** and **kimil d̥go**.

otkimil₂ |ot-kimil| (NA) *v*

To be hot

Attestations:

(1) <t’ot-kimil-bom> ‘I am hot’ (*t=ot-kimil-bom* ‘id.’) (RB₂: 267)

otlam |ot-lam| (NA) *adj*

Strong

Attestations:

- (1) <ot-lam> ‘strong’ (RB₂: 498), <e-tomo-t-ot-lam> ‘muscularly powerful’ (Ø-*e-tomo t=ot-lam* ‘His/her flesh is strong’) (RB₂: 498), ‘muscle strong’ (RB₂: 501)

Comparisons:

PGA *erlam* ‘strong’ (M: 115); Akachari <ódlam> [*sic*] ‘strong’ (Portman 1887: 79)

otloŋo |ot-loŋo| (AKJ) *n*

Neck

Attestations:

- (1) <ōt-lôngo> ‘neck’ (M: 171)

Comparisons:

Akachari <ot longó> ‘neck’ (Portman 1887: 53)

otone |ot-one| (NA) *n*

Son-in-law, daughter-in-law

Attestations:

- (1) <ot-otone> ‘his son-in-law’ (Ø-*ot-ot-one* ‘id.’) (RB₂: 54), ‘daughter’s husband, son’s wife’ (RB₂: 56)

Comparisons:

Cf. PGA *otoni* ‘daughter’s husband, younger sister’s husband’ (Abbi 2012: 396)

Notes:

ototone seems to be the possessed form of this kin term (see section 3.2.1.6).

ototoatue |ot-otoatue| (NA) *n*

Older person of the same generation

Attestations:

- (1) <ot-otoatue> ‘he who was born before me’ (Ø-*ot-otoatue* ‘his older brother’ (RB₂: 54, 76), ‘his/her older person of the same generation’) (RB₂: 55), ‘his [older brother]’ (RB₂: 76), <t’ot-otoatue ot-tire> ‘my older brother’s child’ (RB₂: 56) (*t-ot-otoatue* Ø-*ot-tire* ‘id.’) (NA)
- (2) <ot-otoatue> ‘he who was born before me’ (RB₂: 66–7) (AKJ)

Comparisons:

PGA *ottwot^{tu}.we* ‘brother’ (Abbi 2012: 378)

Notes:

This term does ‘not, strictly speaking, convey any idea of consanguinity, although [it is] commonly used to refer to a brother or a sister’ (RB₂: 67). Synonym: **otarepu**.

ototoatue ottire |ot-otoatue Ø-ot-tire| (lit. ‘child of an older person of the same generation’) (NA)

Nephew, niece (child of an older brother or sister)

Attestations:

(1) <t’ot-otoatue ot-tire> ‘my older brother’s child’ (*t-ot-otoatue Ø-ot-tire* ‘id.’) (RB₂: 56)

ototoatueŋip |ot-otoatue-tŋip| (NA) *n*

Older woman of the same generation

Attestations:

(1) <ot-otoatue-čip> ‘his older sister’ (*Ø-ot-otoatue-tŋip* ‘id.’) (RB₂: 54, 56)

Notes:

Synonym: **otarepuŋip**.

ottau |ot-tau| (NA) *v*

To be cold

Attestations:

(1) <t-ot-tau-bom> ‘I am cold’ (*t=ot-tau-bom* ‘id.’) (RB₂: 504)

Comparisons:

PGA *t^hɔ* ‘cold’ (Abbi 2012: 393)

Notes:

Cf. **tau**. See also section 3.1.

ottei |ot-tei| (AKJ) *n*

Headache

Attestations:

(1) <ot-tei> ‘headache’ (RB₂: 499)

Comparisons:

PGA *ottei* ‘headache’ (Abbi 2012: 377)

Notes:

Cf. **etei**, **eratei** and **tei**.

ottire |ot-tire| (NA) *n*

Child (possessed form)

Attestations:

- (1) <ot-tire> ‘his child’ (*Ø-ot-tire* ‘id.’) (RB₂: 54, 499), ‘his or her child’ (RB₂: 55, 68), ‘child of a particular person’ (RB₂: 499), <t’ot-tire> ‘my child’ (*t-ot-tire* ‘id.’) (RB₂: 55), <Bora ot-tire> ‘the child of Bora’ (*bora Ø-ot-tire* ‘id.’) (RB₂: 55), <Biliku ot-tire> ‘the “child” of Biliku’ (*biliku Ø-ot-tire* ‘id.’) (RB₂: 154)

Comparisons:

PGA *utt^htire* ‘child’ (Abbi 2013: 74, 113, 115, 134, 143, 192, 248, 258, 267, 287); Akachari <ó tíré> ‘id.’ (Portman 1887: 163)

Notes:

Possessed counterpart of **etire**. ‘In the form *ot-tire* the word means “his or her child” with reference to some person understood’ (RB₂: 68).

ottfo |ot-tfo| (AKJ, NA) *n*

1. Head

Attestations:

- (1) <ot-čo> ‘head’ (RB₂: 498), ‘head of something; his, her or its head’ (*Ø-ot-tfo* ‘his/her head’) (RB₂: 501), <t-ot-čo> ‘my head’ (*t-ot-tfo* ‘id.’) (RB₂: 501) (AKJ)
- (2) <η-ot-čo> ‘thy head’ (*η-ot-tfo* ‘id.’) (RB₂: 504), <ra t’ot-čo> ‘a pig’s head’ (*ra t=Ø-ot-tfo* ‘the pig’s head’) (Radcliffe-Brown 1922: 496; not in RB₂) (NA)

2. Fruit

Attestations:

- (1) <ot-čo> ‘fruit’ (RB₂: 499)

Comparisons:

PGA *erco* ‘head; fruit’ (Abbi 2012: 354); Akachari <échu> ‘head’ (Portman 1887: 37), <ér chu> ‘fruit’ (Portman 1887: 35)

1. Prow (see **roa**)

Notes:

Cf. **ertfo**.

ortfubi (AKJ, NA)

Snake sp.: *Ophiophagus elaps*

Attestations:

- (1) <or-čubi> ‘a species of snake’ (RB₂: 124) (AKJ)
- (2) <or-čubi> ‘a species of large snake’ (RB₂: 317, 484), ‘snake’ (RB₂: 373) (NA)

Comparisons:

PGA *ɔrfubi* ~ *orfubi* ‘snake’ (Abbi 2012: 376, 242); Akabo <or-čubi> ‘snake’ (RB₂: 97); Akachari <ór chubí> ‘snake (*Ophiophagus elaps*)’ (Portman 1887: 73)

Notes:

Cf. **ɬfubi**.

ɔɾɬfubi terabat |ɔɾɬfubi t=Ø-era-bat| (lit. ‘tail of the *Ophiophagus elaps* snake’) (AKJ, NA)

Design of zig-zag lines painted on the body with white clay

Attestations:

- (1) <ɔɾ-čubi t’era-bat> ‘one customary pattern’ (RB₂: 124) (AKJ)
- (2) <or-čubi t’era-bat> ‘design of zig-zag lines painted on the body with white clay’ (RB₂: 484) (NA)

pare (AKJ) *n*

Plant sp.

Attestations:

- (1) <pare> ‘a plant’ (RB₂: 183)

pata (NA) *n*

Mushroom sp. (?)

Attestations:

- (1) <pata> [a vegetable food] (RB₂: 199)

Comparisons:

PGA *pata* ‘mushroom’ (Abbi 2012: 379)

peɬ (AKJ, NA) *n*

Pot

Attestations:

- (1) <peč> ‘a cooking pot’ (RB₁: 39, 48), ‘pot’ (RB₁: 40; RB₂: 474) (AKJ)
- (2) <peč> ‘pot’ (RB₂: 497) (NA)

Comparisons:

PGA *p^hec* ‘pot’ (Abbi 2012: 379); Akachari <paich> ‘id.’ (Portman 1887: 157), <péit> ‘cooking-pot’ (Portman 1887: 208)

Notes:

‘One of the very few words which is the same in all Andamanese languages is the word for pot, *buču* in the Little Andaman, *buɟ* in Aka-Bea and *peč* in Aka-Jeru’ (RB₂: 474). This word is particularly

close in form and meaning to Proto-Austroasiatic *buəc ‘k.o. small vessel’ (Shorto 2006: 246) with reflexes in Monic (Mon *pòt* ‘small pot or cup’) and Khmer (*pù.əc* ‘(small) jar’). Archaeological excavations on Great Andaman revealed that pottery was introduced in the Andamans at a fairly early stage (see the occurrence of potsherds in the basal layers of the Chauldari midden (South Andaman), for which a radiocarbon date on marine shells of 2280±90 BP has been obtained) and that, in terms of quality of manufacture, it appears to degenerate with time (Cooper 2002: 87). The strong affinity of the Great Andamanese terms for ‘pot’ to the reconstructed Proto-Austroasiatic denoting a type of vessel might indicate that pottery arrived in Great Andaman from contact with an old (visiting) Austroasiatic-speaking people. The Önge (Little Andaman) and Jarawa terms for ‘pot’ (*bu.tʰu* in Jarawa; Kumar 2012: 62) also resemble Proto-Austroasiatic *buəc, but even more so Akabea and Akarbale *buč̣*. This suggests that the terms in question were borrowed from Akabea or, perhaps, Proto-South Andamanese (the common parent language of Akabea and Akarbale).

piletʃar (AKJ) *n*

High-tide

Attestations:

(1) <pilečar> ‘high-tide’ (RB₂: 101)

Comparisons:

Cf. PGA *ep^hile* ‘tide’ (Abbi 2012: 347) and *sarep^hile* ‘tide, high tide, tsunami’ (Abbi 2012: 383)

Notes:

Cf. **tʃari**.

piŋ (AKJ (?)) *n*

Tree sp.

Attestations:

(1) <piń> [a tree] (RB₂: 201)

pir (AKJ) *n*

1. Palm sp.: *Calamus* sp.

Attestations:

(1) <pir> ‘a kind of cane (*Calamus*)’ (RB₁: 39), ‘particular species of large cane, cane’ (RB₂: 146)

2. Rainbow

Attestations:

(1) <pir> ‘rainbow’ (RB₂: 146)

Comparisons:

PGA *p^hir* ‘cane’ (Abbi 2012: 379); Akachari <pir> ‘common cane’ (Portman 1887: 226), ‘rainbow’ (Portman 1887: 63)

Notes:

‘The Andamanese have certain legends regarding the use of the rainbow, and these have been hitherto understood as referring to ‘canes.’ (RB₂: 146).

piribi (AKJ) *n*

Storm (?)

Attestations:

(1) <piribi> ‘storm’ (RB₂: 193)

Comparisons:

Akachari <piribi> ‘storm’ (RB₂: 202)

Notes:

‘I have the word *piribi* in my notes as meaning a storm, but the translation is doubtful’ (RB₂: 202).

poramo (NA) *n*

Tree sp.: *Myristica longifolia*

Attestations:

(1) <poramo> ‘*Myristica longifolia*’ (RB₂: 92)

poruatoko (AKJ, NA) *n*

Bird sp.

Attestations:

(1) <poruatoko> [a bird] (RB₂: 199) (AKJ)

(2) <poruatoko> [a bird] (RB₂: 199) (NA)

poiŋfo (AKJ, NA) *n*

Tree sp.: *Sterculia macrophylla*

Attestations:

(1) <poičo> ‘*Sterculia* tree’ (RB₁: 39), ‘*Sterculia*’ (RB₂: 192) (AKJ)

(2) <poičo tomo> ‘wood (literally flesh) of the *Sterculia* (*poičo*) tree’ (*poiŋfo tomo* ‘id.’) (RB₂: 119) (NA)

Comparisons:

PGA *p^hoco* ‘tree’ (Abbi 2012: 379), *pocho* ‘*Sterculia macrophylla*’ (Awasthi 1991: 278); Akachari <póchó> ‘*Sterculia* (villosa?)’ (Portman 1887: 217)

pəɾɔto (AKJ) *n*

Palm sp.: *Caryota mitis*

Attestations:

(1) <pəɾoto> ‘Caryota palm’ (RB₁: 39; RB₂: 497)

Comparisons:

PGA *p^hɔɾto* ‘tree; fruit’ (Abbi 2012: 380), *phoroto* ‘*Caryota mitis* Lour.’ (Awasthi 1991: 279); Akachari <pāūrātāū> ‘Caryota sobolifera’ (Portman 1887: 217)

pəɾubi (NA) *n*

Frog sp.

Attestations:

(1) <Maia Pəɾubi> ‘Sir Frog’ (RB₂: 221–2), <Pəɾubi> [Frog] (RB₂: 221–2)

Comparisons:

PGA *p^horube* ‘frog’ (Abbi 2012: 380); Akachari <pórubé> ‘id.’ (Portman 1887: 35)

pu (NA) *part*

NEGATIVE

Attestations:

(1) <-pu> ‘negative suffix’ (RB₂: 503)

Comparisons:

PGA *p^ho* ~ *p^hu* ‘negative marker’ (Abbi 2013: 254); Akachari <pu> [id.] (Portman 1887: 103, 105, 107, 121, 129, 145, 149, 155)

pulimu (NA) *n*

Fly sp.

Attestations:

(1) <pulimu> ‘fly’ (RB₂: 221), <Maia Pulimu> ‘Sir Fly’ (RB₂: 220)

Comparisons:

PGA *p^hulemu* ‘fly’ (Abbi 2012: 380); Akachari <pulímu> ‘fly’ (Portman 1887: 33)

puliu (AKJ) *n*

Tree sp.: *Terminalia procera*

Attestations:

(1) <puliu> [flower-name] (RB₂: 119)

Comparisons:

Akachari <póeló> ‘*Terminalia procera*’ (Portman 1887: 217)

(cf. Akakede <pólié> ‘id.’; Portman 1887: 217)

ra (AKJ, NA) *n*

Pig

Attestations:

(1) <ra> ‘pig’ (RB₁: 39; RB₂: 498) (AKJ)

(2) <ra t’ot-betč> ‘pig’s hair’ (*ra t=Ø-ot-betč* ‘hair of the pig’) (RB₂: 119), <ra t’era-puli> ‘pig pattern’ (*ra t=Ø-era-puli* ‘pattern of the pig’) (RB₂: 123), <ra-taru> ‘boar (male pig)’ (*ra taru* ‘id.’) (RB₂: 504), <ra t’er-kuro> ‘a big pig’ (*ra t=er-kuro* ‘the big pig’) (Radcliffe-Brown 1922: 496; not in RB₂), <ra t’ot-čo> ‘a pig’s head’ (*ra t=Ø-ot-čo* ‘the pig’s head’) (Radcliffe-Brown 1922: 496; not in RB₂) (NA)

Comparisons:

PGA *ra* ‘pig’ (Abbi 2012: 381); Akachari <rá> ‘id.’ (Portman 1887: 57)

Notes:

All other languages of the Great Andamanese family have similar forms for ‘pig’: Akabea *reg*, Akarbale *rak*, Opuchikwar and Okojuwoi *re*, Okol *reak*, Akakede *ra*. These forms are also more or less similar to their equivalents in Old Mon and Old Khmer, respectively *clik* and *ɲo:k* or *ɲɔ:k* ‘id.’ (mod. *cru:k*) (Jenner 2009: 166) (cf. Proto-Austroasiatic *lik[]/*liik[] ‘id.’ (Shorto 2006: 160); the square brackets of the proto-form indicate that it could contain something else not yet specifiable). Although the available archaeological evidence does not satisfactorily resolve the question regarding the presence of the wild pig (*Sus scrofa*) on the Andaman Islands (Cooper 2002: 158), it is interesting to note that an Opuchikwar legend gathered by Radcliffe-Brown (1922: 217) seems to indicate that pigs were introduced into Great Andaman as domesticates and later became feral (Heine-Geldern 1963). The possibility that the pig was imported to Great Andaman from an old (visiting) Austroasiatic-speaking people, for the moment, cannot therefore be excluded.

re (AKJ) *n*

Plant sp.

Attestations:

(1) <re> [flower-name] (AKJ) (RB₂: 191)

remu (NA) *n*

Iron

Attestations:

(1) <remu tɔi> ‘piece of iron’ (*remu tɔi* ‘bone of the iron’) (RB₂: 118)

Comparisons:

PGA *remo* ‘iron’

remu tɔi (lit. ‘bone of the iron’) (NA)

Piece of iron

Attestations:

(1) <remu tɔi> ‘piece of iron’ (RB₂: 118)

reŋko (NA) *n*

Green pigeon

Attestations:

(1) <reŋko> ‘green pigeon’ (RB₂: 91) (NA)

Comparisons:

PGA *renko* ‘Andaman green pigeon, *Treron chloropterus*’ (Pande and Abbi 2011: 36), ‘pigeon’ (Abbi 2012: 382)

reŋo (AKJ, NA) *n*

Tree sp.: *Ficus laccifera*

Attestations:

(1) <reŋo> ‘Ficus tree’ (RB₁: 39), ‘Ficus’ (RB₂: 497) (AKJ)

(2) <reŋko> [*sic*] ‘*Ficus laccifera*’ (RB₂: 91, 157) (NA)

Comparisons:

PGA *reŋo* ‘Ficus tree’ (Abbi 2012: 381), *rengo* ‘Ficus sp.; *Ficus retusa* L. var. *nitida* Thunb.’ (Awasthi 1991: 278)

Notes:

Radcliffe-Brown indicates that ‘[t]he same name, *Reŋko*, is used to denote both the green pigeon and also the *Ficus laccifera*, of the fruit of which the pigeon is very fond’ (RB₂: 91). In fact, the green pigeon and the *Ficus laccifera* have different names in North Andamanese (the former is **reŋko**), although they may well be etymological doublets.

reŋa (NA) *n*

Possessions

Attestations:

- (1) <reŋa čope> ‘much baggage, many possessions’ (*reŋa tfope* ‘many possessions’) (RB₂: 119)

Comparisons:

PGA *reŋa* ‘things’ (Abbi 2012: 381); Akachari <árá rinya> ‘package’ (Portman 1887: 54)

reo (NA) *n*

Insect sp.

Attestations:

- (1) <reo> ‘a species of insect making a noise like a cicada’ (RB₂: 156)

roa (AKJ, NA) *n*

Canoe

Attestations:

- (1) <roa> ‘canoe’ (RB₂: 499) (AKJ)
(2) <t-ičo roa> ‘my canoe’ (*t-itfo roa* ‘id.’) (RB₂: 504), <Buiio ičo roa> ‘Buiio’s canoe’ (*buyo Ø-itfo roa* ‘id.’), <t-ičo roa t-er-kuro> ‘my canoe is big’ (*t-itfo roa t=er-kuro*) (RB₂: 504) (NA)

Comparisons:

PGA *ro:ɔ* ‘canoe, dongi’ (Abbi 2012: 382); Akachari <róá ~ róāū> ‘canoe’ (Portman 1887: 19, 121, 147)

Notes:

An Austroasiatic origin of this word is probable, as suggested by its Akabea and Akarbale equivalent *roko*, which appears rather close phonetically to the Proto-Austroasiatic form **đu(u)k* ‘boat, canoe’ reconstructed by Shorto (2006: 144). In the remaining Great Andamanese languages ‘canoe’ is *ro* (Opuchikwar, Okojuwoi, Akakede) or *ɾɔ* (Okol).

roa tottfo |*roa t=Ø-ot-tfo*| (lit. ‘head of the canoe’) (AKJ)

Prow of a canoe

Attestations:

- (1) <roa-t-ot-čo> ‘prow of a canoe’ (RB₂: 499) (AKJ)

Comparisons:

PGA *rowaterco* ‘front of the dongi (k.o. boat)’ (Abbi 2012: 113)

ropuŋ (AKJ, NA) *n*

One who has lost a brother or sister

Attestations:

- (1) <ropuč> ‘one who has lost a brother or sister’ (RB₂: 112) (AKJ)
(2) <ropuč> ‘one who has lost a brother or sister’ (RB₂: 121) (NA)

Comparisons:

PGA *ropuc* ‘one who loses a sibling’ (Abbi 2012: 382)

t= (AKJ, NA) *art*

DEFINITE ARTICLE

Attestations:

- (1) <or-čubi t'era-bat> ‘one customary pattern’ (*ortfubit=Ø-era-bat* ‘tail of the *Ophiophagus elaps* snake’) (RB₂: 124), <roa-t-ot-čo> ‘prow of a canoe’ (*roa t=Ø-ot-tfo* ‘head of the canoe’) (RB₂: 499), <ti-t-era-lobuŋ> ‘a long way’ (*ti t=era-lobuŋ* ‘the long place’) (RB₂: 500) (AKJ)
- (2) <t-> integrative particle, integrative prefix (RB₂: 503), <ra t'ot-betč> ‘pig’s hair’ (*ra t=Ø-ot-betf* ‘hair of the pig’) (RB₂: 119), <čokbi t'era-puli> ‘turtle pattern’ (*tfokbi t=Ø-era-puli* ‘pattern of the turtle’) (RB₂: 123), <ra t'era-puli> ‘pig pattern’ (*ra t=Ø-era-puli* ‘pattern of the pig’) (RB₂: 123), <toto t'era-puli> ‘pattern (...) used (...) to decorate a girl after the ceremony at her first menstruation’ (*toto t=Ø-era-puli* ‘pattern of the pandanus’) (RB₂: 124), <lau t'er-čo> ‘skull [of a dead person]’ (*lau t=Ø-er-tfo* ‘skull of the dead person’) (RB₂: 137), <Lau t'ara-nyu> ‘Penal Settlement [of Port Blair], the village of the spirits’ (*lau t=Ø-ara-nyu* ‘village of the spirits’) (RB₂: 137), <Lau t'er-kuro> ‘mythical ancestor’ (*lau t=er-kuro* ‘the big spirit’) (RB₂: 137), <Lau t'er-kuro> ‘ancestor’ (RB₂: 190), <kimil-t'era-puli> ‘a pattern’ (*kimil t=Ø-era-puli* ‘pattern of the boy or girl during the turtle-eating ceremony’) (RB₂: 314), <or-čubi t'era-bat> ‘design of zig-zag lines painted on the body with white clay’ (*ortfubit=Ø-era-bat* ‘tail of the *Ophiophagus elaps* snake’) (RB₂: 484), <e-tomo-t-ot-lam> ‘muscularly powerful’ (*Ø-e-tomo t=ot-lam* ‘his/her flesh is strong’) (RB₂: 498), ‘muscle strong’ (RB₂: 501), <koroŋ t-er-kuro> ‘a big dugong’ (*koroŋ t=er-kuro* ‘the big dugong’) (RB₂: 504), <t-ičo roa t-er-kuro> ‘my canoe is big’ (*t-iffo roa t=er-kuro* ‘id.’) (RB₂: 504), <ra t'er-kuro> ‘a big pig’ (*ra t=er-kuro* ‘the big pig’) (Radcliffe-Brown 1922: 496; not in RB₂), <ra t'ot-čo> ‘a pig’s head’ (*ra t=Ø-ot-tfo* ‘the pig’s head’) (Radcliffe-Brown 1922: 496; not in RB₂) (NA)

Comparisons:

PGA *t=*; Akachari <*t-*> (Portman 1887: *passim*)

Notes:

The available descriptions of PGA do not recognise a proclitic definite article *t=*, but contain numerous occurrences of this morpheme (such as *fec t=a-p^hoŋ* ‘mouth of the vessel’ and *ŋo t=ara-taŋ* ‘roof of the house’ in Abbi (2013: 159, 206)), which Abbi (2013: 156–62) analyses as a marker of an inanimate possessor; see section 4.1.3. The definite article *t=* also occurs in the following Akajeru noun phrases before a noun whose meaning is obscure: **toto terɓua**, **toto termɔi**, **toto ternau**, **toto ternarab** (see below **toto**).

t= (AKJ, NA) *pron*
I, me

Attestations:

- (1) <*t'a-ǰeru*> ‘I am Aka-Jeru’ (*t=a-ǰeru* ‘id.’) (RB₂: 24) (AKJ)
- (2) <*t-*> ‘I’ (RB₂: 501), <*t'oi-čolo-kom*> ‘adopted child, he whom I have adopted’ (*t=oiŋolo-kom* ‘(who) I have in adoption’) (RB₂: 68), <*t'ot-kimil-bom*> ‘I am hot’ (*t=ot-kimil-bom* ‘id.’) (RB₂: 267), <*ŋilio t-ače-bom*> ‘you (pl.) come with (accompany) me’ (*ŋilio t=a-tfe-bom* ‘you (pl.) are accompanying me’) (RB₂: 501), <*t-u-boto-ba*> ‘I fell’ (*t=uboto-ba* ‘id.’) (RB₂: 503), <*ŋio t-ače-bom*> ‘you are coming with me’ (*ŋio t=a-tfe-bom* ‘you (sg.) are accompanying me’) (RB₂: 504), <*t-ot-tau-bom*> ‘I am cold’ (*t=ot-tau-bom* ‘id.’) (RB₂: 504) (NA)

Comparisons:

PGA *t^h=* ‘1SG’ (Abbi 2013: 174); Akabo <*t'a-Bo*> ‘I am Aka-Bo’ (*t=a-bo* ‘id.’) (RB₂: 24); Akachari <*t-*> ‘I’ (Portman 1887: 97, 153)

taka (AKJ) *n*
Bird sp.

Attestations:

- (1) <*taka*> [a bird] (RB₂: 199)

Comparisons:

PGA *taka* ‘Pacific reef heron, *Egretta sacra*’ (Pande and Abbi 2011: 5), ‘heron’ (Abbi 2012: 389)

talar (NA) *n*
K.o. soft red stone

Attestations:

- (1) <*talar*> ‘a soft red stone’ (RB₂: 179)

Comparisons:

PGA *ta:lar* ‘stone’ (Abbi 2012: 389)

tarai (AKJ, NA) *n*

A male supernatural being

Attestations:

(1) <Tarai>; cf. RB₂, pp. 192, 199, 201, 206, 348 and 370 (AKJ)

(2) <Tarai> ‘abeing’ (RB₂: 145, 147, 163, 178), ‘an anthropomorphic being’ (RB₂: 377), <Maia Tarai> [Sir Tarai] (RB₂: 150) (NA)

Notes:

‘In the North Andaman *Tarai* is declared to be male and *Biliku* female. It can readily be shown that this results from the position of *Biliku* and *Tarai* as regulating the seasons. *Tarai* rules over the rainy season, in which the chief food is the flesh of animals of the land and of the sea; it is the business of men to provide flesh-food. On the contrary *Biliku* rules over the seasons in which the chief foods are vegetable products of different kinds; it is the business of women to provide such foods’ (RB₂: 365–6).

‘*Biliku* and *Tarai* are personifications of the N.E. and S.W. monsoons; as such they are responsible for the weather; feelings awakened by the weather are therefore referred to *Biliku* and *Tarai*’ (RB₂: 375).

Comparisons:

PGA *t^harae* ‘deity; monsoon storm; monsoon season’ (Abbi 2012: 386); Akabo, Akachari, Akakhora <Tarai> (RB₂: 147, 150, 199)

tarai bōto (lit. ‘Tarai wind’) (AKJ, NA) *n*

South-west wind

Attestations:

(1) <Tarai boto> ‘S. W. Wind’ (RB₂: 147) (AKJ)

(2) <Tarai bōto> ‘the Tarai wind’ (RB₂: 377) (NA)

Notes:

‘(...) in the North Andaman *Biliku* and *Tarai* are used as the names of the two chief winds’ (RB₂: 378).

taraitfulik |tarai-fulik| (AKJ, NA) *adv*

Afterwards

Attestations:

(1) <t-arai-čul-ik> ‘afterwards’ (RB₂: 501) (AKJ)

(2) <tarai-čulik> ‘afterwards’ (RB₂: 55) (NA)

tare (AKJ) *n*

Tree sp.

Attestations:

(1) <tare> ‘a small tree’ (RB₂: 183)

Comparisons:

Akabo <tare> [a plant] (RB₂: 103)

tarendjek (NA) *adj* (?)

Angry (or nickname for a violent man)

Attestations:

(1) <tarendjek> ‘angry’ (RB₂: 119)

Notes:

This word is said to be used a special nickname for ‘[a] man who is liable to outbursts of violent anger’ (RB₂: 49).

taru (NA) *adj*

Male

Attestations:

(1) <ra-taru> ‘boar (male pig)’ (*ra taru* ‘id.’) (RB₂: 504)

Comparisons:

PGA *caot^haro* ‘male dog’ (Abbi 2012: 337), *teot^haro* ‘male crocodile’ (Abbi 2012: 387)

Notes:

Cf. **etaru**.

tau (AKJ, NA) *n*

Sky

Attestations:

(1) <tau> ‘sky’ (RB₂: 193) (AKJ)

(2) <tau> ‘sky’ (RB₂: 144) (NA)

Comparisons:

PGA *tao* ~ *tɔo* ~ *tɔ*: ‘sky’ (Abbi 2012: 390, 393); Akachari <tāōo> [sic] ‘id.’ (Portman 1887: 73)

Notes:

Cf. **ottau**.

tau meo (lit. ‘sky stone’) (NA) *n*

‘Lapidary sky’

Attestations:

(1) <tau-meo> ‘the sky-stone’ (RB₂: 145) (NA)

Notes:

In North Andaman, the sky ‘is regarded as being made of stone (or rock) and is called *tau-meo* (the sky-stone)’ (RB₂: 145).

tei (AKJ, NA) *n*

Blood

Attestations:

(1) <tei> ‘blood’ (RB₂: 500), <čokbi-tei> ‘turtle-blood’ (*fʊkbi tei* ‘id.’) (RB₂: 498) (AKJ)

(2) <tei> ‘blood’ (RB₂: 499), <lau-tei> ‘spirit blood’ (*lau tei* ‘id.’) (RB₂: 119), <čokbi-tei> ‘turtle-blood’ (RB₂: 296) (NA)

Comparisons:

PGA *etei* ‘blood’ (Abbi 2012: 351); Akachari <été> ‘id.’ (Portman 1887: 17)

Notes:

Cf. **etei**, **eratei** and **ottei**.

teo (AKJ) *n*

Bird sp.

Attestations:

(1) <teo> [a bird] (RB₂: 199)

terkobito (NA) *n*

Centipede

Attestations:

(1) <terkobito-balo> “centipede creeper” (*Pothos sandens*)’ (RB₂: 99)

Comparisons:

PGA *terkobito*: ‘centipede’ (Abbi 2012: 387)

terkobito balo (lit. ‘centipede creeper’) (NA) *n*

Creeper sp.: *Pothos sandens*

Attestations:

(1) <terkobito-balo> “centipede creeper” (*Pothos sandens*)’ (RB₂: 99)

tetf (NA) *n*

Leaf

Attestations:

- (1) <bido teč lau> ‘spirit of the *Calamus* leaf’ (RB₂: 136), <bido-teč lau> ‘jungle spirit’ (RB₂: 165), <bido-teč-lau> ‘*Calamus* leaf spirit’ (RB₂: 292)

Comparisons:

PGA *tec* ‘leaf’ (Abbi 2012: 386); Akachari <teč> (RB₂: 189), <taich> ‘id.’ (Portman 1887: 159)

teraitfiro |terai-tfiro| (AKJ) *adv*

Yesterday

Attestations:

- (1) <t-erai-čiro> ‘yesterday’ (RB₂: 500)

ti (AKJ) *n*

Place

Attestations:

- (1) <ti-t-era-lobuŋ> ‘a long way’ [*sic*] (*ti t=era-lobuŋ* ‘the long place’) (RB₂: 500)

Comparisons:

PGA *t^{hi}* ‘place, earth, land’ (Abbi 2012: 391); Akachari <tí> ‘place’ (Portman 1887: 177)

timiku |ti-miku| (NA) *n*

Forest, jungle

Attestations:

- (1) <ti-miku> ‘forest, land’ (RB₂: 136), ‘forest’ (RB₂: 199)

Comparisons:

PGA *t^{hi}mik^hu* ‘forest, place’ (Abbi 2012: 391); Akachari <tímíku> ‘jungle’ (Portman 1887: 105, 115), <tíméku> ‘id.’ (Portman 1887: 131)

Notes:

Cf. **aramiku**, **ermiku** and **maramiku**.

timiku lau (NA) *n*

Spirit of the forest

Attestations:

- (1) <ti-miku lau> ‘spirits that haunt the jungles’ (RB₂: 136)

Notes:

Cf. **lau** and **timiku**.

tio |t-io| (AKJ, NA) *n*

I

Attestations:

- (1) <tio> [personal pronoun] (RB₂: 501), <tio ŋ-arai-čulutu-bom> ‘I follow thee’ (*tio ŋ=arai-čfulutu-bom* ‘id.’) (RB₂: 501) (AKJ)
- (2) <tio> ‘I’ (RB₂: 55), <tio ŋ’arai-čulutu-bom> ‘I will follow you’ (*tio ŋ=arai-čfulutu-bom* ‘id.’) (RB₂: 55), <tio bi tuŋ-om> ‘I want (I am wanting)’ (*tio=bi tuŋ-om* ‘id.’) (RB₂: 503) (NA)

Comparisons:

PGA ^h*tio* ‘I’ (Abbi 2013: 306, 391); Akachari <tío> ‘id.’ (Portman 1887: 39)

tip (AKJ) *n*

Tree sp.

Attestations:

- (1) <tip> ‘a tree’ (RB₂: 183)

tirjŋ (AKJ) *n*

Kingfisher sp.

Attestations:

- (1) <tiriŋ> ‘a species of kingfisher’ (RB₂: 202)

Comparisons:

PGA ^h*tiriŋ* ‘small blue kingfisher, *Alcedo atthis bengalensis*’ (Pande and Abbi 2011: 56), ‘kingfisher’ (Abbi 2012: 388)

tiritmo (AKJ (?), NA) *n*

Kingfisher sp.

Attestations:

- (1) <Maia Tiritmo> ‘Sir Kingfisher’ (RB₂: 201) (AKJ (?))
- (2) <Maia Tiritmo> ‘Sir Kingfisher’ (RB₂: 201) (NA)

tiŋo |t-iŋo| (AKJ, NA) *pron*

Mine, my

Attestations:

- (1) <tičo maia> ‘my father’ (*t-iŋo maya* ‘id.’) (RB₂: 66) (AKJ)
- (2) <t-ičo> ‘mine’ (RB₂: 503), <kidi t-ičo bi> (*kidi t-iŋo=bi*) ‘this is mine’ (RB₂: 503), <t-ičo roa> ‘my canoe’ (RB₂: 504), <t-ičo roa t-er-kuro> ‘my canoe is big’ (*t-iŋo roa t=er-kuro* ‘id.’) (RB₂: 504) (NA)

Comparisons:

PGA *t^hico* ‘my’ (Abbi 2012: 391); Akachari <téchuāu> [sic] ‘id.’ (Portman 1887: 115)

Notes:

The noun phrase <tičo maia> is presumably grammatically correct, but was not used to express ‘my father’. As Radcliffe-Brown notes, ‘[in] *Aka-Jeru* a man speaks of his father as *t’a-mai*’ (RB₂: 66).

tobut (AKJ) *n*

Buttress root

Attestations:

(1) <Poičotobut> ‘*Sterculia* buttress’ (*poičo-tobut* ‘buttress root of a *Sterculia* tree’) (RB₂: 192)

Notes:

<Poičotobut> is the name of the first ancestor who ‘came out of the buttress of a *poičo* (*Sterculia*) tree, and was called (...) *Sterculia* buttress’ (RB₂: 192). We analyse this name as a noun-noun compound combining *poičo* with **tobut**.

tomo (AKJ, NA) *n*

1. Flesh

Attestations:

(1) <ê-chō-thōmo> ‘lap’ (*e-tfō tomo* ‘flesh of the lap/thigh’) (M: 171), <ê-chō-thōmo> ‘thigh’ (M: 172) (AKJ)

2. Wood

Attestations:

(1) <poičo tomo> ‘wood (literally flesh) of the *Sterculia* (*poičo*) tree’ (*poičo tomo* ‘id.’) (RB₂: 119) (NA)

Comparisons:

PGA *et^homo* ‘flesh, meat’ (Abbi 2012: 351); Akachari <yetomó> [sic] ‘flesh’ (Portman 1887: 33)

Notes:

Cf. **etomo** and **eratomo**.

totemo (AKJ (?), NA) *n*

Kingfisher sp.

Attestations:

(1) <totemo> ‘a species of kingfisher’ (RB₂: 202) (AKJ (?))

(2) <totemo> [a species of kingfisher] (RB₂: 202) (NA)

Comparisons:

PGA *tɔtɛmo* ‘bird’ (Abbi 2012: 393); Akachari <Maia Totemo> ‘Sir Kingfisher’ (RB₂: 189, 202)

toto (AKJ, NA) *n*

1. *Pandanus* sp.

Attestations:

(1) <toto> ‘species of *Pandanus*’ (RB₂: 93) (NA)

2. Term of address for a girl during the initiation ceremony and for a short time afterwards

Attestations:

(1) <toto> ‘girl [during the initiation ceremony and for a short time afterwards]’ (RB₂: 93, 121) (NA)

Comparisons:

PGA *tɔtɔ* ‘pandanus’ (Abbi 2012: 394), *toto* ‘*Pandanus andamanensium* Kurz; *Pandanus leram* Jones’ (Awasthi 1991: 279)

Notes:

‘*Toto* is the name of the species of *Pandanus* from which women’s belts are made and the leaves of which are used in the [initiation] ceremony’ (RB₂: 93).

toto tɛrbua |toto t=Ø-ɛr-bua| (AKJ)

K.o. belt of pandanus leaf

Attestations:

(1) <toto t’er-bua> ‘a belt of *Pandanus* leaf’ (RB₂: 477), [a belt] (RB₂: 478)

Notes:

‘Belts of this kind are generally worn by married women, but precisely similar belts are worn by men on certain ceremonial occasions’ (RB₂: 477). The meaning of the noun <er-bua> is unclear. This word resembles the term for ‘lip’ recorded by Radcliffe-Brown as <ɪr-bôa> (cf. Akachari <ér buáh> ‘lip’; Portman (1887: 47)).

toto tɛrmɔi |toto t=Ø-ɛr-mɔi| (AKJ)

K.o. girdle

Attestations:

(1) <toto t’er-mɔi> ‘kind of girdle’ (RB₂: 478)

Notes:

‘Yet another kind of girdle is made by splitting *Pandanus* leaves into thin strips and making them into a kind of wrapped cord, one strip being wrapped spirally round one or more others by the same technique as that used in making bow-strings. A number of coils of strands made in this way are tied together with thread at various points and a tassel similar to that of the *toto t'er-bua* is added at the back. Such girdles are usually improved by the addition of a few pendent strings of *Dentalium* shell. They may be worn by either men or women. Their name in Aka-Jeru is *toto t'er-mqi*' (RB₂: 478). The meaning of the noun <er-mqi> is obscure.

toto tərŋau |toto t=Ø-ɛr-ŋau| (AKJ)

K.o. girdle

Attestations:

(1) <toto t'er-ŋau> ‘a girdle’ (RB₂: 478)

Notes:

‘Girdles are also made by cutting a number of strips of leaf and softening them by chewing them in the mouth. These strips are laid together and either served over or marled with thread so as to make a girdle of round section. A tassel of leaves similar to that of the *toto t'er-bua* is attached to the back, and very frequently strings of *Dentalium* shell are attached at various points. Such a girdle may be worn by either men or women. It is called *toto t'er-ŋau* in Aka-Jeru' (RB₂: 478). The meaning of the noun <er-ŋau> is obscure.

toto tərŋarab |toto t=Ø-ɛr-ŋarab| (AKJ)

K.o. belt

Attestations:

(1) <toto t'er-nyarab> ‘a belt’ (RB₂: 477)

Notes:

‘A very similar belt is made in exactly the same way [as the **toto tərɓua** – RZ/BC] save that the tassel of leaves at the back consists of narrow strips of *Pandanus* leaf instead of broad strips. This kind of belt is worn by women only. (...) It is called *toto t'er-nyarab* in Aka-Jeru' (RB₂: 477). The meaning of the noun <nyarab> is unknown.

toto tərɓuli |toto t=Ø-ɛra-puli| (lit. ‘pattern of the pandanus’)

(NA)

Pattern used to decorate a girl after the initiation ceremony

Attestations:

- (1) <toto t'era-puli> 'pattern (...) used (...) to decorate a girl after the ceremony at her first menstruation' (RB₂: 124)

tɔi (AKJ, NA) *n*

1. Bone

Attestations:

- (1) <tɔi> 'bone' (RB₁: 49), <ê-buròngo-tòì> 'rib' (*e-burɔŋo tɔi* 'bone of the side of the body') (M: 171) (AKJ)
(2) <tɔi> 'bone' (RB₂: 136, 137), <Lau tɔi> 'bones of a dead person' (RB₂: 137, 301) (NA)

2. Shell

Attestations:

- (1) <ino kɔlo tɔi> 'necklace of fresh-water shells' (*ino kɔlo tɔi* 'shells of a mollusc sp.')

Comparisons:

PGA *etɛ* ~ *eʔoe* 'bone, backbone' (Abbi 2012: 351, 352), *oʔɔy* 'id.' (Abbi 2012: 377); Akachari <é toi í> 'id.' (Portman 1887: 213)

tɔkɔpɔr (AKJ) *n*

Cyclone

Attestations:

- (1) <tɔko-pɔr> 'cyclone' (RB₂: 352)

Notes:

Radcliffe-Brown indicates that this word literally means 'falling wood' or 'falling tree' (RB₂: 352), but neither a root meaning 'fall' nor a root meaning 'wood' or 'tree' can be recognised here.

tɔl (AKJ, NA) *n*

White clay

Attestations:

- (1) <tɔl> 'white clay' (RB₂: 112), 'a fine white pipe-clay' (RB₂: 122) (AKJ)
(2) <tɔl> 'white clay' (RB₂: 111) (NA)

Comparisons:

PGA *tɔl* 'mud' (Abbi 2012: 393)

Notes:

Synonym: **tɔloɔdu**.

tɔlodu |tɔl-odu| (AKJ, NA) *n*

White clay

Attestations:

- (1) <tɔl-odu> ‘white clay’ (RB₂: 112), ‘a fine white pipe-clay’ (RB₂: 122), ‘fine white clay’ (RB₂: 124) (AKJ)
(2) <tɔl-odu> ‘white clay’ (RB₂: 99, 102, 133, 180) (NA)

Comparisons:

PGA *toloḡu* ‘clay’ (Abbi 2012: 388); Akachari <tál ótó> ‘white clay prepared’ (Portman 1887: 213)

Synonym: **tɔl**.

tɔr (AKJ) *n*

K.o. bucket

Attestations:

- (1) <tar> ‘a bucket’ (RB₁: 39), <tar> ‘bucket’ (RB₂: 497, 498)

Comparisons:

PGA *tar* ‘bucket’ (Abbi 2012: 385); Akachari <tāūr> ‘bucket’ (Portman 1887: 155),

Notes:

See [endnote 4](#) to Chapter 2.

tɔrodiu (NA) *n*

1. Full sun

Attestations:

- (1) <tɔrodiu> ‘sun’ (RB₂: 141), <tɔro-diu> ‘the full sun’ (RB₂: 144)

2. Middle part of the day

Attestations:

- (1) <tɔro-diu> ‘middle part of the day when the sun is well up in the sky’ (RB₂: 144)

Notes:

Cf. **diu**.

tɔroi (AKJ, NA) *n*

Bird sp.

Attestations:

- (1) <tɔroi> [a bird] (RB₂: 199) (AKJ)
(2) <tɔroi> [a bird] (RB₂: 150, 156) (NA)

Comparisons:

Akabo (?), Akakhora <tɔroi> [a bird] (RB₂: 199)

tɔrɔk (AKJ) *n*

Tree sp. (likely *Terminalia bialata*)

Attestations:

(1) <tɔrɔk> [flower-name] (RB₂: 119)

Comparisons:

PGA *tɔrɔk* ‘flower’ (Abbi 2012: 392); Akachari <turok> ‘*Terminalia bialata*’ (Portman 1887: 220)

tɔrɔktato (NA) *n*

Tree sp.

Attestations:

(1) <tɔrɔktato> [a tree] (RB₂: 227)

tu |t-u| (NA) *pron*

(1) <t-u-boto-ba> ‘I fell’ (*t-u boto-ba* ‘id.’) (RB₂: 503)

Comparisons:

PGA *t^hu* ‘1SG’ (Abbi 2013: 169); Akachari <tó> ‘I’ (Portman 1887: 115, 125, 129, 135, 145, 147, 149, 181, 189)

tɔŋ (NA) *v*

To want

Attestations:

(1) <tio bi tɔŋ-om> ‘I want (I am wanting)’ (*tio=bi tɔŋ-om* ‘id.’) (RB₂: 503)

tʃaino (AKJ, NA) *n*

Plant sp.

Attestations:

(1) <tʃainyo> ‘a plant’ (RB₂: 479) (AKJ)

(2) <tʃainyo> [a plant] (RB₂: 92, 93), ‘a plant’ (RB₂: 127, 479) (NA)

tʃarap (AKJ) *n*

Plant sp.

Attestations:

(1) <tʃarap> [flower-name] (RB₂: 119)

tʃari (NA) *n*

Salt water

Attestations:

(1) <tʃari> ‘salt water’ (RB₂: 24)

Comparisons:

PGA *sare* ‘saline water, sea, salt’ (Abbi 2012: 383); Akachari <cháríí> ‘salt, saline’ (Portman 1887: 67), ‘sea-water’ (Portman 1887: 68)

Notes:

Cf. **akatfari**.

ťatlo (NA) *n*

1. Large star

Attestations:

(1) <čatlo> ‘larger [star]’ (RB₂: 141)

2. Beetle sp.

Attestations:

(1) <čatlo> ‘a species of finely marked beetle’ (RB₂: 141), ‘a species of beetle’ (RB₂: 156)

Comparisons:

PGA *coťlo* ‘star’ (Abbi 2012: 339)

ťato (NA) *v*

To do, to make, to work

Attestations:

(1) <Biliku čatobom> ‘Biliku is at work’ (*biliku ťato-bom* ‘Biliku is working’) (RB₂: 368), <Tarai čatobom> ‘Tarai is at work’ (*tarai ťato-bom* ‘Tarai is working’) (RB₂: 368)

Comparisons:

PGA *caťo* ‘to do, to work’ (Abbi 2013: 113, 173, 210)

ťelebi (AKJ) *n*

Plant sp. (likely *Diospyros densiflora*)

Attestations:

(1) <čelebi> [flower-name] (RB₂: 119)

Comparisons:

Akachari <chélebí> ‘*Diospyros densiflora*’

ťelene (NA) *n*

Bird sp.

Attestations:

(1) <čelene> [a bird] (RB₂: 150)

Comparisons:

PGA *celene* ‘little heron, *Buteroides striatus*’ (Pande and Abbi 2011: 2), ‘ruddy turnstone, *Arenaria interpres*’ (Pande and Abbi: 28), *celene* ‘bird, crab Plover’ (Abbi 2012: 23, 337); Akabo (?) <čelene> [a bird] (RB₂: 199)

čelmo (AKJ, NA) *n*

Tree sp.: *Tetranthera lancifolia*

Attestations:

- (1) <čelmo> ‘*Tetranthera* wood’ (RB₂: 133) (AKJ)
- (2) <čelmo> ‘*Tetranthera lancæfolia*’ (RB₂: 92), ‘*Tetranthera*’ (RB₂: 102), ‘*Tetranthera* wood’ (RB₂: 144) (NA)

Comparisons:

PGA *celmo* ‘tree; flower’ (Abbi 2012: 337); Akachari <chémó> ‘*Tetranthera lancefolia*’ (Portman 1887: 229)

čeo (AKJ, NA) *n*

K.o. knife

Attestations:

- (1) <čeo> ‘a knife’ (RB₁: 39) ‘knife’ (RB₂: 193) (AKJ)
- (2) <čeo> ‘a knife’ (RB₂: 118) (NA)

Comparisons:

PGA *ceo* ‘knife’ (Abbi 2012: 338); Akachari <chéo> ‘knife’ (Portman 1887: 43), <chéó> ‘iron knife’ (Portman 1887: 207)

čereo (AKJ, NA) *n*

Bird sp.

Attestations:

- (1) <čereo> [a bird] (RB₂: 199) (AKJ)
- (2) <čereo> [a bird] (RB₂: 150) (NA)

Comparisons:

PGA *čereo* ‘a type of Asian cuckoo’ (Abbi 2012: 338); Akabo (?) <čereo> [a bird] (RB₂: 199)

čiba (AKJ, NA) *n*

Sling of bark for carrying children

Attestations:

- (1) <čiba> ‘a sling for carrying children’ (RB₂: 39), ‘bark sling’ (RB₂: 76), ‘sling used for carrying children’ (RB₂: 128) (AKJ)
- (2) <čiba> ‘sling of bark used for carrying children’ (RB₂: 90) (NA)

Comparisons:

PGA *ceba* ‘sling’ (Abbi 2012: 3); Akachari <chí**b**á> ‘sling for carrying children’ (Portman 1887: 209)

ṭfirikli (AKJ) *n*

Moon

Attestations:

(1) <čirikli> ‘moon’ (RB₂: 142), <Maia Čirikli> ‘id.’ (‘Sir Moon’) (RB₂: 142)

Comparisons:

Akachari <chíríklí> ‘moon’ (Portman 1887: 191)

Notes:

RB₂ (p. 141) also records <dula> ‘moon’ as a NA form (cf. Akachari <dolāū> ‘id.’ (Portman 1887: 51) and <Maia Dula> ‘moon’ (lit. ‘Sir Moon’) (RB₂: 141)). PGA has *ḡul* ‘moon’ (Abbi 2012: 342).

ṭfiro (AKJ, NA) *n*

Liver (of an animal)

Attestations:

(1) <čokbi-čiro> ‘turtle-liver’ (RB₂: 101) (AKJ)
(2) <čokbi-čiro> ‘turtle-liver’ (RB₂: 119, 296) (NA)

Comparisons:

PGA *cokbiciro* ‘liver of a turtle’ (Abbi 2012: 338)

ṭfo (NA) *n*

Plant sp. (likely *Entada pursaetha*)

Attestations:

(1) <čo> [a vegetable food] (RB₂: 199)

Comparisons:

PGA *co*: ‘beans’ (Abbi 2012: 338); Akachari <chāū> ‘*Entada pursaetha*’ (Portman 1887: 219)

ṭfokbi (AKJ, NA) *n*

Turtle sp.

Attestations:

(1) <čokbi-čiro> ‘turtle-liver’ (*ṭfokbi ṭfiro* ‘id.’) (RB₂: 101), <čokbi-tei> ‘turtle-blood’ (*ṭfokbi teo* ‘id.’) (RB₂: 498) (AKJ)
(2) <čokbi> ‘turtle’ (RB₂: 101, 118, 267), <čokbi-čiro> ‘turtle-liver’ (RB₂: 119, 296), <čokbi t’era-puli> ‘turtle pattern’ (*ṭfokbi*

t=Ø-era-puli ‘pattern of the turtle’ (RB₂: 123), <čokbi-tei>
‘turtle-blood’ (RB₂: 296) (NA)

Comparisons:

PGA *cokbi* ‘green medium-sized turtle’; Akachari <chókbi> ‘turtle’

ɸokbi kimil (NA) *n*

Turtle-eating ceremony

Attestations:

(1) <čokbi-kimil> ‘turtle-eating ceremony’ (RB₂: 101, 267)

Notes:

Synonym: **ɸokbidžo**. Cf. **ɸokbi** and **kimil**.

ɸokbidžo (NA) *n*

Turtle-eating ceremony

Attestations:

(1) <čokbi-žo> ‘turtle-eating ceremony’ (RB₂: 101, 267)

Notes:

‘At the turtle-eating ceremony the youth is given a new name, of the nature of a nick-name’ (RB₂: 120). Synonym: **ɸokbi kimil**. Cf. **ɸokbi** and **džo**.

ɸokoro (AKJ) *n*

Plant sp.

Attestations:

(1) <čokoro> [flower-name] (RB₂: 119)

Comparisons:

PGA *cokoro* ‘flower’ (Abbi 2012: 339)

ɸoleke (AKJ) *n*

Tree sp.: *Pterocarpus dalbergioides*

Attestations:

(1) <čoleke> ‘Pterocarpus tree’ (RB₁: 39)

Comparisons:

PGA *coleki* ‘tree’ (Abbi 2012: 339), *chawleke* ‘Pterocarpus delbergioides [sic] Roxb.’ (Awasthi 1991: 277); Akachari <choleké> ‘Pterocarpus dalbergioides’ (Portman 1887: 219)

ɸolmo (AKJ) *n*

Fish sp.: *Tetodon* sp.

Attestations:

- (1) <čolmo> ‘a species of *Tetrodon*’ (RB₂: 146)

ʃop (AKJ, NA) *n*

Tree sp. (likely *Terminalia* sp.)

Attestations:

- (1) <čop> ‘a species of tree’ (RB₂: 101) (AKJ)
(2) <čop> ‘a tree with edible nuts’ (RB₂: 118) (NA)

Comparisons:

PGA *cɔp* ‘tree; fruit’ (Abbi 2012: 340); Akachari <chóp> ‘Terminalia’ (Portman 1887: 219), <chup> [*sic*] [fruit] (Portman 1887: 199)

ʃope (NA) *adj*

Many

Attestations:

- (1) <renya čope> ‘much baggage, many possessions’ (RB₂: 119)

Comparisons:

PGA *cɔp^he* ‘many’ (Abbi 2013: 114, 121, 122, 182, 190, 192, 246, 284, 286); Akachari <chópí> ‘all, many’ (Portman 1887: 157, 161)

ʃotɔt (AKJ, NA) *n*

Bird sp.

Attestations:

- (1) <čotɔt> [a bird] (RB₂: 199) (AKJ)
(2) <čotɔt> [a bird] (RB₂: 150) (NA)

Comparisons:

PGA *cɔtɔt* ‘bird, partridge’ (Abbi 2012: 340); Akabo (?) <čotɔt> [a bird] (RB₂: 199)

ʃɔkʃura (AKJ (?)) *n*

Heron sp.

Attestations:

- (1) <čokčura> ‘heron’ (RB₂: 201, 202)

ʃɔm (NA) *n*

Palm sp. (probably *Areca catechu*)

Attestations:

- (1) <čom> ‘Areca palm’ (RB₁: 39), ‘Areca’ (RB₂: 222)

Comparisons:

PGA *cəm* 'betelnut' (Abbi 2012: 339), *chom* 'Areca catechu L.' (Awasthi 1991: 297); Akachari <chom> 'Areca laxa' (Portman 1887: 219)

ṭṭpṭfura (AKJ, NA) *n*

Bird sp.

Attestations:

(1) <ṭṭpṭčura> [a bird] (RB₂: 199) (AKJ)

(2) <ṭṭpṭcūra> [a bird] (RB₂: 150) (NA)

ṭṭubi (AKJ) *n*

Snake

Attestations:

(1) <ṭṭubi> 'snake' (RB₁: 39, 40; RB₂: 497)

Comparisons:

PGA *fubi* ~ *subi* 'snake' (Abbi 2012: 384); Akachari <chubí> 'id.' (Portman 1887: 73, 168)

ṭṭuei (AKJ) *n*

Plant sp.

Attestations:

(1) <ṭṭuei> [a fruit] (RB₂: 142)

ṭṭugotṭ (AKJ) *n*

Tree sp.: *Mimusops indica*

Attestations:

(1) <ṭṭugoto> 'Mimusops tree' (RB₁: 39), <ṭṭugotṭ> 'Mimusops' (RB₂: 497)

Comparisons:

Akachari <chugotāū> 'Misopsus indica' (Portman 1887: 221)

ṭṭup (AKJ, NA) *n*

K.o. basket

Attestations:

(1) <ṭṭup> 'a basket' (RB₁: 39) (AKJ)

(2) <ṭṭup il> 'in the basket' (*ṭṭup=il* 'id.')

Comparisons:

PGA *fup* ~ *sup* ~ *su:p* 'basket, bucket' (Abbi 2012: 14); Akachari <chup> 'id.'

čup tɔi (lit. ‘bone of the basket’) (NA)

Creeper sp.

Attestations:

(1) <čup-tɔi> ‘a creeper’ (RB₂: 465)

Notes:

The stem of this creeper is used to make baskets (RB₂: 465).

u |Ø-u| (NA) *pron*

He, she, it

(1) <u-ben-om> ‘someone sleeping, he sleeping’ (Ø-u *beno-m* ‘He/she is sleeping’) (RB₂: 501), ‘sleeping’ (RB₂: 503), <u-beno-ba> ‘he slept or was sleeping’ (Ø-u *beno-ba* ‘id.’) (RB₂: 504), <u-boto-ba> ‘he or it fell’ (Ø-u *boto-ba* ‘id.’) (RB₂: 504)

Comparisons:

PGA *u* ‘3SG’ (Abbi 2013: 177); Akachari <u> ‘he’ (Portman 1887: 151, 163, 189)

8.2 English–Akajeru finder list

abdominal walls

Abdominal walls: *epilu*
(AKJ)

Akachari

Akachari: *akatfari* (NA)

ABSOLUTIVE

ABSOLUTIVE: =*bi*₁ (NA)

Akajeru

Akajeru: *akadžeru* (AKJ)

accompany

To accompany: *akatfe* (NA)

ALLATIVE

ALLATIVE: =*kak* (NA)

adze

Adze: *olo* (AKJ)

alone

Alone: *đutpu* (NA) (?)

after

After: *araitfulu* (AKJ, NA)

ancestor

Ancestor: *lau terkuro* (NA)

Ancestors: *akamai koloko*
(NA)

afterwards

Afterwards: *taraitfulik*
(AKJ, NA)

anchor

Anchor: *erameo* (AKJ)

angry

Angry: *tarendzek* (NA) (?)

animal

A mythological animal that haunts the jungle: *džirmu* (NA)

ankle

Ankle: *oḡbrɔno* (AKJ)

arm

Arm: *erkit* (AKJ)

armpit

Armpit: *oḡpoḡ* (AKJ)

ashamed

Ashamed: *otdžete* (AKJ)

back

Back (n): *otbo* (AKJ, NA)

bad

Bad: *etfai* (AKJ)

basket

K.o. basket: *tʃup* (AKJ, NA)

be

To be: =*bi*₂ (AKJ, NA)

be cold

To be cold: *ottau* (NA)

be hot

To be hot: *otkimil*₂ (NA)

be married

To marry, to be married: *ebui*₂ (NA)

beard

Beard: *ertap bef* (AKJ)

beetle sp.

Beetle sp.: *tʃatlo* (NA)

belly

Belly: *itpet* (NA)

belt

K.o. belt: *toto terḡarab* (AKJ)

K.o. belt of pandanus leaf: *toto terbuah* (AKJ)

K.o. belt of pandanus leaves worn by girls and women: *kudu* (AKJ)

big

Big: *erkuro* (NA)

bird sp.

Bird sp.: *beḡe* (AKJ, NA)

Bird sp.: *biratkoru* (NA)

Bird sp.: *bobelo* (AKJ, NA)

Bird sp.: *kelil* (AKJ, NA)

Bird sp.: *milidu* (AKJ, NA)

Bird sp.: *mite*₁ (AKJ)

Bird sp.: *poruatoko* (AKJ, NA)

Bird sp.: *taka* (AKJ)

Bird sp.: *tʃelene* (NA)

Bird sp.: *tʃɔptʃura* (AKJ, NA)

Bird sp.: *tɔɔi* (AKJ, NA)

Bird sp.: *teo* (AKJ)

Bird sp.: *tʃereo* (AKJ, NA)

Bird sp.: *tʃotɔt* (AKJ, NA)

Green pigeon: *reḡko* (NA)

Heron sp.: *tʃɔktʃura* (AKJ (?))

Imperial pigeon: *mirid* (AKJ)

Kingfisher sp.: *lirʃitmo* (AKJ)

Kingfisher sp.: *tiriḡ* (AKJ)

Kingfisher sp.: *tiritmo*
(AKJ (?), NA)
Kingfisher sp.: *totemo*
(AKJ (?), NA)
Oriole: *bani* (NA)
Rail: *mɔitfo* (AKJ, NA)
Sea-eagle: *kɔlo* (AKJ, NA)

blood

Blood: *tei* (AKJ, NA)

bone

Bone: *tɔi* (AKJ, NA)
Bone of a dead person: *lau*
tɔi (NA)

bowels

Intestines, bowels: *ɕɛkaket*
(?) (AKJ)

boy

A boy after his back was
scarified in an initiation
ceremony: *eɕido* (NA)
A boy after his back was
scarified in an initiation
ceremony and before the
turtle-eating ceremony:
okotaliy kolɔt (NA)
A boy or girl during the
turtle-eating ceremony or the
pig-eating ceremony: *kimil*
(AKJ, NA)
A boy or girl under certain
ritual restrictions chiefly
concerned with food: *akaop*
(AKJ, NA)
A boy or girl who is passing
through the initiation
ceremonies: *akakimil kolɔt*
(NA)

brother

One who has lost a brother
or sister: *roputf* (AKJ, NA)

brother-in-law

Younger brother-in-law: *ebui*
otaraitfulute (NA)

bucket

K.o. bucket: *tɔr* (AKJ)

buttocks

Buttocks: *eratomo* (AKJ)

canoe

Canoe: *roa* (AKJ, NA)

catch hold

To catch hold: *nimi*
(NA) (?)

cave

Cave: *erapoh* (AKJ, NA)

centipede

Centipede: *terkobito* (NA)

ceremony

Turtle-eating
ceremony: *kimilɕo*
(NA), *ɕokbi kimil*
(NA), *ɕokbidɕo* (NA)

cheek

Cheek: *ernoko* (AKJ)

child

Child (non-possessed
form): *etire₂* (AKJ, NA)
Child (possessed form): *ottire*
(NA)

cicadaCicada: *mite*₂ (AKJ, NA)Creeper sp.: *Pothos**sandens*: *terkobito balo* (NA)**clay**K.o. clay: *odu* (AKJ, NA)White clay: *tɔl* (AKJ, NA), *tɔlodu* (AKJ, NA)**cyclone**Cyclone: *təkopər* (AKJ)**clothes**Clothes: *otɔʒulu*₂ (NA)**cyrena**Cyrena shell: *bun* (AKJ, NA)**cold**Cold: *otɔʒulu*₁ (NA)To be cold: *ottau* (NA)**dance**

Having joined in a

dance: *otkimil*₁ (NA)**COLLECTIVE**COLLECTIVE (for human nouns): *koloko* (NA)**daughter-in-law**Daughter-in-law: *otone* (NA)**come**To come and go: *elpe* (NA) (?)**day**

Middle part of the

day: *tɔrodiu* (NA)**condition**

Condition of a boy or girl who is passing through the initiation ceremonies:

akakimil (NA)In the condition of having eaten certain foods: *otkimil*₁ (NA)**DEFINITE ARTICLE**

DEFINITE ARTICLE:

t= (AKJ, NA)**die**To die: *empil* (NA)**creek**Creek: *buliu* (AKJ)**do**

To do, to make, to work:

ʃfato (NA)**creeper**Creeper: *balo* (NA)**dog**Dog: *bibi* (NA)**creeper sp.**Creeper sp.: *bobi* (NA)Creeper sp.: *korotli* (AKJ)Creeper sp.: *ʃfup tɔi* (NA)**double of the sleeper**

Double of the

sleeper: *otɔʒumulo* (NA)**dream**Dream: *otɔʒumu*₁ (NA)To dream: *otɔʒumu*₂ (NA)

dugongDugong: *kɔroin* (NA)**ear**Ear: *erbuo* (AKJ)**eating**Eating, food: *dʒo₁* (AKJ, NA)**enough**Enough: *deko* (NA)**eye**Eye: *erulu* (AKJ)**eyebrow**Eyebrow: *erulu betf* (AKJ)**eyelash**Eyelash: *erulu totbetf* (AKJ)**face**Face: *ermiku* (AKJ)**fall**To fall: *boto* (NA)**father**Father: *akamai* (AKJ, NA)**father-in-law**Father-in-law: *epotaʔiu* (NA)**female**Female: *buku* (NA)**fever**Fever: *etei₁* (NA)**finger**Finger: *oŋkɔra* (AKJ)**finish**To finish: *eralio* (NA)**firefly**Firefly: *katapɪ* (AKJ)**fish sp.**Fish sp.: *bol₁* (NA)Fish sp.: *komar* (AKJ, NA)Fish sp.: *Plotosus* sp.: *juri* (NA)Fish sp.: *Tetrodon* sp.: *ʔfolmo* (AKJ)**flesh**Flesh: *tomo* (AKJ, NA)

Flesh of the body,

meat: *etomo* (AKJ)**fly sp.**Fly sp.: *pulimu* (NA)**foam**Foam on a rough sea: *air* (AKJ)**follow**To follow: *araitʔulutu* (AKJ, NA)**food**Eating, food: *dʒo₁* (AKJ, NA)K.o. vegetable food: *bui* (NA)**foot**Foot: *oŋmatɔ* (AKJ)**forearm**Forearm: *erɔala* (AKJ)

Fleshy portion of the

forearm: *oŋba* (AKJ)

foreheadForehead: *ermiku* (AKJ)**forest**Forest, jungle: *timiku* (NA)**frog sp.**Frog sp.: *beret* (NA)Frog sp.: *pɔrubi* (NA)**fruit**Fruit: *otfo* (AKJ, NA)**girdle**K.o. girdle: *toto tɛrmɔi* (AKJ)K.o. girdle: *toto tɛrɲau* (AKJ)**girl**

A boy or girl under certain ritual restrictions chiefly concerned with food: *akaop* (AKJ, NA)

A boy or girl during the turtle-eating ceremony or the pig-eating ceremony: *kimil* (AKJ, NA)

A boy or girl who is passing through the initiation ceremonies: *akakimil kolɔt* (NA)

A girl between the ceremony that takes place on the occasion of her first menstrual discharge: *akandu kolɔt* (NA)

Term of address for a girl during the initiation ceremony and for a short time afterwards: *alebe* (NA), *toto* (AKJ, NA)

goodGood: *enol* (AKJ, NA)**grandfather**

Maternal grandfather: *akamimi akamai* (AKJ, NA)

green pigeonGreen pigeon: *reŋko* (NA)**hair**Hair: *betf* (AKJ), *otbetf* (NA)Head hair: *ɛrbetf* (AKJ)**hand**

Hand: *oŋkɔra* (AKJ, NA) ~ *oŋkɔro* (NA)

have in adoptionTo have in adoption: *oitfo* (NA)**he**He, she, it: *io* (AKJ, NA), *u* (NA)**head**Head: *otfo* (AKJ, NA)Head, skull: *ertfo* (AKJ, NA)**headache**Headache: *ottei* (AKJ)**heart**Heart (seat of affections): *ɛrtfar* (AKJ)**her**His, hers, her: *itfo* (NA)

heron sp.

Heron sp.: *tʃɔkɬfura* (AKJ (?))

hers

His, hers, her: *itfo* (NA)

high-tide

High-tide: *pileɬar* (AKJ)

his

His, hers, her: *itfo* (NA)

honey

Black honey: *maro* (NA)

hot

Hot: *erkimil* (NA)

To be hot: *otkimil₂* (NA)

husband

Husband, wife: *ebui₁* (NA)

I

I: *t=* (AKJ, NA), *tio*

(AKJ, NA), *tu* (NA)

imperial pigeon

Imperial pigeon: *mirid* (AKJ)

INESSIVE

INESSIVE: *=ko* (NA) (?)

insect sp.

Beetle sp.: *ɬatlo* (NA)

Centipede: *terkobito* (NA)

Cicada: *mite₂* (AKJ, NA)

Firefly: *kataɲ* (AKJ)

Fly sp.: *pulimu* (NA)

Insect sp.: *reo* (NA)

Spider: *biliku* (NA)

intestines

Intestines, bowels: *dʒekaket*
(AKJ) (?)

iron

Iron: *remu* (NA)

it

He, she, it: *io* (AKJ, NA), *u*
(NA)

jaw

Lower jaw: *ertap* (AKJ)

jungle

Forest, jungle: *timiku* (NA)

kingfisher sp.

Kingfisher sp.: *lirɬitmo* (AKJ)

Kingfisher sp.: *tiriɲ* (AKJ)

Kingfisher sp.: *tiritmo*
(AKJ (?), NA)

Kingfisher sp.: *totemo*
(AKJ (?), NA)

knife

K.o. knife: *ɬeo* (AKJ, NA)

knuckle

Knuckle: *oɲkide* (AKJ),
oɲkudʒu (AKJ)

lady

Lady: *mimi* (AKJ, NA)

lap

Lap, thigh: *etɬɔ* (AKJ)

leaf

Leaf: *tɛɬ* (NA)

Palm leaf (<i>Licuala</i> sp.): <i>kɔbo</i> (AKJ)	many Many: <i>tʃope</i> (NA)
lightning Lightning: <i>ele</i> (AKJ)	marry To marry, to be married: <i>ebui₂</i> (NA)
light-skinned person Light-skinned person (European or Asian): <i>lau</i> (NA)	mat Sleeping mat: <i>baraba</i> (AKJ)
lip Lip: <i>erboa</i> (AKJ)	me Me: <i>t=</i> (AKJ, NA)
liver Liver (of a an animal): <i>tʃiro</i> (AKJ, NA)	meat Flesh of the body, meat: <i>etomo</i> (AKJ)
LOCATIVE LOCATIVE: <i>=il</i> (NA)	medicine-man Medicine-man: <i>okodʒumu</i> (AKJ, NA)
long Long, tall: <i>eralobuŋ</i> (AKJ), <i>elobuŋ</i> (AKJ)	mine Mine, my: <i>tiffo</i> (AKJ, NA)
make To do, to make, to work: <i>tʃato</i> (NA)	mist Mist: <i>milite</i> (NA)
make a torch of To make a torch of: <i>moitʃ</i> (NA)	mister Sir, mister: <i>mai</i> (AKJ, NA) ~ <i>maya</i> (AKJ, NA)
male Male: <i>taru</i> (NA) Man, male: <i>etaru</i> (NA)	mollusc sp. Mollusc sp.: <i>ino kɔlo</i> (AKJ)
man Man, male: <i>etaru</i> (NA)	moon Moon: <i>tʃirikli</i> (AKJ)
mangrove sp. Mangrove sp.: <i>kabal</i> (NA)	mother Mother: <i>akamimi</i> (AKJ, NA), <i>itpet</i> (NA)

mother-in-law

Mother-in-law: *epotafip*
(NA)

mother-of-pearl

Mother-of-pearl shell: *be*
(AKJ, NA)

mourner

Mourner: *akaodu* (NA)

mouth

Mouth: *akapon* (AKJ)

mushroom sp.

mushroom sp.: *pata*
(NA) (?)

my

Mine, my: *tifo* (AKJ, NA)

nail

Nail (of finger or toe): *onkara*
(AKJ)

navel

Navel: *enet* (AKJ)

neck

Neck: *otloŋo* (AKJ)

necklace

Necklace of fresh-water shells: *ino kolo tɔi* (AKJ)

needle

Netting needle: *kutobi* (AKJ)

NEGATIVE

NEGATIVE: *pu* (NA)

nephew

Nephew, niece (child of an older brother or sister):
ototoatue ottire (NA)

nest

Nest of the white ants: *kɔt*
(AKJ)

new

New (of the moon): *etire₁* (NA)

niece

Nephew, niece (child of an older brother or sister):
ototoatue ottire (NA)

night

Night: *bat* (NA)

nose

Nose: *erkɔto* (AKJ)

offspring

Offspring of an animal (non-possessed form): *etire₂*
(AKJ, NA)

oriole

Oriole: *bani* (NA)

orphan

Orphan: *bolok* (AKJ, NA)

palm of the hand

Palm of the hand: *onkɔtra*
(AKJ)

palm sp.

Palm sp. (probably *Areca catechu*): *tfɔm* (NA)

Palm sp.: *Calamus* sp.:
pir (AKJ)
Palm sp.: *Calamus tigrinus*:
bido (NA)
Palm sp.: *Caryota mitis*:
ɔɔɔto (AKJ)
Palm sp.: *Licuala* sp.: *kobo*
(AKJ, NA)

palm-leaf fibre

Shredded palm-leaf fibre:
koro (AKJ, NA)

pandanus sp.

Pandanus sp.: *toto* (AKJ, NA)

pattern

Pattern in painting a person
ornamentally: *erapuli*
(AKJ, NA)
Pattern of zig-zag lines
painted on the body with
white clay: *ɔɔɔfubi terabat*
(AKJ, NA)
Pattern used to decorate a boy
or a girl after the initiation
ceremony: *kimil terapuli*
(NA)

person of the same generation

Older person of the same
generation: *otareupu*
(NA), *ototoatue* (NA)
Younger person of the same
generation: *arabela*
(NA), *araitfulute* (AKJ),
aralitfu (NA)

photograph

Photograph: *otɔɔsumulo* (NA)

piece

Piece of iron: *remu tɔi* (NA)

pig

Pig: *ra* (AKJ, NA)

pigeon

Green pigeon: *reyko* (NA)
Imperial pigeon: *mirid* (AKJ)

pigment

A red pigment: *keip* (AKJ)

place

Place: *ti* (AKJ)

plant sp.

Creeper: *balo* (NA)
Creeper sp.: *bobi* (NA)
Creeper sp.: *korotli* (AKJ)
Creeper sp.: *ɔɔɔɔ tɔi* (NA)
Creeper sp.: *Pothos*
sandens: terkobito balo (NA)
Mangrove sp.: *kabal* (NA)
Mushroom sp.: *pata*
(NA) (?)
Palm sp. (probably *Areca*
catechu): *ɔɔɔm* (NA)
Palm sp.: *Calamus* sp.: *pir*
(AKJ)
Palm sp.: *Calamus tigrinus*:
bido (NA)
Palm sp.: *Caryota mitis*: *ɔɔɔto*
(AKJ)
Palm sp.: *Licuala* sp.: *kobo*
(AKJ, NA)
Pandanus sp.: *toto* (AKJ, NA)
Plant sp.: *bɔtek* (AKJ)
Plant sp.: *burut* (AKJ)
Plant sp.: *deɣ* (AKJ)
Plant sp.: *ɔɔɔili* (AKJ, NA)
Plant sp.: *ɔɔɔin* (AKJ)
Plant sp.: *mit* (AKJ)
Plant sp.: *mukui* (AKJ)

Plant sp.: *okɔr* (AKJ)
 Plant sp.: *pare* (AKJ)
 Plant sp.: *re* (AKJ)
 Plant sp.: *ʃaiŋo* (AKJ, NA)
 Plant sp.: *ʃarap* (AKJ)
 Plant sp. (likely *Diospyros densiflora*): *ʃelebi* (AKJ)
 Plant sp. (likely *Entada pursaetha*): *ʃo* (NA)
 Plant sp.: *ʃokoro* (AKJ)
 Plant sp.: *ʃuei* (AKJ)
 Plant sp.: *Mucuna* sp.: *buyo* (NA)
 Tree sp.: *piŋ* (AKJ (?))
 Tree sp.: *tare* (AKJ)
 Tree sp.: *tip* (AKJ)
 Tree sp. (likely *Terminalia bialata*): *tɔɔk* (AKJ)
 Tree sp.: *tɔɔktato* (NA)
 Tree sp. (likely *Terminalia* sp.): *ʃop* (AKJ, NA)
 Tree sp.: *Dipterocarpus laevis*: *kɔɔin* (AKJ)
 Tree sp.: *Erythrina orientalis*: *laro* (AKJ)
 Tree sp.: *Ficus laccifera*: *reŋo* (AKJ, NA)
 Tree sp.: *Hibiscus tiliaceus*: *bol₂* (NA)
 Tree sp.: *Mimosa indica*: *ʃugotɔ* (AKJ)
 Tree sp.: *Myristica longifolia*: *poramo* (NA)
 Tree sp.: *Pterocarpus dalbergioides*: *ʃoleke* (AKJ)
 Tree sp.: *Sterculia* sp.: *ɕɛru* (AKJ, NA)
 Tree sp.: *Sterculia* sp.: *mɔyo* (AKJ)
 Tree sp.: *Sterculia macrophylla*: *ɔɔifo* (AKJ, NA)

Tree sp.: *Terminalia procera*: *puliu* (AKJ)
 Tree sp.: *Tetranthera lancifolia*: *ʃelmo* (AKJ, NA)
 Yam sp.: *Dioscorea* sp.: *kɔnmɔ* (NA)
 Yam sp.: *Dioscorea* sp.: *mino* (NA)

Port Blair

Port Blair: *lau taraju* (AKJ), *lautiʃe* (NA)

possessions

Possessions: *reŋa* (NA)

pot

Pot: *petʃ* (AKJ, NA)

prawn sp.

Prawn sp.: *dik* (NA)

prow

Prow of a canoe: *roa totʃo* (AKJ)

rail

Rail: *mɔiʃo* (AKJ, NA)

rain

Rain: *ɕiʃer* (NA)

rainbow

Rainbow: *pir* (AKJ)

rainy season

A brief period of unsettled weather at the end of the rainy season: *kimil* (AKJ, NA)

reel

Reel used in rope-making: *kutobi* (AKJ)

reflection

Reflection: *otɕumulo* (NA)

resin

K.o. resin: *biu* (NA)

rib

Rib: *eburoŋo tɔi* (AKJ)

rope

Rope: *luremo* (NA)

root

Buttress root: *tobut* (AKJ)

K.o. root: *ɕi* (AKJ)

K.o. root: *labo* (AKJ)

K.o. root: *lɔito* (AKJ)

K.o. root: *mikulu* (AKJ)

say

To tell, to say: *akarka* (AKJ)

sea-eagle

Sea-eagle: *kɔlo* (AKJ, NA)

shadow

Shadow: *otɕumulo* (NA)

she

He, she, it: *io* (AKJ, NA),
u (NA)

shell

Cyrena shell: *bun* (AKJ, NA)

Mother-of-pearl shell: *be*
(AKJ, NA)

Shell: *tɔi* (AKJ, NA)

shoulder

Shoulder: *erkum* (AKJ)

shoot of a plant

Young shoot of a plant:
eratire (AKJ, NA)

shy

Shy: *otɕete* (AKJ)

side of the body

Side of the body: *eburɔŋo*
(AKJ)

sing

To sing: *eur* (NA)

sir

Sir, mister: *mai* (AKJ, NA) ~
maya (AKJ, NA)

sister

One who has lost a brother or
sister: *roputf* (AKJ, NA)

skull

Head, skull: *ertfo* (AKJ, NA)
Skull of a dead person: *lau*
tertfo (NA)

sky

Sky: *tau* (AKJ, NA)
'Lapidary sky': *tau meo* (NA)

sleep

To sleep: *beno* (NA)

sling

Sling of bark for carrying
children: *fiiba* (AKJ, NA)

small

Small: *eleo* (NA)

snakeSnake: *ʔfubi* (AKJ)**snake sp.**Snake sp.: *Ophiophagus*
elaps: *ɔʔfubi* (AKJ, NA)**sole**Sole of the foot: *oŋkɔtra* (AKJ)**song**Song: *ɔʔo₂* (NA)**son-in-law**Son-in-law: *otone* (NA)**space under**Space under: *aramiku*
(AKJ, NA)**spider**Spider: *biliku* (NA)**spine**Spine: *omrap* (AKJ)**spirit**Sea spirit: *ɔʔurua* (NA)Spirit: *lau* (NA)Spirit of the *Calamus* leaf:
bido tɛʔlau (NA)Spirit of the forest: *timiku lau*
(NA)**star**Large star: *ʔatlo* (NA)Small star: *katɑŋ* (AKJ)**stone**K.o. soft red stone: *talar* (NA)Stone: *meo* (AKJ, NA)**storm**Storm (?): *piribi* (AKJ) (?)**strong**Strong: *otlam* (NA)**structure**Structure erected across a
dancing ground: *kɔrofop* (NA)**sun**Full sun: *tɔrodiu* (NA)Sun: *diu* (AKJ, NA)**supernatural being**A female supernatural
being: *biliku* (AKJ, NA)A male supernatural
being: *tarai* (AKJ, NA)**tail**Tail (of snake or
turtle): *erabat* (AKJ, NA)**talk**To talk: *ar* (NA)**tall**Long, tall: *elobuŋ*
(AKJ), *eralobuŋ* (AKJ)**tell**To tell, to say: *akarka* (AKJ)**there**There (distant): *kulel*
(AKJ, NA)**they**They: *n=* (NA), *nio* (AKJ,
NA), *nu* (NA)

thighLap, thigh: *etɔ* (AKJ)**this**This: *kidi* (NA)**throat**Throat: *akanɔro* (AKJ)**thunder**Thunder: *korude* (NA)**tongue**Tongue: *akatat* (AKJ)**tooth**Tooth: *erpile* (AKJ)**torch**Torch of resin: *biumɔɪf* (NA)**tree sp.**Mangrove sp.: *kabal* (NA)Palm sp. (probably *Areca catechu*): *ɬɔm* (NA)Palm sp.: *Caryota mitis*: *pɔɔto* (AKJ)Palm sp.: *Licuala* sp.: *kɔbo* (AKJ, NA)Tree sp.: *pɪn* (AKJ (?))Tree sp.: *tare* (AKJ)Tree sp.: *tip* (AKJ)Tree sp. (likely *Terminalia bialata*): *tɔɔk* (AKJ)Tree sp.: *tɔɔktato* (NA)Tree sp. (likely *Terminalia* sp.): *ɬɔp* (AKJ, NA)Tree sp.: *Dipterocarpus laevis*: *kɔɔɪn* (AKJ)Tree sp.: *Erythrina orientalis*: *laro* (AKJ)Tree sp.: *Ficus laccifera*: *reɲo* (AKJ, NA)Tree sp.: *Hibiscus tiliaceus*: *bol₂* (NA)Tree sp.: *Mimusops indica*: *ɬugotɔ* (AKJ)Tree sp.: *Myristica longifolia*: *poramo* (NA)Tree sp.: *Pterocarpus dalbergioides*: *ɬoleke* (AKJ)Tree sp.: *Sterculia* sp.: *ɔɟeru* (AKJ, NA)Tree sp.: *Sterculia* sp.: *mɔyo* (AKJ)Tree sp.: *Sterculia macrophylla*: *pɔɪɬo* (AKJ, NA)Tree sp.: *Terminalia procera*: *puliu* (AKJ)Tree sp.: *Tetranthera lancifolia*: *ɬelmo* (AKJ, NA)**turn in one's sleep**To turn in one's sleep (?): *kea* (NA) (?)**turtle sp.**Turtle sp.: *ɬokbi* (AKJ, NA)**uncle**Younger paternal uncle: *akamai otaraitfulute* (NA)**urine**Urine: *araket* (AKJ)**village**Village: *araɲu* (NA)**walk**To walk backwards and forwards, to wander: *kiɔɟeri* (NA)

wander

To walk backwards and forwards, to wander: *kidžeri* (NA)

want

To want: *tuj* (NA)

water

Fresh water: *ino* (AKJ, NA)

Salt water: *ɸari* (NA)

Water: *ino* (AKJ, NA)

we

We: *m=* (NA), *mio* (AKJ)

whiskers

Whiskers: *ernoko beɸ* (AKJ)

who

Who: *aɸiu* (AKJ)

wife

Husband, wife: *ebui*₁ (NA)

wind

North-east wind: *biliku bɔto* (AKJ, NA)

South-west wind: *tarai bɔto* (AKJ, NA)

Wind: *bɔto* (AKJ, NA)

woman

Older woman of the same generation: *otareɸɸip*

(NA), *ototoatueɸip* (NA)

Woman: *ebuku* (NA)

Younger woman of the same generation: *araitɸulutɸip* (NA)

wood

Wood: *tomo* (AKJ, NA)

work

To do, to make, to work: *ɸato* (NA)

world

World of the spirits that lies under this one: *maramiku* (NA)

wrestle

To wrestle: *bɔitɸo* (NA) (?)

wrist

Wrist: *oɸɰi* (AKJ)

yam sp.

Yam sp.: *Dioscorea* sp.: *kɔnmo* (NA)

Yam sp.: *Dioscorea* sp.: *mino* (NA)

yesterday

Yesterday: *teraitɸiro* (AKJ)

you

You (pl.): *ɸil=* (NA), *ɸilio* (AKJ, NA)

You (sg.): *ɸ=* (NA), *ɸio* (AKJ, NA)

Appendix

Sources of examples (1)–(123)

(1) RB₁: 39, M: 169, RB₂: 142, RB₂: 193, RB₁: 49, RB₂: 497, RB₁: 39, RB₁: 39, M: 169 — (2) RB₂: 500, RB₂: 499, RB₂: 500, RB₂: 499 — (3) M: 171, 172, RB₂: 498, RB₂: 500 — (4a) RB₂: 39, RB₂: 101 — (4b) RB₂: 101, RB₂: 267 — (5) RB₂: 166, RB₂: 166, 167 — (6) RB₁: 39, RB₂: 91 — (7) RB₂: 193, RB₂: 504 — (8) RB₂: 500, RB₂: 501, RB₂: 66–7, RB₂: 501 — (9a) RB₂: 23, M: 171, M: 171, M: 170 — (9b) RB₂: 499, RB₂: 497, RB₂: 101, RB₂: 137 — (9c) RB₂: 501, RB₂: 501, RB₂: 503, RB₂: 504 — (9d) RB₂: 500 — (10a) M: 170, M: 170 — (10b) RB₁: 49, M: 172 — (11a) RB₂: 119, RB₂: 24 — (11b) RB₂: 500, RB₂: 500 — (11c) RB₁: 39, RB₂: 111 — (11d) RB₂: 24, RB₂: 24 — (12a) RB₂: 65, RB₂: 54 — (12b) RB₂: 133, RB₂: 54 — (12c) RB₂: 48, RB₂: 166 — (13) RB₂: 23, M: 172 — (14) M: 172 — (15) RB₂: 24, RB₂: 24 — (16) RB₂: 94, RB₂: 111, RB₂: 101 — (17) RB₂: 54, RB₂: 54, RB₂: 501 — (18) RB₂: 54, RB₂: 66 — (19) M: 172, RB₂: 500 — (20) RB₂: 500 — (21) RB₂: 124 — (22) RB₂: 56, RB₂: 66, 67 — (23) RB₂: 192–3 — (24) RB₂: 500, RB₂: 501 — (25) RB₂: 503 — (26) RB₂: 500, RB₂: 500 — (27) RB₂: 137, RB₂: 500, RB₂: 500 — (28) M: 171, RB₂: 500, RB₂: 499 — (29) M: 171, M: 169, M: 171 — (30) RB₂: 499, RB₂: 499, RB₂: 124, RB₂: 54, RB₂: 54, RB₂: 290 — (31) RB₂: 499, RB₂: 500, RB₂: 497, RB₂: 498 — (32) RB₂: 503 — (33) M: 171, M: 170, M: 170, M: 171, M: 170, M: 171, M: 172, M: 169 — (34) M: 169, M: 169, M: 170 — (35) M: 170, M: 170 — (36) M: 170, RB₂: 45, RB₂: 101 — (37) M: 170, M: 170, M: 171, M: 171, M: 171, M: 172, M: 169 — (38) M: 169, M: 169 — (39) M: 172 — (40) RB₂: 498, 499, RB₂: 499, RB₂: 119, M: 171 — (41) RB₂: 55, RB₂: 55 — (42) RB₂: 56, RB₂: 66–7, RB₂: 56, RB₂: 56, RB₂: 54 — (43) RB₂: 54, RB₂: 54 — (44) M: 169 — (45) RB₂: 81 — (46) RB₂: 166 — (47) RB₂: 166 — (48) RB₂: 498, RB₂: 266, 267, RB₂: 138, RB₂: 504 — (49) RB₂: 48, RB₂: 95 — (50) RB₂: 290, 499 — (51) RB₂: 501, RB₂: 500 — (52) Abbi (2012: 386), Abbi (2012: 386), Abbi (2012: 387) — (53) RB₂: 54 — (54) RB₂: 54, RB₂: 55, RB₂: 54, RB₂: 54 — (55a) RB₂: 501, RB₂: 504,

RB₂: 501 — (55b) RB₂: 55, RB₂: 54 — (56) Abbi (2013: 183) — (57) Portman (1887: 165) — (58) RB₂: 504 — (59) RB₂: 501 — (60) RB₂: 24 — (61) RB₂: 267 — (62) RB₂: 55 — (63) RB₂: 504 — (64) RB₂: 504 — (65) Abbi (2013: 172) — (66) RB₂: 504 — (67) RB₂: 54 — (68) RB₂: 500 — (69) RB₂: 137 — (70) RB₂: 504 — (71) Radcliffe-Brown (1922: 497) (not in RB₂) — (72) RB₂: 499 — (73) RB₂: 137 — (74) Abbi (2013: 122) — (75) Abbi (2013: 132) — (76) RB₂: 503 — (77) RB₂: 504 — (78) RB₂: 503 — (79) RB₂: 503 — (80) RB₂: 503 — (81) Portman (1887: 149) — (82) Abbi (2013: 260) — (83) Portman (1887: 135) — (84) Abbi (2013: 264) — (85) RB₂: 134 — (86) RB₂: 99 — (87) RB₂: 112 — (88) RB₂: 101 — (89) RB₂: 101 — (90) RB₂: 136 — (91) RB₂: 136 — (92) RB₂: 480 — (93) RB₂: 504 — (94) RB₂: 136 — (95) RB₂: 101 — (96) RB₂: 124 — (97) RB₂: 144 — (98a) RB₂: 66 — (98b) RB₂: 54 — (99) RB₂: 503 — (100) RB₂: 503 — (101) RB₂: 503 — (102) RB₂: 119 — (103) RB₂: 504 — (104) Radcliffe-Brown (1922: 497) (not in RB₂) — (105) RB₂: 503 — (106) RB₂: 190 — (107) RB₂: 119 — (108) RB₂: 124 — (109) RB₂: 89 — (110) RB₂: 55 — (111) RB₂: 192-3 — (112) RB₂: 119 — (113) RB₂: 296 — (114) RB₂: 137 — (115) RB₂: 119 — (116) M: 169 — (117) RB₂: 119 — (118) RB₂: 201, 45, 55 — (119) RB₂: 147 — (120) RB₂: 502 — (121) RB₂: 501 — (122) RB₂: 267 — (123) RB₂: 503

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A Grammar of Akajeru describes aspects of the grammatical system and lexicon of Akajeru, a traditional dialect of the North Andamanese language, as it was reportedly used around the beginning of the twentieth century. It is based primarily on the fragments of this variety provided by the British anthropologist Alfred R. Radcliffe-Brown and scattered among the published results of his anthropological research carried out on the islands between 1906 and 1908. These are supplemented by published lists of 46 anatomical terms and 28 toponyms collected by Edward Horace Man, Officer in Charge of the Andamanese 1875–79.

The book provides a linguistic analysis of all the extant Akajeru material, plus items identified by Radcliffe-Brown as ‘North Andaman’ without further specification, his few records of Akabo and Akakhora and Man’s few records of Akakhora, which together constitute all the documentation of these other traditional North Andamanese dialects. It includes a grammatical sketch of Akajeru, a list of all the words that were recorded, together with an English-Akajeru finder list, and a comparison between Akajeru and Present-day Andamanese, an Akajeru-based variety with elements from all the other traditional dialects of North Andamanese that is today remembered by only three people.

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