From the earliest surviving glossaries and translations to nineteenth-century academic philology and the growth of linguistics during the twentieth century, language has been the subject both of scholarly investigation and of practical handbooks produced for the upwardly mobile, as well as for travellers, traders, soldiers, missionaries and explorers. This collection will reissue a wide range of texts pertaining to language, including the work of Latin grammarians, groundbreaking early publications in Indo-European studies, accounts of indigenous languages, many of them now extinct, and texts by pioneering figures such as Jacob Grimm, Wilhelm von Humboldt and Ferdinand de Saussure.

The Arawak Language of Guiana

This description of the Arawak language, once spoken widely across the Caribbean area but now restricted to some of the native peoples of Guyana, French Guiana and Suriname, was first published in 1928. C.H. de Goeje was a Dutch submariner whose work had taken him to the then Dutch colony of Suriname; on his resignation from the Dutch navy he continued to investigate its peoples and their languages, and was the recipient of a special Chair in languages and cultural anthropology at the University of Leiden. The book provides long vocabulary lists and a systematic exploration of grammar and phonetics; it also discusses the origin of the language and its differentiation from the other Carib languages of the region. An appendix gives anthropological data, including transcriptions and translations of Arawak myths.
Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection will bring back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.
The Arawak Language of Guiana

C. H. de Goeje
PREFACE

The Arawak or Arowak 1), whose language is dealt with in this work, inhabit the coastal districts of Surinam and British Guiana; they formerly lived still further East, even as far as the mouth of the Orinoco and Trinidad.

Many vocabularies and a good deal of grammatical information have been published from Arawak, but very few sentences of the language usually spoken and no texts at all of myths etc.; this paucity, however, is compensated for to a large extent by excellent translations from parts of the bible by the Moravian missionaries, and the English missionary Mr. Brett. The grammatical system, strictly adhered to in these bible-texts cannot possibly have been derived from the existing grammars (List of Literature 5c, 18, 23b), and must therefore be attributed to the cooperation of an Arawak who assisted in the translation or in the correction of it. We may then consider them as being genuine Arawak (especially Brett’s texts; those of Schultz contain a freer translation, which is not so easy to follow).

In this work Brett’s texts (11. 5a, b) have been used in the first place, and an endeavour has been made, to discuss all the particularities of the language as found in those texts.

In the second place Schultz’s texts have been examined, and all that deviates from Brett, or is not found in Brett, has been discussed here.

Of the remaining materials only such forms have been brought in, which appeared of sufficient interest.

Finally the Arawak language has been compared with the other languages of the Arawak-Maipure (A. M.) 2) linguistic family.

The material is not sufficient for any deep investigation concerning pronunciation, pitch, stress and accompanying gesture; the vocabularies are not complete; it is not known whether the colloquial language and the

1) For the different ways of spelling, see List of Literature 27; the spelling “Arawak” is at present most in use, and is therefore adopted in this work.

These people call themselves loko, plur. loko-no (see § 164 a 1)). The name “Arawak” is only used by other tribes (Kaliña: Aruwâkô, Acouâka, Warau: A;uwâkû) and by the creole population of Guiana. If this word were originally Arawak, then it might be derived from aroa, jaguar, or oroa, to perform the functions of the medicine-man; the translation “flour-eaters” (v. Martius. II. 15. 1. 689: haru, starch. eke, to eat) seems to be rather far-fetched.

language of myths and magic formulas deviate from the language of the
bible translations; etc., etc. Therefore this work cannot claim to be an
exhaustive treatise on the language.

But Arawak is so singularly transparent, that notwithstanding this
incompleteness, several phenomena may be traced back to their origin.
This study may therefore perhaps be of some use to linguists in general,
and to those who feel interested in the "pre-logical and mystic mentality"
of primitive peoples (Lévy-Bruhl, ll. 67).

Those readers who have very little time at their disposal, might after
reading Chapters I and II, at once proceed to Chapters XVIII—XX.

An Alphabetical Index has been added to facilitate the reading of the
Arawak texts.

The English bible-texts have been taken from: The Holy Bible (British
and Foreign Bible Society). Oxford, 1840. — Mr. J. Y. Steward of the
Berlitz School, The Hague, assisted in the translation of the manuscript
into English.

C. H. DE GOEJE.


After the completion of this work, the author spent two weeks in Surinam,
and was enabled to clear up several doubtful points. The results of these
investigations are included in this volume; a few myths in Arawak, and
miscellaneous information, have been added to the Appendix.

I have to thank captain C. C. Käyser, in command of Hr. Ms. Hertog
Hendrik (who is himself an explorer), for the opportunity of visiting this
country, and the Roman Catholic mission in Surinam for its help in
bringing me together with two Arawaks, and for its kind hospitality.

d. G.
CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Preface</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>List of literature</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Rules for pronunciation and abbreviations</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Alphabetical Index</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>German words in Schultz’ texts</td>
<td>47</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>§ 19. End-point pronoun</th>
<th>66</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>§ 20. General character of the Arawak word</td>
<td>67</td>
</tr>
</tbody>
</table>

CHAPTER I

Finite verb

| § 1. Action-words | 48 |
| § 2. Vowels | 48 |
| § 3. Action-words, -i, -o, -a group | 49 |
| § 4. Action-words, oa forms | 50 |
| § 5. Moods and tenses (action-words and quality-words) | 51 |
| § 6. Means employed in translating the English active and passive voices | 55 |

CHAPTER II

Character of the Arawak words

| § 7. Pronouns | 57 |
| § 8. Words denoting position, direction or time | 57 |
| § 9. Pronouns are deictic expressions or demonstratives | 59 |
| § 10. Object-words: k(a)- and m(a)- forms | 59 |
| § 11. Word-classes | 59 |
| § 12. Word-order: emotional character | 60 |
| § 13. Most important action with the ending -a | 61 |
| § 14. Character of words | 62 |
| § 15. Compound-words: clauses as words | 62 |
| § 16. Pronominal prefix | 63 |
| § 17. Initial vowel | 64 |
| § 18. K(a)- and m(a)- quality-words used as action-words | 65 |

CHAPTER III

Infinite verb

| § 21. -Ci, -tu forms | 70 |
| § 22. -Sia forms | 72 |
| § 23. -Hia, -ia forms | 74 |
| § 24. -Hu (-ho, -ha, -he, -hi) forms | 75 |
| § 25. -Ni forms | 77 |
| § 26. -In forms | 77 |
| § 27. -N forms | 78 |

CHAPTER IV

Auxiliary verb a

| § 28. A with pronominal prefix, with k- and with m- | 80 |
| § 29. Ka as a definition of time; indicating a condition | 82 |
| § 30. A-sia | 82 |
| § 31. A-hu | 83 |
| § 32. A-ni | 83 |
| § 33. A-n | 83 |
| § 34. Ka-in | 84 |
| § 35. Ma-in | 84 |
| § 36. Mo-tu | 84 |
| § 37. -N kona, when | 85 |
| § 38. -N bena, after | 85 |
| § 39. Bia, to be (future) | 85 |
| § 40. O-domo, cause (past) | 86 |
| § 41. (-A)-i | 86 |
| § 42. L-a ajia-n, saith he, etc. | 87 |
| § 43. Direct and indirect speech | 88 |

CHAPTER V

Intensives, conjunctions, etc.

| § 44. Emphasizing pronouns | 89 |
| § 45. Here, there, far | 91 |
### CONTENTS

<table>
<thead>
<tr>
<th>§ 46. Aha-n(i), being</th>
<th>Page</th>
<th>§ 79. Na, no</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 47. Tanahu, now</td>
<td>91</td>
<td>§ 80. An, on</td>
<td>91</td>
</tr>
<tr>
<td>§ 47A. Da, emphasis</td>
<td>91</td>
<td>§ 81, 82, 82A. Alienable possession</td>
<td>121</td>
</tr>
<tr>
<td>§ 48. Ki, and other intensives; words containing iki</td>
<td>92</td>
<td>§ 83. Changes of n</td>
<td>122</td>
</tr>
<tr>
<td>§ 49. Kia, relative pronoun</td>
<td>93</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 50. Ki and kia with different particles</td>
<td>94</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 51. Kena, kenbena, and</td>
<td>95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 52. Kia-n bena, after this, kia-ni warea, from thence</td>
<td>95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 53. Kiana, events are proceeding</td>
<td>95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 54. Hinna, events are proceeding</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 55. Ika, occurring</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 56. -Moroa, but</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| **CHAPTER VI**
| **K; B**
| § 57. K and b | 98 | | |
| § 58. Bi | 98 | | |
| § 59. Be | 100 | | |
| § 60. Ba | 101 | | |
| § 61. Ko, ku | 103 | | |
| § 62. Bo | 104 | | |
| § 63. Kona | 105 | | |
| § 64. Bona | 107 | | |
| § 65. Abu | 108 | | |
| § 66. Iabo | 108 | | |
| § 67. Bodi | 108 | | |
| § 68. Botta | 108 | | |
| | | | |
| **CHAPTER VII**
| **F; P; B**
| § 69. F, p, b | 110 | | |
| | | | |
| **CHAPTER VIII**
| **M**
| § 70. M; ma, entirely | 112 | § 100. -Ri | 139 |
| § 71. Ma, mu, mi, indicating place | 112 | § 101. Ribo, rifu | 140 |
| § 72—76. M in different words | 116 | § 102. -Ro | 140 |
| | | | |
| **CHAPTER IX**
| **N**
| § 77. N | 118 | § 104. Ra | 143 |
| § 78. Ni | 118 | § 105. -Bora | 145 |
| | | § 106. Ikira-ji | 145 |
| | | § 107. Ra | 146 |
| | | § 108. Ra in different words | 146 |
| | | § 108A. R, rotation | 146 |
| | | | |
| **CHAPTER X**
| **D**
| § 84. -Di, -do, -du | 124 | | |
| § 85. -Ji, -di | 124 | | |
| § 86. Adi | 125 | | |
| § 87. Aji | 126 | | |
| § 88. Jia, jin | 126 | | |
| § 89. D in different words | 128 | | |
| | | | |
| **CHAPTER XI**
| **T**
| § 90. T, ta, tau, te, ti | 129 | | |
| § 90A. Toko | 130 | | |
| | | | |
| **CHAPTER XII**
| Formation of verbs, etc.
| § 91. Inner structure of the action-words | 131 | | |
| § 92. Miscellaneous compound forms | 132 | | |
| § 93. Reduplication | 133 | | |
| | | | |
| **CHAPTER XIII**
| **L; R**
| § 94. L, r | 135 | | |
| § 95. -Li, -te | 135 | | |
| § 96. -Re | 136 | | |
| § 97. -Rea, -ria | 137 | | |
| § 98. -Lia | 139 | | |
| § 99. L in different words | 139 | | |
| | § 100. -Ri | 139 | | |
| | § 101. Ribo, rifu | 140 | | |
| | § 102. -Ro | 140 | | |
| | § 103. -Loko, -roko | 141 | | |
| | § 104. Ra | 143 | | |
| | § 105. -Bora | 145 | | |
| | § 106. Ikira-ji | 145 | | |
| | § 107. Ra | 146 | | |
| | § 108. Ra in different words | 146 | |
## § 109—179

**CHAPTER XIV**

*H*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 109.</td>
<td>148</td>
</tr>
<tr>
<td>§ 110.</td>
<td>149</td>
</tr>
<tr>
<td>§ 111.</td>
<td>150</td>
</tr>
<tr>
<td>§ 112.</td>
<td>150</td>
</tr>
</tbody>
</table>

**CHAPTER XV**

*S*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 113.</td>
<td>152</td>
</tr>
<tr>
<td>§ 114.</td>
<td>152</td>
</tr>
<tr>
<td>§ 115.</td>
<td>152</td>
</tr>
<tr>
<td>§ 116.</td>
<td>153</td>
</tr>
<tr>
<td>§ 117.</td>
<td>155</td>
</tr>
<tr>
<td>§ 118.</td>
<td>155</td>
</tr>
<tr>
<td>§ 119.</td>
<td>156</td>
</tr>
</tbody>
</table>

**CHAPTER XVI**

*Vowels, diphthongs; colours*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 120.</td>
<td>158</td>
</tr>
<tr>
<td>§ 121.</td>
<td>164</td>
</tr>
<tr>
<td>§ 122.</td>
<td>165</td>
</tr>
<tr>
<td>§ 123.</td>
<td>166</td>
</tr>
<tr>
<td>§ 124.</td>
<td>166</td>
</tr>
<tr>
<td>§ 125.</td>
<td>167</td>
</tr>
<tr>
<td>§ 126.</td>
<td>168</td>
</tr>
<tr>
<td>§ 127.</td>
<td>168</td>
</tr>
<tr>
<td>§ 128.</td>
<td>169</td>
</tr>
<tr>
<td>§ 129.</td>
<td>169</td>
</tr>
<tr>
<td>§ 130.</td>
<td>170</td>
</tr>
<tr>
<td>§ 131.</td>
<td>171</td>
</tr>
<tr>
<td>§ 132.</td>
<td>171</td>
</tr>
<tr>
<td>§ 133.</td>
<td>171</td>
</tr>
<tr>
<td>§ 134.</td>
<td>172</td>
</tr>
<tr>
<td>§ 135.</td>
<td>172</td>
</tr>
<tr>
<td>§ 135A.</td>
<td>174</td>
</tr>
</tbody>
</table>

**CHAPTER XVII**

*Classes of utterances; numerals*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 136.</td>
<td>175</td>
</tr>
<tr>
<td>§ 137.</td>
<td>176</td>
</tr>
<tr>
<td>§ 138.</td>
<td>176</td>
</tr>
</tbody>
</table>

**CHAPTER XVIII**

*Man*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 162—164.</td>
<td>193</td>
</tr>
<tr>
<td>§ 165.</td>
<td>197</td>
</tr>
<tr>
<td>§ 165A.</td>
<td>198</td>
</tr>
<tr>
<td>§ 166.</td>
<td>198</td>
</tr>
<tr>
<td>§ 167.</td>
<td>201</td>
</tr>
<tr>
<td>§ 168.</td>
<td>202</td>
</tr>
<tr>
<td>§ 169.</td>
<td>203</td>
</tr>
<tr>
<td>§ 170.</td>
<td>204</td>
</tr>
<tr>
<td>§ 171.</td>
<td>205</td>
</tr>
<tr>
<td>§ 172.</td>
<td>205</td>
</tr>
<tr>
<td>§ 173.</td>
<td>205</td>
</tr>
<tr>
<td>§ 174.</td>
<td>205</td>
</tr>
<tr>
<td>§ 175.</td>
<td>206</td>
</tr>
<tr>
<td>§ 176.</td>
<td>207</td>
</tr>
<tr>
<td>§ 177.</td>
<td>208</td>
</tr>
<tr>
<td>§ 178.</td>
<td>208</td>
</tr>
<tr>
<td>§ 179.</td>
<td>209</td>
</tr>
</tbody>
</table>
## Chapter XIX

**Foreign words. Arawak and Arawak-Maipure**

- § 180. Foreign words; regional words
- § 181. Dialects in Arawak; other Arawak-Maipure languages
- § 182. Comparative vocabulary

## Chapter XX

**Origins of the Arawak language**

- § 183. Differentiation and its causes
- § 184. Origin of the Arawak sounds

### Contents

<table>
<thead>
<tr>
<th>§ 180—224</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 185. Correlation between the different sounds</td>
<td>239</td>
</tr>
<tr>
<td>§ 186. Origin of the Arawak words. Inner and essential connexion between the idea and the word</td>
<td>240</td>
</tr>
<tr>
<td>§ 187. Sounds expressing the spiritual, will-power, feeling</td>
<td>242</td>
</tr>
<tr>
<td>§ 188. Oa expressing independence, free-will</td>
<td>242</td>
</tr>
<tr>
<td>§ 189. Mentality and mystic convictions of the Arawak</td>
<td>242</td>
</tr>
<tr>
<td>§ 190. U or o female, i male in the cosmos</td>
<td>244</td>
</tr>
<tr>
<td>§ 191. The soul, female, fluid</td>
<td>244</td>
</tr>
</tbody>
</table>

### Appendix

**Information collected in Surinam in 1907 and in 1928**

<table>
<thead>
<tr>
<th>§ 192—224</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 208. Charms</td>
<td>273</td>
</tr>
<tr>
<td>§ 209. A remedy</td>
<td>273</td>
</tr>
<tr>
<td>§ 210. Customs when a girl reaches the age of puberty</td>
<td>273</td>
</tr>
<tr>
<td>§ 211. Alleged sorcery</td>
<td>273</td>
</tr>
<tr>
<td>§ 212. The story of the founder of the medicine-art</td>
<td>275</td>
</tr>
<tr>
<td>§ 213. The children of the sun: one becomes Orion</td>
<td>287</td>
</tr>
<tr>
<td>§ 214. The man who roasted his wife</td>
<td>289</td>
</tr>
<tr>
<td>§ 215. The man who killed the bush-spirits</td>
<td>294</td>
</tr>
<tr>
<td>§ 216. The tortoise, the thrush and their mother-in-law: the great flood</td>
<td>298</td>
</tr>
<tr>
<td>§ 217. The vain trogon and the industrious colibri</td>
<td>300</td>
</tr>
<tr>
<td>§ 218. The tortoise and the opossum</td>
<td>301</td>
</tr>
<tr>
<td>§ 219. The girl and the goatsucker</td>
<td>303</td>
</tr>
<tr>
<td>§ 220. The man and the goatsuckers</td>
<td>305</td>
</tr>
<tr>
<td>§ 221. The dead woman who became a deer</td>
<td>305</td>
</tr>
<tr>
<td>§ 222. The two bushmaster-snakes</td>
<td>307</td>
</tr>
<tr>
<td>§ 223. The man and the savannah-dog</td>
<td>308</td>
</tr>
<tr>
<td>§ 224. The origin of the Besoa-family</td>
<td>308</td>
</tr>
</tbody>
</table>
LIST OF LITERATURE (II.)

Ant. Anthropos, Wien.
BLA Bibliothèque Linguistique Américaine, Paris.
JGS Journal of the Royal Geographical Society of London.
P De Periskoop, Paramaribo.
WIG De West-Indische Gids, 's-Gravenhage.

Abbreviations used in this work: B., or nihil, Brett, 5; v. C., van Coll, 7; D, Dance, 8; G., de Goeje (collected in Surinam); H., Hilhouse, 12; Pen., Penard, 17, 69; Q., Quandt, 18; R., Roth, 19; S., Schultz, 22; Sc., Schomburgk, 21; Sm., Schumann, 23; I. Th., Im Thurn, 25.

Arawak

1. (Not consulted.) Lucien Adam, Grammaire de la langue arrouague. MS mentioned in K. W. Hiersemann's (Leipzig) catalogue 335; presumably unfinished. According to H. the sources for this work were the numbers 20, 23, b, 22, 6, 5, a, b, 4 of this II.
2. (Not consulted.) C. H. Aveline, MSS, 1859, mentioned in No. 27.
3. Adriaan van Berkel, Amerikaansche Voyagien. Amsterdam, 1695.
5. W. H. Brett,
b. Questions on the Apostles' Creed, etc. London.
e. Legends and myths of the aboriginal Indians of British Guiana. London.
7. C. van Coll,
b. A few Arawak words and expressions. MS.


14. J. de Laet, America utriusque descriptio (Novus Orbis, etc.). Leiden, 1633.


16. Moravian missionaries: numbers 18, 22, 23. Moreover St. Luke XV, 11—32 in numbers 4 and 21a; 10 (taken from 18); 6 (taken from 22 and from a MS grammar written by Schultz); 15, I p. 686, II p. 307 (taken from 18 and from a MS). See number 27 concerning the works of the Moravians (not consulted), present at Herrnhut, Philadelphia, New York and London: here is to be noted, that in the Moravian archives at Paramaribo several Arawak MSS are to be found, which in substance agree with those that are in Herrnhut.

16 A. J. Mols (R.C. missionary in Surinam), Arawak words and expressions (collected by himself and by others). M.S.

17. Penard.
   d. (Th. E.) Remarks on an old vocabulary from Trinidad. WIG IX, 1927.


19. W. F. Roth,


21. Schomburgk,
   b. (Robert H.) In N°. 15.


23. Th. Schumann,
   b. Grammatik der Arawakischen Sprache, do.


25. E. F. Im. Thurn,
   a. Tables of Indian languages of British Guiana. Georgetown, 1878.


Other Arawak-Maipure languages

28. L. Adam,
   a. (Not consulted.) Grammaire comparée des langues mojo et baure: MS K. W. Hiersemann’s (Leipzig) catalogue 335.
   c. do. de los Indios Antis o Campas. BLA XIII, 1890.


31. R. Breton,
   a. Grammaire Caraïbe. BLA III, 1878.

32. D. G. Brinton,


33. R. Celedon, E. Uricoecha, Gramatica, etc. de la lengua Goajira. BLA V, 1878.


35. A. T. Chamberlain, Nomenclature and distribution of the principal tribes and sub-tribes of the Arawakan linguistic stock of South America. JSA 1913.


38. J. Grevaux. BLA VIII, 1882.


40. A. Ernst,


42. F. S. Gilij, Saggio di storia Americana. Roma, 1780—84.


44. A. Jahn, Paraúhanos und Guajiros, etc. ZfE, 1914.

45. Th. Koch—Grünberg,
LIST OF LITERATURE

   — C. F. P. von Martius, see N°. 15.

47. F. Montolieu. BLA VIII, 1882, and N°. 40c.

48. Natterer, in N°. 15.

49. C. Nimuendaju, Die Palikur-Indianer, etc. Göteborg, 1926.

50. E. Nordenskiöld,
   b. Deductions suggested by the geographical distribution of some post-Columbian words used by the Indians of South-America. Göteborg, 1922.

51. L. R. Oramas,
   a. Contribucion al estudio de la lengua Guajira. Caracas, 1913 (with list of literature on Goajiro).


54. P. Rivet, C. Tastevin, Les langues du Purus, etc. Ant. 1923—24 (with list of literature on the pre-andin group of A. M. languages).


56. M. Schmidt,

57. Schomburgk, see N°. 21.

58. Spix, in N°. 15.


60. B. Tavera—Acosta, En el Sur. Ciudad-Bolivar, 1907.

61. Wallace, in N°. 15.

Others works quoted


64. J. van Ginneken, Principes de linguistique psychologique. Amsterdam, 1907.

65. O. Jespersen,


69. A. P. Penard,  
   e. Wejumakon, P, 12 Sept. 1925, 14 April 1927.  


71. R. Steiner,  


!)

The writer feels indebted to several of the authors mentioned in this list, for the valuable suggestions contained in their works; in this connection he wishes to mention also W. Ahlbrinck, H. Beckh, L. Bloomfield, R. Falb, F. N. Finck, W. von Humboldt, E. Sapir, C. C. Uhlenbeck and J. Vendryes.

1) See also notes on pp. 240 and 241.

For the sake of completeness the following works are mentioned, which do not occur in the lists of literature in nos. 51 and 54:

RULES FOR PRONUNCIATION AND ABBREVIATIONS

Brett: \(a\), as in father, \(e\) as in prey, \(i\) as in ravine, \(o\) as in go, \(u\) as oo in too, \(ai\) as \(i\) in mile, \(au\) as ow in how, \(ci\) as che in cheer, \(si\) as she.

S., Sm. and Q. very probably have used the German spelling; \(j\) thus equals the sound of the \(y\) of B. Sm. gives in his grammar the meaning of the diacritical signs, but it is not certain whether S. has used them in the same way.

v. C. 7a, b, c and Pen. 17a have used the Dutch spelling; thus \(j\sim B. y, oe\sim B. u, u\sim German \(u, i\) as ea in ear.

G. and Pen. 17b, c, d, 69: \(j\), as in hill, \(\ddot{u}\), German \(\ddot{u}, u\), German \(u, \ddot{a}\), as a in walk, \(\ddot{e}\), between French eu and mute e, \(\ddot{o}\), French eu, e, French \(\ddot{e}, \ddot{c}\), as ea in heaven, \(\ddot{e}\), as e in written, \(\ddot{c}\), Dutch ch, Spanish j or x, \(\ddot{e}\), as ng in Dutch or German engel (angel) \(\ddot{c}\), as ch in cheer, \(\ddot{a}\), as sh in she, \(\ddot{z}\), as j in joy, \(\ddot{n}\), Spanish \(\ddot{n}, i, \ddot{e}\), between l and r, \(i\), most closely resembling \(l, \ddot{e}\) most closely resembling \(r, \ddot{e}\), accent, \(\ddot{e}\), long, \(\ddot{i}\), indistinctly articulated.

Sagot and v. C. 7e have used the French spelling; thus \(ou\sim B. u, u\sim German \(u, i\) as ea in ear.

In this work the following abbreviations and signs are used:

| Mk. = S. Matthew        | J. = S. John                  |
| Mk. = S. Mark           | Acts = The Acts of the Apostles: |

- separates the parts of compounds (only used for the purpose of elucidation): where B. uses this sign, it has been retained, for instance in l'oforakita, although elsewhere B. spells l'oforakitita, l'ofitikita:

( ) indicates: abusively not written in one word, for instance abaptize da (which ought to be abaptizeda): a-baptize()da:

| indicates: written in one word, although according to B.'s usual way of spelling, it ought not to be written in one word.

In the English text, a word or a sentence between ( ) means, that the English text does not contain this word or this sentence, but the Arawak text does contain it: a word or a sentence between [ ] means that the English text contains this word or this sentence, but the Arawak text (or the part that is quoted) does not.

The 's used by B., especially with the pronominal prefixes, have been left out, because their application is not systematic (for instance busweardoan, thine oaths, bu'sweardoa [a. thou shalt swear], or even faulty (for instance mibilokotu b'akada abu. with thongs: mibilokotu = narrow, baka = oxen. (e)da = hide, abu = with). See for the system of hyphens adopted in this work for separating a prefix, § 17.

* indicates a reconstructed word.
This index contains all words in Arawak, that are to be found in the texts of B. and S., even those which have not been specially discussed in this work: derived forms, such as the o-(n-wa) (§§ 4,5) and -kiti (§ 91) verbs and reduplications (§ 93) have generally not been mentioned.

The English words given after the Arawak words are the words of the English texts that have been translated by means of the Arawak word, and as a rule do not exactly express the inner meaning of the Arawak word.

The words have been arranged according to the first consonant: an h that shows an inclination to disappear, is in the index not reckoned as a consonant.

Sp. = of Spanish origin. cr. = of creole -Dutch (or negro-dialect) origin.

§

2, 17, 185 A

the aspect of the world in its continual change

2 a

at some distance

28, 42 a

“Zeitwort”, auxiliary verb

17 a-

prefix, announcing events

3 93 a, aa, á

end-vowel verbs: duration

82 a) -a

possessive suffix

82 A

resembling

5, 23, 132 ia

“let go”; etherical

oa, ua

see wa

57, 184 ff B

being at rest; the manner in which that which has been created manifests itself; the appearance

60 ba, S. ba

also, again

60 d) aba, S. abba

some, other, another

60 c) 1) eba, iba

the last, the end

60 d) 4) ababa, ababá

again

aba warea-ci

a stranger

64 a) 4) IV) R. o-bada, Sm. u-badda

nail, claw

88 k) bajia, S. baddia, badja

also

109 Sm. baiwaru

paiwarri, a beverage

180 a-baptizedi-

to baptize

179 e) baha

perhaps

179 e) Sm. bahá-sse, bahá-ra

perhaps, I think

(Sp.) baka, S. báka

cattle, ox

96 b) S. abbá-ka-rén

suddenly

161 f) bakilama, S. bakkúllama

(it is) evening

136 d) aba-koro, S. abba-kurru

no; G. not a single one

135 At(Sp. ?) S. balla

lead, ball

135 A Sm. ballalá

to be round

175 d) bali

tree species (?)

(cr.) bali

a vessel (for putting fish in)

60 a) 3) Sm. ballida

a comb
16 a) 3) Sm. a-ballidū- to comb
116 b) 1) balisi ash
60 d) 7) G. abaloko, abaroko several
(Sp.) bandola a harp
60 e) bania, bangia, S. bänja lasting some time
64 a) 4) o-banna leaf; liver
107 b) 6) bara. S. bara the sea
104 h) ibara to remain, to be left
107 b) 7) o-barra. S. u-barra hair, feathers
164 r) G. barati negro
152, 121 e) 4) abar. aba(r)li (f. -ro, pl. -no), S. a, one, the one, a certain, pi some


<table>
<thead>
<tr>
<th>152, 121 e) 4) abar. aba(r)li (f. -ro, pl. -no), S. a, one, the one, a certain, pi some</th>
<th>abba, abba-l-uwai (f. -r-uwai), pl. -nu)</th>
</tr>
</thead>
<tbody>
<tr>
<td>96 b) abaren straightway, forthwith, anon</td>
<td></td>
</tr>
<tr>
<td>182 (55) Sm. baru axe</td>
<td></td>
</tr>
<tr>
<td>152 c) 2) abaro to be one</td>
<td></td>
</tr>
<tr>
<td>60 d) 6) G. aba-poda (roads) cross each other</td>
<td></td>
</tr>
<tr>
<td>160 c) -ba-ro mairia left side</td>
<td></td>
</tr>
<tr>
<td>145 a) barri-qa. S. balli-ka though</td>
<td></td>
</tr>
<tr>
<td>145 b) bari-n. S. balli-n certainly</td>
<td></td>
</tr>
<tr>
<td>164 d) Sm. bassaban-ti (f. -tu) boy (girl)</td>
<td></td>
</tr>
<tr>
<td>164 r) G. basari Kaliña</td>
<td></td>
</tr>
<tr>
<td>60 d) 5) abati- to alter</td>
<td></td>
</tr>
<tr>
<td>130 e) bawhu. S. bahū a house</td>
<td></td>
</tr>
<tr>
<td>130 e) bawhu-yuho a city</td>
<td></td>
</tr>
<tr>
<td>64 a) 4) I) bauna- boho, R. to-banna-abu, tabernacle, banab, temporary</td>
<td></td>
</tr>
<tr>
<td>Q. u-bannabuhū shelter</td>
<td></td>
</tr>
<tr>
<td>116 a) 1) bawhu-sibo. S. bahā-sssubu-lle door, gate</td>
<td></td>
</tr>
<tr>
<td>60 a) 5) Sm. baijabu centipede</td>
<td></td>
</tr>
<tr>
<td>60 a) 4) Sm. baiara saw-fish</td>
<td></td>
</tr>
<tr>
<td>184 R. baiyara-shiri a certain fan-design</td>
<td></td>
</tr>
<tr>
<td>59 (i)be. S. (i)be fullness, plentitude: plurality</td>
<td></td>
</tr>
<tr>
<td>48 d) 2) Sm. be intensifying</td>
<td></td>
</tr>
<tr>
<td>59 a) 3) ebe to have done</td>
<td></td>
</tr>
<tr>
<td>164 n) 1) Sm., Q. R. (e)bebe honorific (vocative)</td>
<td></td>
</tr>
<tr>
<td>99 a), 186 bele. S. bele to have the palsy, to be lame</td>
<td></td>
</tr>
<tr>
<td>99 a) ebelī- to lick</td>
<td></td>
</tr>
<tr>
<td>99 a) R. bele-tto anything soft or jelly-like</td>
<td></td>
</tr>
<tr>
<td>99 a) Sm. ebeltī- to soften, to melt</td>
<td></td>
</tr>
<tr>
<td>99 a) Sm. beltirī beltiri, a beverage</td>
<td></td>
</tr>
<tr>
<td>38 bena. S. benna when, after</td>
<td></td>
</tr>
<tr>
<td>59 c) 4) abena a portion</td>
<td></td>
</tr>
<tr>
<td>59 c) 2. 3) ibena to be a time; a part</td>
<td></td>
</tr>
<tr>
<td>59 c) 2) II) ibenata. S. ebentā to tarry</td>
<td></td>
</tr>
<tr>
<td>— to delay</td>
<td></td>
</tr>
<tr>
<td>— S. eberu-(nn-ua) a person of our (their, etc.)</td>
<td></td>
</tr>
<tr>
<td>— iberosoa company, sect, nation</td>
<td></td>
</tr>
<tr>
<td>114 e) besekin(i) to deny, to betray</td>
<td></td>
</tr>
<tr>
<td>125 c) 1 A) ebeso-(nn-ua), Sm. a-ebessu-(nn-ua) to be of little stature</td>
<td></td>
</tr>
<tr>
<td>125 c) 1 A) S., Sm. ebessu-(nn-ua) to metamorphose oneself, to bloom</td>
<td></td>
</tr>
<tr>
<td>125 c) 1 A) to appear, to appear in a dream</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Reference</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
</tr>
<tr>
<td>164 n) 3</td>
<td>S. ebettira</td>
</tr>
<tr>
<td>58 a)</td>
<td>(i)bi, S. (i)bi</td>
</tr>
<tr>
<td>58 c) 1</td>
<td>ibi</td>
</tr>
<tr>
<td>58 c) 2, 91</td>
<td>a-ibi-, S. a-ūbu-</td>
</tr>
<tr>
<td>39</td>
<td>bia, S. bia</td>
</tr>
<tr>
<td>39</td>
<td>S. biaki</td>
</tr>
<tr>
<td>153</td>
<td>biama, S. biama</td>
</tr>
<tr>
<td>155</td>
<td>bibici, S. bibiti</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>ibibidi-, S. ibebedā-</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>Sm. bibiri</td>
</tr>
<tr>
<td>58 c) 2</td>
<td>ibidi-</td>
</tr>
<tr>
<td>153</td>
<td>biphero</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>ibihidi-</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>ibiki-</td>
</tr>
<tr>
<td>125 c) 1</td>
<td>Sm. bikkibikki</td>
</tr>
<tr>
<td>58 f</td>
<td>ibi kibi</td>
</tr>
<tr>
<td>125 c) 1, 157 b)</td>
<td>ibikido-(n-wa), S. ibikidu-(nn-ua)</td>
</tr>
<tr>
<td>98</td>
<td>ibikidolia, S. ibikidullia</td>
</tr>
<tr>
<td>59 b) 2</td>
<td>ibikitti-, S. e-bekitti-</td>
</tr>
<tr>
<td>69 a)</td>
<td>ibi-li (f. -ro)</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>bilibiliro</td>
</tr>
<tr>
<td>103 i) 3</td>
<td>ibiloko, S.ibilugku</td>
</tr>
<tr>
<td>103 i) 3</td>
<td>ibilokoto-, ibilogoto-</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>Sm. bimitti</td>
</tr>
<tr>
<td>58 b)</td>
<td>ibi-n</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>Sm. (i)bina</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>ibini-</td>
</tr>
<tr>
<td>58 d) 2</td>
<td>ibira, S. ibira</td>
</tr>
<tr>
<td>125 c) 1</td>
<td>Sm. ibissi</td>
</tr>
<tr>
<td>119 b) 6</td>
<td>Sm. bi-ssururu</td>
</tr>
<tr>
<td>58 d) 1</td>
<td>ibici, S. ibiti</td>
</tr>
<tr>
<td>58 c) 2</td>
<td>ibiti-, S. ibitu-</td>
</tr>
<tr>
<td>153</td>
<td>Sm. ibiju</td>
</tr>
<tr>
<td>62</td>
<td>-bo, S. -bu</td>
</tr>
<tr>
<td>7, 177</td>
<td>bu, S. bū</td>
</tr>
<tr>
<td>7, 177</td>
<td>b(u)-, S. b(u)-</td>
</tr>
<tr>
<td>65</td>
<td>abu, S. abbu</td>
</tr>
<tr>
<td>66</td>
<td>iabo</td>
</tr>
<tr>
<td>169 b)</td>
<td>i(y)a-bo</td>
</tr>
<tr>
<td>169 b)</td>
<td>G. babu</td>
</tr>
<tr>
<td>182 (125)</td>
<td>G. buddahalalissi</td>
</tr>
<tr>
<td>67 c)</td>
<td>Sm. buddali</td>
</tr>
<tr>
<td>67 e)</td>
<td>Q. u-buddali-hū</td>
</tr>
<tr>
<td>67</td>
<td>bodi, budi</td>
</tr>
<tr>
<td>62 f) 4</td>
<td>G. bodya, budya</td>
</tr>
<tr>
<td>62 f) 4</td>
<td>G. a-buddia-či (-to)</td>
</tr>
<tr>
<td>7, 44 a)</td>
<td>bui, S. bui</td>
</tr>
<tr>
<td>163 d)</td>
<td>ã-bugi-ct</td>
</tr>
<tr>
<td>182 (79)</td>
<td>Sm. buhirí</td>
</tr>
<tr>
<td>44 h)</td>
<td>Sm. bokkia</td>
</tr>
<tr>
<td>120 g) 6) XII)</td>
<td>aboku</td>
</tr>
<tr>
<td>120 g) 6) XII)</td>
<td>S. abbukū-</td>
</tr>
</tbody>
</table>

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII B 2
**ALPHABETICAL INDEX**

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>169</td>
<td>a) 2)</td>
<td>aboko-(n-wa) ia, S. abuku-(nn-ua)</td>
</tr>
<tr>
<td>62 f) 3)</td>
<td>a-bokoko-kuwona-hu itimi</td>
<td>the rudder bands</td>
</tr>
<tr>
<td>62 f) 3)</td>
<td>S. abukudu-tti-kill</td>
<td>the master (or mate) of the ship</td>
</tr>
<tr>
<td>—</td>
<td>S. (n-)abuku-llu</td>
<td>(their) couches</td>
</tr>
<tr>
<td>62 f) 2)</td>
<td>a-bokoto-</td>
<td>to lay hold on, to hold, to take</td>
</tr>
<tr>
<td>69 f)</td>
<td>a-iibokota</td>
<td>to rebuke</td>
</tr>
<tr>
<td>69 f)</td>
<td>a-iibokoto-(n-wa)</td>
<td>to be restrained</td>
</tr>
<tr>
<td>120 g) 6) XII)</td>
<td>abokwa-bo</td>
<td>to be a herd, a band</td>
</tr>
<tr>
<td>69 d)</td>
<td>bolla kwa (kwon), S. balla-koa</td>
<td>to be sitting</td>
</tr>
<tr>
<td>161 i) 1)</td>
<td>Sm. katti u-bute</td>
<td>new moon</td>
</tr>
<tr>
<td>69 d)</td>
<td>a-bolli, S. a-balli</td>
<td>to pass</td>
</tr>
<tr>
<td>116 b) 2)</td>
<td>o-bolisi</td>
<td>dust, chaff</td>
</tr>
<tr>
<td>69 d)</td>
<td>a-bolliti-, S. a-balti-, a-ballati-</td>
<td>to sit</td>
</tr>
<tr>
<td>69 d)</td>
<td>Sm. bullū</td>
<td>bunt sein</td>
</tr>
<tr>
<td>103 c) 2)</td>
<td>abolo-ka (-ga)</td>
<td>steep</td>
</tr>
<tr>
<td>103 c) 1)</td>
<td>aboloko</td>
<td>on the top</td>
</tr>
<tr>
<td>71 b) 7)</td>
<td>abomon, S. abbumān</td>
<td>under</td>
</tr>
<tr>
<td>64 a) 2)</td>
<td>bona, S. bunna</td>
<td>past (yesterday or the day before)</td>
</tr>
<tr>
<td>64 a)</td>
<td>bonne, S. u-banna, u-baña</td>
<td>at the surface of</td>
</tr>
<tr>
<td>182 (5)</td>
<td>abona, S. abbuna</td>
<td>bone</td>
</tr>
<tr>
<td>—</td>
<td>abonaha</td>
<td>way</td>
</tr>
<tr>
<td>107 b) 5)</td>
<td>abona-gira-hu</td>
<td>herb</td>
</tr>
<tr>
<td>135 e)</td>
<td>bonaro-tu</td>
<td>purple</td>
</tr>
<tr>
<td>64 b)</td>
<td>bon-di, S. u-ban-di</td>
<td>at the surface of</td>
</tr>
<tr>
<td>91</td>
<td>abone-, S. abbumā-</td>
<td>plant, to sow</td>
</tr>
<tr>
<td>64 a)</td>
<td>S. u-banna-mān (-mān)</td>
<td>at the surface of</td>
</tr>
<tr>
<td>60 c) 2)</td>
<td>ebo-n-wa</td>
<td>the end</td>
</tr>
<tr>
<td>58 c) 2)</td>
<td>a-ibo-(n-wa)</td>
<td>to end</td>
</tr>
<tr>
<td>105</td>
<td>o-bora, S. a-bura</td>
<td>room, place</td>
</tr>
<tr>
<td>163 g)</td>
<td>S.wa-bura-tti</td>
<td>our fathers (ancestors)</td>
</tr>
<tr>
<td>109</td>
<td>o-boraada, S. aburahadi-</td>
<td>to leaven</td>
</tr>
<tr>
<td>84</td>
<td>o-bora-do</td>
<td>foundation</td>
</tr>
<tr>
<td>69 e)</td>
<td>a-boragi-, S. a-buruku-</td>
<td>to scourge, to beat</td>
</tr>
<tr>
<td>—</td>
<td>a-borati-</td>
<td>to help, to deliver</td>
</tr>
<tr>
<td>69 d)</td>
<td>a-boredi-,a-boridi-, S.a-bullehedda-</td>
<td>to cast away, to lose</td>
</tr>
<tr>
<td>69 d)</td>
<td>bore kwa (kwon), S. palla-koā-n</td>
<td>to be laying</td>
</tr>
<tr>
<td>69 d)</td>
<td>o-buri</td>
<td>letter, character</td>
</tr>
<tr>
<td>174</td>
<td>a-burrda-tu, S. ka-balladara-tu</td>
<td>cross</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>burigo</td>
<td>ass</td>
</tr>
<tr>
<td>69 d), 91</td>
<td>a-buriti- S. a-buliti-, a-buleiti-</td>
<td>to write</td>
</tr>
<tr>
<td>69 d)</td>
<td>Sm. borudi</td>
<td>basket, trinket box</td>
</tr>
<tr>
<td>103 d)</td>
<td>aboroko</td>
<td>at the outside</td>
</tr>
<tr>
<td>—</td>
<td>a-boroati-, S. a-buruwatāi-</td>
<td>to help</td>
</tr>
<tr>
<td>62 f)</td>
<td>abota</td>
<td>to catch away, to spoil</td>
</tr>
<tr>
<td>163 g) 6)</td>
<td>botoba-ci (-tu), S. buttuba-tti</td>
<td>widow</td>
</tr>
<tr>
<td>174</td>
<td>a-buttado-(n-wa), S. a-buttadu-(nn-ua)</td>
<td>to faint, to fall into a trance</td>
</tr>
<tr>
<td>68</td>
<td>botta</td>
<td>or, rather</td>
</tr>
<tr>
<td>(cr.)</td>
<td>bota</td>
<td>a small ship, a little ship</td>
</tr>
<tr>
<td>—</td>
<td>isogo-tu botta, S. bootu</td>
<td>a boat</td>
</tr>
<tr>
<td>(cr.)</td>
<td>botoli, Sm. bōtel</td>
<td>a bottle</td>
</tr>
<tr>
<td>120 d)</td>
<td>boa</td>
<td>abnormal appearance</td>
</tr>
<tr>
<td>120 d) 4</td>
<td>aboa. S. aboa</td>
<td>to be ill, foul, G. sickly, S. evil, sin. Sm. ill, bad</td>
</tr>
<tr>
<td>91</td>
<td>aboadi-</td>
<td>to destroy, to waste</td>
</tr>
<tr>
<td>91</td>
<td>aboadikiti-</td>
<td>to condemn</td>
</tr>
<tr>
<td>4</td>
<td>aboado-(n-wa). S. aboahëddu-(nn-ua)</td>
<td>to perish</td>
</tr>
<tr>
<td>120 d) 5)</td>
<td>aboaka</td>
<td>perchance, haply</td>
</tr>
<tr>
<td>130 a)</td>
<td>aboa-u-kili</td>
<td>foul weather, winter</td>
</tr>
<tr>
<td>169 c)</td>
<td>o-boea (boia-tu)</td>
<td>odour, savour</td>
</tr>
<tr>
<td>65 b)</td>
<td>abuie- S. abuja</td>
<td>to feed</td>
</tr>
<tr>
<td></td>
<td>abuiaua-hu. S. abuj-oa-hu</td>
<td>[to find] pasture</td>
</tr>
<tr>
<td>65 b)</td>
<td>Sm. abija</td>
<td>bush hog, Dicotyles labiatus</td>
</tr>
<tr>
<td>163 g) 7)</td>
<td>G. boyan-to</td>
<td>the first wife of a man</td>
</tr>
<tr>
<td></td>
<td>C (a, o, u)</td>
<td>see k (a, o, u)</td>
</tr>
<tr>
<td>90</td>
<td>ci</td>
<td>see ti</td>
</tr>
<tr>
<td>84, 184 ff.</td>
<td>D</td>
<td>to be firmly established, to stand, to be stiff, will-power manifesting itself by remaining motionless</td>
</tr>
<tr>
<td>7,177</td>
<td>d(a) -, S. d(a) -</td>
<td>pronominal prefix I</td>
</tr>
<tr>
<td>47 A</td>
<td>da</td>
<td>emphasis</td>
</tr>
<tr>
<td>89</td>
<td>ada. S. adda</td>
<td>tree, wood, staff</td>
</tr>
<tr>
<td>89</td>
<td>eda. S. idda</td>
<td>skin, bark</td>
</tr>
<tr>
<td>89</td>
<td>adaâfuji</td>
<td>loin</td>
</tr>
<tr>
<td>109</td>
<td>adagato-, S. a-hadakuttu-</td>
<td>to require, to demand, to ask, to enquire for</td>
</tr>
<tr>
<td>182 (149 C)</td>
<td>G. a-dahaka</td>
<td>to urinate</td>
</tr>
<tr>
<td>45 b)</td>
<td>Sm.daharu</td>
<td>dorthin</td>
</tr>
<tr>
<td>7, 44 a)</td>
<td>daii, S. dai</td>
<td>emphasizing pronoun I</td>
</tr>
<tr>
<td>89</td>
<td>adaiya</td>
<td>to have authority, to be a ruler, a deputy, a governor</td>
</tr>
<tr>
<td></td>
<td>adaia-hu (pl. adaiah-no). S. adaija-hu</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>adaiana-sia, S. adaijana-ssia</td>
<td>master, ruler</td>
</tr>
<tr>
<td>176 a) 4) II)</td>
<td>adaie-i-ci</td>
<td>a nobleman</td>
</tr>
<tr>
<td></td>
<td>adaie-li. S. adaija-hu-li</td>
<td>lord (vocative and nominative)</td>
</tr>
<tr>
<td></td>
<td>adaie-li-wabu (pl. adaie-no-ci wabu)</td>
<td>a king</td>
</tr>
<tr>
<td></td>
<td>l-adaie-n</td>
<td>his lord</td>
</tr>
<tr>
<td></td>
<td>ororo adaie-n</td>
<td>the deputy of the country</td>
</tr>
<tr>
<td></td>
<td>adaierobi-ci</td>
<td>a chief</td>
</tr>
<tr>
<td></td>
<td>adaierobi-ci eragí-n</td>
<td>a council</td>
</tr>
<tr>
<td>163 g) 2)</td>
<td>Sm. adaín-ti</td>
<td>mother’s brother</td>
</tr>
<tr>
<td>126 a)</td>
<td>adaili. S. haddali</td>
<td>the sun</td>
</tr>
<tr>
<td></td>
<td>S. dailiwaí</td>
<td>I</td>
</tr>
<tr>
<td>175 d)</td>
<td>G. dakamabali</td>
<td>Andira inermis</td>
</tr>
<tr>
<td>44 h)</td>
<td>Sm. dakia</td>
<td>pronoun i</td>
</tr>
<tr>
<td>89</td>
<td>idan. S. hiddan</td>
<td>leg (under the knee)</td>
</tr>
<tr>
<td>89</td>
<td>adanaína</td>
<td>shoulder</td>
</tr>
<tr>
<td>180</td>
<td>a-dankido-(n-wa)</td>
<td>to thank</td>
</tr>
<tr>
<td>184</td>
<td>adaridi-. S. a-dallidi-</td>
<td>to run</td>
</tr>
<tr>
<td>118 a) 8)</td>
<td>audasia</td>
<td>to be with fever</td>
</tr>
<tr>
<td>121 c) 8)</td>
<td>Sm. adawandu-(nn-ua)</td>
<td>to be suspended in the air</td>
</tr>
</tbody>
</table>
ALPHABETICAL INDEX

89  Sm. idë  —  gar sein
86 b)  ajëago, S. adišku  —  upon
184  G. dö̆̆dö̆̆ aircraft
117 d) 4), 184  a-dehada, S. a-ddehiddi-
184  aedejaro  —  to be halting
173 a) 2)  adeki-, adiki-, S. addiki-
89  Sm. dele  —  an earthquake
89  S. a-delledoa-hû  —  to be leaping, to leap
89  adenti-, Sm. adiinti-
7,177  di, S. de  —  to see
85  -di, -(i)ji, S. -di  —  an anchor
86 a)  S. adi  —  a haven (anchorage)
87  aji, S. adi  —  gar maken
112 e)  a-iddi-, a-ilji-
88 a)  jja, S. dia  —  a fixed place or thing
88 l)  ajja, S. adia  —  upon
140 a)  jiaji  —  more than
88 g)  S. dia-ma-ru  —  to gird
88 f)  jia-mu-ci (-mu-tu, -mo-tu-)  —  as
132  a-iadi-, S. a-ijaadda-

131 a) 1)  a-iaudi-...a, S. a-jaudi-...a  —  to be beside oneself, to be mad
140 b)  jiaro  —  (who, what) like
140 c)  jjaro, S. diarri  —  (who, what) like ; or
89  Sm. idiballe  —  smoke-dried meat
86 f) 1)  adibejo, S. addibeju  —  belly, womb
86 f) 2)  adiboloko  —  a creek (?)
120 d) 1), 173 a) 1)  R. adibua-hu  —  to move, to travel ; S. to walk, to go
—  adiga-ci  —  to be beside oneself, to be mad
86 c)  adiki, S. a(d)diiki  —  (who, what) like
86 e)  adiki  —  (who, what) like
60 a)  S. bahû addiki-balli  —  after
—  adikida-siá  —  the (lobe of the) ear
86 c) 2)  Sm. addikki-hi  —  the foundations of the house
86 d)  adikilojo, S. adikkilakku  —  [a good measure,] pressed down
163 g) 1)  adiki-ci  —  footprints, track
—  a-dikiti-  —  instead of, in the room of
173 b)  a-dimisi-  —  younger brother
88 b)  jin, S. din  —  to wrap, to wind (in a cloth)
86 g) 1)  adina, Sm. adena  —  to smell
86 g) 2)  adinabo  —  as
—  adina-hu  —  arm, wing
86 g) 4)  ajinamu, S. adinamu  —  branch
86 g) 4)  ajinama  —  a fathom
—  l-ajinamada ia  —  to stand
86 g) 3)  adinamun, S. adennamun  —  to stand, to rest (the ark upon the
to let him have liberty (Acts
100  a/dirika. a/diriko-(n-va)  —  mountains of Ararat
—  Sm. a/diriki-  —  and to let him have liberty (Acts
88 c), 118 a) 12)  S. di-asia  —  XXIV, 23)
84  -do, -du  —  near to, in the vicinity of
109  Sm. adu  —  to shave oneself
124 b)  idju  —  barbieren, abscheren
—  paps

Sm. de
—

ALPHABETICAL INDEX

122 e) 1) a-odo-, S. a-hudu- to die
184 Sm. dibuli sting-ray
122 e) 2) Sm. hudu krumm, gebückt sein
122 e) 2) a-hododo- to bow
179 f) Sm. dukesi, dukara freilich
163 g) 7) G. dokara-to the second wife of a man
89 Sm. u-dukku der Schooss
163 e) Sm. aduku-tti grandfather
89 a-dokodo- to loose, to forgive
89 a-dokoto- to show
— a-dokoto-(n-wa) to appear
89 Sm., G. duli root
40, 89 o-domo, S. u-dumma, u-duña because of
174 a) adunku-, adunko-, S., Sm. adumki-, to sleep

Sm. adunuki-

89 adura, Sm. adüllebu rib, side
89 Sm. addura to plait
164 e) G. dupi negro
89 Sm. durrukoaru yam
120 e) 10) doada, S. doada a pot

2,184 ff. E. sickly, delicate, tender, lingering, quality, heat
7,177 ie, S. je end-point pronoun III pl.
83 a) ie, S. je tongue

69, 184 ff. F, p, S. p striving, aspiring, airily, lightly,
5 ḍa future; will
136 e) 2) G, ċa ! fy !
69 b) Sm. ipa duck
69 b) a-fadakudi, S. a-paddukudu-, a-paddukuttu-, to shake off

(cr.) S. fadem fathom
164 o) G. pap a father
69 b) Sm. papaia papaya
69 b) Sm. a-pappassī- sich ausbreiten, gross werden
69 b) Sm., R. appapu-ru böses, wildes Wasser, R. bore,

tidal wave

136 e) 2) S. pahia astonishing
— S. a-pakūtt a to pass
164 s) 1) S. palle-ti powerful, wise (?)
164 s) Pen. ḍaleto a wise man, a stranger
69 b) G. fianodoa to be floating
118 a) 6) Sm. panasia to be hungry, greedy
69 b) Sm. parassa a spear
164 s) pareciyu, S. palettiju barbarous people (Acts XXVIII. 1)

144 ḍaroka, S. paruka hypothetical
69 b), 159 conjecture
69 b) ḍata ? S. patta(-hū) ? how many?
69 b) a-fatadi- to smite
197 paumu salt
(cr.) penster, S. fenster a window
(cr.) S.offer ; offern an offering ; offerings
(Sp.) pero a dog
ALPHABETICAL INDEX

(pesi) pitch; slime

69 j) G. fe, ft refuse, rubbish
69 a) ifi-li (f. -ro), S. ipi-lli (f. -rru) great
— S. ipiladų- to gush out

69 a) S. Pinkstaka the day of Pentecost

ifiro, S. ipiru the body; a corpse

ifiro-koro, S. ipirru-kurru a feast

— ifirota to enlarge

— ifiroto-(n-ua) S. ipirrutu-(nn-ua) to boast

(cr.)

S. ipical the town clerk

69 a) a-fitikidiz, S. a-puttikidi- to go forth, to go out

69 a) a-fiti, S. a-puttikititi- to bring forth

— Sm. ipitti- fest machen; anstecken
—
ipitokoto- to seal
—
c-ipito-koto-kwona-hu morter

(planka, S. planka a board

(Sp.)

S. plantasi possessions (a farm, plantations)
(Sp.)

plata, S. plata silver, money
(Sp.)

Sm. flauta European flute

180 a-praised- to praise

(Sp.)

Sm. prátana plantain

180 S. prima-nnu fellows (Acts XVII, 5) (from cr. fri man, free man)

180 a-prophesido-(n-ua) to prophesy

Sm. pudi, G. つudi monkey

69 d), 186 a-fudii, Sm. a-ppuđa- to blow

69 d) afū-đui (f. -du) ruler

69 d) afuji to surpass, to rule

69 b) G. fofaso-(n-ua) to soar

69 f) a-fogodo-, a-fokodo-, S. a-pukudu- to divide, to part, to separate

129 c) 3) pocoraro, Sm. pukuleru agouti

69 d) a-folgulilo-(n-ua) to be made smooth

69 d) a-folidi-, S. a-puli- to loose

98 Sm. pulli-lia shrubbery

136 e) 2) Sm. poi! astonishing!

69 d) afuli to loose, to unloose

69 d) G. funa greedy

69 e) a-forraa to strive

69 e) aforraa war

91 a-forraaki-, S. a-parrukitti- to put to death
—

a-forri-ci, S. ka-parka-tti a murderer

69 e) a-forri-, S. a-parru- to slay, to kill

69 d) a-furi, Sm. puli to spring up (seed)

69 d) tu-furi the (its) blade

69 d) a-furiti- to bring forth (plants)

(Sp.)

poroko, Bernau porku swine

(loc.)

fort, S. fort castle

(Sp.)

Sm. fortalissa eine von Leime geklebte Wand am Hause

—

S. a-pussidų- to deliver, to loose (a prisoner)

69 b) fotobotori, Sm. púttuputuli a nail

57 G. G. מ, kh, S. ـk see k
| 109, 184 ff. | Ḥ | gentle affirmation, to exhale |
| 111 | Ḥ | beginning of a word |
| 136 e) 4) | āh! | ah! |
| — | -ha | see -hu |
| — | Ṣ. Ḥabbā | a basket |
| 109, 164 m) | ḥābe, Ṣ. ḥebbē | to be old (a person) |
| 46 | aha-n(i) | being |
| 164 p) | Ṣm. aha-ti (pl. -nu) | Kamerad, Landsman |
| 109 | ḥābo, Ṣ. ḥābū | backbone, ship’s keel (?) |
| 109 | Ṣ. ḥābūla | seat, stool |
| 109 | (a-h)aburti, Ṣ. ḥabburti | to be ashamed |
| — | Ṣ. ḥabbuhūri | to be glad |
| — | Ṣ. ḥabbuhititalisi | to be pleased, rejoicing |
| 88 i) | ḥa-jia | thus, so |
| 88 j) | ḥa-jia-ki | willingly, with longing |
| 109 | (a)haduboci, Ṣ. ahadabbiti | perspiration |
| 184 | G. ḥadūlikūlišia | to have an eruction |
| 135 g) | Ṣm. ḥaehae, ḥehē | to be pale |
| 135 g) | Ṣm. aehae, ehe-hi | urine |
| 169 c) | Ṣm. haiali | fish poison (a liana) |
| 169 c) | Ṣm. haiawa | hyawa tree |
| — | aha'īdīkīta | to bruise, to press (wine) |
| 109 | ḥa'aka, Ṣ. ḥa'aka | to tell, to command |
| 109 | ḥa'aki ... tri-wa, Ṣ. ḥa'aka ... tri-wa | to bid farewell |
| 128 aA) | Ṣm. ḥaku | mortar |
| 109 | ḥa'ako-(n-wa), Ṣ. ahaku-(nn-ua) | to swell |
| 109 | ḥa'ako-(n-wa), Ṣ. ahaku-(nn-ua) | to breathe, to rest |
| 126 a) | Ṣm. ḥaliti | sweet potatoe |
| 182 (148), 16 d) | Ṣm. hamaka | hammock |
| 109 | Ṣm. hanna-hanna | dick sein |
| 109 | Ṣm. ḥāni'ū | gnat, mosquito |
| (cr.) | ḥaro'pona | spear |
| 109 | Ṣ. ḥa'ta | to stick |
| 184 | G. ḥata'ū | to stammer |
| 109 | Ṣm. ḥattado-(n-wa), Ṣ. ḥattado-(nn-ua) | to stick fast (a ship) |
| 182 (126) | Ṣm. ḥatti | Cayenne pepper |
| 123 f) | Ṣm. ḥau | a sloth |
| 124 | Ṣm. hai'ju | a certain ant |
| — | -he | see -hu |
| 109 | ahe! Ṣ. ehe! | yea! |
| 109 | ḥebe | to be full, or ripe (the corn in the ear) |
| 69 d) | Ṣm. ehepedū- | to sweep clean |
| 109, 184 | Ṣm. ehehebuda, a-eheherudunna | to yawn |
| 136 e) 6) | Q. ehekada | affirmative |
| — | -hi | see -hu |
| 112 b) | Ṣm. ihi | tail |
| 23 | -hia S. -hūa | formative, verbal nouns |
| 169 c) | Ṣ. hia-ci | takini-tree |
| 164 f) | Ṣbaro, Ṣ. hariu | woman |
| 45 f) 2) | Ṣ. hidda | now, then |
| 88 h) | Ṣ. hi-ddia, hi-ddin | thus, so |
| 112 a) | hihi | reed |
| 112 f) | Ṣ. a-hilesa | to split cane |
ALPHABETICAL INDEX

112 c) 2) S. ihime
76 b) 2) himi, Sm. hime
54 S. hinna, hiña
112 b) Sm. ihiri
182 (94) Sm. hitti
110 a) (h)ti, S. hitti
112 c) S. hitti, ihittiatina (?)
110 b) S. aihiti
112 e) Sm. ihiti
— S. ihittira
166 f) v. C. Hiwanama, G. Hiwanaka
24 -hu, -ho, -ha, -he, -hi

7, 177 hu, S. hū
7, 177 h(o)-, h(u)-
151 a) uho
7, 44 a) hui, S. hui
112 e) Sm. a-hūdi-
44 h) Sm. hūkia
122 d) 1) III) G. hulura
184 G. a-hūkūdā-
112 g) Sm. ue-hūkūli, we-hikkīli
184 G. hōkōkūličā
76 d) 2) S. a-humadu-
164 k) o-ho-na-no-ci
(cr.) S. honāhērē
108A g) hori, S. wuri
109 Sm. hūwa

2, 178, 184 ff. I

17 i-
3 -i
41 -i
7, 177 i, S. i
91 a-li-, a-liya, S. a-li-, a-liča
— S. J
84 B. ji

57, 184 ff. K, g

10 k(a)-
5, 29 ka, ga
125 a) Sm aka, G. őka
136 c) 5) Sm. akka!
55 ika, S. i(k)ka
163 b) 6) aiika

firewood
fish
events are proceeding
an eel
curassow bird
to desire, to will
sepulchre
to be compliant, to will
to ground fine
to accuse
mythical man
formative verbal nouns
(end-points, etc.)
end-point pronoun II pl.
pronominal prefix II pl.
quantity
emphasizing pronoun II pl.
to press
pronoun II pl.
swellings of a musquito-sting
to clear one’s throat
silkgrass
to hiccup
to rush (the wind)
kindred, kin, cousins
a hundred
snake
blow gun

10. instantaneous, of very short duration, quick, free, no duration at all, principle, idea, intensively, accentuated, tiny;
2°. masculine or human, rational, class
prefix
end-vowel verbs
emphasizing suffix
end-point pronoun III m.
to weep

making its appearance in a positive manner, creation at work, the idea or the principle that becomes phenomenon
appearing, being present
there is
to take a bath
ach!
a certain time; there was once
to marry
<table>
<thead>
<tr>
<th>Page</th>
<th>Alphabetic Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>133 b) 7)</td>
<td>aiika(h), S. haika, heika</td>
</tr>
<tr>
<td>133 b) 3)</td>
<td>S. haika</td>
</tr>
<tr>
<td>117 c)</td>
<td>S. aika-ru' mehli iwi</td>
</tr>
<tr>
<td>134 d) 1)</td>
<td>kaba</td>
</tr>
<tr>
<td>183</td>
<td>R. kabadaro</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>kabaritu</td>
</tr>
<tr>
<td>134 e)</td>
<td>(a)kabo, S. ä-kkabbu</td>
</tr>
<tr>
<td>(see abuie-)</td>
<td>k-abuea, k-abuia</td>
</tr>
<tr>
<td>176 a) 4) II)</td>
<td>k-abue-l-ci, S. k-abbuja-l-ti</td>
</tr>
<tr>
<td>154</td>
<td>kabuin, S. kabbuin</td>
</tr>
<tr>
<td>—</td>
<td>(a)kabokoto</td>
</tr>
<tr>
<td>105 a) 2)</td>
<td>Sm. a-kabburatikitti-</td>
</tr>
<tr>
<td>(cr.)</td>
<td>capititan. S. capitain</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>Sm. kapussina</td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. kaputi, pudi</td>
</tr>
<tr>
<td>112 d)</td>
<td>ka-hili</td>
</tr>
<tr>
<td>133 c)</td>
<td>G. te-kaikai</td>
</tr>
<tr>
<td>170 b) 1)</td>
<td>G. kaki-ci</td>
</tr>
<tr>
<td>134 h), 166 g)</td>
<td>Sm. kaikutu</td>
</tr>
<tr>
<td>34</td>
<td>ka-in(i), S. kan</td>
</tr>
<tr>
<td>100 a)</td>
<td>kaiiti. S. kaïri</td>
</tr>
<tr>
<td>134 cA)</td>
<td>G. kaka-li-či</td>
</tr>
<tr>
<td>134 a) 4)</td>
<td>Sm. a-kakaardi-</td>
</tr>
<tr>
<td>134 e) 2)</td>
<td>Sm. a-kakatta</td>
</tr>
<tr>
<td>134 i)</td>
<td>G. kala</td>
</tr>
<tr>
<td>126 a)</td>
<td>Sm. kalleku, v. C. chale-kojeha</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>S. kallena</td>
</tr>
<tr>
<td>170 c)</td>
<td>R. kalli</td>
</tr>
<tr>
<td>126 a)</td>
<td>kalime, S. ü-kkalame</td>
</tr>
<tr>
<td>134 f)</td>
<td>Sm. kamma</td>
</tr>
<tr>
<td>136 e) 3) II)</td>
<td>Sm. kamaïje</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>S. kampanna</td>
</tr>
<tr>
<td>134 f) 4)</td>
<td>Sm. kamudu</td>
</tr>
<tr>
<td>(cr.)</td>
<td>kano</td>
</tr>
<tr>
<td>104 c) 2)</td>
<td>Sm. karraba</td>
</tr>
<tr>
<td>134 e) 3)</td>
<td>G. a-ka-radi-</td>
</tr>
<tr>
<td>134 c)</td>
<td>akarati-, akarate, akarata. S. akarratu-, akarta</td>
</tr>
<tr>
<td>130 e)</td>
<td>karau</td>
</tr>
<tr>
<td>134 a)</td>
<td>kari, S. karri</td>
</tr>
<tr>
<td>134 a) 2)</td>
<td>a-kariti-</td>
</tr>
<tr>
<td>134 a) 3)</td>
<td>karikona ... ajia-n</td>
</tr>
<tr>
<td>135 d) 1) VII)</td>
<td>Sm. karriman</td>
</tr>
<tr>
<td>135 d) 1) VII)</td>
<td>Sm. karraru</td>
</tr>
<tr>
<td>126 b)</td>
<td>karime</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>karina</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>kaarta. S. karta</td>
</tr>
<tr>
<td>108 A d)</td>
<td>karubo</td>
</tr>
<tr>
<td>108 A d)</td>
<td>Sm. karrupairu</td>
</tr>
</tbody>
</table>

- death, to die
- peace
- the wheat
- to be saltish
- jaguar
- goat
- hand (the forepart with the fingers)
- field, country
- house holder, citizen
- three
- hand (the full hand from the fingers unto the wrist)
- weit, geräumig machen
- captain, centurion, magistrate
- long beard ("Capucin")
- garment, clothes
- quickly
- whirlpool
- a human being
- alligator; mythical man
- being; diminutive
- island
- a man with curly hair
- to bite (a snake)
- to mix with hands
- cicatrice
- the white stones or pebbles of the medicine-man. v. C. the spirit of quartz
- chain
- cassava cake
- light, glory, to be bright, to shine
- tapir
- vanilla
- bell
- water-boa
- a vessel (for water)
- Carapa guianensis
- to stir up
- to bury (a corpse)
- grass, Sm. grass, savannah
- B. to suffer, to be vexed, S. to be ill
- to torment
- reproaching words
- black resin, pitch
- Bignonia chica
- to be black
- a hen
- letter, book
- a platter
- snail-shell
<table>
<thead>
<tr>
<th>Page</th>
<th>Index Entry</th>
<th>Definition or Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>135 d) 1) IV</td>
<td>Sm. karrukulli</td>
<td>brass</td>
</tr>
<tr>
<td>108 A d</td>
<td>G. karusa</td>
<td>feather headdress</td>
</tr>
<tr>
<td>134 a) 4)</td>
<td>G. karoa</td>
<td>to be strong (pepper)</td>
</tr>
<tr>
<td>(cr.)</td>
<td>kasa</td>
<td>a box</td>
</tr>
<tr>
<td>117 b)</td>
<td>iagasa, Sm. a-ijakassa</td>
<td>to kick</td>
</tr>
<tr>
<td>161 c)</td>
<td>kasakabo, S. kasakkabu</td>
<td>day, a day</td>
</tr>
<tr>
<td>—</td>
<td>S. kassakku</td>
<td>heaven</td>
</tr>
<tr>
<td>161 c) 2)</td>
<td>kasako</td>
<td>to be night</td>
</tr>
<tr>
<td>161 c) 2)</td>
<td>kasakoda, S. kassakkuda-hü</td>
<td>night, a night</td>
</tr>
<tr>
<td>133 b) 2)</td>
<td>aaikasia, S. ahaikassia</td>
<td>to have forgotten</td>
</tr>
<tr>
<td>116 c) 3) IV</td>
<td>kaspera, S. kassiparra</td>
<td>a sword</td>
</tr>
<tr>
<td>167 a) 2)</td>
<td>R. kassi-kuyuha</td>
<td>porpoise, dolphin</td>
</tr>
<tr>
<td>171 d)</td>
<td>R. cashiri</td>
<td>a certain beverage</td>
</tr>
<tr>
<td>182 (107)</td>
<td>Sm. kassissi</td>
<td>ant</td>
</tr>
<tr>
<td>133 b) 4)</td>
<td>ahaikata ... o-koboroko, S. ahaikadu ... u-kuburukku</td>
<td>to comfort</td>
</tr>
<tr>
<td>134 b)</td>
<td>a-katadi-</td>
<td>to stumble, to dash (his feet against a stone), to be offended</td>
</tr>
<tr>
<td>134 f)</td>
<td>kaci, S. katti</td>
<td>the moon; a month</td>
</tr>
<tr>
<td>133 b) 5)</td>
<td>aiakeati, S. ajakatta</td>
<td>to hide</td>
</tr>
<tr>
<td>99 d)</td>
<td>S. (â-)ka-tuttle-hü</td>
<td>a basket</td>
</tr>
<tr>
<td>130 e)</td>
<td>kauri</td>
<td>to compass</td>
</tr>
<tr>
<td>130 e)</td>
<td>akausa, S. akaussa</td>
<td>food, to eat</td>
</tr>
<tr>
<td>91, 171 a)</td>
<td>eke, eki, ike, iki, S. âke</td>
<td>clothes, wrappage</td>
</tr>
<tr>
<td>171 b)</td>
<td>eke, eki, S. âke, aeke</td>
<td>intensifying</td>
</tr>
<tr>
<td>48 d)</td>
<td>-ke(-n)</td>
<td>expressed cassava juice</td>
</tr>
<tr>
<td>170 c)</td>
<td>R. kehel</td>
<td>evil spirit</td>
</tr>
<tr>
<td>166 l)</td>
<td>R. ekkekuli</td>
<td>and</td>
</tr>
<tr>
<td>51 b)</td>
<td>kena, S. kân</td>
<td>to rise</td>
</tr>
<tr>
<td>—</td>
<td>a-kenako-(n-wa), S. akünneku-(nn-ua)</td>
<td>thereupon</td>
</tr>
<tr>
<td>51 b)</td>
<td>kenbena</td>
<td>therefore</td>
</tr>
<tr>
<td>91, 104 b) 2) VII</td>
<td>akeri-, akere, akera, S. akurrâ-, to entangle, to bind</td>
<td></td>
</tr>
<tr>
<td>akûrra</td>
<td>akûrra</td>
<td>akûrra</td>
</tr>
<tr>
<td>91</td>
<td>akeraki</td>
<td>bond, bands</td>
</tr>
<tr>
<td>170 c)</td>
<td>R. kereli</td>
<td>the chewed fresh casava bread</td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. kerki</td>
<td>temple</td>
</tr>
<tr>
<td>108 A d</td>
<td>G. a-keroso-to</td>
<td>a circle</td>
</tr>
<tr>
<td>91</td>
<td>eketi-</td>
<td>to clothe</td>
</tr>
<tr>
<td>48 b)</td>
<td>S. kewai</td>
<td>the person or thing in question!</td>
</tr>
<tr>
<td>48 a), 48 d)</td>
<td>-ki, S. -kê</td>
<td>the person or thing in question!</td>
</tr>
<tr>
<td>50</td>
<td>ki hia, ki hia ki</td>
<td>this being so, etc.</td>
</tr>
<tr>
<td>ki-o-doma</td>
<td>therefore</td>
<td></td>
</tr>
<tr>
<td>88 e)</td>
<td>ki-jia, ki-jin, etc., S. gi-dia, gi-din</td>
<td>to enter into a ship</td>
</tr>
<tr>
<td>48 h)</td>
<td>(oïni) (ï)ki, S. iki</td>
<td>to be younger brother to a man, y. sister to a woman</td>
</tr>
<tr>
<td>48 i)</td>
<td>a-ii-ge ... miwu o-lokomun</td>
<td>therefore (consequence)</td>
</tr>
<tr>
<td>162, 163 d) 1)</td>
<td>-augi, S. -huki</td>
<td>to forbid, etc.</td>
</tr>
<tr>
<td>49 a)</td>
<td>kia, S. kia</td>
<td>events are proceeding, S. darum.</td>
</tr>
<tr>
<td>50</td>
<td>kia bia ki</td>
<td>folglich</td>
</tr>
<tr>
<td>49 c)</td>
<td>ikiadr-, Sm. ikiahaddi-</td>
<td>to be avaricious</td>
</tr>
<tr>
<td>49 b)</td>
<td>Sm. ikiahâ</td>
<td>events are proceeding, S. darum.</td>
</tr>
<tr>
<td>53</td>
<td>kiana, S. kiahanna</td>
<td>folglich</td>
</tr>
</tbody>
</table>
52 a) kia-n bena, S. kiänibenna after this
52 b) kia-ni warea since, from thence
50 kia o-domâ therefore (cause)
58 e) kibe-n very
58 e) kibi, S. kebê very
182 (86) Q. kibiole capybara
136 e) 6) Q. gideada affirmative
48 l) kidua to be true
17 ikiduadi- to believe
171 c) ikihi, Bernau hikkihi fat
112 c) 1) ikihi, S. hikkihi fire
— akilaka, S. akilla, akälleka to reach, to stretch forth
175 e), 176 c) -ki((l)lî) forms substantives
136 e) 1) kimii interjection of surprise or alarm
(Sp.) kimisa, S. kimissa cloth, sheet
48 g) c-ikin at the same moment
— S. t-ikin this only, now
107 b) 1) l-ikini (f. c-)
107 b) 2) ma-kira the only one
tears
106 ikiira, S. ikti addi round about
107 b) 3) kiraha, S. kiraha a pool, a lake
89 Sm. kita-hedu-lli a spindle
164 j) 1) (i)kirikia, S. ü- kind, sort, tribe, own
kkûrkaa-hû nation
164 j) 1) akirikia (foreign) nation
163 d) akiru, Sm. akkûrî-hu a woman’s mother in law
164 j) 2) Sm. kirtia-ti a white man
1:7 c) iikisi, S. ikissi to rub ears of corn
48 j) 1), 116 d) iktisi, S. ikissi a certain moment : knotted-string
90 j) 1) calendar
125 c) 1) Sm. ikitt(-hi)
125 c) 1) Sm. kiwejun, R. wayuco faculty, power : place, position :
61 -ko, -go, S. -ku intensifying ; also ; and
103 e) 1), 128 ako, S. aku in
132 a-iako- to pierce
125 b) G. k'xô semen
125 b) G. ôkô pus
5 gobâ, S. kuba past (time somewhat distant or remote)
— G. akoba to greet
128 e), 179 i), 16 d) akoba, S. u-kuba, Sm., Bernau akoba field, ground
128 f) akoba, S. u-kuba, Sm., Bernau akoba the core of a tree
163 g) 4) Sm. akkuba the patriarchs
103 h) S. kubakaddi among
103 h) o-koboroko, S. u-kkuburukku
ALPHABETICAL INDEX

o-koborokwa (kwon), S. u-kkburukku

remembrance, consciousness

to miss (in shooting)
to follow
to drive out, to persecute
bird
a heavy thing
fire-wood
a certain ant
to sew, to plait, to weave
to enter, to go (into)
a haven
copaiva
brass
horse
spittle
a fish trap
to spit
to return (unto)
to depart, to return (unto)
to cause to return
to repent (from)
[a sheet let down] by four corners
eyelids
life, to live
to quicken
corner, angle
a piece of silver
to be weak
little finger or toe
to divide, to cleave
arm-pit
a thistle
foaming (an epileptic)
corner, angle
a piece of silver
muscular
god or demi-god
a pool of water
a woman’s knot of hair
canoe
to dip a sop, to soak
to be corrupt, to be soaked
in
eyes
gunpowder
there is (not quite certain)
silk-cotton tree
a bowl
an honeycomb
to move, to be troubled
<p>| 129 f) | Sm. u-kumuju | dust, dirt of a thing |
| 129 f) | Sm. u-kumu-luku-hu | shine, lustre |
| 129 f) | a-komoduwa(in), Sm. a- kkumuđađu- | to warm oneself (near the fire) Sm. to dry in the sun |
| 129 f) | Sm. a-kumurdü-(nn-ua) | to fart |
| 129 f) | Sm. kumur-kâ | to fart |
| 129 c) | Sm. kummunitàt | white ant-hill |
| 37 | kona | when |
| 63 a) | o-kona, S. u-kunna | at, on, attached to, concerning |
| 63 a) 2A) | o-kona | nearly |
| 91 | akona | to walk |
| 91 | S. akunnu-, akunu- | to depart, to go, to walk |
| 172 b) 2) | akonnnabo-, S. akannabâ-, a kanabâ | to hear |
| 164 a) 1) II) | G. kunapalu | a fish-poison |
| 172 b) 1) | akonnakâ, S. akannakâ, a kanâkâ | a loud sound |
| 97 a) 3) | o-konaria | for the sake of |
| 97 e) | o-kona mairia | over against |
| 63 b) | (o-)kon-di (l. -du, pl. o-no), S. kun-di (-du, -na-na) | at, on in |
| 128 b) | S. a-kündü- | to shine |
| 128 b) | ma-kon-do | to be naked |
| (cr.) | S. koning | king |
| 176 c) | S. -kunna | forms substantives, pl. |
| 127 e) | S. kunuku | forest |
| 63 a) 4) | o-konomun, S. u-kunnamün | concerning |
| 129 d) 2), 16 d) | S. u-kurra, Sm. u- kkura | S. bed, Sm. hammock |
| 107 b) 5), 125 b) | egura | root |
| 135 d) 1) VI) | Sm. korabuli | brown |
| 108 | akurradi-, akurrâda S. akarrâda | to break |
| 108 | akorakali | thunder |
| 108 | a-korati-, S. a-kulattu- | to knock, to buffet |
| 135 d) 1) | kore, S. kule | to be red, ripe |
| 99 f) 2) | Sm. kurehara | a certain tree |
| 135 d) 1) III) | koreli, S. kuleheli | smoke |
| 135 d) 1) V) | kureme | bêtê rouge |
| 129 c) 1) | ikori, S. hikkali | to be halt, maimed, lame |
| 164 b) | korilia-ci | newly born child |
| 125 b) | (to-)koria, G. kulira | the gall |
| 142 | koro, S. kurreu | negation |
| 175 f), 176 c) | -koro, S. -kurreu | forms substantives |
| 129 d) 1) | o-koro, S. u-kurreu, u-kkulu | knee |
| 142 b) | a-korodî-, Sm. a-kül(î)dü- | to break (a branch from a tree) |
| 117 d) 2) | a-korogasa ... o-kona, a-korogosa, S. a-kurukussâ | to tremble |
| — | S.a-kurukudda-(nn-ua) | an uproar, a great dissension |
| 135 d) 2) IV) | korokori, S. karrukullû üssa-be-ru | gold |
| 129 d) 1) | Sm. u-kkuru lukku | hollow of the knee |
| 166 e) 2) | Sm. Kururumulan | god or demi-god |
| 117 d) 3) | a-kororo-so-, S. a-kurrurussu- korotaga | to pull down, to fall down |
| — | a-kurosawalo-(n-wa), S. a-kullussibattoa | a locust |
| 117 a) | akosa | on, at the side of |
| (Sp.) | akosa | a needle or eye |
| 61 d) | S. küssa | |
| 172 a) 1) I), 116 b) | akosi. S. akussi | |
| 129 b) 2) | kuta | |
| 129 b) | o-kuti. S. u-kutti | animal foot |
| 170 d) | a-koto-. S. a-kuttu- | to eat |
| 17 d) | Adaie-li o-koto-n | the Supper of the Lord |
| 128 d) | Sm. akutta. aküttü | to prick |
| 129 aA) | G. a-khoto- | to collect (firewood) |
| 163 e) | Sm. akütühü | grandmother |
| (cr.) | S. gouverneur | governor |
| 143 | kowa. Sm. kawa | to be absent |
| — | S. kawandu-(nn-ua) | [they were] brought to nought |
| 167 | koia | shy, wild (animals) |
| 161 i) | Sm. ketti u-kurrubu | full moon |
| 167 a) 1) II) | Sm. kujara | deer |
| 128 h) | Sm. u-kuju | navel |
| 167 a) | R. kuyuha, v. C. kojea | star or constellation of stars, spirit |
| 128 g) | a-kuyuko. S. U-kujuuku | the ear (ear-hole or organ of hearing) |
| 167 a) 2) | koiamoora. G. koyumojo | manati |
| 120 e) 4) | -koo | a horn |
| 120 a) | -kwa (-kwon), S. -koa (-koan) | yet |
| 120 e) 6) | a-koado-(n-wa) | to be round |
| 120 e) 7) | a-kwaiaabo-, S. a-kujabu- | to beseech, to pray |
| 120 e) 7) | a-kwaiaabo-(n-wa), S. a-kujabu-(nn-ua) | to worship, to do a prayer |
| 120 e) 5) | kwa(u)ma | a hat, a crown |
| 97 g) | Sm. akkuaria | der Breite nach gegenüber |
| 120 a) 2) II) | -kwon-ci (f. -tu, pl. -o-no-ci), S. -koan-ti (-tu, a-nu-tti) | a person which is continually doing the thing |
| 120 a) 2) I) | -kwo(n)na-(hu), S. -koana | instrumentalis |
| 120 a) 4) | -kwaawa, S. -koawa | amongst each other, reciprocal |
| 94, 178, 184 ff. | L. G. l. λ | 1°. willing (and able) to move, loose; 2°. masculine or human, rational class. |
| 99 f) 1) | ala. Sm. hala | Indian seat, bench, footstool |
| 69 b) | Sm. labba | paca |
| 89 | alaiti. S. aruleti | a candle, a light |
| 122 c) | oolai, ooli | a hole |
| — | a-lakada | to pour out, to sow |
| 99 f) 3) | G. halalu. R. hararo | spatula, stirrer, pot-spoon |
| 161 e) | Sm. a-lammada | to joggle, to rock |
| (cr.) | lamp(u?) | a light |
| — | S.allammulukkuda. alamulukkuda | to assault (a mob) |
| 182 (121 A) | Sm. lana | black paint, Genipa americana |
| — | S. alantina | a seat (?) |
| 82 b) | Sm. -le | possessive suffix |
| 109 | S. ma-halle | to be lacking |
| 126 a) | Sm. auleara | chalk |
| 184 | Sm. a-leledii- | durch einander plaudern |
| (Sp. ?) | G. lemono | lime, Citrus medica lemon |
| 180 | S.a-lesedi-, a-leesidi- | to read |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>184</td>
<td>S. a-llepeikattoa</td>
<td>to accuse</td>
</tr>
<tr>
<td>175 a), 176 a, b)</td>
<td>-li</td>
<td>forms substantives</td>
</tr>
<tr>
<td>95</td>
<td>-li</td>
<td>freely streaming forth</td>
</tr>
<tr>
<td>(cr.)</td>
<td>oili, S. oli</td>
<td>oil, olive</td>
</tr>
<tr>
<td>98</td>
<td>-lia</td>
<td>newly originated</td>
</tr>
<tr>
<td>139 d)</td>
<td>S. hallidi</td>
<td>where</td>
</tr>
<tr>
<td>69 j)</td>
<td>Sm. uelipe</td>
<td>refuse</td>
</tr>
<tr>
<td>135 e)</td>
<td>Sm. uellhi</td>
<td>to be black</td>
</tr>
<tr>
<td>7, 44 b)</td>
<td>lihi, S. lihi</td>
<td>emphasizing pronoun III m.</td>
</tr>
<tr>
<td>139 e) 4)</td>
<td>alika-i (f. -n, pl. -ie)</td>
<td>when, how</td>
</tr>
<tr>
<td>139 e) 5)</td>
<td>alika-i koro</td>
<td>who</td>
</tr>
<tr>
<td>163 d) 2)</td>
<td>Sm. wellikin-ti (-tu)</td>
<td>a distant relative</td>
</tr>
<tr>
<td></td>
<td>R. -like-n-chi (-to)</td>
<td></td>
</tr>
<tr>
<td>163 d) 2)</td>
<td>iliki, S. illiki</td>
<td>cattle</td>
</tr>
<tr>
<td>44 h)</td>
<td>Sm. likia</td>
<td>pronoun III</td>
</tr>
<tr>
<td>109</td>
<td>alikibe, S. hallikebbie</td>
<td>to be glad</td>
</tr>
<tr>
<td>109, 126 a)</td>
<td>a(ha)likibi</td>
<td>joy, to rejoice</td>
</tr>
<tr>
<td>109</td>
<td>a-(h)alikibito-(n-ua)</td>
<td>to be blessed</td>
</tr>
<tr>
<td>44 f)</td>
<td>S. likida, likidaha, likitaha</td>
<td>this one, m.</td>
</tr>
<tr>
<td>—</td>
<td>S. a-olikid-da-ru issehü-nnü</td>
<td>creeping things (worms, etc.)</td>
</tr>
<tr>
<td>141 b)</td>
<td>S., Q. alin-ua</td>
<td>superior (?)</td>
</tr>
<tr>
<td>7, 44 c)</td>
<td>liraha, S. liraha</td>
<td>emphasizing pronoun III m.</td>
</tr>
<tr>
<td>126 b)</td>
<td>S., Sm. wulissebe-u-killi</td>
<td>twilight</td>
</tr>
<tr>
<td>126 b)</td>
<td>Sm. wulida</td>
<td>to be dull, stupid</td>
</tr>
<tr>
<td>95</td>
<td>S. -l(i)-te</td>
<td>imperative</td>
</tr>
<tr>
<td>166 d)</td>
<td>v. C. Haliveleka</td>
<td>sun-deity</td>
</tr>
<tr>
<td>7, 177</td>
<td>l(o)-, l(u)-</td>
<td>pronominal prefix III m.</td>
</tr>
<tr>
<td>44 a)</td>
<td>S. lui</td>
<td>emphasizing pronoun III m.</td>
</tr>
<tr>
<td>44 g)</td>
<td>S. luilkewai</td>
<td>this one, m.</td>
</tr>
<tr>
<td>139 b) 4)</td>
<td>alo-area, S. hallu-varia</td>
<td>whence</td>
</tr>
<tr>
<td>182</td>
<td>Sma. lobo</td>
<td>a lizard</td>
</tr>
<tr>
<td>99 c), 125 b)</td>
<td>a-lutti-</td>
<td>to anoint</td>
</tr>
<tr>
<td>—</td>
<td>S. allukka</td>
<td>to cut off</td>
</tr>
<tr>
<td>(cr.)</td>
<td>logie</td>
<td>barn, garner</td>
</tr>
<tr>
<td>164 a) 1)</td>
<td>loko, S. lukku, lugku</td>
<td>man, Arawak</td>
</tr>
<tr>
<td>103 a)</td>
<td>o-loko, S. u-lukku, u-luku</td>
<td>in</td>
</tr>
<tr>
<td>103 i) 4)</td>
<td>Sm. u-llukkude</td>
<td>in one’s hand, staff</td>
</tr>
<tr>
<td>103 i) 1)</td>
<td>a-lokodo-</td>
<td>to partake in, to part</td>
</tr>
<tr>
<td>103 i) 1)</td>
<td>ka-lokodo</td>
<td>to be prepared</td>
</tr>
<tr>
<td>103 i)</td>
<td>ma-lokodo</td>
<td>to be desolate</td>
</tr>
<tr>
<td>118 a) 7)</td>
<td>alokosa</td>
<td>to thirst</td>
</tr>
<tr>
<td>164 a) 2)</td>
<td>R. lolo</td>
<td>man’s (woman’s) younger sister</td>
</tr>
<tr>
<td>139 b) 3)</td>
<td>aloman</td>
<td>(brother)</td>
</tr>
<tr>
<td>139 b) 2)</td>
<td>alomun, S. hallumunni</td>
<td>when, how long, how many</td>
</tr>
<tr>
<td>117 d)</td>
<td>alomosa, S. allumussa</td>
<td>where</td>
</tr>
<tr>
<td>139 b) 1)</td>
<td>alon, S. hallum</td>
<td>to move, to displace</td>
</tr>
<tr>
<td>164 a) 4)</td>
<td>iloni</td>
<td>where</td>
</tr>
<tr>
<td>164 a) 4)</td>
<td>ilon-ci (-tu)</td>
<td>youth</td>
</tr>
<tr>
<td>164 a) 3)</td>
<td>R. illoro</td>
<td>boy (girl)</td>
</tr>
<tr>
<td>120 g) 1), 164 a) 5)</td>
<td>o-loa, S. u-lla</td>
<td>young child</td>
</tr>
<tr>
<td></td>
<td></td>
<td>heart, mind, bosom</td>
</tr>
</tbody>
</table>
hesitating, humble, mild

instead of mm

instead of -n

negative or privative prefix

there is (not quite certain)

every, all, entirely

what

why

wrath

mouth of a river

with

perai

honey

bees wax

Orion

to throng

father in law

not to be able

to curse, to revile

quickly, with haste

land-boa

an evil spirit

def

being (not quite certain); it hath been said

side

to teach

to learn

over against

demi-god

intensifying

to be naked

nothing

all together, all, every

vain

a whip

to beat (to whip)
a stream

the mother of knowledge

should, ought

to be able to

the wilderness

to be desolate

to be impossible

edge (of a sword)

manicole-palm

manicole-palm-wood

sieve

like

an evil spirit

to be exceedingly

to sharpen

rattle
166 h) 3) Marerewana
100 a-maribendi-
marsi
116 b) 1) amaro. S. hammaru
72 a) 1) Sm. u-marao-n
72 c) amaronto-, S. amarruntu-
72 a) 2) (Sp.) S. a-massu-(nn-ua)
— to threaten
— to die
159 c) mata (?)
159 d) omata
158 e) amateli. S. hammatalli
159 b) S. mattibia-tu
182 (89) G. matula
130 a) maugili o-loko
(cr.) matoroso. S. matrose
120 (3) mauteboa
161 b) mauci-a. S. mauiti-a
169 a) 3) maiakwa
— S. ka-majana
— S. a-majianattoo
131 a) 2) maiaukwa (-kwon). S. majauqua.
being in peace, quiet, silent.
majauwaka
73 a) S. âme
136 e) 3) Sm. aeme
136 e) 3) S. eme(me)
73 b) 1) Sm. ime
73 b) 1) himen
73 b) 2) ime(hi)wabu, S. ìmehabu
73 b) 5) imeko. S. imeku
73 b) 8) Sm. himekune
(cr.) meli. S. mehli
74 f) emena-hu
73 b) 3) S. imeniku-hu
73 b) 4) S. imenikutu-
74 b) imeodo. Sm. hemei
168 f) G. -mi
— miaka. S. miaka
75 b) miaumia
185 Sm. uê-imihiti-ruku
76 b) mihu. S. meju
73 b) 7) k-imikebo
73 b) 6) imigodo-. S. imekudu-
74 c) imilia. S. emelia
72 d) mimi
72 d) mimi-li. S. mimili
72 d) mimidi-
72 d) imimido-(n-wa)
71 f) iminari
29 e) 3) G. minka-ko. minto-ko
100 a) imirita. S. imirita
116 b) 7) imiselda-sia
116 b) 7) misi. S. missi
118 a) 5) amisia. S. hamussia

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.)
### ALPHABETICAL INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>116 b 7) II)</td>
<td><em>imisidi</em>-</td>
<td>S. <em>imisidi-</em></td>
</tr>
<tr>
<td>116 b 7) I)</td>
<td><em>misi-tu ahaka-hu</em></td>
<td></td>
</tr>
<tr>
<td>166 f)</td>
<td>Sc. <em>Eminiwaddo</em></td>
<td></td>
</tr>
<tr>
<td>48 k) 2), 116 d) 4)</td>
<td><em>imita</em>. <em>imitā</em></td>
<td></td>
</tr>
<tr>
<td>116 d) 4)</td>
<td><em>imitada</em></td>
<td></td>
</tr>
<tr>
<td>110 b)</td>
<td><em>mite</em>. Sm. <em>mihitē</em></td>
<td></td>
</tr>
<tr>
<td>71 a) 2)</td>
<td><em>mi-ci</em>. S. <em>mu-tti</em></td>
<td></td>
</tr>
<tr>
<td>76 a)</td>
<td><em>amodi</em>-. S. <em>amodi</em>-. <em>amodū</em>-.</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td><em>amudikile-hi</em>. S. <em>amudākille-hū</em></td>
<td></td>
</tr>
<tr>
<td>104 b) 2) VI)</td>
<td><em>a-muirika</em></td>
<td></td>
</tr>
<tr>
<td>71 a) 3)</td>
<td>S. <em>mu-kille</em></td>
<td></td>
</tr>
<tr>
<td>73 h)</td>
<td><em>a-mokodi-</em></td>
<td></td>
</tr>
<tr>
<td>—</td>
<td>S. <em>a-mukutta</em></td>
<td></td>
</tr>
<tr>
<td>163 e)</td>
<td>Sm. <em>u-mikku-tū</em></td>
<td></td>
</tr>
<tr>
<td>76 c)</td>
<td><em>mulla</em></td>
<td></td>
</tr>
<tr>
<td>76 c)</td>
<td><em>a-mullidi</em>-. S. <em>a-malladā</em>-.</td>
<td></td>
</tr>
<tr>
<td>116 d) 8)</td>
<td><em>(su-. neg. ma-)</em> mule. S. <em>(so-. ma-)</em> mole</td>
<td></td>
</tr>
<tr>
<td>(cr.)</td>
<td><em>molo</em>. Sm. <em>mola</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 1)</td>
<td><em>mun</em>. S. <em>mān</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 5)</td>
<td><em>amun</em>. S. <em>amān</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 6)</td>
<td><em>aiomun</em>(1), S. <em>aįjumun</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 6) II)</td>
<td><em>aiomunti-</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 2)</td>
<td><em>o-mun</em>. S. <em>u-mān</em></td>
<td></td>
</tr>
<tr>
<td>29 e)</td>
<td><em>k-amunaiga</em>. S. <em>k-amonaika</em></td>
<td></td>
</tr>
<tr>
<td>29 e)</td>
<td><em>amunaigata</em></td>
<td></td>
</tr>
<tr>
<td>127 c)</td>
<td><em>monda-u</em></td>
<td></td>
</tr>
<tr>
<td>—</td>
<td>S. <em>a-mondā</em></td>
<td></td>
</tr>
<tr>
<td>127 c)</td>
<td><em>a-mundado</em>(n-wa?)</td>
<td></td>
</tr>
<tr>
<td>71 b) 5)</td>
<td><em>k-amuni</em>. S. <em>k-amūnnt</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 2) V)</td>
<td><em>omuni</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 3)</td>
<td><em>umuni</em></td>
<td></td>
</tr>
<tr>
<td>102 b)</td>
<td><em>muniro</em>. S. <em>munuru</em></td>
<td></td>
</tr>
<tr>
<td>182 (106)</td>
<td>Sm. <em>munuru</em></td>
<td></td>
</tr>
<tr>
<td>71 b) 5) III)</td>
<td><em>amu(n)te</em></td>
<td></td>
</tr>
<tr>
<td>120 g) 6) V)</td>
<td><em>(mu</em>una-. *mon(o)*wa, S. <em>-monnuwa</em></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>G. <em>mora</em>. moro</td>
<td></td>
</tr>
<tr>
<td>74 d) 5)</td>
<td><em>a-murreti</em>-. S. <em>a-malliti-</em></td>
<td></td>
</tr>
<tr>
<td>135 d) 2)</td>
<td><em>imoro</em></td>
<td></td>
</tr>
<tr>
<td>120 b)</td>
<td><em>-moroa</em>. S. <em>-morrua</em></td>
<td></td>
</tr>
<tr>
<td>76 e)</td>
<td><em>a-morodo</em>-.</td>
<td></td>
</tr>
<tr>
<td>122 d) 1) V)</td>
<td>G. <em>moroti</em></td>
<td></td>
</tr>
<tr>
<td>135 d) 2) II)</td>
<td><em>moromoroto</em>(n-wa)</td>
<td></td>
</tr>
<tr>
<td>73 g) 2)</td>
<td><em>a-murrida</em>. S. <em>a-mullida</em></td>
<td></td>
</tr>
<tr>
<td>73 g) 2)</td>
<td><em>a-murridakoto</em>(n-wa)</td>
<td></td>
</tr>
<tr>
<td>73 g) 1)</td>
<td><em>murriga</em></td>
<td></td>
</tr>
<tr>
<td>116 c)</td>
<td>Q. <em>mušši</em>. Sm. <em>mūššū</em></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td><em>mo-tu</em></td>
<td></td>
</tr>
<tr>
<td>71 a) 2)</td>
<td><em>mu-tu</em>. S. <em>mu-ttu</em></td>
<td></td>
</tr>
<tr>
<td>116 d) 7)</td>
<td>S., Sm. <em>amutta</em></td>
<td></td>
</tr>
<tr>
<td>72 b)</td>
<td><em>amoto-</em></td>
<td></td>
</tr>
<tr>
<td>—</td>
<td><em>motogo</em>. <em>muttuku</em></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>77, 184 ff.</td>
<td><strong>N</strong> firmness or substantiality of a neutral character instead of <strong>nn</strong></td>
<td></td>
</tr>
<tr>
<td>83 c)</td>
<td><strong>-ie-n, -ia-n</strong> alternating with <strong>-n y</strong> —</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td><strong>n(a)</strong>- end-point pronoun III f.</td>
<td></td>
</tr>
<tr>
<td>7, 177</td>
<td><strong>-na</strong> possessive suffix; forms verbal nouns</td>
<td></td>
</tr>
<tr>
<td>81 a), 26, 27</td>
<td><strong>ina, S. u-ina</strong> possession</td>
<td></td>
</tr>
<tr>
<td>81 b)</td>
<td><strong>-a</strong>, <strong>2</strong>- pronominal prefix III pl.</td>
<td></td>
</tr>
<tr>
<td>79 a)</td>
<td><strong>-na</strong> continuation; plurality</td>
<td></td>
</tr>
<tr>
<td>79 b)</td>
<td><strong>iana</strong> end</td>
<td></td>
</tr>
<tr>
<td>79 c)</td>
<td><strong>iauna, iouna, S. ńiauna</strong> value, price, reward</td>
<td></td>
</tr>
<tr>
<td>79 e)</td>
<td><strong>oonaba, S. a-oonaba</strong> to answer</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td><strong>aanabo, aanubo, S. ahannuba</strong> to be awake, to watch, to awake (intrans.)</td>
<td></td>
</tr>
<tr>
<td>79 c) 4)</td>
<td><strong>inabo, S. inabo, inabbu</strong> after</td>
<td></td>
</tr>
<tr>
<td>79 e)</td>
<td><strong>oonabo, S. wunabo</strong> low, the ground</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td><strong>G. unabuse</strong> blindworm</td>
<td></td>
</tr>
<tr>
<td>79 e)</td>
<td><strong>wunapu</strong> (to fall) to the ground</td>
<td></td>
</tr>
<tr>
<td>7, 44 b)</td>
<td><strong>naha, S. naha</strong> emphasizing pronoun III pl.</td>
<td></td>
</tr>
<tr>
<td>182 (53)</td>
<td><strong>Sm. nahallihi</strong> paddle</td>
<td></td>
</tr>
<tr>
<td>7, 44 a)</td>
<td><strong>naii, S. naii</strong> emphasizing pronoun III pl.</td>
<td></td>
</tr>
<tr>
<td>79 d)</td>
<td><strong>anaka, S. annakka</strong> the midst</td>
<td></td>
</tr>
<tr>
<td>79 c) 3)</td>
<td><strong>aunaka</strong> to hire</td>
<td></td>
</tr>
<tr>
<td>79 e) 4)</td>
<td><strong>onaka-ro</strong> backwards</td>
<td></td>
</tr>
<tr>
<td>160 b)</td>
<td><strong>anaki</strong> burden</td>
<td></td>
</tr>
<tr>
<td>79 e) 3)</td>
<td><strong>onnaki-, S. a-onnaki-</strong> South</td>
<td></td>
</tr>
<tr>
<td>79 e) 3)</td>
<td><strong>aunnaki-, S. anniki-, aniki-</strong> to take</td>
<td></td>
</tr>
<tr>
<td>79 e) 3)</td>
<td><strong>Sm. anniki-</strong> to receive</td>
<td></td>
</tr>
<tr>
<td>79 d)</td>
<td><strong>aunaki ... o-ma</strong> to take, to carry</td>
<td></td>
</tr>
<tr>
<td>44 h)</td>
<td><strong>Sm. nakia</strong> to take with one</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td><strong>onnakidi-</strong> pronoun III pl.</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td><strong>onnakiti-</strong></td>
<td></td>
</tr>
<tr>
<td>79 d)</td>
<td><strong>anaku</strong> to lift up</td>
<td></td>
</tr>
<tr>
<td>79 e) 3)</td>
<td><strong>Sm. annaku-(nn-ua)</strong> to compel to bear</td>
<td></td>
</tr>
<tr>
<td>7, 44 c)</td>
<td><strong>naraha, S. naraha</strong> the midst</td>
<td></td>
</tr>
<tr>
<td>79 c) 2)</td>
<td><strong>innata</strong> to paddle</td>
<td></td>
</tr>
<tr>
<td>79 e) 5)</td>
<td><strong>onawua, S. annuwá</strong> emphasizing pronoun III pl.</td>
<td></td>
</tr>
<tr>
<td>80 a) 1)</td>
<td><strong>anda</strong> to begin</td>
<td></td>
</tr>
<tr>
<td>80 a) 2)</td>
<td><strong>Sm. andaka</strong> to choose</td>
<td></td>
</tr>
<tr>
<td>80 a) 3)</td>
<td><strong>andako-</strong> (two ways) meet</td>
<td></td>
</tr>
<tr>
<td>80 a) 4)</td>
<td><strong>andi-</strong> joint, articulation</td>
<td></td>
</tr>
<tr>
<td>80 a) 3)</td>
<td><strong>andi- ... abu</strong> to come</td>
<td></td>
</tr>
<tr>
<td>(cr.)</td>
<td><strong>nete</strong> to join, to cleave to</td>
<td></td>
</tr>
<tr>
<td>25, 78 d)</td>
<td><strong>-ni, S. -ne</strong> a net</td>
<td></td>
</tr>
<tr>
<td>78 e) 1)</td>
<td><strong>ani, S. ṣáni</strong> something that really is or shall be a thing</td>
<td></td>
</tr>
<tr>
<td>125 a)</td>
<td><strong>oni-abu, oini, S. wuni-abu, wuin(i)</strong> water</td>
<td></td>
</tr>
<tr>
<td>78 f)</td>
<td><strong>onnibit(i-?)</strong> to disperse</td>
<td></td>
</tr>
<tr>
<td>78 f)</td>
<td><strong>S. a-nebetu-(nn-ua) ... n-aurnkoawa</strong> to be dispersed, scattered, divided</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td><strong>onikain</strong> river</td>
<td></td>
</tr>
<tr>
<td>78 a)</td>
<td><strong>niikan</strong> a while</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Entry</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>78 c)</td>
<td>S. nikebe</td>
<td>to occur immediately, straight-way, forthwith</td>
</tr>
<tr>
<td>78 a)</td>
<td>niiman</td>
<td>a while, a little</td>
</tr>
<tr>
<td>158 b)</td>
<td>-ni-no, S. -nni-nu</td>
<td>a group</td>
</tr>
<tr>
<td>78 b)</td>
<td>S. ni rubu kurru</td>
<td>a long time, no little, no small, not a few</td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. anker</td>
<td>an anchor</td>
</tr>
<tr>
<td>79 b) 2)</td>
<td>-no, S. -nu, -nun</td>
<td>plurality</td>
</tr>
<tr>
<td>176 b)</td>
<td>S. -nu</td>
<td>forms pl. substantives</td>
</tr>
<tr>
<td>7, 177</td>
<td>G. no</td>
<td>end-point pronoun III f.</td>
</tr>
<tr>
<td>79 a) 3)</td>
<td>o-no, S. u-nnu</td>
<td>neck</td>
</tr>
<tr>
<td>127 d)</td>
<td>nokonne, nokonni, S. nukané</td>
<td>sorrow, mercy</td>
</tr>
<tr>
<td>127 d)</td>
<td>a-nokonnedi-</td>
<td>to cause sorrow or sadness</td>
</tr>
<tr>
<td>127 b)</td>
<td>Sm. hunnu-hunnu-li</td>
<td>a certain fly</td>
</tr>
<tr>
<td>127 a)</td>
<td>a-onnoda, S. a-huňahuňadū-</td>
<td>to murmur</td>
</tr>
<tr>
<td>79 a) 3) II)</td>
<td>G. honole</td>
<td>tigerbird</td>
</tr>
<tr>
<td>79 a) 3) II)</td>
<td>G. anula</td>
<td>Ardea cocoi</td>
</tr>
<tr>
<td>158 a)</td>
<td>-noma</td>
<td>a group, a company</td>
</tr>
<tr>
<td>79 e) 1) III)</td>
<td>R. n-onabo-kuanna</td>
<td>a shield</td>
</tr>
<tr>
<td>80 a) 5)</td>
<td>Sm. ansā, ansi</td>
<td>to grate</td>
</tr>
<tr>
<td>80 b)</td>
<td>ansi, S. ansi</td>
<td>soul, inner peace, love, to love</td>
</tr>
<tr>
<td>78 e) 1)</td>
<td>anye, angi</td>
<td>a thing, a thing possessed</td>
</tr>
<tr>
<td>78 e) 1)</td>
<td>onyi</td>
<td>a thing, a thing possessed</td>
</tr>
<tr>
<td>78 e) 3)</td>
<td>onyi, S. ani</td>
<td>to do</td>
</tr>
<tr>
<td>78 e) 2)</td>
<td>of(-)nyiku, Sm. anniku-hu</td>
<td>goods</td>
</tr>
<tr>
<td>27, 120 g) 6) I)</td>
<td>-n-ua, S. -nn-ua</td>
<td>formative verbal nouns</td>
</tr>
<tr>
<td>166 g)</td>
<td>Anuanai-tu</td>
<td>mythical girl</td>
</tr>
<tr>
<td>166 g)</td>
<td>Q. annoane</td>
<td>vulture, carrion-crow</td>
</tr>
<tr>
<td>166 g)</td>
<td>Anuanima</td>
<td>mythical man</td>
</tr>
<tr>
<td>2, 184 ff.</td>
<td>O</td>
<td>see U</td>
</tr>
<tr>
<td>—</td>
<td>oa</td>
<td>see wa</td>
</tr>
<tr>
<td>—</td>
<td>oe</td>
<td>see we</td>
</tr>
<tr>
<td>130</td>
<td>o</td>
<td>alternating with au</td>
</tr>
<tr>
<td>69, 184 ff.</td>
<td>P</td>
<td>see I</td>
</tr>
<tr>
<td>—</td>
<td>Q</td>
<td>see k</td>
</tr>
<tr>
<td>94, 178, 184 ff.</td>
<td>R. G. r. ρ</td>
<td>10°. willing, but not able to move, motion being impeded; 20°. female or nature class</td>
</tr>
<tr>
<td>108 A</td>
<td>r</td>
<td>rotation</td>
</tr>
<tr>
<td>179</td>
<td>-ra</td>
<td>emphasizing particle, women</td>
</tr>
<tr>
<td>104, 107</td>
<td>ra</td>
<td>at a certain place or moment</td>
</tr>
<tr>
<td>104 b) 1)</td>
<td>hara, ara, S. harra</td>
<td>to be spent, ended, accomplished</td>
</tr>
<tr>
<td>107 b) 4), 125 b)</td>
<td>uра</td>
<td>juice</td>
</tr>
<tr>
<td>104 c) 1)</td>
<td>(e)rabaduki, S. e-rabuddiki</td>
<td>against, toward</td>
</tr>
<tr>
<td>104 c) 1)</td>
<td>(e)rабодого</td>
<td>against, toward</td>
</tr>
<tr>
<td>104 b) 1) III)</td>
<td>haradi-</td>
<td>to spend</td>
</tr>
<tr>
<td>104 b) 1) IV)</td>
<td>aradi-, S. arradü-</td>
<td>to make fully, to complete appearance</td>
</tr>
<tr>
<td>104 a)</td>
<td>raia, S. raja</td>
<td>to cut off</td>
</tr>
<tr>
<td>108</td>
<td>araga</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Word(s)</td>
<td>Translation</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>108</td>
<td>aragakoto-</td>
<td>to separate, to divide</td>
</tr>
<tr>
<td>117</td>
<td>aragasa</td>
<td>to be shaken</td>
</tr>
<tr>
<td>117</td>
<td>eragasi-</td>
<td>to shake (transitive)</td>
</tr>
<tr>
<td>104</td>
<td>heraki, (h)eragi, S. hūr(rū)kū</td>
<td>to be together</td>
</tr>
<tr>
<td>104</td>
<td>a-herakidi-, a-herakida</td>
<td>to come together, to gather (together)</td>
</tr>
<tr>
<td>108</td>
<td>(a)-iharakidi-</td>
<td>to tear</td>
</tr>
<tr>
<td>108</td>
<td>a-therakido-(n-u)wa</td>
<td>to break (a net; intrans.)</td>
</tr>
<tr>
<td>107</td>
<td>-(i)rako, S. irakkū</td>
<td>in</td>
</tr>
<tr>
<td>117</td>
<td>arakosa, S. arrukussā</td>
<td>to be shaken</td>
</tr>
<tr>
<td>—</td>
<td>S. Chios ralaboamūn</td>
<td>over against Chios</td>
</tr>
<tr>
<td>104</td>
<td>arama, Sm. aruma</td>
<td>the side</td>
</tr>
<tr>
<td>104</td>
<td>S. k-arrana</td>
<td>to be mixed</td>
</tr>
<tr>
<td>161</td>
<td>aranaha-4, S. harrunaha</td>
<td>the dayspring</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>Sm. aransu</td>
<td>an orange</td>
</tr>
<tr>
<td>104</td>
<td>aranta</td>
<td>to mix</td>
</tr>
<tr>
<td>184</td>
<td>G.da-rarāda</td>
<td>I belch</td>
</tr>
<tr>
<td>108</td>
<td>oraro, S. wurarū</td>
<td>cloud</td>
</tr>
<tr>
<td>125</td>
<td>G. uraroni</td>
<td>saliva</td>
</tr>
<tr>
<td>104</td>
<td>a-herrati-</td>
<td>to press</td>
</tr>
<tr>
<td>121</td>
<td>arauniti-, S. araudū-</td>
<td>to wipe</td>
</tr>
<tr>
<td>166</td>
<td>Arawanidi, Arawidi</td>
<td>sun-deity</td>
</tr>
<tr>
<td>104</td>
<td>R. t-arbara-n</td>
<td>(its) broadside</td>
</tr>
<tr>
<td>100</td>
<td>ardi-</td>
<td>to bite</td>
</tr>
<tr>
<td>108</td>
<td>Sm. aordū-</td>
<td>to spin</td>
</tr>
<tr>
<td>96</td>
<td>(i-)rie, S. ré</td>
<td>no motion</td>
</tr>
<tr>
<td>108</td>
<td>Sm. erekedi-</td>
<td>to save, to keep</td>
</tr>
<tr>
<td>104</td>
<td>eregi, erigī, Sm. erēkē</td>
<td>to gather up, to root up</td>
</tr>
<tr>
<td>104</td>
<td>herre-n</td>
<td>the press (of the multitude)</td>
</tr>
<tr>
<td>185</td>
<td>rero, G. ōrē</td>
<td>an organ, G. panpipe</td>
</tr>
<tr>
<td>184</td>
<td>G. ērēdāoa</td>
<td>to yawn</td>
</tr>
<tr>
<td>184</td>
<td>arocoko. arocoko, S. ue-llerukku</td>
<td>mouth</td>
</tr>
<tr>
<td>164</td>
<td>iregu</td>
<td>the state of wife</td>
</tr>
<tr>
<td>175</td>
<td>-ri</td>
<td>forms substantives</td>
</tr>
<tr>
<td>100</td>
<td>-ri</td>
<td>fixed</td>
</tr>
<tr>
<td>100</td>
<td>airi</td>
<td>tooth</td>
</tr>
<tr>
<td>100, 164</td>
<td>iri. S. iri</td>
<td>name</td>
</tr>
<tr>
<td>112</td>
<td>Sm. ue-iri</td>
<td>backbone</td>
</tr>
<tr>
<td>100</td>
<td>iribe, S. iribe</td>
<td>uncleanness</td>
</tr>
<tr>
<td>100</td>
<td>a-ribeti-</td>
<td>to pollute, to defile, to profane</td>
</tr>
<tr>
<td>163</td>
<td>Sm. u-ribi-ti (u-ribia-tu)</td>
<td>brother (sister) in law</td>
</tr>
<tr>
<td>108</td>
<td>a-uribi</td>
<td>to roll (transitive)</td>
</tr>
<tr>
<td>101</td>
<td>(e)ribo, (o-)rebo, S. ū-łębu</td>
<td>waterside</td>
</tr>
<tr>
<td>101</td>
<td>a-ribota, S. a-rubutti-</td>
<td>to land</td>
</tr>
<tr>
<td>180</td>
<td>a-ridi-</td>
<td>to read</td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. riem</td>
<td>(rudder) bands</td>
</tr>
<tr>
<td>108</td>
<td>a-uridi(i-)</td>
<td>to turn</td>
</tr>
<tr>
<td>101</td>
<td>rifu</td>
<td>waterside</td>
</tr>
</tbody>
</table>
163 c) 2) Sm. urihitti-ti  a man's son-in-law
103 f] ariloko. S. arilukku  in (between)
141 arin(i), S. ḍalin  exercising a profession, a trade, a craft

125 origahu, S. wullikahu  night
(from Sp. remo)  to row
126 a) arira. Sm. hallira  to be white
166 f) G. Orilero  mythical woman
126 b) oiroko-ho. S. wulliruku-hu  darkness
to darken, to obscure
126 b) a-orirokoto-  to call one's name
91 iriti-  sun-deity
166 d) G. Harliwanli  goddess; water spirit
166 b) R. oriyu  stopped
102 (i)ro, S. (i)ru  forms substantives
- ro, S. -ru  starch
175 c), 176 a, b)  to be in bondage, to be a slave
108 A f] Sm., R. haru  only
164 h) aiero, S. a-haaruru  only (?)
150 robu. S. rubu  to extract
150 robuginai  to come together
— arobo-ri, S. arubotti-  in
122 d) 2) S. a-hurruda  to move
103 b) roko. S. rukku  a stone axe
—to rulaka  mythical big snake
—to rulako-(n-wa)  to stir up
— Sm. ruli  the hills
166 b) 2) R. oroli  waves; to be waves
—to rulokokit-  land, farm, country
122 d) 1) III) to-horoman  earth, world
122 d) 1) IV) o-horomurrida-; a-  clay, mud
122 d) 1) II) o-horora. S. a-hurrura  to be filled with food
122 d) 1) I) ororo, S. hurruru  to fill, to suffice
122 d) 1) V) ororoli, Sm. eruuri  washboard
122 d) 5) orosi. S. hurrussä  to build up
122 d) 5) a-urosidi-  pumpkin
117 d) 2 A) G. arosu  Venus
117 d) 2 A) Sm. arrussutta-  jaguar
122 d) 1) VI) Sm. hurrutu  to perform the functions of the medicine-man
182 (64 A) Pen. iarowia  mythical man
120 b) 2) arua. S. aruwa  to creep
120 g) 1) G. oroa. owrowa  here

166 f) G. Orlowama
120 e) 1) aroadi-. S. aroada
139 c) arohai. S. haruwai

113, 184 ff.  S  showing form, having a surface of its own, a scale or cuticle
114 b) a-sa. S. a-ssa  to call (to give a name)
114 a), 164 c) (i)sa. S. ssa  formed, sound, beautiful, good; child, young animal, egg
114 a) 6) II) ka-sa  to be with child, to conceive, to beget
104 c A) 2) G. sabadi-  to trample flat
### ALPHABETICAL INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>113</td>
<td>isadi-, S. ūssadū-</td>
<td>to heal, to save, to restore, to garnish</td>
</tr>
<tr>
<td>149</td>
<td>sabu, S. sabu</td>
<td>to be “very”</td>
</tr>
<tr>
<td>104 c A) 2)</td>
<td>sapakana</td>
<td>a long wooden sword</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>sapatu, S. ssappatu</td>
<td>shoe</td>
</tr>
<tr>
<td>117 e)</td>
<td>a-safodi-</td>
<td>to trample, to tread</td>
</tr>
<tr>
<td>—</td>
<td>S. ūseika-hū</td>
<td>pleasure</td>
</tr>
<tr>
<td>29 e)</td>
<td>isaigati-</td>
<td>to please</td>
</tr>
<tr>
<td>176 a) 1)</td>
<td>isali!</td>
<td>friend!</td>
</tr>
<tr>
<td>114 c)</td>
<td>saka</td>
<td>to wither, to be withered</td>
</tr>
<tr>
<td>(cr.)</td>
<td>saka</td>
<td>bag, scrip</td>
</tr>
<tr>
<td>117 g)</td>
<td>a-sakkada ... o-ma, S. a-ssakkadā ... u-ma</td>
<td>to meet</td>
</tr>
<tr>
<td>180</td>
<td>a-sacrificed-(n-wa)</td>
<td>to do sacrifice</td>
</tr>
<tr>
<td>104 c A) 1)</td>
<td>G. salabadi-</td>
<td>to square wood</td>
</tr>
<tr>
<td>99 i)</td>
<td>G. sale</td>
<td>ancle (elbow, etc.)</td>
</tr>
<tr>
<td>119 a) 3)</td>
<td>G. sale</td>
<td>small lobster</td>
</tr>
<tr>
<td>160 c)</td>
<td>iis a mairia</td>
<td>right side</td>
</tr>
<tr>
<td>104 c A) 2)</td>
<td>G. sapa-η</td>
<td>smooth</td>
</tr>
<tr>
<td>—</td>
<td>S. w-abunna-hū-ssia</td>
<td>fruitful seasons (*) our-plantation</td>
</tr>
<tr>
<td>116 c) 2)</td>
<td>Sm. sammali</td>
<td>a cassava grater</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>Sm. sambuleru</td>
<td>hat</td>
</tr>
<tr>
<td>164 c)</td>
<td>isan-ci (pl. isáno-no-ci, S. issana-nu-tti)</td>
<td>servant</td>
</tr>
<tr>
<td>114 d)</td>
<td>a-saradi-</td>
<td>to bruise, to grind</td>
</tr>
<tr>
<td>104 c 4)</td>
<td>R. sarapa</td>
<td>three-pronged arrow, double-barrelled gun</td>
</tr>
<tr>
<td>119 a) 3)</td>
<td>G. sapapa</td>
<td>small crab</td>
</tr>
<tr>
<td>100</td>
<td>isa-ri b-a-li!</td>
<td>farewell!</td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. Saterdaka</td>
<td>Sabbath day</td>
</tr>
<tr>
<td>130 a)</td>
<td>isa-u-ga, isa-u-kili</td>
<td>fair weather, summer</td>
</tr>
<tr>
<td>130 c)</td>
<td>isauka</td>
<td>a kingdom</td>
</tr>
<tr>
<td>116 d) 10), 179</td>
<td>S., Sm. -se</td>
<td>emphasizing particle</td>
</tr>
<tr>
<td>182 (100)</td>
<td>Sm. seberu</td>
<td>a toad</td>
</tr>
<tr>
<td>115</td>
<td>S. isehū, Sm. isehi</td>
<td>a worm</td>
</tr>
<tr>
<td>75 a)</td>
<td>seme, S. seme</td>
<td>to be sweet, delicate</td>
</tr>
<tr>
<td>166 h) 1)</td>
<td>G. seme(-he)</td>
<td>good spirit</td>
</tr>
<tr>
<td>166 h) 2)</td>
<td>semici-ci, S. semetti</td>
<td>medicine-man, sorcerer</td>
</tr>
<tr>
<td>115</td>
<td>esere, isere</td>
<td>sores, leprosy</td>
</tr>
<tr>
<td>116 d) 9)</td>
<td>serabokilio, S. seribokkilliu</td>
<td>a tempest</td>
</tr>
<tr>
<td>(cr.)</td>
<td>sesi</td>
<td>a chariot</td>
</tr>
<tr>
<td>116 b)</td>
<td>isi, S. issi</td>
<td>seed; top; head</td>
</tr>
<tr>
<td>115</td>
<td>isi, Sm. hissi, hässi</td>
<td>to stink</td>
</tr>
<tr>
<td>130 b) 1)</td>
<td>a-usi-</td>
<td>to go</td>
</tr>
<tr>
<td>130 b) 1)</td>
<td>S. a-usu-</td>
<td>to begin, to start, to depart</td>
</tr>
<tr>
<td>118 a)</td>
<td>-sia</td>
<td>indicates a trait of character, etc.</td>
</tr>
<tr>
<td>22</td>
<td>-sia</td>
<td>formative verbal nouns (result, etc.)</td>
</tr>
<tr>
<td>118 a) 10)</td>
<td>a-sia</td>
<td>to fish</td>
</tr>
<tr>
<td>118 a) 11)</td>
<td>onnaki- ... (i)isia</td>
<td>to comfort, to sigh</td>
</tr>
<tr>
<td>116 a) 3)</td>
<td>siba</td>
<td>stone, rock: also: prison</td>
</tr>
<tr>
<td>116 a) 1)</td>
<td>isiba</td>
<td>face</td>
</tr>
<tr>
<td>166 f)</td>
<td>G. Sibarlojen</td>
<td>mythical woman</td>
</tr>
<tr>
<td>Page</td>
<td>Reference</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>93</td>
<td>S. sibassibaru</td>
<td>waves</td>
</tr>
<tr>
<td>116 a) 1)</td>
<td>isibo. S. issibu</td>
<td>in face of</td>
</tr>
<tr>
<td>120 d) 1A)</td>
<td>R. shiboadda-hu</td>
<td>child born with a caul</td>
</tr>
<tr>
<td>116 b) 3)</td>
<td>(i)-sidi-tu</td>
<td>roof</td>
</tr>
<tr>
<td>116 c) 3)</td>
<td>G. siparali</td>
<td>arrow with bamboo lanceolate head</td>
</tr>
<tr>
<td>116 a) 2)</td>
<td>I. Th. siparara, R. shiparari</td>
<td>do., iron</td>
</tr>
<tr>
<td>116 c) 3)</td>
<td>siparari, S. siparalli</td>
<td>iron</td>
</tr>
<tr>
<td>115</td>
<td>sipe</td>
<td>bitter</td>
</tr>
<tr>
<td>136 a) 2)</td>
<td>S. sipeta-lli</td>
<td>in face of</td>
</tr>
<tr>
<td>115 a) 3)</td>
<td>isifu</td>
<td>door, gate</td>
</tr>
<tr>
<td>115 a) 2)</td>
<td>isifodo</td>
<td>to turn away, against, about; to repent</td>
</tr>
<tr>
<td>116 a) 2) 116 a) 2) III)</td>
<td>a-sifuda, S. a-assipudda</td>
<td>to be interpreted, to be translated</td>
</tr>
<tr>
<td>136 a) 4), 16 d)</td>
<td>a-sikudo-(n-ua)</td>
<td>let us go</td>
</tr>
<tr>
<td>117 d)</td>
<td>wa-siga-te, wa-sika-te</td>
<td>sheep</td>
</tr>
<tr>
<td>(cr.)</td>
<td>sikapo, S. sikapu</td>
<td>sugar</td>
</tr>
<tr>
<td>(Sp.)</td>
<td>Sm. sikalu</td>
<td>to put, to give</td>
</tr>
<tr>
<td>116 d) 1)</td>
<td>a-siki-, S. a-ssiki-</td>
<td>to obey, to believe</td>
</tr>
<tr>
<td>73 a)</td>
<td>S.a-ssiki- ... ame</td>
<td>interjection of disgust</td>
</tr>
<tr>
<td>136 e) 3)</td>
<td>asikii</td>
<td>to deliver</td>
</tr>
<tr>
<td>91</td>
<td>a-sikititi-</td>
<td>to be, house, shelter</td>
</tr>
<tr>
<td>116 b) 4), 16 d)</td>
<td>isikwa, S. û-ssiqua, û-ssikoa</td>
<td>to ache</td>
</tr>
<tr>
<td>116 d) 5)</td>
<td>Sm. ila</td>
<td>to throw (dust into the air)</td>
</tr>
<tr>
<td>99 e)</td>
<td>a-silaki-</td>
<td>to melt, to deliquesce</td>
</tr>
<tr>
<td>99 e)</td>
<td>Sm. a-ssilikidû-</td>
<td>to call</td>
</tr>
<tr>
<td>116 d) 2)</td>
<td>S. a-ssimadû-</td>
<td>to cry</td>
</tr>
<tr>
<td>116 d) 2)</td>
<td>a-simaka, S. a-ssimaka</td>
<td>to call</td>
</tr>
<tr>
<td>116 d) 2)</td>
<td>a-simaki-, S. a-ssimaki-</td>
<td>electric eel</td>
</tr>
<tr>
<td>116 d) 3), 184</td>
<td>Sm. isimudda</td>
<td>arrow</td>
</tr>
<tr>
<td>76 d), 116 c) 1)</td>
<td>simara</td>
<td>bow</td>
</tr>
<tr>
<td>109</td>
<td>simara-habo</td>
<td>to be jealous</td>
</tr>
<tr>
<td>116 d) 6)</td>
<td>S. simika, S. simika</td>
<td>to laugh</td>
</tr>
<tr>
<td>116 d) 7)</td>
<td>Sm. simittâ</td>
<td>penis</td>
</tr>
<tr>
<td>115</td>
<td>S. isti</td>
<td>nose ; ruggedness</td>
</tr>
<tr>
<td>116 b) 6)</td>
<td>(i) siri</td>
<td>to spin, to roll up</td>
</tr>
<tr>
<td>116 b) 6) III)</td>
<td>isiribidi-, G. a-siribidi-</td>
<td>idle</td>
</tr>
<tr>
<td>130 b) 2)</td>
<td>ausiro</td>
<td>flesh</td>
</tr>
<tr>
<td>116 a) 4)</td>
<td>isiroko</td>
<td>Nectandra</td>
</tr>
<tr>
<td>175 d)</td>
<td>G. širuabali</td>
<td>key</td>
</tr>
<tr>
<td>(cr.)</td>
<td>slotro</td>
<td>padlock</td>
</tr>
<tr>
<td>184</td>
<td>G. šilotopo wayuri</td>
<td>to be green</td>
</tr>
<tr>
<td>135 f)</td>
<td>Sm. subule</td>
<td>a sore, ulcer</td>
</tr>
<tr>
<td>119 b) 6)</td>
<td>Sm. subuli</td>
<td>blow-gun arrow</td>
</tr>
<tr>
<td>116 c) 4)</td>
<td>Sm. sudi</td>
<td>to flay</td>
</tr>
<tr>
<td>119 a) 3)</td>
<td>S. a-assudu-</td>
<td>Indian small-pox</td>
</tr>
<tr>
<td>119 b) 6)</td>
<td>Sm. sukku</td>
<td>to hew down, to strike (with an axe or sword)</td>
</tr>
<tr>
<td>119 a) 2)</td>
<td>a-sogo-, a-soko-, S. a-assuku-</td>
<td>small, little</td>
</tr>
<tr>
<td>119 a) 1)</td>
<td>isogo, isoko, Sm. aessuku</td>
<td>to wash</td>
</tr>
<tr>
<td>119 b) 1)</td>
<td>a-sogoso-, S. a-sukussu-soldaro, S. soldaru</td>
<td>soldier</td>
</tr>
<tr>
<td>(Sp. or cr.)</td>
<td>S. sûlu</td>
<td>school</td>
</tr>
<tr>
<td>(cr.)</td>
<td>G. a-solosolodo-</td>
<td>to polish</td>
</tr>
</tbody>
</table>
### ALPHABETICAL INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Alphabet</th>
<th>Entry</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>116 d) 8)</td>
<td>sumule, S. somole</td>
<td>to be drunk</td>
<td></td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. Sondaka</td>
<td>Sunday</td>
<td></td>
</tr>
<tr>
<td>119 b) 2)</td>
<td>S. a-sonnuku-</td>
<td>to pour out</td>
<td></td>
</tr>
<tr>
<td>119 b) 2)</td>
<td>a-sonko-(n-wa)</td>
<td>to be running out, to be poured out</td>
<td></td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. sura-band, sula-band</td>
<td>an upper room</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td>S. a-ssurredū-</td>
<td>to have diarrhoea</td>
<td></td>
</tr>
<tr>
<td>119 a) 3)</td>
<td>G. isāpo</td>
<td>small lobster</td>
<td></td>
</tr>
<tr>
<td>119 b) 4)</td>
<td>a-sorobodi-</td>
<td>to sweep (a house)</td>
<td></td>
</tr>
<tr>
<td>108 A g), 186</td>
<td>Sm. a-ssūrdū-</td>
<td>to spin</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td>a-ssūrrissūridū-</td>
<td>diarrhoea</td>
<td></td>
</tr>
<tr>
<td>119 b) 6)</td>
<td>Sm. surre</td>
<td>to be shed, to well forth</td>
<td></td>
</tr>
<tr>
<td>119 b) 5)</td>
<td>a-sorokodo-</td>
<td>vampyr</td>
<td></td>
</tr>
<tr>
<td>119 b) 3)</td>
<td>Pen. sorota-ro</td>
<td>friend, brother (vocative)</td>
<td></td>
</tr>
<tr>
<td>119 b) 3), 186</td>
<td>a-soroto-, S. a-ssurtu-</td>
<td>to draw (a fluid)</td>
<td></td>
</tr>
<tr>
<td>(cr.)</td>
<td>S. Statuta</td>
<td>law</td>
<td></td>
</tr>
<tr>
<td>164 f) 3)</td>
<td>G. suwe</td>
<td>to swear (a fluid)</td>
<td></td>
</tr>
<tr>
<td>120 f) 2)</td>
<td>a-soadi-</td>
<td>withered</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>a-sweardoa</td>
<td>to swear</td>
<td></td>
</tr>
<tr>
<td>120 f) 1)</td>
<td>asoare</td>
<td>to kiss, to suck</td>
<td></td>
</tr>
</tbody>
</table>

| 90, 178, 184 ff. | T | 1°. motion directed towards an object, limited motion: 2°. female, or nature class |

| — | ataba, S. a-tabā | to be scattered, dispersed |
| 169 a) 4) | tabisia, S. tabussia | to slumber |
| (cr.) | tapel | table |
| 45 b) | taha, S. taha | far off |
| 121 e) 2) | tahawai | far off |
| 104 e) | t-itagaara | (its) wall |
| — | S. bahū ū-ttakarra | the porch |
| — | a-tagi-, S. a-ttakū- | to cover, close, to shut |
| 99 h) | G. tala | lower jaw |
| 73 b) 9) | tamo-tu | bowed |
| 47 | tanahu, S. dannhu, danūhu | now, to day, this day |
| (cr.) | tarafṣa, S. treppa | stairs |
| 108 | atarata-hu airi-sibo, S. attarradu-n | gnashing of teeth |
| n-ari-sibu | n-ari-sibu | |
| 90 a) | tata, S. (ū-)tatta | hard |
| 90 b) | tata ... o-kona, S. (ū-)tatta ... | power, force, strength |
| u-kunna | u-kunna | |
| 90 a) 2) | tatabudi, S. tattabuddi | stiff |
| 90 a) 3) | itatadi- | to harden |
| 90 b) 2) | a-tatadi- ... o-kona | to strengthen |
| (cr.) | tau, S. tau | cord |
| 90 a) | ka-tau | to be noble, wise (?) |
| 166 g) | Taukēlolelio | mythical woman |
| 82 b) | Sm. -te | possessive suffix |
| 82 A | -te | resembling |
| 95 | -te | limited motion |
| 191 | ite, S. īttū | blood |
| 182 (23) | itte, S. ītte | bowels |
| 182 (123) | Sm. ītte | ite (muriti) palm |
| 175 d) | G. ītebalī | Vochysia tetraphylla |
### ALPHABETICAL INDEX

| Page | Sm. | R. | (Sp.) | (cr.) | (hi)ti, S. hitti | a-ti | icti, S. itti | Sm. iti-ti | itiu, Sm. iti-ju | ait-ci, S. aditi-ti | aici-, S. aditti- | aici-... o-konomun | auti | S. autu-(nn-ua) | aciadi- | itibi, Sm. itebe | tibo-kili | t-itiboko | itiga, S. attikaha | ititka | a-cigi- | a-ciga | aiciki | auscigi-, S. a-uttiki- | -cikibe, S. -ttikebbe | Sm. a-ttikida | a-tikidi-, S. a-ttikiddi- | G. a-tikiddikita | R. ichiki-ci | aicikiti- | a-cilig-i-ci | Sm. ittima(-hii) | atima, atema | atimi-, S. attimu- | itimi |
|------|------|----|-------|-------|---------------|-----|-------------|----------|----------------|------------------|------------------|-----------------|-----|--------------|--------|----------------|--------|-----------|------------------|--------|----------|--------|--------|----------------|-----------------|----------|----------------|-----------------|-------------|----------|----------------|--------|
| 163 b) | itte-boa-ti | aiite-boa-chi | aitedi-, S. attiddudi- | itekia-hu | a-tekidia- | Sm. temona | atenaa, S. attenna | itena, S. utenna | atenabo- | itendwa-ti-, S. attandunduni- |
| 163 b), 120 d) 2) | Sm. a-ttedi- | ate-edi-, S. atteddud- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- |
| 110 b) 3) | itekia-hu | a-tekida- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- |
| (Sp.) | Sm. temona | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- |
| 110 a) | Sm. a-ttedi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- | ate-edi- |
| 164 a), 16 d) | itenaa, S. attenna | itena, S. utenna | atenabo- |
| 164 d) | R. tete, Sm. atette | Sm. tette | G. a-thethedi- |
| 180 | -ti | (hi)ti, S. hitti | a-ti | icti, S. itti | Sm. iti-ti | itiu, Sm. itti-ju | ait-ci, S. aditi-ti | aici-, S. aditti- | aici-... o-konomun | auti | S. autu-(nn-ua) | aciadi- | itibi, Sm. itebe | tibo-kili | t-itiboko | itiga, S. attikaha | ititka | a-cigi- | a-ciga | aiciki | auscigi-, S. a-uttiki- | -cikibe, S. -ttikebbe | Sm. a-ttikida | a-tikidi-, S. a-ttikiddi- | G. a-tikiddikita | R. ichiki-ci | aicikiti- | a-cilig-i-ci | Sm. ittima(-hii) | atima, atema | atimi-, S. attimu- | itimi |

- stepfather, father's brother
- stepson
- to flee, to go astray
- to sneeze
- to advise
- a bloody flux
- to break, to put asunder
- rudder
- to tread
- blood (as a part of the body)
- to borrow, to lend, to let out, to hire
- to sink
- a tent
- the beginning
- to rend
- heat
- mother
- to itch
- to whisper
- formative verbal nouns (agent nouns, etc.)
- possessive suffix
- to desire, to will, etc.
- to drink
- father
- a woman's son in law
- a woman's daughter in law
- son
- to know
- to understand
- to suffer, to permit
- to get permission
- to prick, to pierce
- a birth-mark, etc.
- a bush
- (bird's) nest
- to be drowned
- excrements: rust
- to dig
- a ditch
- a token, a mark
- to find, to receive
- theft
- to persuade
- to fall, to cast, to pluck a leaf
- to sing (a medicine-man)
- a woman's husband's sister's
- to warn, to betray
- a woman's brother
- moustache, beard
- to pass over
- to swim
- rope, bonds
<table>
<thead>
<tr>
<th>ALPHABETICAL INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>91</td>
</tr>
<tr>
<td>180</td>
</tr>
<tr>
<td>184</td>
</tr>
<tr>
<td>7, 177</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>163 a)</td>
</tr>
<tr>
<td>163 b)</td>
</tr>
<tr>
<td>174 c)</td>
</tr>
<tr>
<td>174 c)</td>
</tr>
<tr>
<td>7, 44 b)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>90 A d)</td>
</tr>
<tr>
<td>197</td>
</tr>
<tr>
<td>44 f)</td>
</tr>
<tr>
<td>44 f)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>90 A b)</td>
</tr>
<tr>
<td>90 A a)</td>
</tr>
<tr>
<td>90 A c)</td>
</tr>
<tr>
<td>90 A c)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>163 f)</td>
</tr>
<tr>
<td>99 d)</td>
</tr>
<tr>
<td>109</td>
</tr>
<tr>
<td>99 d)</td>
</tr>
<tr>
<td>124 b)</td>
</tr>
<tr>
<td>184</td>
</tr>
<tr>
<td>102 e) 2) I)</td>
</tr>
<tr>
<td>7, 44 c)</td>
</tr>
<tr>
<td>104 f)</td>
</tr>
<tr>
<td>104 f)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>102 e) 2) III)</td>
</tr>
<tr>
<td>102 e) 1)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>102 e) 3)</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>—</td>
</tr>
<tr>
<td>102 e) 2) II)</td>
</tr>
<tr>
<td>164 k)</td>
</tr>
<tr>
<td>122 c) 3)</td>
</tr>
<tr>
<td>2, 178, 184 ff.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Page</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>7, 177</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>17 d)</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>2, 185</td>
</tr>
<tr>
<td>136 e) 6)</td>
</tr>
<tr>
<td>4, 120, 188</td>
</tr>
<tr>
<td>121</td>
</tr>
<tr>
<td>121 a)</td>
</tr>
<tr>
<td>120 g) 3)</td>
</tr>
<tr>
<td>164 e), 16 d)</td>
</tr>
<tr>
<td>120 f) 5)</td>
</tr>
<tr>
<td>121 d) 1)</td>
</tr>
</tbody>
</table>
| 121 a) | oaboddi-, S. a-wabaddu-
| 121 a) | wabuju(-n), S. wâbudi |
| 121 a) | waboka |
| 121 b), 16 d) | waboroko, S. waborukku |
| 121 c) 9) | G. u-wadawada |
| 121 c) 4) | auadi-, S. a-wadi- |
| 121 c) 1) | auadi-, S. a-wahûddu- |
| 121 b) | wadi, waji, S. wadi |
| 164 e) | wadili, S. wadili |
| 121 c) 2) | S. t-wadu |
| 121 b) 5) | awaduli, S. awadulli |
| (cr.) | S. wagen |
| (Sp.) | wela, S. wela |
| — | a-welado-(n-wa), |
| 121 a) | S. a-weladu-(nn-ua) |
| 121 a) | wahajia, S. wahaddia, wahaddja |
| 121 a) | wahadu-tu |
| 121 f) | S. uahûmâ |
| 121 f) | S. uahûntu-(nn-ua) |
| 121 e) | -wai |
| 2, 44 a) | wai, S. wai |
| 120 g) 2) | -oaiya, -utya, S. -oaja, -waja |
| 120 f) 5) | wâie, Sm. waija, |
| 120 f) 5) | Sm. waijâli |
| 120 f) 5) | R. waiyari, Sm. wairali |
| 121 b) | wakikile |
| 134 g) | wakaia |
| 71 b) 2) VI) | wakaia ... omuni |
| 120 f) 6) | wakaukili |
| 44 h) | Sm. wakia |
| 121 a) | wakili, S. wakili(-l) |
| 120 f) 4) | wakorra, Sm. wakorra |
| 121 a) | wakorraw, S. wakorrawu |
| 120 c) 4) | oakudo-(n-wa), S. awakidu-(nn-ua) |
| 186 | wakokwa |

prefix announcing the not changing end-point pronoun I pl.
end-vowel verbs
prefix
vast, far away affirmative word
stationary, in itself, independent distant, exceeding, etc.
to be long (time)
self
to be dry
very, exceedingly, genuine; honorific
to abide, to wait, to tarry
quickly with haste
already, (just) now
a way, a road
fins
to beckon
go about, to seek
to be long
a man (male)
wild (beasts)
winds
a chariot
a sail
to sail
hereafter, by and by
old (a thing)

a great quantity (?)
to be added
intensifying
emphasizing pronoun I pl.
self
potters clay
to fade
knapsack
a far country
evil, to be evil
woe unto
the dust (from the road)
pronoun I pl.
long ago, rather a long time ago
pining away. Sm. mager sein
now
to break (intransitive)
pigeon
<table>
<thead>
<tr>
<th>Alphabetical Index</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>121 d) 2) S. oà-kurru seribokilliu</td>
<td>a tempestuous wind</td>
</tr>
<tr>
<td>120 c) oal(l)la</td>
<td>piece; cheek</td>
</tr>
<tr>
<td>104 c A) 1) G. walaba</td>
<td>Eperua falcata</td>
</tr>
<tr>
<td>120 c) oalabau, S. oallaba</td>
<td>broken pieces of the ship</td>
</tr>
<tr>
<td>100 iwarikidittiti-</td>
<td>to open the mouth (of a fish)</td>
</tr>
<tr>
<td>— Sm. a-warukudu-</td>
<td>fortrücken, schieben, rutschen</td>
</tr>
<tr>
<td>— Sm. a-warukudukut(u-?)</td>
<td>to let down</td>
</tr>
<tr>
<td>121 a) wara-ura-tu eke-hu</td>
<td>sackcloth</td>
</tr>
<tr>
<td>121 c) warea, S. waria</td>
<td>from</td>
</tr>
<tr>
<td>121 c) 6) wariwari</td>
<td>a fan</td>
</tr>
<tr>
<td>— Sm. wauriku</td>
<td>speed</td>
</tr>
<tr>
<td>— S. wauriku-kâ-n</td>
<td>with all speed</td>
</tr>
<tr>
<td>120 f) 3) Q. oassini-hü</td>
<td>the heart</td>
</tr>
<tr>
<td>125 b) Sm. oewedi-</td>
<td>to spit</td>
</tr>
<tr>
<td>125 b) Sm. uku</td>
<td>resin</td>
</tr>
<tr>
<td>125 c) 2) iwerebe</td>
<td>the heart</td>
</tr>
<tr>
<td>125 c) 2) eweribed(i-?)</td>
<td>to be fervent</td>
</tr>
<tr>
<td>125 c) 1) Sm. iwera</td>
<td>penis</td>
</tr>
<tr>
<td>125 c) 1) iwü, S. iwi</td>
<td>fruit</td>
</tr>
<tr>
<td>— Sm. iwühi</td>
<td>dead game</td>
</tr>
<tr>
<td>— Sm. iwühiiti-</td>
<td>to shoot</td>
</tr>
<tr>
<td>— S. n-iwühiitta-hü-nnilje</td>
<td>their stripes</td>
</tr>
<tr>
<td>(cr.) S. winu</td>
<td>wine</td>
</tr>
<tr>
<td>125 c) wiru</td>
<td>(turtle) dove</td>
</tr>
<tr>
<td>125 c) Sm. iwissi</td>
<td>testicle</td>
</tr>
<tr>
<td>125 d) wiwa, S. wijua</td>
<td>star</td>
</tr>
<tr>
<td>83 a) Sm. wijua</td>
<td>Pleiades</td>
</tr>
<tr>
<td>175 f) R. wiwa-kili-koro</td>
<td>(Halley's) comet</td>
</tr>
<tr>
<td>184 G. iwiwida</td>
<td>to whistle</td>
</tr>
<tr>
<td>164 f) oc-n-ci (-tu), R. wo-n-chi</td>
<td>kinsman (woman), cousin</td>
</tr>
<tr>
<td>166 f) Sc. Wurekado</td>
<td>mythical woman</td>
</tr>
<tr>
<td>118 a) 11) S. üwüissiati-</td>
<td>to make lamentation</td>
</tr>
</tbody>
</table>

2, 45, 104 g), 123, 124, 185 “here”

2. 45, 104 g), 123. 124, 185

169 huti. ia, Sm. ucja | principle of life, spirit |
| 169 b) iya(bo), S. iya | shadow, image |
| 125 c) 1) a-uyi, Sm. a-oji | to gather fruit |
| 66 iabo | the outside, behind |
| 169 a) 5) a-iaboda | to broil |
| 169 a) 4) a-iabos(i-?) | to be drowsy |
| 169 b) a-iabotsi-, S. a-ijabutta | to overshadow |
| 184 Sm. jadolle, G. yadoala | a knife |
| — Sm. jahakanniti- | here |
| — S. jahakandu-ttu u-lla-hü abbu | to lie in bed or hammock |
| — Sm. a-(i) jakkad(d)a | here this side |
| 97 f) S. jaha-maria | here |
| 102 d) yaha-mutero (-muntero, -muniro), S. jaha-mutero | cotton |
| 121 c) 10) Sm. jahu | cotton |
| (cr.) S. jager-nu | horsemen |
| 45 f) 1) yakitaha, S. jakketa | yonder |
| 169 a) 7) | ialoko | spirit |
| 103 g) | iyaloko. S. ü-jalukku | against |
| 103 g) 3) | ialokodo, S. ü-jalukkudu | in exchange for |
| 103 g) 4) | S. a-jalukkudā- | to (build) again |
| 104 g) | yara | a hedge |
| 45 c) | yaraha. S. järreha | here, there |
| 169 b) | aiata-hu | image, idol |
| 166 i) 1) | yauhahu, S. jawahū | nature-spirit, devil |
| 116 d) 4) | yauhahu simaira | ejaculation of pain |
| 166 i) 2) | yaware | rainbow |
| 121 c) 3) | R. yawarri, Sm. jauale | opossum |
| 123 f) | oie. Sm. a-juhehē, hujuehe | to be lazy, slothful |
| 100 | a-ijeheriti- ... to-barra. | to sheer |
| | S. a-jeriti- ... tu-barra | |
| 123 f) | Sm. ujejehi | a louse |
| 164 l) 2) | Pen., G. yena | sister |
| 91 | G. ieni-hi | song |
| 91 | ieniko, S. u-iniko | cleverness, wisdom |
| 91 | ienikoto- | to make wise |
| 91 | a-ientwa, S. a-iintu-(nn-us) | to sing |
| | a-ientwa-hu ajia-hu a-murreti-ci | a poet (song word maker) |
| | Sm. jeri | shaven (the head) |
| | — Sm. a-jejeriti- | to shave the head |
| | — G. yesi | armadillo |
| 182 (87) | iyu, S. u-ju | mother |
| 124 b), 163 a), 16 d) | o-io-ci | friend, neighbour, kindred, people |
| 164 k) | a-iubosi- | to sieve |
| 124 b) | ue-ja-boa-tu | stepmother, father's or mother's |
| | Sm. a-ohantu- | sister |
| 125 c) 1) | Sm. a-iyugari+, a-iugara, S. a-iukkarrā | to sell |
| 123 c) 3) | a-i(g)uk(o-?), S. a-ijakkkuru- | to strike, S. to strike, to prick |
| 123 c) 1) | a-iyukontwa | to be leaning |
| 124 a) | Sm. u-jale | cabbage |
| 124 a) | Sm. juli | tobacco |
| 124 a) | Sm. julika | Montrichardia arborescens |
| 124 b) | S. a-iyumudā | to prophesy |
| 71 b) 4) | gumun(1), S. jumunni | a place, to be in a place |
| 104 g) | bawahu-yura | (house-tie) beam |
| 80 b), 104 g) | yura ... ansi | to hasten |
| 104 g) | Sm. jura-hū | das Verlangen |
| 104 g) | Sm. jurada | rafter, barbecue |
| 163 d) | o-iyurada-tu | a man's sister |
| 104 g) | a-iyurako, a-iyuraka, S. a-ijuku | to draw, to hale |
| 104 g) | a-iyura-kwe | [the waters] increased |
| 104 g) | R. to-yuranni | (its) wooden float |
ALPHABETICAL INDEX

80 b) 6)  a-igurati- ... ansi, S. a-ijulattu- ... to trouble, to be troubled, to be vexed, to care for

124 b)  (o-?)turi  throat
124 b)  R. yuro. Sm. juru  cassava-squeezer
124 b)  yuruu  a thorn
124 b)  yuyuokili  a mist
124 b)  a-iyuyuto-  to water
123 f)  Sm. aijoa  late
96 c) 2)  yu-warea, S. ju-waria  from thence
123 c)  S. a-ijuwed-(nn-ua) ... u-mün  to adhere to, to consort with

German words, in Schultz' texts

CHAPTER I

FINITE VERB

§ 1. Let us consider the following sentence:

_H-adeka, d-imigoda hu sikapo wolf o-koboroko jin: ki-o-domo ka-
_ye-see_ I-send you sheep wolf among as this!-because affirmed-
koborokwa-li hu hori jin, ma-wakaia-li bajia hu wiru jin. To-moroo
wisdom-freely ye serpent as, withheld-evil-freely also ye dove as its-but
_h-aitoa-li loko-no o-mun._ Behold, I send you forth as sheep in the
ye-beware-freely man-plural at

midst of wolves: be ye therefore wise as serpents, and harmless as doves.
But beware of men.

The action-words _h-adeka_ and _d-imigoda_ are composed of a pronominal
prefix (_h-, d-_), a quality-word (quality, state or condition) or object-word
(_ade, strong appearance, imigo, readiness, being ready_), a consonant
which indicates in what way the preceding compound acts ( _k_ making its
appearance in a positive manner, _d_ to be firmly established, to stand, to
be stiff) and a vowel indicating the general character of what is happening.

The words we here call action-words, are all composed in this way;
they all indicate an activity, and moreover a person can be indicated
who causes this activity or controls it, which person in the finite forms
is indicated by a pronominal prefix, or by an emphasizing pronoun or
object-word, which fulfills the same function and occupies the same place
as the pronominal prefix.

It is almost certain, that, for instance _lo-oda_. he died, and _h-adunka_. sleep
ye, also belong to this category; _a-odo_. S._a-hudu-_. means: permanently firmly
established, or firmly established in space (which may refer to the body or to
the soul); _adunku-_ may have a similar meaning, or it may mean “to snore”.

_Ka-koborokwa_. ma-wakaia (see §§ 10, 18) we call quality-words, as
well as for instance _kokke_, to live; _kokke ka i_. he lives, probably denotes:
strength appears him.

§ 2. That the _a_ is the real “Zeitwort”, appears plainly from those
forms in which the _a_ with the pronominal prefix is detached from the
remainder of the verb (see § 28); then the _a_ acts as an auxiliary verb,
though not as a colourless copula, but with the meaning of “to happen”.

The _a_ occurs in numerous other forms, and in comparing them, we
find as a kind of greatest common divisor, that the Arawak language
uses the _a_ to indicate: the aspect of the world in its continual change.
Not one single exception to this rule has been met with.

It has been found, that the _i_ and the _u_ or _o_ are also used to express
definite principles. The Arawak uses the _i_ to express: small dimensions
(in space and time) or high tension, the _u_ or _o_ to express: great dimensions
(in space and time) or low tension, whilst the _a_ expresses that which stands
between the two principles, or partakes in the nature of both.
The Arawak makes no difference between time and space in the way we do; the a may indicate both "happening", as well as a condition, or an object considered in its transitory character (Heraclitus panta rei). We shall use for this the abbreviation "time-bound reality" or "time-reality".

The u or o principle is independent of time: it comprises as it were the whole time. We shall translate it, according to circumstances, by "great", "space", "the permanent", "motionless", "not changing", and the w, which is related to u, sometimes by "vast", "far away".

In the i principle, on the other hand, time is as it were, contracted into a single point, into the infinitesimally small. We shall translate it, according to circumstances, by "tiny", "quick", "instantaneous", "free", "principle", "idea", "intensively", "accentuated", and the y, which is related to i, sometimes by "here", l, "here", a, "at some distance", in the words ikirikia.

our own nation, akirikia, a foreign nation, and perhaps in ici, father, aiici, son.

The i, and in contrast to it the u, o, are also used to mark the distinction between man (homo) and nature, or man (vir) and woman. This use of the i and the u, o and also that of the l- and r- for the same purpose, we shall keep strictly apart from the remaining use of those sounds.

It seems that the e is used to indicate a principle, the nature of which may be illustrated by the following comparisons: a sound, healthy, somewhat relentless, hard — e sickly, delicate, tender; i quick, idea, principle — e lingering, quality; i light — e heat — a matter.

The deeper meaning of this use of the vowels in order to indicate definite principles, will be further discussed in §§ 185 ff.

The meaning of the a lies between the meaning of i and o or u; the e lies between i and a; it may be that Arawak also makes use of other intermediate sounds in order to express different shades of meaning. An indication of this may be seen in those words where e and i alternate, and in the metamorphosis of vowels before -n, -in (§ 81). Sm., S., Q. use besides the u, o, a, e, i also ü and üü, Sm. also ue, uéü, B. ii; G. noted ö, ö (i) or ö (ü) (a mixture of ö, ü and i), üi or ue, i and ü, and further in some words a distinct o, in others a distinct u.

Often, however, the immediate, and perhaps only cause of such variations is the influence of the following vowels or consonants. It is especially plain to see, that the i has a trend to oust other vowels, and that it may exert a deteriorating influence upon d (§ 84), τ (§ 90), s (§ 113), n (§ 83 a), perhaps also upon b (§ 125 c 31).

§ 3. If the action-word denotes an action that passes quickly or does not end in a state of rest, then in some moods and tenses, the final a gives place to an i (table § 5, i group).

If the action-word denotes an action that passes slowly or ends in a state of rest, then in some moods and tenses, the final a gives place to an o (table o group).

If the action-word denotes a prolonged action, then the final a is retained.
in all forms. In this case S. mostly writes ā = long a, B. in the forms 6 and 9 sometimes aa; therefore it is perhaps more correct to say that the final a gives place to long a (table, a group).

In reality, however, one cannot say of any action-word that it belongs to the i, o or a group, for in each case that presents itself, the vowel used is that which is suitable to that particular case. In this way the Arawak can express fine shades of meaning. Sometimes the difference of meaning also appears in the English verb, for instance a-simaki-, to call, a-simaka, to cry, ikisidi-, to judge, to measure, ikisida, to reckon.

In a few action-words an u is used instead of an o. The Moravians mostly use u when B. writes o, whilst the i group of B. is divided by them into an i group and an ū group; no distinct difference of meaning between these i and ū groups has been discovered.

§ 4. Compare the action-word h-aiitoa, beware (or: take heed) with h-aita [omuni-ni n], know [that it is near].

H-aiita is composed exactly in the same way as h-adeka and d-imigoda (h-, pronominal prefix; aii, presumably “established security”, § 133; t, motion towards an object; a, time-reality).

H-aiit-a = h-ait time-reality = (ye-) know.
H-ait-o-a = h-aiit stationary time-reality = (ye-) know, which remains in itself = (ye-) beware, (ye-) take heed.

Oa, ua or wa occurs in a great number of forms, see § 120; that one is justified in considering it as composed of o, stationary, and a, time-reality, appears from the forms 6—10 of the table in § 5, in which the a is lacking or is detached from the o.

These stationary forms (which we shall call oa forms) are applied:

a) In action-words, if the nature of the action is “not moving from the place of origin”, e.g. l-idankidoa Wacinaci o-mun, he thanked God, ika ki t-akodwa, Adaie-li o-mun t-idankidwa, and she coming in that instant gave thanks likewise unto the Lord, bu-plate-n aboado fa bu-ma, thy money perish with thee (comp. Daii aboadi fa ie ororo abu. I will destroy them with the earth);

b) For the translation of reflexive forms; the reflexive character is then expressed by -ōaiya, self, e.g. b-isadwa b-ōaiya. save thyself (comp. b-isada-te di, save me);

c) Very frequently, by Brett, for the translation of English passive forms, e.g. b-isadwa, thou art made whole. l-isado fa, he shall be saved. isado-ci m-aici-n goba i, and he that was healed wist not who it was (comp. lihi-ki isadi fa n, the same shall save it. isadi-ci ki di. he that made me whole).

Now the o expresses the principle of low tension and the correlated principle of motionless, stationary, or in the soul: the principle of not active, expectant, passive (§§ 2, 190). In so far the oa forms really contain something of the passive. But they are not passive forms, neither are they intransitive forms (comp. example given under b), and bo-koborokwa di, remember me). Their function is, to denote the principle of independency (§ 188).
§ 5.

Mood, tense etc. (approximate)

<table>
<thead>
<tr>
<th>Mood, tense etc.</th>
<th>Action-words</th>
<th>Quality-words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative m.</td>
<td>-a</td>
<td>-oa</td>
</tr>
<tr>
<td>Indicative m., Perfect t.</td>
<td>-go ba</td>
<td>-oa go ba</td>
</tr>
<tr>
<td>Abstract</td>
<td>-a-hu</td>
<td>-oa-hu</td>
</tr>
<tr>
<td>Indicative m., Present t.</td>
<td>-a</td>
<td>-oa</td>
</tr>
<tr>
<td>Potential m., Present t.</td>
<td>-m</td>
<td>-oa ma</td>
</tr>
<tr>
<td>Indicative m., Future t.</td>
<td>-f</td>
<td>-oa ma</td>
</tr>
<tr>
<td>Present participle, Infinitive</td>
<td>-n</td>
<td>-oa n</td>
</tr>
<tr>
<td>Agent-noun</td>
<td>-i-ci, f. -i-tn</td>
<td>-o-ci, f. -oo-tn</td>
</tr>
<tr>
<td>Object-noun</td>
<td>-i-sia</td>
<td>-o-sia</td>
</tr>
<tr>
<td>Hortative-Optative</td>
<td>-ia</td>
<td>-oa-ia</td>
</tr>
<tr>
<td>Symbolic</td>
<td>adeki-</td>
<td>adeko-(n-wa)</td>
</tr>
<tr>
<td>representations</td>
<td>imigodo-</td>
<td>imigodo-(n-wa)</td>
</tr>
<tr>
<td>adopted in this work</td>
<td>(to see)</td>
<td>(to serve)</td>
</tr>
</tbody>
</table>


The final vowel that appears in the forms 6—10, appears also in the forms with -ni (verbal noun, § 25), -bi (Perfect tense, § 58 a), -bona (Perfect tense, § 64 a), -ba ("also", § 60 b), faroka ("if", § 144), sabu ("very", § 149), robu ("only", § 150), kwona-hu (instrument, § 120 a).

The a appears also in the forms with (hit)ti ("desiring", § 110).

Forms 4: ga or ka, means "making its appearance in a positive manner — time-reality". This particle is used generally after a word that of itself is indefinite in regard to time (ikita, to serve, ikitoa, to be served, kokke, to live; also after -n and -ni verbal nouns, §§ 28, 29), in order to give it a definite sense. It is not used if the indefiniteness may remain (isa, to be good), or if definiteness is included in the construction and meaning of the word, so as with the i and o groups of the action-words.

Forms 5: ma means "reluctant or hesitating — time-reality".

Forms 5: koma is a combination of k(a) and ma; presumably an o is used here, in order that a may only occur at the end; analogous forms: goba, kona (§ 63), bona (§ 64), o-domo (§ 40), o-bora (§ 105).

Forms 2: goba indicates a rather remote past; g making its appearance in a positive manner, o not changing, ba, again (§ 60); see also § 128.

Forms 6: f a means "striving (aspiring) time-reality".

Forms 10: ia expresses: i, tension, (released into) a the calm flow of time (see § 132).

Forms 3, 7, 8, 9: -hu, -n, -ci, -tu, -sia, see §§ 21—27.

Examples:

a) i, o, a groups.

lihi oonaba-ga (a, 4) kiana n, ajia-n (a, 7) na-mun. Daii bajia adagato fa (o, 6) hu abar amateli, h-oonaba-te (a, 1; te, § 95) kiana di, and he answered and said unto them, I will also ask you one thing; and answer me: b-adeka (i, 1), d-imigoda (o, 4) d-imigodo-sia (o, 10) b-isibo o-bora, behold, I send my messenger before thy face, kena Wacinaci isad-sia (i, 10) to-makwa isiroko-ho adeki fa (i, 6), and all flesh shall see the salvation of God, n-adagata goba (o, 2) i lo-dokoto-n (o, 7) bia na-mun a-dokota-hu (o, 3) aionumi o-rea. L-oonaba goba (a, 2) n ajia-n (a, 7) na-mun, (they) desired him that he would shew them a sign from heaven. He answered and said unto them, Wacinaci adeka goba (i, 2) kiana kalimehi, and God saw the light, to-makwa yauhahu a-kwaiaba (o, 4) kiana i, Poroko o-lokomun b-imigoda (o, 1) u, and all the devils besought him, [saying], Send us into the swine, kena l-adeka (i, 4) ie tata kiben arimodi-n (i, 7), and he saw them toiling in rowing, tata-tu ajia-hu (a, 3) toho; alika akonnaba ma (o, 5) n? this is an hard saying; who can hear it? n-imisida ma (i, 5) koro kia ajia-hu (a, 3) n-ajia-sia (a, 9) da-konomun, neither can they prove the things whereof they now accuse me, alika-i koro ikita koma (a, 5) biama-no l-adai-sia: ... abar-li l-ikita fa (a, 6); l-ibiamti-ci l-imita fa (a, 6), jiaro. Mamari-ga (§ 147) h-ikita-n (a, 7) Wacinaci Mammon bajia biama-n, no man can serve two masters: ... or
else he will hold to the one, and despise the other. Ye cannot serve God and mammon, l-onnakia (i, 10) ifiro-tu b-eke bajia, let him have thy cloke also, a-ridi-ci (i, 8) aicia (i, 10) to-konomun, let him that readeth understand (know it-concerning), ho-dokoda (o, 1) i, l-ausia (i, 10) loose him, and let him go, bu-isauka andia-te (i, 10) thy kingdom come, Christ ... a-tokodia-te (o ? 10), let ... Christ descend, naha yaha-ci kiana ajaia (a.10), let these same here say, l-ahakaia (a.10) na-mun to-konomun. that he may testify unto them (L. XVI, 28); b) i, o, a groups : oa.

da-dankidoa (i?, o.a, 4) bu-mun. I thank thee, b-adeka, b-isadwa (i, o.a, 4), behold, thou art made whole, b-ikiduada Adaia-li Jesus Christ o-konomun, kena b-isado fa (i, o.a, 6), believe on the Lord Jesus Christ, and thou shalt be saved, kena hiaro isadua goba (i, o.a, 2) kia ikisi warea, and the woman was made whole from that hour, alika-i kiana isadwa ma (i, o.a, 5) ? who then can be saved ? b-isadwa (i, o.a, 1) b-uaia ! save thyself ! aba-no l-isada barin, l-uaia-l-isadoia (i, o.a, 10), kiana, he saved others, let him save himself, biama-ga c-isado-n-wa (i, o.a, 7) kiana, and both are preserved, to-makwa bu-loa abu b-ikiduadi faroka, bu-baptize () doa ma (i, o.a, 5), if thou believest with all thine heart, thou mayest (be baptized), c-ibitoia (i, o.a, 10) ibin ama d-ansi-ka kiana ? what will I, if it be already kindled ? toho origahu abu bu-ialoko adagatoo fa (o, o.a, 6) b-aurea, this night thy soul shall be required of thee, naiki k-ikisi-ka n-akonnabo-n-wa (o, o.a, 7) bia yuho-ni n-ajia-n o-doma, for they think that they shall be heard for their much speaking. Rama mun ajia-hu akonnabo goba (o, o.a, 2), in Rama was there a voice heard, penster aiomun-bonna-n-tu bajia a-torodwa (o, o.a, 4), and the windows of heaven were opened. ho-kwaiaboa (o, o.a, 1), m-ausi-n h-a-n bia wakaia ikisida-hu o-lokomun, pray that ye enter not into temptation, to-moroa toho jiamutu koro a-fitikida ma, to-moroa a-kwaiaboa-hu (o, o.a, 3) o-doma ma-koto-ni-hi abu to-fitikida ma, howbeit this kind goeth not out but by prayer and fasting, ama ibia ho-koborokwatoa ka (a, o.a, 4) ho-loa o-lok-oa ? why do thoughts arise in your hearts ? loko o-loa a-koborokwatoa-n (a, o.a, 7) wakaia-hu o-konomun l-iloni-ni warea o-doma, for the imagination of man's heart is evil from his youth, to-makwa lo-koborokwatoa-sia (a, o.a, 9) ... lo-loa o-lok-oa, every imagination of the thoughts of his heart, d-adaiakitwa faroka (same form as a, o.a, 6) da-uaia, ausirobu-in d-adaiakitwa-ga (a, o.a, 4) : Da-ci adaia kita di, if I honour myself, my honour is nothing : it is my Father that honoureth me, ma-sweardoa-n (a, o.a, 7) h-a-li abaren : Aiomun koro abu bu-sweardoa fa (a, o.a, 6), swear not at all ; [neither] by heaven (not shalt thou swear), loko Aiici andi-n goba-te jin, l-ikitwa-n (a, o.a, 7) bia koro, to-moroa l-ikita-n bia, even as the Son of man came not to be ministered unto, but to minister, a-sweardoa-hu (a, o.a, 3) abu, [he denied] with an oath, a-nokondwa-hu (a, o.a, 3), lamentation. k-amunaiga goba kiana w-ajia-n ho-mun. kena hui koro a-nokonnedwa goba (a, o.a, 2). we have mourned unto you, and ye have not lamented. aiika-hu-sikwa sanoci
a-nokonni-nda koma (a, oa, 5). ika tu ki aiika-ci na-ma-n? can the children of the bridechamber mourn, as long as the bridegroom is with them?

h-aittoa-li (i, oa, 1) ki-a, h-itikwa-hu (a, oa, 3) abu a-kwaiabo-n-wa (o, oa, 7), take ye heed, watch and pray, h-aittoa, h-itikoa (a, oa, 1) k-itesia-sia o-rea, take heed, and beware of covetousness:

a-wa, in the following: toho ointment a-iyugarawa ma yuho-ro bia barin, for this ointment might have been sold for much, biama ibiro kain kodibiyu a-iyugarawa koro, are not two sparrows sold [for a farthing]? a-forrawa ti-n l-oaiya, and would have killed himself:

c) Quality-words, etc., ga (ka), koma class.

kokki (4) i! he lives! kodibiyu-bi ... anda fa-te b-amun, b-ikita-n bia n kokki (7), fowls ... shall come unto thee, to keep them alive, tanahu isiga (4) i, by this time he stinketh, hui bajia nokonne-ga (4) tanahu, and ye now therefore have sorrow, nokonne-ga (4) yuho-li loko-no o-konomun dt, I have compassion on the multitude, nokonne (1) wa-kona-n bu! have mercy on us! kena hui nokonne fa (6). to-moroo ho-nokonne-hi (3) a-sifudo fa ahalikibi bia, and ye shall be sorrowful, but your sorrow shall be turned into joy, to-moroo ika tu yuho-li loko-no l-adeki-n nokonne goba (2) na-konomun i, but when he saw the multitudes, he was moved with compassion on them:

k-akosi ka (4) hu, mamari-ga h-adeki-n? having eyes, see ye not? waii bajia m-akosi ka (4)? are we blind also? to-makwa sa-tu ada k-iwi-ka (4) sa-tu c-iwi ... sa-tu ada koro k-iwi koma (5) wakaia-tu c-iwi (§ 18), every good tree bringeth forth good fruit ... a good tree cannot bring forth evil fruit, k-iwi goba (2) kiana n, and (it) brought forth, mamari-ga t-adinabo t-oaiya k-iwi-n (7), the branch cannot bear fruit of itself, alika-i k-ire fa (6) kiana n, whose wife shall she be?

abar-timen siba oniabu eki a-sikoa goba yumun. jew-no a-maribendo-n- wa o-loko-ji, abar ka-loko koma (5) biama firkin jiaro kabuin jiaro, and there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece, abar-li yuho-ro k-amun-ci (8) akobain ka-loko goba (2) yuho-ro c-iwi. the ground of a certain rich man brought forth plentifully, lit. one much possessing-person ground contained much its-fruit:

to-moroo oniabu ki Daii a-siki-sia lo-mon. lo-loko fa (6) a-ciga (a-cigi, to dig) oniabu a-sorokodo-tu ma-ibo-n-wa-tu kokke-hu bia, but the water that I shall give him shall be in him a well of water springing up into everlasting life, Da-ci sikwa o-loko (4) yuho-ro bawhu. in my Father's house are many mansions, lihi o-loko goba (2) kokke-hu, in him was life, ororo ajego goba (2) i, he was in the world:

Ialoko ka (4) Wacinaci. God is a Spirit, kena abar-li hui o-rea-ci yauhahu ka (4), and one of you is a devil. l-augici iri goba (2) Jubal, and his brother's name was Jubal. Tubal-cain o-yuradatu goba (2) Naamah, and the sister of Tubal-cain was Naamah. ifili-ci fa (6) i, he shall be great.
§ 6. The Arawak language does not distinguish between the active and the passive voice in the same manner as is done in English. The following means have been employed in translating:

a) The English active voice:

1) Ordinary action-word:
   1) No object: l-adeka, he looked up (Mk. VIII, 24), d-ausa, I go;
   2) Object fully affected: d-imigoda hu, I send you, l-adeka ie, he saw them;
   3) Object affected in a particular manner; it is indicated by one of the words denoting position, direction or time, enumerated in § 8, preceded by a particle or a word indicating the “person”. e.g. with ibici, lightly touched: h-imigoda d-ibici. ye have sent for me, l-adeka n-ibici. he beheld them:
   4) (II + III) d-imigodi fa-te i h-ibici. I will send him unto you;

2) Oa form:
   1) t-edo botoli oakudwa. the (leather) bottles break:
   2) Does not exist:
III) *na-kwaiaboa da-mun*, they worship me:

IV) —;

V) Reflexive, see §4 b)

3) Quality-word:

I) —;

II) Subject (≈ the object fully affected in 1) II): *isa n*, it was good, *kokke ka i*, he lives;

III) —;

IV) Form II) + object affected in a particular manner: *nokonne goba na-konomun i*, he was moved with compassion on them, *wakaia ho-muni n*, woe unto you, lit. you-at it;

b) The English passive voice:

1) The corresponding active voice has been translated, e.g. L. XXI, 16, ye shall be betrayed, *na-sikiti fa hu*, L. VIII, 5, it was trodden down, *n-atenaa goba t-ajeago*;

2) An *oa* form is used, e.g. Mt. XV, 24, I am not sent, *d-imigodwa-te koro*;

3) In order to emphasize the passive attitude, an *oa* form from a causative is used. Sm. gives this as the usual method, but in S.'s texts such forms are comparatively seldom met with. Examples: S. *na-maqua l-ansi-ssia-ŋu ebikittoa ụssa-tti üjahũ abbu*, and they (his beloved ones) were all filled with the Holy Ghost (Acts II, 4), *ki-hia na-kujaba-ka Pilatus u-ria lu-parrũkittu-nn-ua u-kunnamũn*, yet desired they Pilate that he should be slain (Acts XIII, 28);

4) A durative form (a group) is used, e.g. L. I, 19, I am sent, *imigodaga te di*, L. XX, 18, he shall be broken, *lihi a-kurradaa fa*;

5) S. makes use of a -hu verbal noun to do duty as a passive verbal root, after which the particles *ka, sia*, etc. are applied; see § 24;

6) A -sia verbal noun is used, see § 22.

2) and 3): If the English sentence gives the active subject, then it is translated by one of the words denoting position or direction *o-mun, abu* or *o-rea*, with a pronominal prefix or prefixed object-word; examples, see §§ 71 b) 2) III, 65, 97 a).
# Chapter II

## Character of the Arawak Words

§ 7. The words *hu*, in the example of § 1, denoting persons, we shall call "end-point pronoun"; other similar words we shall call "emphasizing pronoun"; the particles *h-, d- and h-* we shall call "pronominal prefix".

<table>
<thead>
<tr>
<th>pronominal prefix</th>
<th>end-point pronoun</th>
<th>emphasizing pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I d(a)-</td>
<td>di</td>
<td>daii</td>
</tr>
<tr>
<td>II b(u)-</td>
<td>bu</td>
<td>bui</td>
</tr>
<tr>
<td>III m. l(o)-, l(u)-</td>
<td>i</td>
<td>lihi, liraha</td>
</tr>
<tr>
<td>III f. t(o)-, t(u)-</td>
<td>n (G. also no)</td>
<td>toho, toraha</td>
</tr>
<tr>
<td>I pl. w(a)-</td>
<td>u</td>
<td>waii</td>
</tr>
<tr>
<td>II pl. h(o)-, h(u)-</td>
<td>hu</td>
<td>hui</td>
</tr>
<tr>
<td>III pl. n(a)-</td>
<td>ie</td>
<td>naii, naha, naraha</td>
</tr>
</tbody>
</table>

The vowel between () is used if it is not ousted by a stronger influence.

I = the speaker,
II = the listener,
III m. = one rational being or male person, other than the speaker or the listener,
III f. = one or more non-rational beings or things or one female person, other than the speaker or the listener,
I pl. = two or more persons, the speaker included,
II pl. = two or more persons, one or more listeners included, the speaker excluded,
III pl. = two or more rational beings, the speaker and the listeners excluded.

Emphasizing pronouns and object-words may be used in the function of an end-point pronoun and in the function of a pronominal prefix, e.g. *wolf*, *loko-no*.

§ 8. Words denoting position, direction or time, such as *o-koboroko* and *o-mun*, fulfil the role of the prepositions and case-endings in European languages. Here follows a list of those words, with the English prepositions etc., for the translation of which they are used (most of them as given in Brett's grammar); for their real meaning, see the §§'s placed after them. After these words *ji* (§ 85) and *wa* (§ 120) may be added as suffixes. *bena*, after, § 38

- *ibici*, to, towards, § 58
- *ibiciro*, to, towards, § 102
- *abu*, by, with, § 65
iabo, behind, beyond, § 66
aboloko, on the top of, § 103 c)
abomun, under, § 71 b) 7
bonna, at the surface of, § 64 a) 1)
o-bora, at a certain future epoch, § 105 b)
o-boramun, at a certain future epoch or place, § 105 c)
aboroko, at the outside, § 103 d)
aji, more than, S. adi, upon, § 86 a)
ajeago, on, upon, § 86 b)
adiki, after, § 86 c)
adikiloko, instead of, in the room of, § 86 d)
adinamun, near to, in the vicinity of, § 86 e) 3
o-doma, because of, § 40
ikira-ji, ikira-di, round about, § 106
S. aku, in (fire), § 103 e)
o-koboroko, among, § 103 b)
akoloko, in (fire, etc.), § 103 e)
o-kona, against, upon, § 63 a) 1)
o-konamun, at, upon, § 63 a) 2)
o-konomun, of, concerning, § 63 a) 4)
o-konaria, for the sake of, § 97 b) 3)
akosa, on, at the side, § 117 a)
o-loko, in, § 103 a)
i(y)aloko, against, § 103 g)
o-ma, with, § 71 a) 1)
mairia, etc., at the other side, § 97 d)
o-makana, over against, § 71 c)
mun, at, § 71 b)
amun, at, upon, over, § 71 b)
o-mun, to, for, by, § 71 b)
muniro, o-muniro, to, unto, § 102 b)
inabo, after, § 79 c) 4)
(e)rabudiki, (e)rabodogo, against, towards, § 104 c) 1)
(i)rako, in (a fluid), § 107 a)
irakomun, in (a fluid), § 107 a)
rea, ria, o-rea (aurea), area, warea, from, § 97
aramakona, at, § 104 d)
(e)ribo, rebo, at the waterside, § 101 a)
rifu, at the waterside, § 101 b)
ariloko, in (between), § 103 f)
roko, in, § 103 b)
isibo, in face of, § 116 a) 1)
isifu, in face of, § 116 c) 2)
o-tora, at the foot of, § 102 c)
o-toromun, at the foot of, § 102 e).
§ 9. In substance the pronouns are deictic expressions or demonstratives.

The pronominal prefixes and the end-point pronouns are short characteristic descriptions of the person: from a comparison with other A. M. languages it appears probable that one kind of pronouns were formerly used for both functions. The emphasizing pronouns are compounds of a pronominal prefix with an emphasizing particle.

The pronominal prefixes are also used in a manner that reminds one of an article. The emphasizing pronouns are also used for the translation of English demonstratives.

That the pronouns denote place, appears also from the fact, that the emphasizing pronouns are composed in exactly the same manner as some words denoting locality, for instance lihi, he, this (m.), naha these. yaha, here (§§ 44, 45).

§ 10. The object-words and the proper names have the same character as the pronouns.

It may be, that in addition to the attributes connoted by an object-word, it is necessary to mention the person involved, as is the case with a thing possessed, a part of the body, a family relation. Then the person is indicated by a pronominal prefix, or by an emphasizing pronoun or an object-word, fulfilling the same function (h-ada-n, your staves. d-akosi, my eye. lo-iyu, his mother). Likewise the words denoting position, direction or time, enumerated in § 8 are always more particularly specified by a person (wolf o-koboroko, in the midst of wolves, loko-no o-mun. of men, na-koboroko, among them).

These words, without the prefixed particle or word, have no other value than to indicate a complex of qualities, and this explains how it is possible, that both object-words and the words denoting position, direction or time just mentioned, can be transformed into a word indicating a quality, state or condition, viz. with k(a)- (making its appearance in a positive manner): the quality is appearing, is present; with m(a)- (reluctant): the quality is not appearing, is absent.

Examples: (i)sa, child. offspring. ka-sa, to be fruitful. being with child, ma-sa. to be barren; iwi, fruit. k-iwi. to bring forth fruits. m-iwi. not to bring forth fruits; akosi, eye, k-akosi, to have eyes. m-akosi, to be blind: iri, name. ka-iri, to be called by a name. ma-iri, not to be called by a name; o-banna, leaf, ka-banna, to have leaves: o-koborokwa, remembrance, consciousness, ka-koborokwa, to be remembering, to be wise, ma-koborokwa, to be foolish; o-loko, in (or: inside, interior). ka-loko, to have contents. to be filled, ma-loko, to be empty.

§ 11. a) Emphasizing pronouns, object-words, proper names, words denoting position, direction or time, and quality-words can be used as a verb, denoting the state or condition to be, whatever the word expresses. The action-words with unalterable ending, namely the a group, and the verbal nouns, may be included in this category. Notionally they have in common: indefiniteness in regard to time: in form: unalterable ending:
grammatically: that the different moods and tenses are formed in the same way (see §§ 5, 12, 21—27).

b) But the particles by which moods and tenses are formed, are even employed when the word is used in a function that may be fulfilled by a pronominal prefix or an end-point pronoun, e.g. [David adaie-li-wabu ka-sa goba Solomon] Urias ire-tu goba o-mun, [and David the king begat Solomon] of her that had been the wife of Urias: see also the forms with (S.) kuba, pa, § 176 b) 2, 3), the forms with ka, § 29 a), with bia, § 39, and the -hu etc. forms, § 24.

c) Concerning the action-words with inflected endings, we have seen already, that the different end-vowels describe the different shades of reality. When we take this into consideration, we see that these words have nothing in their construction that distinguishes them from the other classes of words. Moreover the action-words are used in the sentence in quite the same way as the quality-words (see the examples in § 12), and furthermore certain quality-words may perform the function of action-words (§ 18).

d) In the following example we meet the Indicative mood, Present tense of an action-word doing duty as an object-word: aïkatwa o-loko, privity, in secret (parallel to m-aïkatato-n-wa o-loko, public, openly), ororo a-iïboa, the end of the world (parallel to: ororo a-iibo-n-wa o-bora-n, unto the end of the world). Comp. also: l-iciïga goba, he digged (a-cigi-, to dig), aïïga, a ditch.

§ 12. Let us now turn our attention to the structure of sentences.

In Arawak the sentence consists of one or more words which indicate something that is new to the hearer (at any rate in this connexion, or under these circumstances), and often there is moreover indicated the thing that the hearer already knows, to which this new piece of information is added. That which is most intended to attract the attention of the hearer, is first said: generally this is the most mobile or the most particular thing, or that which dominates the situation. The thing which is least mobile, which is already known, or which is in an expectant or passive attitude, is mentioned the last, unless it must be spoken first, in order to attract special attention. Word-order is determined by the emotional, in so far as reality, as the logical connexion between the things to be described, will permit.

a) 1) lëhi-ki Daiï, [aïia-ci bu-mun], I (that speak unto thee) am he:
    2) kënbëna ada n, and (it) becometh a tree. Roman i, [having understood that] he was a Roman, Roman-o bari-ni waili, being Romans (indeed we), Peter bui, thou art Peter, Gabriel daiï. I am Gabriel, Matthat aiïci liïi, which was the son of Matthat. John l-iri, his name is John:
    3) yaha u, we are present, lo-tokaini o-loko i, [they shall say: behold] he is in the (his) secret chambers, lo-ma kiana u, and (we) abode with him:
    4) isa n ! well done ! wakaia i, he is guilty, he is a debtor:
    5) l-adeka ie, he saw them, d-imigoda hu, I send you, b-biïduadi-n isada (= isa, sound, -d-a) bu, thy faith hath made thee whole:
§ 13. MOST IMPORTANT ACTION WITH THE ENDING -A

b) 2) *lihi Jesus*, this is Jesus, *virgin iri Mary*, the virgin's name was Mary:

4) *ororo wakaaia*, it (the earth) was corrupt:

5) *waii icinoci l-imigoda*, he sent out our fathers:

c) *ho-bollita yaha*, sit ye here, *tanahu d-ajinama yaha*, now I stand (here), *yaha h-oabodda*, tarry ye here, *yaha a-kota-he h-amuni-ga*? have ye here any meat? *abar-timen kaci o-loko Wacinaci imigoda goba angel Gabriel abar bawhu-yuho mun i-ro Galilee mun-tu*, and in the sixth month the angel Gabriel was sent from God unto a city of Galilee, lit. sixth month in God sent angel G. a city unto Galilee-at-thing, *kia-n bena Jesus auciga temple o-loko i*, afterward Jesus findeth him in the temple, *n-auciga i temple o-loko*, they found him in the temple:

d) Sentences consisting of a single word or compound:

*Mary*! *Mary*! *Cornelius*! *Cornelius*! *D-adaiana-sia*! Master! *Daii*! it is I, *Bethlehem o-loko [Judea mun]*! in Bethlehem [of Judæa], *h-adeka*! behold! *bu-prophesidoa-te*! prophesy!

§ 13. If several action-words are to be placed in one sentence, then the Arawak expresses the most important action by a form with the ending -a (-a, -a goba, -i [a, -o [a, -a [a, etc.]). Examples:

Acts XI, 25, 26, *Barnabas ausa kiana Tarsus mun i-ro, auadi-n Saul ibici.*

B. go then T. unto seeking S. to

*L-aucigi-n bena i, Antioch mun l-anda l-abu. Kenbena abar wiwa he-finding after him A. at he-come he-with and-after one year na-herakida church o-loko, a-mairikota-n yuho-li loko-no. Antioch mun they-assemble church in teaching many men A. at atenwa a-mairikota-sia-no asoa goba Christian-o, ma-in. Then departed first disciples called were Christians said, § 35. Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him into Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts XXV, 1, 2, *Festus andi-n bena l-ikita-sia bia ororo mun, kabuin kasakabo adiki F. coming after his-ministry to-be earth at three day after Cesarea warea Jerusalem mun i-ro l-ausa goba. Priest-no afudyi C. from J. unto he-went priests surpasser jew-no adaiana-sia-no mi-ci ahaka-ga kiana lo-mun Paul o-konomun, Jews masters with tell then he-at P. concerning a-kwaiaibo-n i. Now when Festus was come into the province, after three beseeching him days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him.

By this means the Arawak can single out one among several actions, as that which is to be represented as the most important or primary (see for further examples, § 27). And he even can focus the attention on the fact that an action occurs by splitting up the action-word into a part containing the -a with the pronominal prefix, and a less vivid form,
containing the description of the action (§§ 28, 42). See also §§ 55, 145, 147, 148, 151, 153.

§ 14. In the course of this work it will appear, that the great majority of Arawak words are built up from small particles, each of which represents a definite part of the total experience; the same principles that rule the word-order in the sentence, determine the sequence of those particles.

Should one consider the Arawak word as a compound of the type -attribute-attribute-subject, -adverb-adjective-substantive, or (Jespersen, 65) -subjunct-adjunct-subject, -tertiary-secondary-primary, then it follows from this, that all Arawak words are object-expressions in which the ending represents the object. Now, however, that ending is always a vowel, or a vowel with a durative -n, and neither of these endings attains that degree of solid concreteness, which we connect with an "object".

The nature of the Arawak word is better described, when we say: the different peculiarities are mentioned one after another; the sequence is, that the most striking, the most new (also: that which dominates the situation) goes first, and the least striking, the already known (also: that which is expectant or passive) follows.

When the speaker begins to speak a word, the plan of the whole word is already latent in his sub-consciousness, and it is already decided upon. what general or known idea will be expressed at the end of the form. Therefore the consideration which we had to reject just now, contains nevertheless a particle of truth.

Our first supposition would lead to the conclusion that Arawak has only prefixes; our second supposition would lead us to the conclusion that Arawak has only suffixes. For the sake of convenience, however, we shall in this work make use of both terms.

§ 15. a) The following compounds of two object-words must be considered as junctions, because if a pronominal prefix is applied. it is put before the first word: fig-ada, fig-tree, ada iwi, the fruit of the tree. fig-iwi, fig (fruit) c-iwi eda, the husks (its fruit-skin), t-edu botoli, bottles (its hide-bottle), m-ibiloko-tu baka-da, thongs (un-broad-thing cow-hide). hell ikihi, hell fire, ikihi-sikwa, a furnace of fire, ikihi-kudu, sticks (fire-things). yurua kwama, a crown of thorns.

b) In the same way words denoting position, direction or time may be compounded. See the list in § 8 and: bo-boreda bawhu-gura b-aiiya b-akosi o-loko area, cast out the beam out of thine own eyes. H-eta ho-makwa to-loko area. [he took the cup ... saying] Drink ye all of it.

c) In the following examples a form combined with an end-point pronoun or with a word denoting position, direction or time, is used in a function which might also be fulfilled by a single pronoun or object-word: kena adeki-ci, adeka imigodo-ci di, and he that seeth me seeth him that sent me, a-forri-ci i eke daii ikita goba bajia, and (1) kept the raiment of them that slew him, d-ausa imigodo-ci di ibici-ro, I go my way to him that sent me, oaboddi-ci da-kona, he that abideth in me [bringeth forth fruit],
§ 16 PRONOMINAL PREFIX

h-ansi-li k-aiima-ci-no ho-mun. love your enemies, ausi-ci lo-bora. ausi-ci bajia l-iinabo a-simaka goba, ajia-n, Hosanna, and they that went before, and they that followed, cried, saying, Hosanna. Roman i o-konomun d-akonnabo-n o-doma, having understood that he was a Roman. lit. Roman he concerning my-hearing because, l-adagata i alomun kondi-n i. L-aici-n bena Cilicia kondi-n i, he asked of what province he was. And when he understood that he was of Cilicia, lit. he-ask him where of-a-place-being he. His-knowing after Cilicia of-a-place-being he, kena. abaren kabuin-o wadili anda ibin yumun-tu di bawhu mun, and, behold. immediately there were three men already come unto the house where I was.

a) Other examples of compound forms, used as a single word, are the following:

isa koro onnaka-he bia i, [Paul thought] not good to take him [with them], lit. good-not-taking to-be he, tanahu warea k-iwi [a koro ada bu ma-iibo-n-wa-tu bia, let no fruit grow on thee henceforward for ever. lit. now from with-fruit-future-not-tree thou not-ending-thing to-be.

§ 16. a) The pronominal prefix is attributive, and forms a compound with the word to which it is prefixed.

An emphasizing pronoun or an object-word can be used in the same function (and must then be put in the same place). Seeing that such a word attracts the attention much more than the pronominal prefix, the way in which it is felt perhaps more nearly approaches that of an English subject.

In the following examples the person indicated by the pronominal prefix, is (for our, European, analysis) in some cases subject, dominating, origin, in others object, subordinate, endpoint. But really the function of the pronominal prefix is always the same. viz. to indicate the person who is considered as being connected with the matter from its origin, the person who is in a strong position (in respect to a state of movement: active, in respect to a stationary condition: potential).

Examples:

l-imigoda ie, (he) sent them. lo-baptize()da goba ie, (they) were baptized of him, da-dankidwa bu-mun. I thank thee. d-imigodwa-te. I am sent (N.B.: these forms are not genuine passives, see § 6). l-isid. his head. John Baptist isi. John Baptist’s head, lo-bugici. the (his) brother. John o-bugici, the brother of John, da-sanci, my servant. d-Adaire-n. my Lord. ho-wakaia. your sins, loko o-wakaia, the wickedness of man, da-plate-n. my money. a-fogodo-ci-no plate-n, the changers’ money. n-anda l-amun. (they) come to him. n-anda Jesus amun. they come to Jesus, Judea warea. [he came] from Judea. Judea mun i-ro. [he went] into Judæa. Jerusalem mun. [he was] in Jerusalem. yauhahu bajia w-afuji-ga bu-iri o-doma, even the devils are subject unto us through thy name. lit. devil also we-rule thy-name because. w-afudyi-no. the (our) rulers.

b) If a person who can be indicated by a pronominal prefix. is understood or must be understood to be there, the Arawak always mentions the person. Examples:
h-adeka, (ye) behold, b-adeka, (thou) behold (L. I, 31), bui, da-sa, thou, (my) child, l-isanci ifili sabu-ka koro l-adaie-n aji, the (his) servant is not greater than his lord, l-oonaba goba n ajia-n na-mun, Abona-ci sa-tu t-isi, loko Aiici, he answered (it) and said unto them, He that soweth the good (its) seed is the Son of man, Adaie-li tanahu b-isiki [a Israel o-mun n-isauka ba ? Lord, wilt thou at this time restore again the (their) kingdom to Israel ?

c) On the other hand the person is never indicated twice. One says Jesus o-kuti, the feet of Jesus, or lo-kuti, his feet, but never (as is customary in several languages, also in A. M. languages, see § 181) Jesus lo-kuti. A deviation is only made from this rule for the purpose of emphasis. Examples:

bu-iauda-a Paul, Paul, thou art beside thyself, ama w-onyi-ka waii ? what do we ? (J. XI, 47), b-ose bui, go ! (L. X, 37), to-moroa hui h-aiitoa, but take ye heed (Mk. XIII, 23), hui h-onnaka i, take ye him (J. XIX, 6), S. dai a-seeki-n]da[ppa bu-miin kiakewai u-hurruru, (I giving I-shall thee-to this country).

d) G. The words bahii, house, hamaka, hammock, kabuya, planted field, waboroko, path, awa, father, tete, mother, and perhaps others, do not take a pronominal prefix. If, however, a pronominal prefix must be applied, then the synonimes sikwa, kura, akoban, abonaha, ici, yu are used.

§ 17. In the composition of a prefix with a word, the vowel belonging to the prefix may be retained (lo [a, S. lu-ppa, he shall do).

If there is no prefix, as with abstracts and agent-nouns or if instead of a pronominal prefix, an emphasizing pronoun or an object-word is used, then there are four possibilities:

a) The vowel is indispensable to the word, and is retained (adeki-ci. one who sees);

b) A vowel belonging to the word, is sometimes used and sometimes
left out (Peter isikwa, Peter’s house, isikwa-hu, villages, Israel sikwa, the house of Israel).

c) No vowel is applied (atenwa-tu kaci, the first month, kena abar mihu o-lomun l-iiga, Simon[i( )mihu ia, and he entered into one of the ships, which was Simon’s):

d) An a- is prefixed to a word denoting an event, an o- to an object-word or a word denoting position, direction or time: by this means as it were the general character of the word is announced (lo-baptize( )da goba ie, (they) were baptized of him, John a-baptizeda goba i, (he) was baptized of John, lo-bugici, the (his) brother, John o-bugici, the brother of John, a-burita-sia ... a-burito-n-ua Greek o-buri abu, a superscription was written in letters of Greek, wolf o-koboroko. in the midst of wolves. loko o-wakaia o-ma, with man (‘s evil), camel o-barra, camel’s hair, a-koto-, to eat, Adaie-li o-koto-n, the Supper of the Lord).

The system of applying hyphens which has been adopted in this work will appear sufficiently from the examples given.

§ 18. The quality-words formed from object-words and words denoting position, direction or time, by prefixing k(a)-, to be with, or m(a)-, to be without (§ 10), may, if necessary, also perform the function of an action-word, see examples below. The English subject is then indicated by an emphasizing pronoun or an object-word that is placed before the word (a, b) 1). With the k(a)- forms a pronominal prefix can also be used: the prefix k(a)- is then left out, presumably because it then becomes superfluous (a, b) 2). In case it is desired to use a pronominal prefix with the m(a)- form, the pronominal prefix is connected with the auxiliary verb a (b) 2).

Ka-koborokwa, ma-koborokwa are indefinite in regard to time, and may remain so, at least in the examples met with: k-ansi and m-ansi are also indefinite in regard to time, but in the Indicative mood, the indefiniteness must be removed. For that purpose, with k-ansi, ka is added to form the Present tense (Potential mood koma), conformable to § 5; with m-ansi, ma, containing the element of uncertainty is added. Such forms are comparable to the action-words of the a group. In the same way a-bolli, to pass, and perhaps still more words.

a) -Koborokwa. remembrance, consciousness (§ 120 3)):

  1) with the prefixes k(a)- and m(a)-:

1) as a verb denoting a state or condition:

ka-koborokwa-li hu, be ye wise, abar-dakabo-no n-aurea ka-koborokwa goba abar-dakabo-no a-iiba ma-koborokwa goba. five of them were wise, and five were (remained) foolish;

verbal nouns:

ka-koborokwa abu, in his right mind, ka-koborokwa-hu, wisdom. ka-koborokwa-ci. the wise, ma-koborokwa-ci. the foolish.

11) as a verb denoting an action:

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.
kena Peter ka-koborokwa goba Jesus ajia-n, and Peter remembered the word of Jesus:

2) with a pronominal prefix:

as a verb denoting an action:

bo-koborokwa di, remember me, loko-no a-ni robu-in bo-koborokwa, thou savourest ... the things that be of men, Lot ire-tu o-konomun ho-koborokwa-li, remember Lot's wife, kena ama ibia ho-koborokwa h-eke o-konomun? and why take ye thought for raiment? wa-koborokwa lihi a-murrida-ci ajia-n, we remember that that deceiver said, d-ajia-n da-koborokwa fa kiana, and I will remember my covenant:

verbal noun (kwo-n, see §§ 81 a-, 120 a) 1):

to-makwa bo-koborokwon abu, [thou shalt love the Lord] with all thy mind:

b) Ansi, inner peace, love, loving (§ 80 b):

1) Da-ci k-ansi-ka di, my Father love(s) me, Daii k-ansi goba hu, I loved you, ki-o-domo ki ororo m-ansi ma hu, therefore the world hateth you, wakaia-be-ci k-ansi-ka k-ansi-ci ie, for sinners also love those that love them, m-ansi-ci di m-ansi ma Da-ci bajia, he that hateth me hateth my Father also, ororo warea-ci-n ka hu, ororo k-ansi koma t-amuni-sia-no, if ye were of the world, the world would love his own:

verbal nouns:

k-ansi-hi, love, k-ansi-ci di, he that loveth me, m-ansi-ci di, he that loveth me not, abar-li lo-mairikoto-sia, lihi ki Jesus k-ansi-sia, one of his disciples, whom Jesus loved:

2) h-ansi-li k-aiima-ci-no ho-mun, love your enemies, b-ansi ka di? lovest thou me? isa-tu-wabu a-bolliti-kwona-hu synagogue o-loko n-ansi-ka, the chief seats in the synagogues (they love), m-ansi n-a goba (auxiliary verb a, § 28 a) di ausirobu-in, they hated me without cause, ororo koro m-ansi ma (b 1) hu: to-moroa Daii m-ansi t-a, the world cannot hate you; but me it hateth, m-ansi d-a, I will not (Mt. XXI, 29):

verbal nouns:

h-oabodda-li d-ansi-n o-loko, continue ye in my love, d-aiici d-ansi-sia d-imigodi fa. I will send my beloved son:

c) Ka-sa, to be fruitful, to be with child, now changes its meaning into:

produce (a child), k-iwi, to bear fruits, becomes: to produce fruit. In the same way we might consider ka-koborokwa and k-ansi, when they fulfil the function of action-words, as: to produce remembrances, to produce inner peace; and so with other words as well.

§ 19. The end-point pronoun is exclusively used:

10. after a quality-word (word denoting a state or condition), and then it indicates the person who is in that state or condition:

20. after an action-word, and then it indicates the person who undergoes the action, or the object fully affected.

As the Arawak pronounces first the emotionally dominant, a sentence
§ 20 GENERAL CHARACTER OF THE ARAWAK WORD

of the type kokke ka i ! he lives !, has in reality the value: life (or vital power) !!! appears !! (male third) person !

From this we may assume that some correlation exists between the place behind the word of the end-point pronouns, their expectant, passive function, and their short forms.

On account of this prescribed order of words, the combination of a word with an end-point pronoun has something in common with a junction.

This appears still more strongly with the interrogative words m. alika-i. f. alika-n, pl. alika-ie (§ 139 e)) in which the end-point pronoun remains, even when the person indicated by it is already represented by an object-word or an emphasizing pronoun.

S. always uses this construction:

lu-parra baddia kassiparra abbu i Jacobus Johannes u-hukiti, and he killed James the brother of John with the sword, lit. he-kill also sword with him Jacobus Johannes' brother, lu-morrua Joseph u-ma kuba i Gott, but God was with him, lit. he-but Joseph with past-time he God, na-ssimaki-n-bennalje Apostel-nu n-ibiti ba, and they called them, lit. their-calling-after them Apostles them-to again, bu-mallita-tê wa-mallitta-koana-nu-itì bia\u, make us gods, lit. thou-make gods to-be-us, n-assa-ka kiahanna i Barnabas. Jupiter, Paulus na-rita\i Mercurius, and they called (him) Barnabas. Jupiter; and Paul (they named him), Mercurius.

Such pleonasms also occur in other A. M. languages. see § 181.

G. The end-point pronouns are generally pronounced as if they form part of the preceding word.

§ 20. Before we plunge into the mass of forms, we shall make a few supplementary remarks concerning the general character of the Arawak word.

When, in § 1, we analyzed d-imigoda. I send, there remained a root imigo, readiness. being ready. This root can again be split into imi, being willing, and g, a force manifesting itself. o, permanently. And imi can be split into i, quick, m. humble or new, i, quick.

In every analysis of a genuine Arawak word we experience the same. It appears that the real psychological roots of Arawak, synchronistically conceived, are: a, e, i, (ii), o or u, y, w, h, (g), k, n, l, r, d, t, s, m, b, and f or p, each of which has a definite (and always the same) meaning, or represents an elementary principle.

Such a word gives a short description of the thing. The description begins with that which appears first in time or that which is considered as the origin or the basis of the thing. The connexion appears from the sequence, and in the sequence appear fluent transitions and contrasts. The word may be compared to a sentence which has been contracted into a single compound.

We may still mention the fact, that not one case has been met with, of a sound having lost its original meaning when used in a compound (as. for instance, hydrogen and oxygen in water have lost their gaseous quality).
With the exception of -n (perhaps also -r in abar, one), consonants are only used before a vowel: they model as it were the formless principle expressed by the vowel. For instance, the particles, ba, again, bi, just now, bo (to remain) at rest for a time, are composed of a, time-reality, i instantaneous, o permanent, with b, the way in which a surface, a shape, presents itself, or quiet, passionless appearance.

Two vowels express:

1. i—i, quick, tiny, full of energy,
2. a—a, normal,
3. u—u or o—o, slow, great, little energy,
4. i—a, i—u, a—u, slowing down, widening out, relaxing of tension.
5. a—i, u—i, u—a, accelerating, narrowing, tightening.

Examples:

1. hihi, reed, iri, a name, isi, seed, iwi, fruit, ibi, ready, ifi, great (striving).
2. ana, the midst (in compounds), ala, Indian seat, aba, a, one, other, ada, a tree, ama, what, (3) ororo, earth, a-odo-, to die.
3. ika, "there was once", ina, a beginning, a continuation, *enu (A. M.), heaven, eda, bark, skin (loosely connected with the tree or the body).
4. ani, a thing, ari, a tooth, adi, something protruding (in compounds), ona, the ground (in compounds).

Now there is a habit of speech, which requires that, for instance in order to express "to send", one should always use the sound-sequence imigod, but it is quite probable that the Arawak feels this root more or less as [(i-m-i)-g-o]d.

When the European thinks, reasons and describes, then for him the most real, that to which everything else seems to be attached, is the "concrete object". Actions and qualities remain for him on another level of consciousness, in the sphere of feeling and will; and if he wishes to think about an action or a quality, he cannot do so without imagining an object which performs or undergoes the action, or possesses the quality. The use of abstract nouns is really an endeavour to transform an action or a quality into a mental image, namely to make an "object" of it. It remains, however, halting between the two opposites: imagination and thought (the motionless, the dead) and feeling and will (the living, the active).

The Arawak language expresses that which lies in the sphere of the feelings and the will.

The European of our time lives alternately in the sphere of imagination and thought and in the sphere of feeling and will; the Arawak probably lives chiefly in the sphere of feeling and will, and this explains how it comes that he expresses himself in elementary principles, which to us appear as abstractions. In § 184 we shall see that his feelings are transformed into a sort of gesture-language of the organs of speech, with the result that to each element of feeling, or elementary principle, corresponds a definite sound.

Considered from the outside, these elementary principles describe different shades of activity, and if we consider the ending of a word as its centre of gravity (§ 14), then we see that the words do the same. In accordance with this, endings which determine the character of an action-
word (for instance *ki, di, ti* or *ci, li, -n*), may determine the character of an object-word as well, and we can now understand, how it comes that the European lines of demarcation between word-classes are non-existent in Arawak (§§ 9—11).

The following may be noted here, because it deviates from the accepted opinions as to the character of the languages of primitive peoples:

The Arawak can just as easily express what we call the abstract, as what we call the concrete.

He has special names for every sort of fish, every kind of tree, but he also has the words *himi* = fish, and *ada* = tree. These words describe "fish" and "tree" (see §§ 76 b), 89), and, so far as we can see, they are not the names for a special sort, which have later been applied to the whole group. Likewise the names for special sorts are in general not derived from *himi* and *ada*, although such forms occur (§ 199, names of tiger-cats and snakes).

In itself, the meaning of the Arawak word is as general as the value of its component parts permits. The habit of speech restricts that meaning, and also often requires the use of certain affixes, by which the meaning is further restricted. Ultimately the word is confined to a certain group of things, actions, etc., or even to one thing or one action, by the context and by the situation in general.
CHAPTER III

INFINITE VERB

§ 21. -Ci (-tu) can be suffixed to: 1) object-words and proper names, 2) words denoting position, direction or time, 3) quality-words, 4) action-words; it adds to the meaning of these words the principle of "being active", "asserting oneself". Presumably the t (which with B. often turns into c before the i) has here again the meaning of motion towards an object (with a touch of will-power in it).

These forms (eventually with an end-point pronoun or a form fulfilling a similar function, behind them) are sometimes used as substantives, and often as adjectives. In the latter case they may be placed either before or after the word governed, and this forms a transition to such uses as remind one of participles and gerunds. They may moreover take the particles fa, goba, etc. as suffixes.

a) Examples.
1) ark isikwa-ci-n (-n, possessive, § 81) l-onnakida kiana Noah, and Noah removed the covering of the ark, Pharisee lihi, Gamaliel ci iri, amairikota-ci misi-tu-ahaka-hu, a Pharisee (was he), named Gamaliel, a doctor of the law, aba-ro hiaro, Martha tu iri, a certain woman named Martha, kia hiaro Greek goba, Syrophenicia tu akirikia, the woman was a Greek, a Syrophenician by nation, ikihi-tu kaspara, a flaming sword, sibatu taraffa, the (stone) stairs, siparari-tu t-isifo-do, the iron gate, to-tokoro-tu kwawuma, garlands, yurua-tu ada, a bramble bush; 2) abar-li l-Isa, Awa o-loa o-loko-ci, the only begotten Son, which is in the bosom of the Father, bo-loko-tu kalime, the light which is in thee, yaha-ci ikirikia bihero-ci wakaia-ci o-koboroko, in this adulterous and sinful generation (Mk. VIII 38), taha-tu ororo, a far country; 3) sa-ci lihi, he is a good man, Sa-ci Awa. Holy Father, sa-tu ajia-hu, the gospel, wakaia-ci, the wicked one, wakaia-tu c-iwi, evil fruit, kari-tu hori, a viper, aboa-ci, sick people, aboa-tu, [a woman] being sick, nokonne-ci abo-no o-konomun, the merciful, kokki-ci ialoko, a living soul, kokki-tu aiadi-tu, the moving creature that has life. See also the names for family-relations, § 162 ff.; 4) See examples §§ 4 c), 15 c); b) Different sequence.
1) imilia-tu a-odo-ci-sikwa, a new tomb, imilia-tu testament, the new testament, kokke-ci Wacinaci Aiici, the Son of the living God, imoro-tu
§ 21 -CI, -TU FORMS

abona-gira-hu, green herb, alikibi bu, ibekito-tu isa-hi abu bui, hail. thou that art highly favoured;

2) a-odo-ci-sikwa imilia-tu, a new sepulchre. Awa kokki-ci, the living Father, Awa misi-ci bui ! o righteous Father (thou) ! to-makwa abona-gira-hu ka-si-tu to-makwa ororo ajegang-tu da-sika ho-mun, to-makwa ada bajia, k-iwi-tu ada ka-si-tu, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to-moroa na-loko wolf a-bokotiti-ku naii. but inwardly, they are raving wolves, Wacinaci, aici-ci wa-loa, God, which knoweth the hearts, Peter a-sifuda-ci adeka Jesus a-mairikoto-sia l-ansi-sia ausi-n l-iinabo, then Peter, turning about, seeth the disciple whom Jesus loved following, aba-no Greek-no goba andi-ci o-koboroko a-kwaiabo-n-wa bia ifirokoro ka o-loko, and there were certain Greeks among them that came up to worship at the feast;

3) The Arawak language has no adjectives. The forms with -ci (-tu, -ci-no), -li (-ro, -no) and -sia are used to translate English attributive adjectives etc. (ikihi-tu kaspara, a flaming sword, biama-no k-augii-ci, two brethren), but they are very loosely connected, as appears also from the fact that these attributive forms must give way to the pronominal prefix (sa-ci d-adaiana-sia! good (my) Master! sa-ci bu-sa Jesus, thy holy child Jesus, wakaia-ci oie-ci da-sancti bui, thou wicked and slothful (my) servant, to-makwa sa-tu ada k-iwi-ka sa-tu c-iwi, every good tree bringeth forth good (its) fruit, to-moroa na-uaiya m-arulaka ti n-a-n aba-ro na-kabo abu, but they themselves will not move them with one of their fingers, l-imigoda goba biama-no lo-mairikoto-sia-no, he sent two of his disciples);

c) Plurality.

1) Persons : -ci:
adeki-ci n ahaka-ga kiana na-mun, and they that saw it told them, etc., m-akosi-ci adeka, ikori-ci akona-ga, the blind see, the lame walk;

2) The same, but with a word that is already plural:
ka-sa-ci hiaro-no. them (women) that are with child. few-no arulukokita a-kwaabo-ci hiaro-no adaie-ro-bi-ci bajia, the Jews stirred up the devout and honourable women, kena aba-no bajia, ikita-ci i n-amuni-sia abu, and many others, which ministered unto him of their substance, yuho-li botobaci hiaro-no goba, many widows were, kenbena Roman-o anda fa-te onnakici wa-sikwa wa-kirikia bajia, and the Romans shall come and take away both our place and nation, na-makwa aboa-ci, all that were diseased, n-a(ali)kibitoa k-amunaiga-ci ialoko, blessed are the poor in spirit;

3) Persons : -ci-no:
m-akosi-ci-no adeka, ikori-ci-no akona, the blind receive their sight, and the lame walk, thousand-no k-ansi-ci-no di, thousands of them that love me, onnaki-ci-no, angel-no, the reapers, are the angels, mihu o-loko-ci-no, they that were in the ship;

4) Persons : -no-ci, -na-ci; see § 79 b);

5) Mostly things : -be-ci; also, though seldom : -be-tu; see § 59 a) 2) :
-Tu is only used to indicate one woman, or one or more non-rational beings or things.

aba-ro k-amunaiga-tu botoba-tu hiaro anda, and there came a certain poor widow, wakaia-tu-wabu lhih ajia-ga, he hath spoken blasphemy, wakaia d-onyi goba, daii a-sikiti-ci ma-wakaia-tu ite, I have sinned in that I have betrayed the innocent blood, kia isadi-tu ajia-hu, the word of this salvation;

e) Different relations between a -ci form and the word connected with it:

1) imigodo-ci di, him that sent me, onyi-ci kidua-hu, he that doeth truth, yuho-ro k-amun-ci, a rich man;

2) k-aiima-ci bu-mun, thine enemy, andi-ci aiomuni o-rea, he that cometh from above;

3) isogo-ci ikiduadi-n hui, o ye of little faith, l-imigoda-te di akurradaa-ci o-loa d-isadi-n bia, he has sent me to heal the brokenhearted, isa sabu koma bu-mun aba-ro-ci akosi bui akodo-n-wa kokke-hu o-lokomun, biama-ci k-akosi-n a-boredo-n-wa hell ikihi akoloko mun aji, it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell, tata-ci-o-kona, a strong man.

§ 22. -Sia adds to the meaning of the word the principle of "the thing that has been realised", like -ci (-tu) adds the principle of "realising a thing". On account of this, such -sia forms are an easy means for the translation of English passive sentences (N.B. also other than oa forms are used for this purpose). -Sia probably means: s, form, i, free, a, time-reality (§ 132). Plural forms: -sia-no and -sia-be (§ 59a 11).

Compare: sa-ci, f. sa-tu, plur. sa-ci-no, a good person or thing, with: isa-sia ajia-n o-konomun, [one] of good report, isa-sia-no n-ajia-n o-konomun, [men] of honest report. Also: omuni-ga ie n-ausi-sia isikwa-hu mun i-ro o-rea, kena taha sabu ausi-ci bia jia l-a, and they drew nigh unto the village, whither they went: and he made as though he would have gone further, lit. nigh-drew they their-go-sfa village to from, and far more go-ci to-be as he-did.

Further examples:

a) sa-tu onyi-sia t-onyi-ka da-mun barin, she hath wrought a good work on me, t-onyi-sia ma kiana t-onyi-ka, she hath done what she could. Jesus k-ansi-sia, [the disciple] whom Jesus loved, to-makwa d-amuni-sia bui k-amuni-ga, and all that I have is thine;

b) i group:

Wacinaci iibida goba l-imikeb-oa kia ki lo-murreti-sia, God ended his work, which he had made, hui adeki-sia, those things which ye see, h-adeksi-sia, these things which ye behold, da-ci-a-iibi-sia, the inheritance, lit. his-father leave-sra, h-auadi-sia ki ibici daii, I am he whom ye seek, Jesus daii. b-akudi-sia, I am Jesus whom thou persecutest, to-makwa Da-ci a-siki-sia da-mun, all things are delivered unto me of my Father, l-iaunti-sia l-isanonoci, the (his) hired servants, na-makwa l-aici-sia-no, all his
acquaintance, l-isimakiti-sia-no, them that were (by him) bidden. da-

simakiti-sia-no, they which were (by me) bidden:

c) o group :

lo-torodo-sia. the (his) bed d-imigodo-sia, my messenger, a-sogoso-sia,

he that is washed;

d) a group :

a-dokota-sia, a miracle, ajia-sia goba, it hath been said (Mk. V, 31).
b-ahaka-sia, thy record, w-ahaka-sia, our report, lihi koro Kalime ki goba.
to-moroa imigoda-sia goba lihi, l-ahaka-n bia Kalime ki o-konomin. he

was not that Light, but was sent to bear witness of that Light, to-makwa

ada isa-be-tu adeka-sia bia. every tree that is pleasant to the sight.

n-a( ) alikibitoa akuda-sia-no misi-hi o-konaria. blessed are they which are

persecuted for righteousness' sake; S. ihittarra-sia, he which is accused:

e) e, in the following :

kia robu-in lo-mairikoto-sia-no a-iige-sia o-loko, [no boat] save that one

whereinto his disciples were entered (a-iige, enter, sia. realised. o-loko. "in"

place), hui ikiside-sia jiao ki abu, hui ikisido fa ba, with what judgment

ye judge, ye shall be judged, auaduli aragase-sia hihi, a reed shaken with

the wind, d-akoio fa da-sikwa o-lokomun i-ro da-fitikide-sia goba-te o-re,

I will return into my house from whence I came out;

f) o a principle, possessive pronominal prefix:

lo-mairikoto-sia, his disciple, lo-mairikoto-sia-no, his disciples, wai a-

kwaiabo-sia o-mun w-aaita, we know what we worship, lo-borago-sia. his

stripes;

g) o a principle: the person indicated by the pronominal prefix is the

person who undergoes the action:

kia ki b-onnako-sia goba o-re, for out of it wast thou taken, alika-i koro

a-siko-sia goba o-loko, [a sepulchre] wherein never man before was laid.

na-makwa koro n-onnaka ma toho ajia-hu, to-moroa t-isiko-sia-no o-mun

robu-in. all men cannot receive this saying. save they to whom it is given

(t, it, isiko, being given, sia, realised, o-mun. "at" place);

h) Miscellaneous examples:

l-Aiici onyi koma amakoro l-oaiya lo-domu wa. to-moroa l-adeki-sia

Awa onyi-sia: lihi onyi-sia jiao ki, l-Aiici onyi-ka ba. the Son can do

nothing of himself, but what he seeth the Father do: for what things

soever he doeth, these also doeth the Son likewise, a-burita-sia ki iibidwa

kiana, Ikisida-sia lihi wakaia onyi-ci-no o-ma, and the scripture was ful-

filled which saith, And he was numbered with the transgressors, alaiti

ibita-sia a-kalimeta-sia goba i, he was a burning and a shining light.

k-amun-ci akuyuko l-akonnabo-sia bia abu. l-akonnabia-te, he that hath

ears to hear, let him hear, alika-i koro a-timiti-sia ma. no man could bind

him. Wacinaci k-amun-ci di. d-ikita-sia: lihi angel ajinama da-mun

kasakoda. for there stood by me this night, the angel of God. whose I am.

and whom I serve, to-makwa lihi a-murreti-sia goba. all things were made

by him. kena toho sa-tu ajia-hu isauka o-konomin-tu ajia-sia fa to-makwa
ororo ajeago-ji ma-n, and this gospel of the kingdom shall be preached in all the world, ma-koborokwatoa-n h-a-li ho-kokke-wa o-konomun, ama h-eki-sia bia, ama h-eti-sia bia, o-konomun; h-ifiro-hu o-konomun bajia, ama abu h-ekito-sia bia o-konomun, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on (for); Sm. tu-maqua d-addiki-ssiä-bi, das alles was ich heute gesehen habe; with -buna, -kuba, -pa, -nu pa, d.a.w.i. gestern g.h., d.a.w.i. vorlängst g.h., d.a.w.i. sehen werde, alle die ich sehen werde.

Furthermore, both from the -sia and the -sia-no forms, an Infinitive can be formed, by means of the suffix -n.

1) Different sequence (parallel to § 21 b).

1) abar-li n-aici-sia siba-loko-ci, a notable prisoner, lit. one they-know-sia stone-in-person, aïta-sia-ma slotro-n h-onnaki-n n-aurea o-domà, for ye have taken away (from them) the key of knowledge, n-isadi-sia boia-tu, the spices which they had prepared, bu-imaha-sia fig-ada, the fig tree which thou cursedst, bawhu a-murreta-ari-no a-borede-sia siba, the stone which the builders rejected, l-akodo-sia bawhu, the house where he entereth in;

2) Lihi d-Aiici d-ansi-sia. This is my beloved Son, hiaro b-isiki-sia da-ma-tu bia, the woman whom thou gavest to be with me, bawhu na-bolliti-sia o-loko, the house where they were sitting, kena kia l-adura, Adaie-li Wacinaci onnaki-sia loko o-reà, and the rib which the Lord God had taken from man, onabo l-onnako-sia o-reà, the ground, from whence he was taken.

See moreover for -sia: a-sia, § 30, ma-mari-sia, bari-sia, § 147, and words denoting a human peculiarity, § 118 a).

§ 23. Hia, also ia, S. hiia, adds to the meaning of the word the principle of “existing condition”; h means perhaps “gentle affirmation” (§ 109). ia, free time-reality, ethereal (§ 132).

Examples:

kena l-isimaka sa-be-ci botoba-ci bajia, a-siki-n kokke-hia na-muni n. and when he had called the saints and widows, presented her alive (to them), ama ajia-hu toho h-ajia-ga ho-muni-kwawa, nokonne-hia h-akonai-a. what manner of communications are these that ye have one to another, as ye walk, and are sad? kenbena Jesus a-bolli-ci adeka goba loko m-akosi-hia ka-raia-ci, and as Jesus passed by, he saw a man which was blind from his birth, ika tu goba d-imigodo-ni hu m-amuni-hia plata-oke, saka bajia, sapatu bajia; amateli h-ansi goba? when I sent you without purse, and scrip, and shoes, lacked ye any thing? daii ausa akero-hia ialoko abu, I go bound in the spirit, ki-hia na-sikita goba di akero-ia, yet was I delivered (by them) prisoner, l-iba goba Paul a-timitwa-hia, (he) left Paul bound, adikito-ia lo-kabo lo-kuti l-akarato-sia kimisa abu, [he came forth], bound hand and foot with graveclothes, Herod ... eketo-ia l-adaiakitwa-kwona-hut eke abu, Herod, arrayed in royal apparel, ika ki aba-no Jew-no Asia warea-ci auciga di maribe-ni-hia temple o-loko, whereupon certain Jews from Asia found me purified in the temple, m-ikidoa-ni-hia, I came without gainsaying.
ma-koto-ni-hia a-kwaiboa n-a-n ka, and when they had fasted and prayed. habe-ci ia di, d-ire-tu bajia habe ia, for I am an old man, and my wife well stricken in years (L. I, 18), toho hiaro kiana, Abraham o-tu ia. Satan akerisia, this woman, being a daughter of Abraham, whom Satan hath bound, S. l-irei-tu aditta-hiia lu-monnu, his wife also being privy to it (knowing). naha Propheete-nu üssanutti hüt hu, ye are children of the prophets. haña kuru l-amën-hitti-ka wa-uria-hiia, as though he needed any thing. lit. thing not his-possession-wish-is us-from-hiia.

§ 24. Hu also adds to the meaning of the word the principle of "existing condition", but it lacks the free mobility which is expressed by hia; we feel the -hu forms as substantives. Compare:

ifili-ci capitan oonaba-ga n, Yuho-ro plata abu daii a-iaunta toho ma-iiero-hu, main. To-moroa daii ka-raia goba ma-iiero-hiia, l-a Paul ajia-n lo-mun. and the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born;

Capitan ausa kiana a-bokota-ari-no o-ma aunaki-n ie m-aïma-hiia, then went the captain with the officers, and brought them without violence. m-aïma-hu abu b-osia, go in peace (Mt. V, 34);

aucigi-niln a-oda-hiia, found her dead, alika-i jiali ikita faroka d-ajia-n, alika koro l-adeki fa a-oda-hiia, if a man keep my saying, he never shall see death;

da-sweardoa-hiia l-ajia-sia waii icinaci Abraham o-mun ki, [to remember his holy covenant ;] the oath which he swore to our father Abraham, kenbena ki ba a-sweardoa-hu abu abakoro l-a goba ajia-n, and again he denied with an oath:

Jesus adeka l-oonaba-n ka-koborokwa-hiia, and when Jesus saw that he answered discreetly, ibe-ci ka-koborokwa-hu abu, filled with wisdom;

n-ateda, m-eke-hiia, ibika-hiia bajia, they fled, ... naked and wounded, wadili da-forri-n o-domu ibika-hu abu di, for I have slain a man to my wounding;

yuho-li murriga-hiia ahaka goba lo-konomun barin, for many bare false witness against him (Mk. XIV, 56), aba-no a-kenakwa kiana, ajia-n murriga-hu lo-konomun (etc.), and there arose certain, and bare false witness against him, saying (etc., Mk. XIV, 57).

Hu, compared with -sia : toho jia l-a goba ajia-n, a-dokoto-ci a-oda-hu lo-odo-sia bia abu, this he said, signifying what death he should die, da-konnaba ajia-hu ajia-sia da-mun. I heard a voice speaking unto me (Acts XXVI, 14).

An object-word without -hu denotes a definite thing (or things) ; with -hu it denotes the thing in general or in a more solemn meaning.

Besides isada-hu, salvation, one also meets isada-hi ; and with other words -hi, -he or -ha is invariably used. Probably this has something to do with the vowels of the word, but as every vowel of the word has a definite meaning, it may well be that -hi, etc. also express different shades of meaning from -hu.
Examples:

*yumuni* ki fa a-iiga-hu atarata-hu airisibo bajia, there shall be wailing and gnashing of teeth, ikisida-hu, judgment, ikidua-hu, faith, a-dokoda-hu, remission (of sins), a-dokota-hu, a sign, a testimony, a-mairikota-hu, doctrine, a-kenakwa-hu, resurrection, a-iyurati-ci loko-no ansi abu anda-hu jia h-a-te andi-n lahi abu da-mun, ye have brought this man unto me, as one that perverteth the people, lit. stirrer people peace with come-hu as ye-do coming this with me-to, *kenbena* adeka-hu abu l Anda goba, and came seeing, lit. and sight with he-came, Ajia-hu, the Word, Adaiakita-hu, honour, kidua-hu, truth, wakaia-tu o-loa-hu, a-forra-hu, evil thoughts, murders (Mt. XV, 19), kokke-hu, the life [was the light of men], kokke-hu ada, the tree of life, aboa-hu, sickness, disease, a-ciga-hu, the tombs (Mt. XXIII, 29), isikwa-hu, a village (isikwa, house, shelter), ifiro-hu, body (also meat: *ifiro*, great), imikeho-hu, work, toho ki d-abona o-rea-tu abona-hu, da-siroko o-rea-tu isiroko-ho, this is now bone of my bones, and flesh of my flesh (Gen. II, 23), S. a-sukussa-hii, baptism (washing):

*a-kota-he*, food, akuda-he, persecution, a-iauda-he, madness, onnaka-he-bia-c-iwi, [white already] to harvest:

abona-ha, way (way of salvation, etc.; a path through a wood etc. is called waboroko):

kalime-hi, light (Gen. I. 3), misi-hi, righteousness, alikibe-hi, joy, Jerusalem werea ausa-hi bia to-kona, beginning at Jerusalem, lit. J. from go-hi to-be it-against, iri-hi, name (Acts IV, 12), title (J. XIX, 19, 20), ie-hi, tongues (Acts II, 3, XIX, 6), k-ansi-hi, love, nokonne-hi, sorrow, nokonne-hi na-konomun, mercy (on them), isa-n bajia akosi-hi o-mun, and that it was pleasant to the eyes, isa-hi, good will, grace, holiness, aici-n isa-hi wakaia-hu bajia, knowing good and evil, kari-hi, disease, tata-tu onyi-hi, mighty work.

It is not quite clear, why in the following example akosi takes the suffix 
-hi, and akuyuko takes no suffix; presumably this is to be attributed to the inner meaning of the words: to-moroa t-a()alikibiota hui akosi-hi, t-adeki-n o-doma; hui akuyuko bajia, t-akonnabo-n o-doma, but blessed are your eyes, for they see: and your ears, for they hear.

S. and Q. use such -hu forms as passive verbs (Q. see § 91). Examples:

a) Philippus a-uttika-hii\ka, Philip was found. l-hipiru akarta-hii|ka, he (his body) is buried, a-iiumiinda-hii|ka|ji, he was taken up (Acts I, 9);

b) a-ssika-hii|kubä, [the stone] which was set:

c) lii-ssiqua a-mallukududa-hii|pa let his habitation be desolate:

d) abba ikissida-hi-ttu kassakkabu-hii, a set day;

e) n-aditti-koon-a wa ani-hii-ssia hidda Apostel-nu abbu, and signs were done by the apostles, kia ibenna-ria a-ssika-hii-ssia-kuba, and distribution was made, Joseph, Barsabas n-a-hii-ssia (§ 30) u-mün, Joseph called Barsabas;

f) wa-méju a-bulleda-hii-n m-a-ni-ka (§ 32), and when the (our) ship
was caught, a-pussida-hü-nni\[bia]\[i lu-mün, that he might loose him. lit. loosed to-be he him-by:

  e) kiahana adittikitta-hü-ka-hü, be it known;
  h) da-ijumujuda-ka-hüa-hü, (I) publickly.

§ 25. -Ni adds to the meaning of the word the principle of "something that really is or shall be".

  a) to-moroa lo-mairikoto-sia-no m-aici-n goba Jesus ni. but the disciples knew not that it was Jesus. to-moroa n-aici-n kona Jew-ni. but when they knew that he was a Jew.

S. uses né in the same manner: S. Petrus Engel baha lihi né! it is his (Peter's) angel! ka-pparka-ti lihi né, no doubt this man is a murderer. iberni dia muttu lui né. (he is unclean)!, lupilikewai né! (it is he!);

  b) ho-bokota-li i, isa-ni h-ausi-n l-abu, take him, and led him away safely, lit. ye-take him, good-ni ye-going him-with, akonnabo-ni abu h-akonnabo fa barin, by hearing ye shall hear, naii o-mun l-aajia-ge lo-mairikota-\ni abu, and he said unto them in his doctrine. kena n-amunaigata-\ni abu na-koiokota goba i, and (they) sent him away shamefully handled. toraha to-makwa d-ikita goba d-iloni-\ni warea, all these things have I kept from my youth up, d-aimaha fa koro ororo loko o-konaria toho-\ni warea: loko o-loa a-koborokwatoa-n wakaia-hu o-konomon l-iloni-\ni warea o-domu.

I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth:

  c) Wacinaci lo-ma-ni o-domu, for God was with him. d-aiita ama d-onyi-ni wa (§ 120a 6)), I am resolved what to do, m-ansi w-a liraha w-adaie-ni wa, we will not have this man to reign over us. naii akonnabo-n kona kokke-ni o-konomon. when they had heard that he was alive, kena m-ikita-n-ci hu m-ikita-\ni ma Daii bajia. and he that despiseth you despiseth me;

  d) With an end-point pronoun:

  b-ansi fa tu-muni bu; b-adaiakiti fa n: isa fa b-ikita-ni n. wilt thou love her, comfort her, honour, and keep her. m-aici-n w-a alo area-tu-ni n. n-a kiana oonaba-n, and they answered. that they could not tell whence it was, lit. not-knowing we-do where-from-thing it, they-did then answering. b-ansi-ka w-ausi-n erigi-\ni n? wilt thou then that we go and gather them up? kena h-akera ibiti-ni n. and bind them [in bundles] to burn them, na-makwa loko-no andi-ci adeki-ni n, and all the people that came together to that sight;

  e) tanahu maribe-ni hu, now ye are clean, m-amaro-ni bu. be not afraid.

§ 26. -In adds to the meaning of the word the principle of "being continually present".

ika tu l-aradi-n ajia-n. loko-no akonnabo-in, now when he had ended all his sayings in the audience of the people. liraha ki koro a-bolliti-ci goba a-kuaiabo-in? is not this he that sat and begged? t-aucigwa goba ka-sa-in Sa-tu Ialoko abu. she was found with child of the Holy Ghost. lihi ki k-iwiku-ka yuho-in. [he that abideth in me, and I in him.] the same bringeth forth
much fruit, ho-makwa h-afuji-ci isoko-in, lihi ifi-li fa, for he that is least among you all, the same shall be great, na-auciga l-isanci aboa-ci goba isa-in, (they) found the servant whole that had been sick, na-makwa n-aici-n Greek-in l-ici o-domga, for they knew all that his father was a Greek (comp. to-moroa l-ici Greek wadili goba, but his father was a Greek (man)).

§ 27. -N adds to the meaning of the word the principle of "duration, vagueness in respect to time".

See examples in § 5, and the following:

l-idehada-ga kiana ajinamu-n, akona-n, temple o-lokomun a-kodo-n-wa na-ma: akona-n, a-dehada-n, a-praised-i-n Wacinaci bajia, and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God: kena na-iinata goba a-kurradi-n marisi, and (they) began to pluck the ears of corn, kena t-akenakwa goba ikita-nie, and she arose, and ministered unto them.

In these sentences all the -n forms have no pronominal prefix: the same may be the case with the -ni forms (§ 25d). On the other hand a pronominal prefix is applied in: d-ansi-ka b-isiki-n da-mun tanahu kibi John Baptist isi iifiro-tu karubo o-loko, I will that thou give me by and by in a charger the head of John the Baptist, — because here the person connected with the secondary action-word is not the same as the person connected with the primary action-word.

In general a -ni form expresses the sharp, the pithy, an -n form more the indefinite, the vague. See also §§ 32, 33.

There is some relationship between the -ci (-tu), the -ni, the -n and the -in forms: if it is not absolutely indicated which of these forms has to be used, sometimes one and sometimes the other is met with, e.g. Jesus aici-ci na-loa o-konomun ajia goba na-mun, and Jesus knew their thoughts, and said unto them, to-moroa ika tu Jesus aici-ni n, yu warea ki l-ausa goba, but when Jesus knew it, he withdrew himself from thence, ika tu Jesus aici-n l-oaiya lo-loko-a lo-mairikoto-sia-no a-ononoda-n to-konomun, when Jesus knew in himself that his disciples murmured at it, [he said]; yumuni ki l-auciga abar-li, Eneas ci iri, kabuin-temen wiwa-ci goba lo-torodo-kwona-hu ajeago, aboa-ci goba bele-n, and there he found a certain man named Æneas, which had kept his bed (on) eight years, and was sick of the palsy, biam-loko wiwa-n bena i, and when he was full forty years old [it came in his heart to visit his brethren], ika tu goba abar-mairia-kutthi wiwa-in Tiberius Cesar adaia-he-n, now in the fifteenth year of the reign of Tiberius Caesar, Adaie-li isa-tu wiwa-in o-konomun d-ahaka-n bia, [he has sent me] to preach the acceptable year of the Lord.

In the vowel preceding the -n, the i, o or a principle finds expression: if that vowel is an i, then it is often uncertain, whether an -in or an -n form is meant. Oa, preceding -n, expresses a combination of the oa and the a principles. The oa principle alone, is expressed by substituting o-n-wa for i-n (i group) or for o-n (o group), e.g. to-moroa kasakabo anda fa-te, ika tu fa aiika-ci onnakon-wa n-aurea, but the days will come, when the
bridegroom shall be taken away from them, biama goba kiana n-akosi
a-torodo-n-wa, and the eyes of them both were opened (comp. Sabbath
kasakabo barin ika ki Jesus a-murreta goba ororoli a-torodo-n l-akosi, and
it was the sabbath day when Jesus made the clay, and opened his eyes).
These forms may be considered as -n forms: a-torodo-n and onnako-n
(— the latter parallel to onnaki-n, and only used when -wa is suffixed —)
with a suffix -wa having the meaning of “in itself”, etc. (see § 120 b).

The frequently used -n-ci (-n-tu) forms all indicate something including
the principle of duration, vagueness in respect to time, together with the
-ci (-tu) principle: they are also used if there is an element of futurity
in the action, the same as with the ia forms of § 5. Examples:
Adaie-li, d-ausia banyia to-bora, da-ci d-akarate-n-ci. Lord, suffer me
first to go and bury my father (comp. akarati-ci b-ire-ci, them which have
buried thy husband), n-aïtc. barin ma-mairikoto-n-wa-ci naii m-aici-n-ci
bajia, (they) perceived that they were unlearned and ignorant men. wakaia
m-onyi-n-ci-n ka i, if he were not a malefactor.

It is a matter of course that -n-ci (-n-tu) forms especially occur with
such like negations.
Connected with these forms are the -na-ci (-na-tu) forms (§ 79 b): with
both there is a disposition to substitute an e for the vowel a or i preceding
the -n.

The -ni, -ci, -tu, -sia, -hu etc. forms can also take the suffix -n.

G. wa-süko-sá-kona-cí. the priest (our baptizer, lit. we-wash-result-
instrumental, § 120 a) 2) -agent).
CHAPTER IV

AUXILIARY VERB \( a \)

§ 28. \( a \) expresses: the aspect of the world in its continual change (§2). It is the "Zeitwort" of the Arawak language, and is used with pronominal prefixes as a verb "to do", "to be" (not as a copula "to be", this does not exist in Arawak). In a separate word the doing or the being may be paraphrased.

a) Indicative mood, Present tense: \( d-a, b-a, l-a, t-a, w-a, h-a, n-a \);

   " " Past " the same, followed by \( goba \);

   " " Future " \( da \, fa, \, bo \, fa, \, lo \, fa, \, tu \, fa, \, wa \, fa, \, ho \, fa, \, na \, fa \);

Potential " Present " the same as Ind. m., Pr. t., followed by \( ma \).

Examples:

\( bu-fitikida-te \, l-aurea, \, d-a \, bu-mun, \) I charge thee, come out of him. \( Isa \, b-a \, te \, andi-n, \) thou hast well done that thou art come. \( toho \, jia \, l-a \, Adaie-li \, da-mun, \) thus hath the Lord dealt with me. \( ki-jia \, n-a \, kiana, \) which also they did. \( murriga-ci \, jia \, bo \, fa \, koro, \) [when thou prayest] thou shalt not be as the hypocrites are. \( alika \, wa \, fa \, naraha ? \) what shall we do to these men? \( alika \, lo \, fa-te \, naha \, kabuea-ari-no \, o-mun ? \) what will he do unto those husbandmen? \( to-moroa \, tanahu \, akona \, kwa \, da \, fa, \) nevertheless I must walk to day. \( kalime-hi \, fa ! \) let there be light! \( d-a \, ma \, koro, \) Adaie-li! not so, Lord! (Acts X, 14, XI. 8), \( alika \, l-a \, ma \, kiana \) Satan \( a-boredwa \, l-oaiya ? \) how can Satan cast out Satan?

b) This auxiliary verb \( a \) is often used, when, in describing an action, it is meant to place in relief that an action is taking place, more than the character of the action.

Examples: Usual form: Acts IX, 40, and she opened her eyes, \( to-tovoda \, kiana \, t-akosi-wa, \) lit. she-open \( -a \) then her-eyes-own. Form in which the doing is placed in relief: \( J.. \, IX, \, 26, \) how opened he thine eyes? \( alika \, l-a \, a-torodo-n \, b-akosi ? \) lit. how he-a opening thine-eyes? (comp. English how did he open thine eyes?).

Further examples:

\( to-moroa \, d-ansi-sia-no \, d-a \, a-sa-ni \, hu. \) but I have called you friends. \( kena \, toho \, jia \, bo \, fa \, a-murret-i-ni \, n, \) and this is the fashion which thou shalt make it of. \( toho \, jia \, tu \, fa \, h-ikalime \, a-kalimeto-n-\, wa \, loko-no \, o-makana, \) \( n-adeki-n \, bia \, sa-tu \, h-imikebo-sia, \) let your light so shine before men. that they may see your good works, \( ki \, jia \, t-a \, aiomun \, iiibido-n-\, wa, \) ororo baijia.
thus the heavens and the earth were finished, *alika t-a b-akosi a-torodo-n-\text{-}wa?* how were thine eyes opened? *ama-hu h-a k-ikisi-n* Christ *o-konomun?* what think ye of Christ? *kenbena manswa-ki n-a goba nokonni-\text{-}n,* and they were exceeding sorrowful:

c) The auxiliary verb *a* is also used in association with an Infinitive with the prefix \textit{m(a)-}, e.g. Mt. XXIV, 2, *m-adeki-n* h-a *toraha to-makwa?* see ye not all these things? lit. \textit{m-} (hesitating, reluctant, becomes in this place a negation) seeing ye-do this its-all.

Further examples:

\textit{wa-siki fa? ma-siki-n* wa fa botta?* shall we give, or shall we not give? m-onyi-n* b-a* ka-cikibe.} thou shalt not steal (commit theft), *bawhu-yuho muni-\text{-}ro m-ausi-n b-a-li, bawhu-yuho kono-no o-mun, m-ahaka-n b-a-li,* neither go into the town, nor tell it to any in the town, *da-tu, m-amoto-n-wa* b-a, daughter, be of good comfort, *to-moroo yara anakabo-tu ada iwi o-konomun, M-i-\text{-}ki-ni h-a-li kia, m-ibibidi-n* h-a-li bajia kia, ma-odo-ni h-a-n bia, l-a Wacinaci ajia-n, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die, *m-ibibidi-n* b-a-te di, touch me not, *b-ikisi-ka ma-kwaiabo-n-wa* d-a ma Da-ci, thinkest thou that I cannot now pray to my Father, *ma-bokoto-n* h-a *goba di,* and ye laid no hold on me.

d) If it is not intended to negative the single fact, but to negative privatively, then the prefix \textit{m(a)-} is incorporated into the root of the word and prefixes may be applied in the usual way.

Examples:

\textit{a-maribendi-}, to cleanse (from \textit{iribe}, uncleanness), \textit{a-maiero}, to be free, \textit{a-maiero-do-}, to make free (from \textit{aiero}, to be in bondage, to be a slave), \textit{imikiduadi-} to disbelieve (\textit{ikiduadi-}, to believe), \textit{n-imekida goba i}, they stripped him (\textit{eki}, clothes), \textit{a-masidikiti-}, to (cause to) behead, (\textit{isi}, head), Sm. \textit{a-mabannadi-}, to strip off the leaves (\textit{u-banna}, leaf), \textit{a-maimadi-}, to propitiate (\textit{aima}, wrath), G. *da-mat\text{-}\textit{e}da-te* hime, I clean a fish (\textit{-t\text{-}e}, intestines).

e) *A* with impersonal prefix \textit{k-}, appearing in a positive manner.

1) See table, \S~5, forms 4: a group, a group with \textit{oa\text{-}}, quality-words \textit{I} ;

2) *ama ibia waii* (emphasizing pronoun) \textit{ma-koto-n} ka \textit{yuho-ho-in, Pharisee-no bajia}: *to-moroo bui a-mairikoto-sia-no ma-koto-n* ka koro? why do we and the Pharisees fast oft, but thy disciples fast not?

f) *A* with impersonal prefix \textit{m-}, hesitancy.

1) See table, \S~5, forms 5 ;

2) \textit{m-i kita-n-ci* hu* m-i kita-ni ma Da\text{-}i bajia}, he that despiseth you despiseth me (also), *ama-koro Wacinaci m-onyi-ni-ma ma, for with God* no thing shall be impossible, \textit{... ahaka-n na-mun, hui m-ajia-n ma-li abaren, ...* and commandeth them not to speak at all, *Adaie-li laloko onnaka goba Philip l-aurea, eunuch m-adeki-n* ma goba kiana ba i\text{-} the Spirit of the Lord caught away Philip, that the eunuch saw him no more:

\textit{(N.B. This would seem to be a double negative: in reality, however, it Verhandel. Ald. Letterkunde (Nieuwe Reeks) Dl. XXVIII. B6
expresses a continual state of doubt; the same in §§ 18 b) 1) II), 29 b) 2), 30; comp. van Ginneken, 64, 199).

§ 29. a) Forms with ka as a definition of time:

ma-koto-ni abu Adaie-li n-ikita-n ka, Sa-tu Ialoko ajia-ga na-mun, as they ministered to the Lord, and fasted, the Holy Ghost said (to them), kena ama a-dokota-hu fa-te kia andi-n ka ? and what sign will there be when these things shall come to pass ? h-onnaka ho-mun-wa isauka ibidotu ho-bora mun ororo a-murreto-n-wa ka warea, inherit the kingdom prepared for you from the foundation of the world, passover ka, at the passover, a-kota-he ka, at supper time, kia-n bena Jew-no ifirokoro ka goba, after this there was a feast of the Jews, hui ausa-i-li toho ifirokoro ka ibici, go ye up unto this feast, kena amisia ka fa, aboa-hu ka fa, adedisaro fa alomun jiaro, and there shall be famines, and pestilences, and earthquakes, in divers places, tanahu abar-timen kaci ka-n, bari-ga ma-sa-tu n-a-ni goba a-sa-ni n, and this is the sixth month with her, who was called barren.

b) Forms with ka as a condition (circumstance) followed by a form with ma or koma, indicating what will happen if that condition is fulfilled.

1) d-ahaka-n ka ho-mun, h-ikiduada ma koro : Daii bajia adagato-n ka hu, h-oonaba koma koro di, h-ausikita ma koro bajia di, if I tell you, ye will not believe : And if I also ask you, ye will not answer me, nor let me go, h-aici-n ka toho, alikibi ma hu h-ongi faroka n, if ye know these things, happy are ye if ye do them, to-moroa t-ikaba kowa-ni-ka pawmu o-mun, ama abu t-ikabatoa ma ? but if the salt have lost his savour, wherewith shall it be salted ? to-moroa h-aici-n ka ma toho ki ajia-hu o-konomun ... ; m-aboadikiti-n h-a ma ma-wakaia-ci-no, but if ye had known what this meaneth ... ye would not have condemned the guiltless, na-sa-n ka goba k-abue-l-ci Beelzebub ma-in, aloman sabu kiana ki-jia na fa a-sa-n l-isikwa o-kono-no, if they have called the master of the house Beelzebub, how much more shall they call them of his household ? n-akudi-n ka goba ma di. n-akuda ma bajia hu ; n-ikita-n ka goba ma d-ajia-n, n-ikita koma bajia h-ajia-n, if they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep your's also ;

2) isa goba ma lihi-ki loko o-mun, ma-raia-n ka goba ma i, good were it for that man if he had never been born ;

c) i-ka, see § 55.

d) isaigati-, to please ; isa, good.

e) 1) k-amunaiga-hu, tribulation, k-amunaiga-ni, affliction. k-amunaiga-ci-no, the poor ; amuna : m humble ? comp. § 71 b) 5) (A.M. § 182, 134A) ;

2) kena n-amunaigata-ni abu na-koioskota goba i, and (they) sent him away shamefully, l-amunaigatoa-n, his humiliation, h-amunaigato-n-wa bia. to be (ye) afflicted ;

3) G. minka-ko, minto-ko, it is very (deep, difficult, etc.).


l-isanci ki adaie-n anda fa-te kasakabo m-oaboddi-n l-a-sia o-loko o-bora, the lord of that servant will come in a day when he looketh not for him,
lit. his-servant that lord come will day not-waiting he-a-sia in future moment, aabar virgin hiaro ibici, kia aabar-li wadili ikisida-sia ma-ma-kwa[l-a-sia, to a virgin espoused to a man, lit. which a man reckoned - thing not-with-yet he-a-sia, tanahu robu-in w-adeka m-adeki-n w-a-sia be ! we have seen strange things to day, lit. now only we-see not-seeing we-a-sia full, to-moroo aabar-li ajinama hui o-koboroko, lihi-ki m-aici-n h-a-sia, but there standeth one among you, whom ye know not, ma-koborokwatoa-n h-a-li alika h-a-sia bia oonaba-n, alika h-a-sia bia ajia-n o-konomon. take ye no thought how or what thing ye shall answer, or what ye shall say, ma-raia-tu a-odo-ci-sikwa jia h-a-ni o-domo, loko-no aiadi-ci t-ajeago-ji m-aici-n m-a-sia o-komonun, for ye are as graves which appear not, and the men that walk over them are not aware of them, lihi-ki waii icinoci m-akonnabati-m-a-sia goba, (he) to whom our fathers would not obey.


alika-n ma-tata sabu ka ajia-hu, Bu-wakaia a-dokodwa b-aurea. m-a-hu jiaro ? B-akenakwala, kena b-akona, m-a-hu jiaro botta ? for whether is easier, to say, Thy sins be forgiven thee ; or to say, Arise. and walk ?

§ 32. A-ni.

a) Wacinaci a-ni koro bo-koborokwon o-domo, to-moroo loko-no a-ni robu-in bo-koborokwa, for thou savourest not the things that be of God, but the things that be of men, bawhu sibo mun Solomon-a-ni n-a-sia a-sa-n, in the porch that is called Solomon's, kena da-korati fa koro to-makwa kokki-tu toho-ni warea. toho jia d-a-ni-n jin, neither ... will I again smite any more every thing living, as I have done, hiaro aita m-aiakato-n-wa t-a-ni wa, to-korogoso-n abu t-anda kiana, and when the woman saw that she was not hid, she came trembling :

b) Adaie-li, l-a-ni ka David a-sa-n i, alika l-a kiana l-aiici-n lihi-ki ? if David then call him Lord, how is he his son ? a-kwaiabo-n-wa, t-a-ni ka ma, c-ikisi ausi-n l-aurea, and prayed that, if it were possible, the hour might pass from him, kia abu na-murrida [a l-onnawa-sia-no, n-a-ni ka ma, insomuch that, if it were possible, they shall deceive the very elect ;

c) lihi Wacinaci o-rea m-a-ni-n ka, ama-koro l-onyi koma, if this man were not of God, he could do nothing, m-a-ni b-a, w-a lo-mun. and we forbad him, lit. not-do-fact thou-do, we-did (said) him-to, m-a-ni h-a-li ajia-n, begin not to say, Wacinaci a-maribendi-sia, ma-mariben-tu m-a-ni b-a-li a-sa-n, what God hath cleansed, that call not thou common, ika tu loko-no m-ansi m-a-ni hu ... ika tu n-imirita-ni hu, when men shall hate you ... and shall reproach you.

§ 33. A-n.

ororo o-kona-tu o-konomun d-ahaka a-n-ka ho-mun. if I have told you earthly things, [and ye believe not, etc.]. ho-bollita yaha. ausa d-a-2-n ka yakitaaha mun i-ro da-kwaiabo-n-wa bia. sit ye here, while I go and pray yonder. na-cikibe-sia goba i adunka w-a-n ka. (they) stole him away while we slept, a-kota n-a-n ka. and as they did eat [he said], ajia kwa l-a-n ka. h-adeka .... and while he yet spake. lo .... m-andi-n d-a-n ka goba ma.
§34. Ka-in.

If I had not come and spoken unto them, they had not had sin, if I had not come and spoken unto them, they had not had sin, ika tu goba ...

Pontius Pilate adaia-hu m-a-n Judea ororo ajeago, now (it came to pass) ...

Pontius Pilate being governor of Judaea, kenbena, Apollos Corinth mun m-a-n ka, and it came to pass, that, while Apollos was at Corinth, kena n-anda goba a-baptize dikito-n-wa. John ma-siko-n-wa kwa m-a-n-ka siba o-loko o-domo, and they came, and were baptized. For John was not yet cast into prison, tora-jia ma-n t-a-n ka, d-ahaka goba ma ho-mun, if it were not so, I would have told you.

§35. M-a-in.

Note the diminutive effect of ka-in in the last examples. Something of the same character might be seen in oni-ka-in, river (oni, onyi, water, §125 a)), and in the following examples: kenbena l-ausa goba taha sabu ka-in, and he went a little farther, m-ibena ka-ini ma-in t-adiki, but not long after [a tempest arose], lo-koto-n bena tata ka-ini ka lo-kona, and when he had received meat, he was strengthened: S. elonti-kan, a little child, bâhû-kan, the tabernacle, shrine, u-hurrura-kan, a field.

§36. Mo-tu, after a quotation of something written long ago; o, indicating space?

kenbena na-sika goba l-isi amun ajiia-hu lo-konomun-tu. LIHI JESUS JEW-NO ADAIE-N-WABU, mo-tu a-burita-sia. and (they) set up over his head his accusation written, This is Jesus the king of the Jews, da-sikwa a-kwaiaabo-hu isikwa. mo-tu a-burito-n-wa, it is written. My house is the house of prayer (L. XIX, 46), kena aba a-burita-sia, N-adeki fa na-ciadi-
§§ 37—39 -N KONA, WHEN, -N-BENA, AFTER, BIA, TO BE (FUTURE)

sia ibici; mo-tu ajia-hu, and again another scripture saith, They shall look on him whom they pierced, Jesus oonaba goba n|ajia-n. To-buritwa koro hui misi-tu ahaka-hu o-loko, Wacinaci jia mu-ci hui; d-a goba ajia-n; mo-tu koro? Jesus answered them, Is it not written in your law, I said, Ye are gods?

§ 37. -N kona, when; ko, the thing in question, na, continuation.

n-adeki-n kona, n-adeka siba auribisa-sia ibin, and when they looked, they saw that the stone was rolled away, n-aucigi-n kona i, n-ajia-ga lo-mun, and when they had found him, they said unto him, naii akonnabo-n kona kokke-ni o-konomun, t-adeki-n bajia i o-konomun, m-ikiduadi-n n-a goba n, and they, when they had heard that he was alive, and had been seen of her, believed not.

§ 38. -N bena, after; be, full, fulfilled, na continuation.

n-adeki-n bena, n-aicikita ajia-hu l-ajia-sia na-mun korilia-ci ki o-konomun, and when they had seen it, they made known abroad the saying which was told them concerning the child, n-akoio-n-ua bena, and when they were departed [the angel appeareth], to-moroa c-imeodo-n bena t-isa wa, ma-koborokwon t-a kari-hi, but as soon as she is delivered of the child, she remembereth no more the anguish, toho jia l-a-n bena ajia-n, lo-koida goba onabo ajegao, when he had thus spoken, he spat on the ground, biam-loko wiwa-n bena i, and when he was full forty years old [it came upon his heart to visit his brethren], toho-n bena da-sa f a koro hu da-sanonoci, henceforth I call you not servants.

§ 39. Bia (after ama: ibia. § 139 a)) adds to the meaning of the preceding word (object-word, verbal noun) the principle of something that will be or will happen in the near future; b, appearance, i, tension, (is relaxed into) a, time-reality.

aiomun kibilokoukili omuni f a kalime-be-tu, araga-koto-tu bia origa-hu o-rea kasakabo; kia a-dokotoia, c-ikisi bia, kasakabo bia wiwa bia bajia. let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years, c-ibikidwa kiana ifiro-tu ada bia, and (it) waxed a great tree, ibi-kibi b-isifuda()kota di Christian bia di, almost thou persuadest me to be a Christian, toho ki h-onyi-sia bia bari-n, to-bora-tu ma-iibi-n n-a-n bia bajia, these ought ye to have done, and not to leave the other undone, kena kia l-adura, Adaie-li Wacinaci onnak-sia loko o-rea, hiaro bia lo-murreta n, and the rib, which the Lord God had taken from man, made he a woman, l-amuni-sia bia, his inheritance, kenbena na-murreta goba ajia-hu Jesus na-bokoto-n bia ka-iieniko-hu abu na-forri-n bia i, and (they) consulted that they might take Jesus by subtilty, and kill him, kenbena loko Aiici a-sikoa a-burrida-tu o-kona l-isiko-n-ua bia, and the Son of man is betrayed to be crucified:

u-kunnamün, (that place-future) it shall be told thee what thou must do, dai dá-waja a-dukuttu-n da[ppa]-i hallika-kebë-ne-bia-pa (§ 139 e), 58 e) lu-julattü-n l-ansi-wa dai tri u-kunnaria, for I will shew him how great things he must suffer for my name's sake.

Biaki, in the following sentences, = bia, let it be, ki, this ! (§ 48) (?)

S. ni rubu kurrü iüssëika-kubah biaki-ka-n diarrüije jümün-kunna-na palettiiju wa-mün, and the barbarous people shewed us no little kindness, lit. a little only not kind-were biaki-ka-n such they that-place-persons barbarian,Julius biaki-ka'kubah Paulus u-mün. Julius courteously entreated Paul.

§ 40. O-doma adds to the meaning of the preceding clause, word or particle, the principle of reason or cause; do, cause, origin, see § 40.

to-moroa t-a()alikibitoa hui akosi-hi, t-adeki-n o-doma, but blessed are your eyes, for they see, to-bolisi-n o-doma bu, to-bolisi kia ki b-akoio fa ba, for dust thou art, and unto dust shalt thou return, na-makwa kokki-ci o-iyunatu-n o-doma n. because she was the mother of all living, h-ausa yaha rea : ma-odo-n t-a-n ilontu o-doma, give place: for the maid is not dead, ali-ka koro aunaka-n o-doma u, [we stand here] because no man hath hired us, Noah akodwa kiana ... ark o-lokomun; oniabu ifiroto-n-wa bia-n o-doma, and Noah went in ... into the ark, because of the waters of the flood, Lydda omuni-n Joppa o-rean o-doma, and forasmuch as Lydda was nigh to Joppa, lihi wadili isa-ni o-doma, for he was a good man, da-uaiya da-doma wa koro d-ajia-n o-doma, for I have not spoken of myself, ama-koro d-onyi koma da-uaiya da-doma wa. I can of mine own self do nothing, na-makwa n-ikiduadi-n bia lo-doma, that all men through him might believe, h-oaiya ho-doma wa koro h-ajia-ga, because it is not ye that speak (Mt. X, 20), S. ka-duma-ttu lui üüssadükittoa hidda-ba, [examined] by what means he is made whole.

§ 41. In the following forms an i is added to a, presumably as an intensifying suffix. Sm. says of this: "Wenn es sich auf eine vorhergehende Rede bezieht, so ist in dieser Form gewöhnlich dass man es nicht durch n sondern i ausdrückt, z.B. dapai ich will, werde es thun oder sagen; bupai du sollst es, etc.; lupai er wird, oder soll es, etc."

da fa-i, mariba-n bu. I will: be thou clean, da fa-i, l-a kiana, and he promised, lit. I will, he did (said) then. yaha kwa b-a-i wa-ma, abide with us (L. XXIV, 29), ki jìari ki (§ 140) l-a-i l-ibiamti-ci bajia. likewise (did) the second also (Mt. XXII, 26), ki jìari ki l-a goba-i ba, and (he) did likewise (Mt. XX, 5), bui imigodo-n goba ororo ajéa-ga mun di jìn. ki jìari ki d-a goba-i Daii imigodo-n ba ie ororo ajéa mun, as thou hast sent me into the world, even so have I also sent them into the world, ki jìari ki ho fa-i hui ba, so likewise (do) ye (Mt. XXIV, 33), ki jìari ki lo fa-i loko Aiici onnakido-n-wa ba, even so must the Son of man be lifted up (J. III, 14), h-ikiduadi-sia jìari ki tu fa-i ho-mün, according to your faith be it unto you, ki jìari ki l-a-i himi bajia aloman n-ansi-n, and likewise (he distributed) of the fishes as much as they would, ki jìari ki n-a ma-i priest-
§ 42. When in the narration a person is quoted as speaking, then the quotation is always followed by the verb a, to do, with a pronominal prefix indicating the person whose words are quoted, and often ajia-n, speaking, or such like. The same process is followed when two or more quotations are enclosed in each other.

Centurion oonaba goba n, ajia-n ... kena liraha o-mun B-osa, d-a ajia-n. l-ausa kiana : aba-li o-mun ba, Ma-hara b-a-te, d-a, l-anda-te kiana : dasanci o-mun. Toho b-ongyi, d-a : l-ongyi-ka kiana n : l-a, the centurion answered and said ... and I say to this man, Go, and he goeth ; and to another; Come, and he cometh ; and to my servant, Do this, and he doeth it (Mt. VIII, 8, 9), ika ki Adaie-li-wabu ajia fa l-iisa mairia-ci-no o-mun, Ma-hara h-a-te ..., lo fa, then shall the King say unto them on his right hand, Come ..., Peter bui, d-a ajia-n bu-mun bajia, and I say also unto thee, That thou art Peter, daii anda fa d-isadi-n bia i : l-a Jesus ajia-n lo-mun, and Jesus saith unto him, I will come and heal him, hiaro o-mun kiana hori ajia-ga, Ho-odo fa koro kidua-ni-n ; ..., t-a tu-mun, and the serpent said unto the woman. Ye shall not surely die : ..., alo mun Christ ka-raie-n bia ? l-a goba adagato-n ie, he demanded of them where Christ should be born ;

S. Acts XVIII, 13, n-a ihittara-n i, they did accusing him, Acts VI, 14, n-a mullika-hu abbu Stephanus amün, they-did falsehood with Stephen concerning, Acts IV, 20, n-a Petrus Johannes mu-tti na-mün, they-did Peter John with-person them-to.

With the cautious m-a (comp. ma-in, § 35, perhaps also : S. ka-maijana, to be manifest, a-maijanatå, a-maijanattoa, to preach, to teach, to tell, to make known) :

ki-o-domu Jesus a-mairikoto-sia l-ansi-sia, Adaie-li lihi, m-a ajia-n Peter o-mun. therefore that disciple whom Jesus loved saith unto Peter, It is the Lord, yuho-li loko-no akonnabo-ci toraha ajia-hu, Kidua-n liraha Prophet ki : m-a goba kiana ajia-n. many of the people therefore, when they heard this saying, said, Of a truth this is the prophet ;


Dialogue :

Adaia-hu oonaba goba n ajia-n na-mun, Alika-i h-ansi-ka da-dokodo-n bia ho-mun naha biama-no o-rea ? l-a. Barabbas, n-a goba ajia-n, the
governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

G. I ask A.: “did you go there this morning?” he answers: “yes”; then I ask B.: “is it really so”? B. answers: l-ã-ñ (§ 179 c) or l-ã-diãru, surely, or lũ-mura-diãro (§ 140 c), perhaps (if A. were a woman: tũ-mura-diãro or t-ã-diãro-ka, perhaps).

§ 43. Often English indirect speech is converted into Arawak direct speech (especially in S.’s texts).

Mt. II, 7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared, ika ki Herod a-simaka goba ka-iëniko-be-ci aiakatwa o-loko, alika wiwa ka-raia goba ? l-a goba adagato-n manswan ie, lit. occurred ! Herod called wise-men hidden in, “when star appeared?” he-did asking diligently them, Acts XXVII, 30, under colour as though they would have cast anchors out of the foreship, t-isiri warea wa-toboda-te anchor, n-a murriga-hu abu, lit. its-nose from we-cast anchor, they-did lie with ;

§ 44. The emphasizing pronouns consist of a pronominal prefix with an emphasizing particle.

a) \(-i, -ii\).

I \(da-ii\), II \(bu-i\), III m., f. do not exist in this series; in their stead the pronouns of series b) are used; I pl. \(wa-ii\), II pl. \(hu-i\), III pl. \(na-ii\);

S. I \(da-i\), II \(bu-i\), III m. \(lu-i\), III f. no examples have been met with; I pl. \(wa-i\), II pl. \(hu-i\), III pl. \(na-i\);

b) \(-h-\) with vowel; chiefly used as demonstratives.

III m. \(l-i-hi\), III f. \(t-o-ho\), III pl. \(na-ha\); S. III m. \(l-i-hi\), III f. \(t-u-hu\), III pl. \(na-ha\);

c) \(-ra-ha\), demonstrative, at a definite place (ra, § 104) in space or time.

III m. \(l-i-raha\), III f. \(t-o-raha\) (t-o-ra, § 104 f.), III pl. \(na-raha\); S. III m. \(l-i-raha\), III f. \(t-u-raha\), III pl. \(na-raha\).

G. \(lihi, toho, naha\), indicate: near;

\(liraha, toraha, naraha\), indicate: somewhat further off;

(\(likitaha ?\), \(tokotaha, nai\), indicate: still further off, not in the same space.

Examples a), b), c):

\(m-aiima-hu da-iiba ho-mun, Daii m-aiima-hu da-sika ho-mun\): ororo a-siki-sia jia mo-tu koro Daii a-sika ho-mun, peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you; \(Lihi d-Aiici d-ansi-sia\), This is my beloved Son, \(h-adeka lihi loko\)! behold the man! \(lihi anda da-mun\), (he) came unto me (Acts XXII, 13), \(lihi o-man Paul ajia-ga kiana\), then said Paul unto him (Acts XXIII, 3), \(liraha ajia goba\), this fellow said (Mt. XXVI, 61), \(liraha\), this man (Mt. XIII, 54, 55, 56, J. VI, 52, VII, 15), \(liraha wadili\), \(liraha loko\), the man (Acts XXV, 17, 22), \(Wacinaci liraha\) (he is a god, Acts XXVIII, 6), \(liraha b-aiici\), this thy son (L XV, 30), toho, this (Mt. XXIV, 48), \(toho ointment\), this ointment, \(toraha to-makwa\), all these things (Mt. XIII, 51, XIX. 20, XXIII, 36).

\(laloko toraha\), it is a spirit (Mt. XIV, 26), \(kena Da-ci k-ansi fa i\): \(kena waii anda fa-te l-amun, ka-sikwa fa lihi o-ma u. and my Father will love him, and we will come unto him, and make our abode with him, naii b-amunisma-no goba ki, thine they were. Jerusalem mun ka-sikwa goba Jew-no a-kwaiaboachtsi wadili naii, and there were dwelling at Jerusalem Jews, devout men (worshipping men they\), \(h-adeka, Galilee werea-ci koro na-makwa naha\) ! behold, are not all these which speak Galileans? \(naha biama-no o-rea b-onnawa-sia b-aiicikita wa-mun\). shew whether of these
two thou hast chosen, naraha, these men (Acts IV, 16, V, 38), k-aiima-ci naraha da-mun, those mine enemies (L. XIX, 27);

S. lui — Moses akunnukutta Egypten u-lukku-waria je, he (— Moses) brought them out (from Egypt), lui Jesus, this Jesus, lu-morrwa lihi baddia a-marajattoa, (but) he also perished, n-addika baddia lihi üüssadükittu-lliä-ti, and beholding (they behold also) the man which was healed;

d) S. -wa-i; see § 121 e).

S. dai̱li-wai Adaija-hii ! I am here, Lord, dai̱li-wai, I am he;

e) S. one of the pronouns enumerated under a), b), or e), with -ke, -kewai, see § 48 b).

f) S. III m. -ki-da, f. -ku-da; m. -ki-da-ha, f. -ku-da-ha; ki, ku the person or thing in question, da firmly established. Probably the same construction in: B. h-adeka, Christ yaha; h-adeka li-kitaha, lo, here is Christ; or, lo, he is there. Also: B. a-tukuda, to command, to charge.

S. III m. (lui)-li-kewai.
Examples f), e):

S. Acts VII, 37, 38 lihi-kewai Moses, adiâ-kuba-li Israeli-nu u-mün hiddin: this is that Moses, which said unto the children of Israel, lui-li-kewai ba, na ha mallukku-nni-aukilli-mün a-hurruda-kebê-mutti Israeli-nu ü-kkūrkiâ annaka-ni-ruku-kubâ-li, li-kidaha Jehovah u-ma-tti kuba i adi l-a-ni-ka Sina hurruru-müni, this is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, lit. he-this also, those wilderness-in assembled Israelites nation in-the-midst-of-being, he Jehovah with-being he speak he-doing-when Sina mount-at, Acts III, 20, Lui i mêkudu-n benna̱li Jesus Christus, a-iẓumuda-ssia hu-mün wakill lu-bura-mün, u-bura ba: 21 Lui-li̱kewai a-bukuttu-n lu̱ppa kassakku lu-monn-ua. 20 and he shall send Jesus Christ, which before was preached unto you, 21 whom the heaven must receive, Acts XI, 12 likida Wadili Ƕissiuqa ' lukku, into the man's house, wahaddia tukuda addiki-ttu kassakkabbu-hii u-kunna ani-hü-nni-bia-pa̱n, and it shall come to pass in the last days, tukkudaha Prophet David wakilli a-bulliti-ssia, (this prophet David formerly written-thing), tukkudaha ipirru-kurm ka-raija-ru-pa Adaija-hii ü-kkassakkabbu-n andi-n u-bura, before that great and notable day of the Lord come:

h) Sm. and Q. give the pronouns da-kia, bo-kkia, li-kia, (II f. is missing in this series), wa-kia, hü-kia, na-kia. These are probably antiquated forms: they are not met with in S., B. and G.

Examples : Van Berkel (in his description of the whip-ceremony) bockja watiley ! lit. thou man ! dackje wathia ! lit. I also (B. bajia). Translation of Genesis (Moravians, 16) : dai ü-jæ̱iale d-adina-nukitta wuraru u-kun, kia d-ebettira aditti-koana bia daksi wuñabu badia annaka-ni-ruku-di (B. da-simara-hobo da-sika oraro o-kona, ajia-hu aiciki-n bia n Dai o-mun ororo o-mun bajia), I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. [Likia is also met with in Island-Karib].
§ 45. The emphasizing pronouns are composed in a similar way to the expressions indicating position, direction or time of the type to-loko, in it, "it-interior place", na-mun, to them, "they-humble place". Parallel to na-mun, Arawak has yu-mun(i), a place: here y. here, u space, takes the place of the pronominal prefix.

In a similar way, parallel to the pronouns treated of in § 44:

b) 1) yaha, here, to be here (A. M. § 182, 132 C); examples. see § 12.

2) taha, far, to be afar off (A. M. § 182, 132 D); taha-wai, afar off, with the intensifying particle -wai, occurring under 4). Presumably taha means not exactly "far", but rather another place than the place indicated by yaha, comp. S. taha-maria — jaha-maria, § 97b). Sm. taha-kun, there, taha-maria, on the other side; taha-ssabu-tu, a little beyond the other side, taha-waria, from there, dâha-ru, thereto, kiu-ddaha-ru[ka]i, he is there (comp. 2).

c) yarahâ, the same as yaha, but somewhat further off (?)

yarahâ abar-li ilon-ci, there is a lad here (J. VI. 9). bui a-bollita yarahâ ikisidi-n di, [for] sittest thou (here) to judge me (Acts XXIII, 3), yarahâ kwa t-a ma, it would have remained, lit. here yet it-is presumably:

f) 1) yakitaha. S. jakketa in the following:

b-osa yaha rea yakitaha mun i-ro, remove hence to yonder place, S. jakketa mâlukkuni-aukilli-muin, (yonder) in the wilderness (Acts XIII, 18); 2) S. hidda, now, then; Sm. it is also often used without especial meaning.

S. ni-kebe-n t-a attikida Petrus u-kutti-muin, tu-hûda hidda, then fell she down straightway at his feet, and yielded up the ghost, lit. immediately she-did fall Petrus feet-at, she-die hidda, bakkûlamma hidda-n u-duña, for it was now eventide, ikka hiddalba, (and also) [he has written], lit. occurred hidda again, ikka l-adia-ka hiddalba, (and he said also).

§ 46. Parallel to the forms treated of in §§ 44, 45 b), aha with pronominal prefix: we may also consider this as a durative (§ 3) of the auxiliary verb a. The only examples of these forms, that have been found in the texts are: ibikido-lia b-aha-ni ka, bu-idwa b-uaiga, when thou wast young, thou girdest thyself (comp. yaha-ni ka bu, if thou hadst been here, and § 32), fig ada abomun b-aha-n ka. Daii adeka bu. when thou wast under the fig tree, I saw thee, bo-koborokwa, kokke kwa b-aha-n ka goba. isa-betu amateli b-auciga bu-mun wa, remember that thou in thy lifetime receivedst thy good things.

§ 47. S. dannuhi, B. tanahu, now, to day, this day, tanahu warea, from henceforth. Presumably da, ta emphasizes, as in §§ 44. 45: ana, comp. ana-ka (-ku), the midst, § 79 a).

§ 47 A. Da, emphasis?

isa ma koro 'da di bu-sa-ni bia di b-auici bia, (I) am no more worthy to be called thy son. kia-n bena n-onyi koma koro 'da hu, [them that] after that have no more that they can do. kia abu da-koto fa koro 'da toho-ni bena, I will not any more eat thereof. l-oonaba-n o-domna na-bokwa ia, ma-
iau-kwa n-a kiana 'da, and they marvelled at his answer, and held their peace.

§ 48. a) **Ki**, "the person or thing in question!": *k*, appearing in a positive manner, *i*, principle.

    hui aji-ag. **Daii ki**, ye say that I am (L. XXII, 70), **lihi ki o-mun da-siki fa a-kolda-sia, da-koldo-n bena n**, he it is, to whom I shall give a sop, when I have dipped it, **toho ki abu Da-ci a-kalimetwa**, yuho-n bia k-iwi-ni hu, herein is my Father glorified, that ye bear much fruit, **Daii ki**, I am he [that ye seek], **bui ki d-Aiici d-ans-sia, bui abu ki d-iisai-gatwa**. thou art my beloved Son; in thee I am well pleased, **naii-ki aji-ag.**, [two men stood by them] which also said, **toraha ki**. these things (J. XIV, 25, I, 28, XIX, 24), **Wacinaci ki a-murreti-ci ororo**, (that) God that made the world (Acts XVII, 24), **lihi o-doma ki kokke kwa w-a**, for in him we live (Acts XVII, 28), **kidua-n liraha Prophet ki**. of a truth this is the prophet, **liraha ki Christ**, this is the Christ, **b-isadi-n d-akosi adeki-n o-doma, b-iibidi-sia ki na-makwa loko-no isibo o-makana**, for mine eyes have seen thy salvation which thou hast prepared before the face of all people, **h-adeka Wacinaci Lamb, onnaki-ci ki ororo wakaia-hu**, behold the Lamb of God, which taketh away the sin of the world (comp. kenbena Roma-no anda fa-te onnaki-ci wa-sikwa, and the Romans shall come and take away our place), **ka-cikibe-ci-no bajia, a-burrida-tu o-kona-ci lo-ma, imirita ki goba i**, the thieves also, which were crucified with him, cast the same in his teeth;

S. ke, the same as B. ki: **Matthias kë adittikitta-hü-ka**, the lot fell upon Matthias, **W-adaija-hü-n, bui ké Jehovah**, Lord, thou art God:

b) S. ke-wai, ke with the intensifying particle *wa-i* (§ 121 e).

S. **Jesus kéwai dai**, I am Jesus [whom thou persecutest], **kia kewai kassakabu-hü**. the same day, **lui kéwai**. him [hath God exalted], **lihi-kéwai**, the same [did God send], Bernau **tu-maqua dai ani|bui|ani kewai badja**, all that I have is thine;

c) S. -kei-se, intensifying, see § 179 f).

da) 1) **-ke-n**, intensifying.

ababa, yauhahu onnaka i aiomun ke-n-tu ororo ajega mun, again, the devil taketh him up into an exceeding high mountain, **kena to-makwa aiomun-be-ke-n-tu ororo aiomun abomun-tu ha t-itaga goba**, and all the high hills, that were under the whole heaven, were covered;

2) Sm. **-kë-n**, bé-n, intensifying.

Sm. **ibi-n**, to be small, fine, **ibi-kë-n**, to be too small, too fine, **ipi-rru-n**, to be large, **ipi-rru-be-n**, to be somewhat larger;

3) Sm. **-kë**, intensifying.

Sm. **m-oadi|ka|n**, it is too short, **m-oadi-kë|n**, it is very short, **karri-kë|n**, it aches very much, **k-aima-kë|n**, she, or it, is very bad;

e) Sm. **-ma-kë** intensifying.

Sm. **iissa**, good, **iissa-makë|ma**, very good, **k-allikebe-makë|d-a**, I am very glad;

f) m. **l-iki-ni**, f. c-iki-ni, "the only one".
na-fitikita-bo-te abar-li a-odo-ci, likini-ka-ni lo-iyu aiici, there was a
dead man carried out, the only son of his mother. b-adeka-te d-aiici ibici.
likini-ka-ini-n da-sa o-domu i, look upon my son: for he is mine only
child, cikini ka-in lo-tu l-amuni-n o-doma, for he had one only daughter:
$\text{§ 49}$.  a) KIA, "the person or thing in question", used as a relative
pronoun; ki with a, see § 132.

$\text{§ 49}$.  a) "Esaias prophet ajia-n iibido-n-wa bia, that the saying of
Esaias the prophet might be fulfilled, which he spake, to-moroa Awa
imigodo-ci di a-sika goba da-mun misi-tu ahaka-hu, kia d-ahaka-n bia. kia
d-ajia-n bia, but the Father which sent me, he gave me a commandment.
what I should say, and what I should speak. ika tu ki n-akonnabo-n kia

\begin{quote}
na-fitikita-bo-te abar-li a-odo-ci, likini-ka-ni lo-iyu aiici, there was a
dead man carried out, the only son of his mother. b-adeka-te d-aiici ibici.
likini-ka-ini-n da-sa o-domu i, look upon my son: for he is mine only
child, cikini ka-in lo-tu l-amuni-n o-doma, for he had one only daughter:
\end{quote}
o-konomun, now when this was noised abroad, hiaro b-isiki-sia da-ma-tu bia. kia a-sika ada iwi da-mun, the woman whom thou gavest to be with me, she gave me of the tree, kena hiaro isadwa goba kia ikisi warea, and the woman was made whole from that hour, kenbena, kia kasakabo o-loko. Cesar Augustus a-sika goba ajia-hu, and it came to pass in those days, that there went out a decree from Cesar Augustus;

b) Sm. ikiahá, to be avaricious;

c) Sm. ikiahaddi- nöthigen zum da bleiben, von etwas zurückhalten, B. ikiadi- to forbid, to restrain from, to speak against, to keep from a purpose.

§ 50. Combinations of ki and kia with different particles.

Mary Magdalene o-mun l-iraiatwa goba atenwa wabu, kia ki biam-timen yauhahu lo-boredisi-sia goba o-rea, he appeared first to Mary Magdalene, out of whom he had cast seven devils, kia ki Mary a-luita goba Adae-li ointment abu, kenbena t-arauada goba lo-kuti to-barra abu, kia ki aciligici Lazarus aboa goba, it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick, kia ki ikisi o-loko Jesus ajia goba yuho-li loko-no o-mun, in that same hour said Jesus to the multitudes:

to-moroa lo-dokoto-n-wa bia Israel o-mun, kia bia ki daii anda a-baptize() da ibici oniabu abu, but that he should be made manifest to Israel, therefore am I come baptizing with water, d-ahaka fa aba bawhu-yuho mun Wacinaci isauka o-konomun, kia bia ki imigoda-sia-te Daii, I must preach the kingdom of God to other cities also: for therefore I am sent:

kia o-doma wadili a-iibo fa l-ici wa lo-iyu wa, therefore shall a man leave his father and mother (Gen. II, 24):

ki-o-doma ki bajia loko-no anda l-irabudiki, toraha a-dokota-hu l-onyisi-sia o-konomun n-akonnabo-n o-doma. Ki-o-doma Pharsee-no ajia goba. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said (J. XII, 18, 19):

ki-hia na-sikita goba di akeroa Jerusalem warea Roma-no akabo roko mun, yet was I delivered prisoner from Jerusalem into the hands of the Romans (Acts XXVIII, 17), ki-hia-ki onyikita-hu wakaia-hu anda fa-te, for it must needs be that offences come (Mt. XVIII. 7):

kenbena ki ba a-sweardoa-hu abu abakoro l-à goba ajia-n, and again he denied with an oath (no he-did saying):

Naii ki ka kabuini-no Noah sanoci, naii ki o-rea-ci onnibita goba to-makwa ororo ajeago-ji man, These are the three sons of Noah: and of them was the whole earth overspread:

kenbena l-anda ki ka ba, l-auciga goba ie adunka n-a-n ka, and he came and found them asleep again. l-ajia ki ka ba lo-mun biama-hi, he saith to him again the second time:

da-kalimeta goba n. da-kalimeti ki fa ba n, I have both glorified it, and will glorify it again:
kenbena c-imoea ki goba ba l-augici Abel, and she again bare his brother Abel: 

l-ausa ki kiana ba, a-kwaiaabo-n-wa, ajia-n kia ki ajia-hu, and again he went away, and prayed and spake the same words: 

l-akoдуwa ki koma ba biama-hi lo-iyu adibeyu o-lokomun, kena ka-raia ma i ? can he enter the second time into his mother's womb, and be born? 

n-aîtta lihi-ki-n i a-bolliti-ci goba a-kwaiaabo-n ie Isa-tu-wabu temple-isibo mun, and they knew that it was he which sat for alms at the Beautiful gate of the temple, kenbena ika tu Jesus atima ki-n|ba mihu o-loko t-oalabaw mairia, and when Jesus was passed over again by ship unto the other side, kenbena Jerusalem mun d-anda ki-n bena ba, and it came to pass. that, when I was come again to Jerusalem. 

See also ki jia, ki jin etc., § 88 e). 

§ 51. a) Kena, and ; ke points to preceding events, na continuation ; 

b) Kenbena, and after that, thereupon ; ke-n-bena (§ 59 c)). 

(In the narrative, beginning L. I, 5 :) To-moroa angel ajia goba lo-mun. M-amaro-n bu, Zacharias, bu-kwaiaabo-n-wa l-akonnabo-n o-doma, kena b-iretu Elisabeth ka-sa fr b-aiici wa, kenbena bu-iriti fa i John, ma-in. But the angel said unto him. Fear not, Zacharias : for thy prayer is heard : and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John ; 

c) Kenbena ki. 

kenbena ki Jesus a-iinata goba ajia-n, H-isifuda, from that time Jesus began to preach, and to say, Repent (Mt. IV, 17). 

§ 52. a) Kia-n bena. 

kia-n bena lo-fitikida, and after these things he went forth. kia-n bena, Joseph Arimathea kon-di ... a-kwaiaaba goba Pilate l-onnaki-n bia Jesus ifiro-hu, and after this Joseph of Arimathea ... besought Pilate that he might take away the body of Jesus ; 

b) Kia-ni warea (§ 97 c)). 

kia-ni warea ki Adaie-li ataba-kota goba ie, from thence did the Lord scatter them abroad, kia-ni warea kwa l-a goba m-ajia-ni-n, and (since he) remained speechless. 

§ 53. Kiana. "events are proceeding" : kia, with na. continuation. 

ika ki Pilate onnaka goba Jesus kiana ; lo-boraga goba i, then Pilate therefore took Jesus. and scourged him. Jesus a-fitikida goba kiana, eketoia yurua kwawma abu, bonaro-tu waji-tu eke-hu abu. H-adeka lihi loko ! l-a kiana Pilate ajia-n na-mun, then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them. Behold the man ! m-ajia-hu ho-mun : l-a ki kiana Jesus ajia-n na-mun ba. then said Jesus to them again, Peace be unto you, a-herakida n-a-n ka. n-adaagata kiana i. Adaie-li, when they therefore were come together, they asked of him. saying, Lord. etc., na-bokwa kiana ia lo-mairikota-n o-bora. and they were astonished at his doctrine :
S. presumably uses *kiahanna*, corresponding to B. *kiana*, only in the signification given by Sm., viz. "darum, folglich".

Acts I, 21—22 *kiahanna ikissida-n wa*ppa-i, wherefore (ordain we shall), V, 26 *kiahanna Capitain a-ussa hidda lü-ssananutti u-ma Apostel-nu ibiti*, then went the captain with the officers (to the Apostles), III, 19 *uüssadükittu-nn-ua rubu h-á-li kiahän*, repent ye therefore, XVII, 19 *na-bukutna kiahanna i*, and they took him. XVIII, 6 *maribe-ni-ka kiahanna de! I am clean*, XXVI, 3 *kiahanna da-kujabu bu-mün*, wherefore I beseech thee.

§ 54. *Hinna, hiña* is used by S. to indicate that events are proceeding; *hi* gentle affirmation (§ 109), *nna* continuation.

Acts XIX, 25 *Wadili-nu, h-aditta hinna*, Sirs, ye know, etc., XIX, 34 *akannabü-n n-a-ni-ka Jüdu hinna i u-kunnämün*, but when they knew (heard) that he was a Jew, XXVII, 33 *bibitikuttihi-benna-li kassakkabbu-hü dannuhu hinna-n awäbaddü-n w-a-ni-ka m-äki-ni ma-hiña, ma-buju-nn-ua-kebé hinna u*, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing, II, 25 *David ahaka hiña kuba lu-buramün*, for David speaketh concerning him, V, 36 *lu-morrúa heika hiña i*, who was slain.

§ 55. *Ika*. the time at which an event takes place: comp. §§ 28 e), 29.

a) *abar-li Agabus ci iri. aijinama goba, Sa-tu Ialoko abu ahaka-n. to-makwa ororo ajeago-ji man ifiro-tu amisia-ika fa, ma-in : t-adiki amisia ika anda-te Claudius Cesar kasakabo o-loko, and there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar, murri-ga-ci hui ! ororo o-konomun bajia h-aiita ia bari-n, alika h-a kiana m-aici-ni-n toho ika o-konomun ? ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time ? kena yuho-li loko-no a-kuwαιabo goba na-makwa t-istbomun, incense ika, and the whole multitude of the people were praying without at the time of incense, aloma t-a-n ororo yaraha-n t-iibo fa koro t-isi-ika, c-iwi-ika bajia, while the earth remaineth, seed-time and harvest ... shall not cease, a-kuwαιabo-hu ika, at the hour of prayer;

b) as an independent clause:

1) *ika wakaia-hu ikiśida ie, na-tikida*, and in time of temptation fall away, lit. occurs evil tempts them, they-fall, *ika angel a-koivwa t-aurea*, and the angel departed from her (L. I, 38);

2) with *koro*, negation:

Adaie-li, yaha-ni ka bu: *ika koro da-ciligici a-oda ma*. Lord, if thou hadst been here, my brother had not died, Wadili, *Isa goba ma ho-mun h-akonnabo-n ka di, ma-dokodo-n-wa w-a-n-te Crete warea, ika koro h-aućiga ma toho aboadwa-hu a-boredwa-hu bajia*. Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss;

3) with *ki*, announcing a new part of the narration;
§ 56  -MOROA, BUT 97

4) with *tu* (comp. also *yumuni ki, yumun tu*, § 71 b) 4). *manswa ki,* *manswa tu*, § 148, *ama tu*, § 139 b) 1), *aloman tu*, § 139 b) 3); *tu* = its ?) and a secondary clause (action-word with the ending -*n* or -*ni*):

*ika ki* *lo-mairikoto-sia-no anda goba ajia-ibici lo-mun,* then came his disciples, and said unto him, *kenbena ika tu lo-mairikoto-sia-no andi-n t-oalabaw mun,* *n-aiikasia goba meli n-onnaki-n bia,* and when his disciples were come to the other side, they had forgotten to take bread. *ika ki* *Herod tetrarch akonnaba goba ajia-hu Jesus o-konomun,* at that time Herod the tetrarch heard of the fame of Jesus, *kenbena ika tu Jesus akonnabo-ni n.* *yu warea ki l-ausa goba,* when Jesus heard of it, he departed thence, *ika tu Jesus a-fitikidi-n yuho-li loko-no l-adeka goba,* nokonne goba *nakonomun kiana i.* *kena l-isada goba aboa-ci-no na-mun,* and Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick ;

c) *ika tu goba,* *ika tu fa,* *ika ki ba,* *ika tu ki :*

*ika tu goba Pentecost kasakabo andi-n,* *abar o-loko goba ie na-makwa.* and when the day of Pentecost was fully come, they were all with one accord in one place, *to-moroa ika tu fa n-akudi-ni hu toho bawhu-yuho o-loko,* *h-ataeda-li aba bawhu-yuho o-lokomun i-ro,* but when they persecute you in this city, flee ye into another, *tanahu d-ahaka-ga ho-mun,* *t-andi-n o-bora,* *ki-o-doma ika tu fa-te t-andi-n,* *h-ikiduada ma lihi-ki Dai.* now I tell you before it come, that, when it is come to pass, ye may believe that I am he, *ika tu a-furi-ni n,* *k-iwi goba bajia n,* *ika ki ba ka-raia goba tare.* but when the blade was sprung up, and brought forth fruit, then appeared the tares also, *aiika-hu-sikwa sanoci ma-koto-koto-ni h-a ma kiana,* *ika tu ki aiika-ci na-ma-n ?* can ye make the children of the bridechamber fast, while the bridegroom is with them ? *b-adeka,* *ika tu ki b-ajia-n andi-n d-akuyuko o-lokomun,* *da-sa adehada-ga d-adibeyo o-loko alikibi o-doma !* for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy, *toho ki ci-biamti-tu Jesus a-dokota-sia,* *ika tu ki l-andi-n Judea warea Galilee mun.* this is again the second miracle that Jesus did when he was come out of Judæa into Galilee.

§ 56. -Moroa, with a pronominal prefix. is used in order to express "but", "however", see § 120 b).
CHAPTER VI

K; B

§ 57. The \( k \) in Arawak implies activity; in contrast with this, the \( b \) is used to indicate "being at rest". The way in which \( k \) is used often reminds one of "creation at work", "the idea or the principle that becomes phenomenon", \( b \) of "the manner in which that which has been created manifests itself, the appearance".

\( G \) denotes the same as \( k \), but is perhaps a degree milder (§ 5, forms 4; § 88 h).

It seems possible that the use of \( \chi \), \( k h \) (noted by G.), \( g k \) (used by some of the Moravians), \( k \) or \( g \), is determined by the strength with which one wishes to express the \( k \)-principle. Moreover some influence probably comes from the other sounds of the word, and finally there may be personal differences in the speakers themselves and in those who wrote that down.

§ 58. \( B i ; b \) appearance, \( i \) quick, light.

a) immediate past.

1) \( b-i k i-b i \, k i a \, a d a \, i w i \, ? \, \ldots \, a m a \, t o h o \, b-o n y i \, b i \, ? \) hast thou eaten of the (fruit of) the tree? \ldots what is this that thou hast done? (Gen. III, 11, 13), \( a m a \, l-o n y i \, b i \, b u-m u n \, ? \, \ldots \, d-a h a k a \, b i \, h o-m u n \, i b i \, . \) what did he to thee? \ldots I have told you already (J. IX, 26, 27):

2) \( l-i s i k i \, b i \, o r o r o l i \, d-a k o s i \, a j e a g o-j i \, , \, k e n a \, d-a s o g o s o \, b i \, n \, , \, k e n a \, d-a d i k a \), he put clay upon mine eyes, and I washed, and do see, \( k i d u-a n-i k a \, a d a i e-li \, a k e n a k o-n-u w a \, , \, S i m o n \, o-m u n \, l-i r a i a t o \, b i \, , \) the Lord is risen indeed, and hath appeared to Simon, \( d-a b u r i t e-s i a \, k i \, d a- \, b u r i t i \, b i \, , \) what I have written, I have written, \( A d a i e-li \, b-o n n a k i \, f a r o k a \, b i \, y a h a \, r e a \, i \, , \) Sir, if thou have borne him hence;

3) \( i b i \), used in the same way as the auxiliary verb \( a \).

\( m-a d e k i-n \, d-i b i \, y a r a \, o-l o k o \, l o-m a \, b u \, ? \) did not I see thee in the garden with him? (J. XVIII, 26), \( D a i i \, k i \, d-i b i \, a h a k a-n \, h o-m u n \, , \) I have told you that I am he (J. XVIII, 8):

b) \( i b i-n \), not long ago, already.

\( A n n a s \, i m i g o d a \, g o b a \, i b i n \, i \, a k e a i a \, C a i a p h a s \, p r i e s t-n o \, a f u d y i \, o-m u n \, , \) now Annas had sent him bound unto Caiaphas the high priest (J. XVIII. 24), \( P i l a t e \, m-a i i c i-n \, m a \, a l i k a \, l-a-n \, a-o d o-n \, i b i n \), and Pilate marvelled if he were already dead (Mk. XV, 44), \( i k i d u a d i-c i \, i \, a b o a d i k i t o a \, k o r o \, : \) \( t o-m o r o a \, m-i k i d u a d i-n-c i \, i \, a b o a d i k i t o a \, i b i n \), he that believeth on him is not condemned: but he that believeth not is condemned already;
§ 58  BI  99

1) *ibi*., to be ready, to be accomplished.

*to-makwa ibi-ka.*, all things are ready, *ibi-ka, c-ikisi andi-n.* it is enough. the hour is come (Mk. XIV, 41), *to-moroa hui ikisi ibi-ka kasakabo man.*

but your time is always ready, *kena ibi-ci oaboddi-n* (to wait) *akodwa goba.* and they that were ready went in, *kabuin-timen kasakabo ibi-ka,* and when eight days were accomplished, *ma-hara h-a-te, to-makwa ibi-ni o-doma,* come ; for all things are now ready ;

2) 1) *a-ibi-.*, to leave (A. M. § 182, 144), *a-ibo-(n-wa), to end ;

II) *iibidi-.*, to prepare, to fulfill, *ibido-(n-wa), to be fulfilled. iibidikiti-.*, to cause to fulfill ;

III) *ibiti-.*, to burn, *ibito-(n-wa), to be burned, scorched : 

d) 1) *ibi-ci.

1) lightly touched (thing, place).

See examples in § 6, and: *ire-no andia-te d-ibici.* suffer the little children to come unto me, *fig-ada ibici h-adeka to-makwa ada ibici bajia.* behold the fig tree, and all the trees (L. XXI, 29). *Wacinaci adeka goba ororo ibici,* and God looked upon the earth, *h-adeka-li hui c-ibici.* see ye to it (Mt. XXVII, 24), *abaren d-imigoda b-ibici i.* I sent (him) straightway to thee, *d-ausa aiomun bonna-n, Da-ci ibici,* hui lcinaci ki ibici. I ascend unto My Father, and your Father, *loko-no o-rea da-borati fa bu, akirikia-no o-rea bajia, k-ibici-ci d-imigodo-ni bu tanahu,* delivering (lit. I will deliver) thee from people, and from the Gentiles, unto whom now I send thee ;

II) done in a light manner (?).

*kenbena lo-mairikoto-sia-no anda goba onnaka ibici l-ifiro-hu. n-akarata goba n, kenbena n-ausa goba ahaka-ibici Jesus o-mun.* and his disciples came, and took up the body, and buried it. and went and told Jesus, *h-adeka, Adaie-li angel ka-raia Joseph o-mun, lo-tobonia. Egypt mun, Ajia-ibici, Bakenakwa,* behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, *Saying, Arise, abar-li n-adaiana-sia anda goba a-kwaaboa-ibici lo-mun,* there came a certain ruler, and worshipped him, (saying) ;

2) 1) *iibibidi-.*, to touch ; G. *ebébedi-.*, to feel (transitive) ;

II) Sm. *bibiri,* dragon-fly ;

III) Sm. *bimiti,* humming-bird, colibri (A. M. § 182, 92) ;

IV) *bilibili-ro,* the lightning ;

V) *ibini-.*, to dance ; (this might have a mystic meaning. comp. VI) ;

VI) R. *bina,* Sm. *ibibi.* *ibiba.* remedy. charm : B. *ibihidi-.* Sm. *ibibihi-.*, to heal (the medicine-man) (A. M. § 182, 137) ;

VII) *ibiki-.*, to cut, to wound ;

VIII) *ibira,* to mock, Sm. spielen, scherzen, im Guten und Bösen ;

e) *ki-bi,* or *k-ibi,* very, exceedingly.

1) *kena isa kibi t-a,* and, behold, it was very good (Gen. I, 31). *ki-jia t-a aiomun ibido-n-wa.* *ororo bajia, to-makwa kibi to-loko-tu bajia.* thus the heavens and the earth were finished and all the host of them,
kenbena yuho-li kibi loko-no ausa goba l-iinabo, and there followed him great multitudes of people. ama jia kibi l-a lihi? what manner of man is this? (Mk. IV, 41), ama kibi o-konomun-tu toho? what meaneth this? (Acts II, 12), isa-tu-kibi ajia-hu, gracious words, aloman kiana kari-kibi t-a da-mun c-iibido-n-wa o-bora! and how am I straitened (kari, to suffer) till it be accomplished!

2) kibe-n.

oniabu a-murretia kokki-tu a-adi-tu yuho kibe-n, let the waters bring forth abundantly the moving creature that has life, abar hiaro k-amun-tu ka-iauna kibe-n-tu ointment alabaster kasa o-loko, a woman having an alabaster box of very precious ointment. t-aji-kibe-n-tu ajia-hu wakaia-hu o-rea-n o-doma, for whatsoever is more than these (words) cometh of evil, b-adeka alika kibe-n-tu siba yaha, alika kibe-n-tu ifiro-tu bawhu bajia, see what manner of stones and what buildings are here, aba-hi kibe-n. in a moment of time (L. IV, 5) (comp. § 59 o) 2).

1) ibi kibi, ibi kibi bo (§ 62).

§ 59. Be is closely related to bi, and sometimes they are difficult to distinguish from each other. In so far as there is a difference in meaning, it seems that be implies more substantiality than bi.

a) be.

1) fulness, plentitude.

waii o-mun misi-ka n barin, w-onyi-sia-be iauna w-auciga waii; to-moroa amakoro wakaia-hu lihi onyi-be goba, and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss; to-moroa toho, k-amunaiga-tu wabu barin a-boreda aradi-n to-makwa t-amuni-sia, c-ikitwa-sia be abu, but she of her want did cast in all that she had, even all her living, tanahu robu-in w-adeka m-aeki-n|w-a-sia be! we have seen strange things to day. yumun-tu be y-a-kwaiaabo-n-wa, where prayer was wont to be made, l-aici-n bia aloma-be-n-tu n-aucigi-n t-aji-sabu, that he might know how much every man had gained [by trading];

2) plurality.

1) wakaia-be-ci, isa-be-ci bajia, both bad and good (guests, Mt. XXII, 10), isa-be-tu pearls, goodly pearls, imilia-be-tu wahadu-be-tu bajia, things new and old, kalime-be-tu bia kia, let them be for lights, ifiro-be-tu himi, great whales, to-makwa k-adina-be-tu kodibiyu, every winged fowl, to-makwa kokki-be-tu a-adi-tu ororo ajeago-ji, every living thing that moveth upon the earth, ma-boredi-n h-a-li pearl h-amuni-be-tu poroko isibo-mun, neither cast ye your pearls before swine, na-inata-ga kiana ajia-n aba-be-tu ajia-hu abu, (they) began to speak with other tongues;
11) kudibiyu-bi, the (i.e. a great many) birds, G. hime-be. fishes, wiwu-be. stars, toho-be. these (things, plural), bâka-be wabo (§ 121 1) th-ábokoáwa. a herd of cows, kudibiyu-be wabo th-ábokoáwa, a flight of birds:

3) parallel to § 58 a) 3), ebe.

kokke kwa d-ebé isa-hi abú Wacinaci isibo-mun tanahu kwon. I have lived in all good conscience before God until this day, m-îitesia-n d-ebé alika-i jiali plate-n. I have coveted no man’s silver, m-akonnabo-n w-ebé abarèn ama Sa-tu Ialoko-hu-n. we have not so much as heard whether there be any Holy Ghost, m-aridi-n h-ebé, have ye never read (Mt. XXI, 16):

b) ibe, to be full.

1) to-moroo a-bota-sia abú ibe ho-lok-ôa hu, wakaia-hu abú baji. but your inward part is full of ravening and wickedness, Sa-tu Ialoko abú ibe fa i. and he shall be filled with the Holy Ghost, lihi ibe-sia o-rea. of his fulness (J. I, 16). Ajia-hu ... ibe-tu isa-hi abú kidua-hu abú. the Word ...full of grace and truth. nete l-aiyuraka goba ororo mun. ibe-tu ifîro-tu himi abú. (he) drew the net to land full of great fishes :

2) ibikitî-. S. e-bekitti-. to fill :

c) 1) bena. after, see § 38; be. full. na. continuation (§ 79 a) ;

2) 1) k-ibena. to be a long time, m-ibena. to be a short time.

kena yumuni ki k-ibena goba i. and there he abode. yumuni ki k-ibena goba na-ma i. lo-baptize()da goba. and there he tarried with them, and baptized, m-akosì ña kiana bu. k-ibena ña m-adeki-n b-a-n adaili ba. and thou shalt be blind, not seeing the sun for a season, k-ibena-n bena ma-koto-n n-a-n. but after long (their) abstinence. m-ibena di. kenbena m-adeki-n ho ña di : aba m-ibena ña ba di. kenbena h-adeki ña di. a little while, and ye shall not see me: and again, a little while, and ye shall see me, m-onyi-ti l-a-n o-domá k-ibena goba i. and he would not (do) for a time:

11) m-aici-n n-a ama ibenata-n i temple o-loko. and marvelled that he tarried so long in the temple. lit. not-knowing they-did what to be a long time causing him temple in:

3) ibena. a part.

ma-siki-n l-a goba ororo ibena lo-mun. and he gave him none inheritance in it, vine-kabuea iivi ibena na-siki-n bia lo-mun. that they should give him of the fruit of the vineyard, isa-n bu-mun o-domá abar h-ibena aboado-n-wa bia. for it is profitable for thee that one of thy members should perish:

4) abena. a portion (?) in :

h-isika wa-mun h-oili-a abena. give us of your oil, na-makwa na-tata-o-kona m-aben-tu. every man according to his ability.

§ 60. Ba : b appearance. a time-reality.

a) again. also.

1) lo-sogoso-n bena na-kuti. l-onnaka goba l-eki wa lo-bollita goba
ba, so after he had washed their feet, and had taken his garments, and was set down again, to-moroa d-adeki fa ba hu, but I will see you again, c-iialoko anda kiana ba, and her spirit came again, aunaki-ci ki d-imigidosia jiaro, aunaka Daii ba, he that receiveth whomsoever I send receiveth me (also), isa-hi h-onyi-li, a-tenabo-in, m-aucigi-n h-a-n bia amateli ba, and do good, and lend, hoping for nothing again, kena kaarta l-isitibida, l-isiki-n bia c-ikita-kwon-ci omuni ba n, and he closed the book, and he gave it again to the minister, kia-n bena aba jia l-a goba a-raiato-n-wa ba, after that he appeared (again) in another form, naii bajia ausa kiana ahaka-n aba-no o-mun, m-ikiduadi-n n-a bajia naii ba ie, and they (also) went and told it unto the residue: neither believed they them, m-ibena kiben t-adiki aba-li adeka ba i, and after a little while another saw him (L. XXII, 58):

2) S., G. a-balli, B. a-bolli, to pass, to occur;

3) Sm. bálíida, a comb, a-ballidü-, to comb. S. a-ballidā-ni-bā-n, speaking evil ("to comb out")?; (A. M. § 182, 58);

4) Sm. bàíara, a saw-fish;

5) Sm. bàijabu, a centipede: iabo, behind, § 66:

b) b-anda-te, b-adeki ba-te, come and see (thou), h-anda-te, h-adeki ba-te, come and see (ye), b-osa, bu-simaki ba b-ireci wa, kenbena h-anda-te yaha ba, go, call thy husband, and come hither, w-asiga-te Bethlehem mun i-ro, w-adeki-ba-te toho, let us now go even unto Bethlehem, and see this thing, bui aunti ba w-ansi-sia ifirokoro ka o-bora, buy those things that we have need of against the feast;

c) 1) iba, eba, the last, the end (connected with § 58 c).

yu warea mamari fa bu-fitikidi-n, plata iba-n isogo-tu ka-in b-aradi-n o-bora a-iaunti-n, thou shalt by no means come out thence, till thou hast paid the uttermost farthing, kenbena ika tu fa-te t-eba-ni andi-n, and then shall the end [of the world] come, kasakabo iba-ni o-loko, at the last day:

2) t-ebo-n-wa in: to-moroa oaboradi-ci t-ebo-n-wa o-bora, lihi-ki isado fa, but he that shall endure unto the end, the same shall be saved (comp. also a-iibo-(n-wa), § 58 c 2), in: kenbena ika tu Jesus a-iibo-n-wa ajia-n toraha, and it came to pass, when Jesus had ended these sayings, ma-iibo-n-wa-tu kokke-hu, everlasting life):

d) aba, some, other, another.

1) aba a-tikida goba waboroko-sa ... aba a-tikida goba yurua o-koboroko, some (of the seed) fell by the way side ... and some fell among thorns, ma-iaukwa l-a ki goba ba aba biam-timen kasakabo o-loko, and he stayed yet other seven days, ama ibia kiana w-ansi-ka aba ahaka-ci bia ba? what need we any further witnesses? Mary Magdalene aba Mary anda goba, came Mary Magdalene and the other Mary, na-ainata-ga kiana ajia-n aba-be-tu ajia-hu abu, and (they) began to speak with other tongues, akwaabaoa l-a-n ka aba mun, as he was praying in a certain place, bilibiliro a-kalimeti-tu aiomun abomun aba warea, aba mun i-ro aiomun
abomun a-kalimeti-tu bajia, ki jiari ki lo [a-i loko Aiici lo-kasakabo o-loko, for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day;

2) aba, a, one, abar, abar-li, aba-ro, aba-no. see § 152;
3) aba-koro, no, § 136 d);
4) aba-ba, again.

aba-ba, h-akonnaba goba wakili-ci-no ajia-n, again, ye have heard that it hath been said by them of old time;

5) abati-, to alter, abato-(n-wa), to be altered;

6) G. waboroko abâgota-(n), two roads cross each other;

G. aba-loko, aba-roko, several;

b) bania, banyia, lasting some time; nia continuing in a free manner.

ika tu yauhahu ibidi-n ikisidi-n wakaia abu i, t-iiiba banyia i, and when the devil had ended all the temptation, he departed from him for a season, toraha l-ajia-n bena na-mun. Galilee mun kwa-re l-a bania, when he had said these words unto them, he abode still in Galilee, ire-no orosidoia banyia, let the children first be filled, Adaie-li, b-oabodda da-bora banyia, Lord, have patience with me.

§ 61. Ko or ku: k creative force, o, u remains at rest, or manifests itself in space.

a) “faculty, power”, for instance ieni-ko, cleverness. § 91, ime-ko, readiness, § 73 b). S. malli-ku, able to, § 74 d); B. ki l-eke o-mun t-akosa-ko kowa (§ 143) goba, now the coat was without seam (akosa, needle):

b) “place, position”, for instance o-loko, roko, in, ajeago, upon;

c) intensifying, in: Sm. hallikebbe-kû, or, hallikebbe-maké. to be very glad (§ 48 e)), hallikebbe, to be glad;

d) S.: also (and).

na()ussa a-ijukarrâ-n na-ssiqua-i n-âni ku, and (they went) and sold their possessions and goods, Creta-kunna-na, Arabia-kunna-na ku, Cretes and Arabians, hiaru-nu u-ma, Maria Jesus u-ju u-ma ku, with the women, and Mary the mother of Jesus.

In B.'s texts ko has been found only in the following sentences: aloman-ci da-ci a-iaunti-sia l-isanonoci wa k-amuni-ga yuhoro kibi meli na-siki-sia ma ko, daiii a-oda bo (§ 62) amisia abu, how many hired servants of my father's have bread enough and to spare, and I perish with hunger, priest-no afudyi-no, a-buriti-ci-no bajia lo-kona mun goba habe-ci-no ko bajia, the chief priests and the scribes came upon him with the elders;

c) S. kû-ssa, or: ssa is probably an intensifying particle (§ 116 d) 10). comp. § 179 f).

lui l-oaja lu-kunnamonn-ua, aba u-kunnamün küssa baha? [speaketh he] of himself, or of some other man? a-hudu-tti mammalli-pa akünnekunnn-ua ba. abbâ-kurru Engel. üjähü küssa jarraha badja. [saying] there is
no resurrection, neither angel, nor spirit, \textit{m-ansi-rubu|da|kubá|n platta, karrukulli issa-huabu küssa, åke-hu diarru hu-uria}, I have coveted no man's silver, or gold, or apparel, \textit{aboä-ttu l-ani-ssia, ma-kuburukkua-hü küssa}, [if it were] a matter of wrong or wicked lewdness.

§ 62. Bo adds to the meaning of a word the principle of "without motion", "to remain at rest for a time".

a) \textit{loko Aiici ausa-bo barin, ki-jiia t-a a-burito-n-wa lo-konomun}, the Son of man goeth as it is written of him, \textit{h-ahaka-li Sion o-tu o-mun, B-adeka, b-Adaie-n-wabu anda bo-te b-ibici}, tell ye the daughter of Sion, Behold, thy King cometh unto thee, \textit{wadili h-isiki-sia siba-o-loko ajinama bo temple o-loko a-mairikota-n bo loko-no}, behold, the men whom ye put in prison are standing in the temple, and teaching the people, Jesus \textit{Nazareth kon-di a-boll-ja bo, n-a ahaka-n lo-mun}, and they told him, that Jesus of Nazareth passeth by (L. XVIII, 37) ; G. \textit{l-odö-ya-bo}, he is dying (l-öda, he has died) ;

b) Jesus \textit{adeka bo ka l-ikira-ji wa}, and Jesus looked round about (Mk. X, 23), \textit{meli n-akurrada-bo goba bajia}, and (they) breaking bread (akurradi-, to break), \textit{akurrada-bo-ho meli abu}, [they continued] in breaking of bread, \textit{akurrada-bo-sia ibara-tu}, the fragments [of bread] that remain ; G. \textit{a-šifudá-bo-či}, one who hesitates ;

c) \textit{kari-tu hori sanoci hui, alika aicikita ho-mun h-atedi-n bia-te k-aiima-hu andi-tu bo-te o-bora-ji} ? o generation of vipers, who has warned you to flee from the wrath to come ? \textit{to-makwa abona-gira-hu bo-in kia koro Da-ci aiomun kon-di abone-sia, erigo fa}, every plant, which my heavenly Father hath not planted, shall be rooted up. \textit{kari-tu bo l-loko Aiici ausi-n barin, ki jiari ki t-a-n bia i}, and truly the Son of man goeth, as it was determined. \textit{na-forra-ti-n} (ti, § 110) \textit{bo i, aba-no ahaka-ga ifili-ci soldaro-no capitan o-mun} and as they went about to kill him, tidings came unto the chief captain of the band. Paul \textit{akodwa ti-n bo loko Aiici ausi-n barin}, and as Peter was coming in, \textit{Cornelius ausa l-irabudiki}, and as Peter was disposed to pass into Achaia (Acts XVIII, 27). \textit{i-ka tu bo Peter a-kodo-n-wa}, Cornelius \textit{ausa l-irabudiki}, and as Peter was coming in, Cornelius met him (Acts X, 25) ;
eA) G. l-a-bo, he was, did, said, §§ 214 (8), 215 (2, 18). S. kiahanna
d-a-bu-te hu-miin, and now I say unto you;

1) a-bota, to catch away, to spoil;
2) a-bokoto-, to lay hold on, to, hold;
3) a-boko-d kuona-hu itimi, the rudder bands. S. abukudu-tti-kill,
the master (or mate) of the ship;

4) G. ka-budya, little being left (for instance if there is a lot of
fruits of which many people have partaken, bo-bódyatá-ya-da, thou hast
made it less, taken much); a-búdia-či, a corpse, ho-bodya-to (f.), your
corpse, is said in a house where death has taken place, to avoid using
the word a-odo-či; comp., however, bodi, stiff.

§ 63. a) 1) O-kona, at, on, attached to, concerning; ko with na,
continuation.

Pareciyu adeki-n kona kari-tu a-iyuhodo-n-wa lo-kabo o-kona. and
when the barbarians saw the venomous beast hang on his hand, alika-i
jiali a-siki-ci lo-kab-oa plough o-kona, [no] man, having put his hand to
the plough, kena ama-koro to-bana robu-in l-auciga goba to-kona, and
(he) found nothing thereon, but leaves only, a-burvida-tu o-kona l-isikoia.
let him be crucified, kengena na-kodo-sia yurua kwama na-sika goba l-isí
o-kona, and when they had platted a crown of thorns, they put it on
his head, ma-kona-ci eke-hu, and (a man which) ware no clothes. ororo
o-kona-tu, earthly things, aiomun-tu o-kona-tu. heavenly things. nokonne
wa-kona-n bu, have mercy on us, waii ka-kona-ia l-itena, wa-sanoci bajia
ka-kona-ia n, his blood be on us, and on our children, to-moroa to-kono-n
goba koro ie, n-ausa goba, but they made light of it. and went their ways
(Mt. XXII, 5);

2) kona, when, see § 37;

A) o-kona, nearly.

G. bikidóía-koná-yada[į], he looks young, hålíra-kuna(ŋ, whitish, hehe-
khona(ŋ, yellowish, B. § 117 d) 2) a-korogosa o-kona, to tremble
(= shake-like), § 90 b) tata o-kona, force, strength (= hard-like):
§ 134 a) 3) kari-kona, reproaching (= pain-like);

3) o-kona mun.

priest-no ... anda na-kona mun, the priests ... came upon them
(Acts IV, 1);

4) o-konomun, concerning.

1) m-aucigi-n wa kaarta bu-konomun-tu Judea werea, alika-i jiali
koro w-augici andi-ci a-dokota wakaia-tu ajia-hu bu-konomun. we neither
received letters out of Judæa concerning thee, neither any of the brethren
that came shewed or spake any harm of thee. isa goba kiana. Adaie-li Abel
o-konomun, l-isiki-sia o-konomun bajia. To-moroa Cain o-konomun goba
koro i, l-isiki-sia koro bajia o-konomun. and the Lord had respect unto
Abel and to his offering: But unto Cain and to his offering he had not
respect. kabui-ni fa abakoro b-a-n ajia-n da-konomun. thou shalt deny me
thrice, lit. three future no thy-doing speaking me-concerning, ho-makwa hui akatadi fa Daii o-konomun, all ye shall be offended because of me, baru bajia bore-kwa ma ibin ada egura o-konomun, and now also the axe is laid unto the root of the trees;

11) Adaie-li, to-konomun ga koro bu ? Lord, dost thou not care (L. X, 40), to-moroa ama koro lo-konomun-ga a-forra-kiti-tu bia i akera-kiti-tu bia jiaro i, but to have nothing laid to his charge worthy of death or of bonds;

111) ka-konaminda goba kiana na-bolliti-n, and they sat down in ranks;

b) 1) o-kon-di, pl. o-kono-no; di firmly established, standing.

bui ma-luiti-n ka oili da-si o-kona, to-moroa toho hiaro a-luita ointment da-kuti o-kon-di, my head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. ointment tu-luita to-kon-di, (she) anointed them (the feet) with the ointment, kena na-koida goba lo-kondi, and (they) did spit upon him, abar-li wadili to-makwa lo-kon-di isere-ci, a man full of leprosy, Samaria o-kono-no bawhu-yuho-n o-lokomun ma-kodo-n-wa h-a-li, into any city of the Samaritans enter ye not, l-isikwa o-kono-no, them of his household, wadili-no Niniveh o-kono-no, the men of Nineveh. Nineve o-kono-no, the Ninevites:


Wacinaci, aiomun kon-di bui, Our Father which art in heaven, Egypt kon-di lo-korata kiana, a-forri-n i. (he) smote the Egyptian. yumun kon-di k-abue-l-ci ibici l-ausa kiana lo-ma-n bia i, and he went and joined himself to a citizen of that country, lihi-ki Samaria kon-di, and he was a Samaritan, alika ba bui Jew adagato-n bu-ta-ni-wa daii Samaria kon-du o-rea ? how is it, that thou, being a Jew, askest drink of me, which am a woman of Samaria ? Jew-no Samaria kono-no ma eraga-n ma-n na-muni-kwawa o-doma, for the Jews have no dealings with the Samaritans, Parthia kono-no, Media kono-no, Parthians, and Medes, yuho-li Israel kono-no, many in Israel, yuho-li aiomun kono-no, a multitude of the heavenly host;

3) kon-tu has been met with in: Jordan eribo-kon-tu ororo ajeago-ji l-anda kiana, and he came in all the country about Jordan;

4) kondi-tu has been met with in: wakaukili ho()bawhu-yuho-n warea-tu wa-kondi-tu wa-arauada wa-kona-rea w-a-n ho-konomun, even the very dust of your city, which cleaveth on us, we do wipe off against you:

S. Pamphylia kundu-ttu Stadt, a town in Pamphylia;

5) in the following forms with kondo, kondu, the ending u, o perhaps does not point to the feminine gender, but to “space”.

toho akabo-kon-du abu d-aiika-ga bu-ma, with this ring I thee wed. kena akabo-kon-do-hu h-isika lo-kabo o-kona, and (he) put a ring on his
hand, biama goba kiana ma-kondo-do-n ie, and they were both naked, ma-kondo-ia di, (I was) naked.

§ 64. a) 1) S. u-banna, surface, at the surface of.
S. aijumün kassakku u-banna, wunabu u-bana baddia, [wonders] in heaven above ... and in the earth beneath:

11) bona.

m-ibibidi-n b-a-te di : m-ausi-n kwa d-a-n aiomun bona-n Da-ci ibici o-domu, touch me not: for I am not yet ascended to my Father, totola a-sorokodo-kwona-hu kiana atagwa, aiomun bona-n tu bajiia penster, the fountains also of the deep and the windows of heaven were stopped. ki-o-domu mihu o-loko l-iiga, a-bolliti-n bara bona, so that he entered into a ship, and sat in the sea, kenbena ajia-hu lo-konomun ausa goba to-makwa toraha isikwa bona-hi-ji, and the fame of him went out into every place of the country round about:

2) bona, S. bunna, past tense, less recent than bi (§ 58a), and not so long ago as goba (§ 5).

1) ma-iakato-n-wa o-loko na-boragi bona u m-ikisidi-n n-a-ia u. Roma-no bari-ni waii, they have beaten us openly uncondemned, being Romans (Acts XVI, 37):

II) ama tata-o-kona abu, alika-i inu abu, b-onyi bona toho? by what power, or by what name, have ye done this? (Acts IV, 7), ama o-domu mamari bona waii a-boredi-ni n? why could not we cast him out? (Mk. IX, 28), aloman tu hour o-loko sa-sabu bona i; l-a goba kiana adagato-n ie. Miaka, biam-timen hour o-loko audasia a-iibo bona i; n-a goba ajia-n lo-mun, then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him:

111) h-auada d-ibici, a-dokota-hu h-adeki-n bona o-domu koro. to-moroa meli h-eke-n bona o-domu, orosiu-n bona o-domu hu, ye seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled. m-amaro-ni hu: d-aüci-n h-auadi-n Jesus ibici o-domu, a-burrida-tu o-kona-ci ki bona, fear not ye: for I know that ye seek Jesus, which was crucified:

3) S. u-bannamün, u-bannamán.

S. l-akannabu hidda|ji lü-lesidi-n Esaia ü-kärta-n u-bannamün, and (he) heard him read the prophet Esaia, Judea u-bannamán, [scattered throughout the regions] of Judea:

1) o-banna, leaf (A. M. § 182, 112); Q. u-bannabu-hü. R. to-banna-abu, banan, temporary shelter. B. bawna-boho, tabernacle:

II) R. o-banna(-hu), liver (A. M. § 182, 13);

111) o-barra, hair, Sm. ü-barra, hair. feathers (A. M. § 182, 115):

IV) Sm. ü-bbadda, nail. R. o-bada, claw (A. M. § 182, 114):

b) 1) S. u-ban-di.

S. hurruru u-ban-di, they that were [scattered] abroad (earth-surface). n-amuda Sura-ban-di, they went up in an upper room. Samaria u-ban-di.
[they passed] through Samaria, kairi u-ban-di Paphos muniru, [gone] through the isle unto Paphos:

2) bon-di.

wa-malamalada goba Adria bon-di, as we were driven up and down in Adria, n-ausa ki ka ba bara bon-di, they committed themselves unto the sea;

3) S. u-banna-ttu.

S. w-anda Lycia u-banna-ttu Stadt — t-iri Myra — mün hidda. we came to Myra, a city of Lycia.

§ 65. Abu: a time-reality, bu at rest, or b appearance, u in space.

a) with, by, on, in.

bui ki d-Aiici d-ansi-sia, bui abu ki d-iisaigatwa, thou art my beloved Son, in whom I am well pleased, wahajia h-adeki fa loko Aiici a-bollitt-n tata-o-kona iisa mairia, l-andi-n bo-te aiomun oraro abu, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, kena Beelzebub abu Daii a-boredi faroka yauhahu. and if I by Beelzebub cast out devils, siba abu l-ibikwa, and (he) cutting himself with stones, kena n-ekita goba i l-oaiya l-eke abu, kenbena n-ausa goba l-abu a-burrida-tu o-kona na-siki-n bia i, and (they) put his own raiment on him, and led him away (lit. they went him-with) to crucify him, h-erigi faroka tare, marisi bajia h-erigi fa t-abu, lest while ye gather up the tares, ye root up also the wheat with them, ho-bokota ho-kabo abu di, handle me (L. XXIV, 39). ama abu w-ekito fa ? wherewithal shall we be clothed? misi-tu-ahaka-hu a-sikoa goba-te Moses abu barin, the law was given by Moses, hui a-baptizedo fa Sa-tu Ialoko abu, ye shall be baptized with the Holy Ghost:

b) abuia or abuie, to feed (= calm appearance continuing for some time?): Sm. abüja, bush hog (A. M. § 182, 90).

§ 66. Iabo, probably "the outer (free) side".

t-anda yuho-li o-koboroko l-iabo-mun, (she) came in the press behind (him), b-osa da-iabo mairia, Satan, get thee behind me, Satan, kena bu-pesidi fa n to-loko mairia t-iabo mairia bajia pesi abu, and (thou) shalt pitch it within and without with pitch, l-iabo-area lo-kuti amun t-ajinama a-ii-n, and stood at his feet behind him weeping, adeki-ci l-iabo-muniro, (a man) looking back.

§ 67. Bodi, stiff; bo, at rest, di. to stand, to be stiff.

a) bo-bodi, (thy fish-)hook, Sm. tattá-ru büdde-hi. iron (strong) fish-hook (A. M. § 182, 56);

b) tatta-budi-, to be stiff (example § 79 a) 3) 1))

c) Sm. büddali. cassava-baking pan (A. M. § 182, 50A);

d) Sm. buddhalálissi, dead coal (comp. balisi, ash, § 116 b) 1))

e) Q. u-buddalli-hü, the knee, bone.

§ 68. Botta, or, rather: bo quiet appearance. tta emphasizing?

to-moroa h-ausa botta a-iyugara-ci-n ibici, but go ye rather to them
that sell. John baptism, aiomuni wearə goba ? loko-no botta wearə ? the baptism of John, was it from heaven, or of men ? miši-ka wa-mun wa-siki-n bia tribute plata Cesar o-mun, abakoro botta ? is it lawful for us to give tribute unto Cæsar, or no ? l-ajia fa koro botta lo-mun, and will (he) not rather say unto him (L. XVII, 8), to-moroa k-amunaiga-ci o-mun botta h-isika amateli h-amuni-sia ibena, but rather give alms of such things as ye have, ki-jia m-a-ni b-a-li botta, but do not thou yield unto them (Acts XXIII, 21).
CHAPTER VII
F; P; B

§ 69. By means of the f or p, the Arawak expresses the principle of:
to strive, to aspire, airily, lightly.

No difference in meaning has been ascertained between f and p. B.
mostly writes f, Sm., S. and Q. mostly p; G. has noted almost exclusively
f, with the exception of foreign words; in the writings of Pen. and Roth
only f is to be found.

In order to show the character of the f (p), different f forms are given
below beside the corresponding b forms.

a) ibi-li-no ifi-li-be-ci bajia, from the least to the greatest (Acts VIII,
10), ibi-ro, something small, in: lo-kab-oa ibi-ro, his fingers, biama ibi-ro
ka-in kodibiyu, two sparrows:
m. ifi-li, f. ifi-ro, great; ifiro, the human body; ifirota, to enlarge;
Sm. ipiru, the body, adda ippiru, the stem of a tree;
a-fitikidi-, to go forth, to go out, to come out, a-fittikiti-, to bring forth;

b) ba, again, aba, some, another, iba, eba, being the last, the end, ibara,
to remain, to be left;
fa, future (§ 5), will (§§ 28, 41);
Sm. a-pappassu-, sich ausbreiten, gross werden; G. to kudibiyu fófasoa
a-morodo-n, the bird is soaring;
Sm., G. papáia, papaya (A. M. § 182, 124A);
Sm. appapu-rru, böses, wildes Wasser, heftige Brandung; R. appapu-ru,
bore, tidal wave;
Sm. parássa, a spear;
a-fatadi-, to smite;
a-fadakudi-, to shake (off — dust of your feet; of his raiment);
G. kuliala fámodoa-tu málada, the boat is floating away upside down;
G. ifa, Sm. ipa, duck (A. M. § 182, 95);
Sm. labba, water haas, paca (lapa or lappe in modern Trinidad creole)
(A. M. § 182, 85);
A. M. (§ 182, 103) *kopa, fish;
foto-boto-ri, a nail;
*ata ? how many ? (§ 159 f)

b) bari-ga, though;
faroka, if;
d) bo, bu, quiet, quiet in space:
a-burrira-tu, S. ka-balladara-tu ada. cross;
S., Sm. a-balti-. a-ballati- B. a-bolliti-, to sit;
bolla kwa (kwon), S. ballâ-koa, to be sitting:
bore kwa (kwon). S. pülla-koâ-n (?) to be laying:
Sm. bôrudi, basket, trinket-box;
a-boredi-, a-boridi-, to cast away, to lose:
o-buri, letter, character, a-buriti-, S. a-bulledu-, to write; G. buûli, to draw, to adorn, with colours or in black, a-bûleti-, to have drawn, to write:
a-bolli, bolli, to pass;
a-fudi-, to blow;
Sm. ehê pudû-, to sweep clean;
a-furi, furi, Sm. pulli, to spring up (a seed); B. atenwa tu-furi, first the blade (Mk. IV, 28); a-furiti-, to bring forth (plants);
a-fulifulito fa. [rough ways] shall be made smooth:
a-fuili, to loose, to unloose; lo-folida goba l-eki wa, (he) laid aside his garment:
G. funâji, he is greedy, fiina-či, a glutton:
e) a-boragi-, to scourge, to beat (A. M. § 182, 134B);
a-forri-, to slay, to kill (A. M. § 182, 134B); a-forraa. to strive.
aforraa, war:
1) a-iibokota, to rebuke, a-iiboko-(n-wa), to be restrained;
a-fogodo-, a-fokodo-, to divide, to part;
ς) sibo, face, in face of, etc. (in rest);
sifu, do. (in motion);
1) ribo, water side (in rest);
rifü, do. (in motion);
i) S. wunabu, (at) the ground;
S. wunapu, (to) the ground.
j) iribe, uncleanness;
Sm. ûellipe, refuse, G. bahû-fî(h), a delapidated (straw) hut. t-îfî(h, a thing no longer fit for use, mâba fé, bees wax.
CHAPTER VIII

M

§ 70. The m everywhere indicates something like "hesitating", "humble", "mild".
As a negative or privative prefix: \(\text{m}(a)-\), §§ 10, 28 d).
As "uncertain": \(\text{m}(\_a\_)-\), §§ 5, 28 \(\_f\_\), 29 b), 32, 33, 138, \(\text{m}(\_a\_)-\text{in}\). § 35, \(\text{m}(\_a\_)-\text{tu}\), § 36.
Expressing surprise: § 136 e 3), and perhaps also the following:
a) \(\text{m}(\_a\_)-\text{n}\), \(\text{m}(\_a\_)-\text{tu}\), every, all, entirely, the duration is indicated by the long a.

kasakabo ma n-a goba naii temple o-loko, and they, continuing daily with one accord in the temple, kasakabo ma-n-tu bia n na-sa-sia-no o-mun, for perpetual generations (Gen. IX, 12), kenbena, h-adeka, kasakabo ma-n ho-ma di, and, lo, I am with you alway, t-ici lo-igu mi-ci ausa goba Jerusalem mun i-ro wiwa ma-n, passover ifirokoro ka, now his parents went to Jerusalem every year at the feast of the passover, origa-hu ma-n kasakabo ma-n, [with prayers] night and day;
S. lu-ma-re lú-kkürkúu u-mán, and (with him) all his kindred, manswa-ttu k-amonakha-hú ku a-usa Egypten u-hurruru u-mán, Chanaan u-hurruru mà baddia, and great affliction (came over all the land of Egypt and Chanaan);
Sm. dá-mán, I quite (bú-, lú-, tú-), wá-mán, we quite, or each one of us (hú-, ná-):
b) -ma-kwa, all, see § 120 a 3).
c) -no-ma, a group, see § 158 a).

§ 71. In the following forms m is used to indicate "to be (somewhere) in an unpretending manner" (with a time-reality, o or u space, i principle; comp. also the interrogative words ama, § 139 a), alo-man and alo-mun, § 139 b)).
a) 1) o-ma, with (time-reality).

Pharisee-no anda goba Sadducee-no o-ma, the Pharisees also with the Sadducees came, ama ibia b-ajia-ga to-ma, why talkest thou with her ? bui bajia Jesus Galilee kon-di o-ma-ci goba, thou also wast with Jesus of Galilee, hiaro b- isiki-sia da-ma-tu bia, kia a-sika ada wiwi da-mun, the woman whom thou gavest to be with me, she gave me of the tree (fruit):

2) m. (human) mi-ci, S. mu-tti, f. mu-tu, S. mu-ttu, combines two or more persons previously indicated, to one group.

Jesus ausa()kita Peter, James, John mi-ci lo-ma wa. Jesus taketh with
him Peter, and James, and John, kidua-ni ka Adaie-li a-kenako-n-wa, Simon o-mun l-iraiaato bi, mi-ci ajia-n, saying, The Lord is risen indeed, and hath appeared to Simon (L. XXIV, 34). Lamech ajia-goba l-irenoci o-mun, Adah Zillah mi-ci, h-akonnaba d-ajia-n, and Lamech said unto his wives, Adah and Zillah. Hear my voice, l-ajia-sia Jesus o-konomun o-doma Joseph lo-iyu mi-ci abokwa ia, and Joseph and his mother marvelled at those things which were spoken of him. b-ici dai mi-ci a-uada b-ibici, thy father and I have sought thee, n-aiakatwa kiana Adam l-iretu mi-ci, and Adam and his wife hid themselves, auaduli oniabu mu-tu o-mun l-aha ka ga, he commandeth even the winds and water, b-aутa w-ausi-n t-abokwa-boa (§ 120 s) 6) XII >) mu-tu poroko o-lokomun, suffer us to go away into the herd of swine, yuho-ro kibi b-amuni-ga mainukwa-mu-tu (§ 131 a 2)) yuho-ro wiwa bia, thou hast much goods laid up for many years ;

3) perhaps connected with the afore-mentioned, S. -mu-kille (§ 176 c)).

S. gi-dia (§ 88 h)) lu-mükille adia-n l-akudoa, and as he talked with him, he went in (Acts X, 27), gi-dia wa-mükille andi-n abba kairi — t-iri Claudia — ü-jaboamūn hidda, and (we) running under a certain island which is called Claudia (Acts XXVII, 16), gi-dia na-mükille akannabū-n, when they heard these things (Acts VII, 54) ;

b) mu-n, with different prefixes is used in the following forms to indicate “the place where a thing is or remains”.

1) mun(i).

kia kasakabo o-loko prophet-no anda goba Antioch mun Jerusalem warea, and in these days came prophets from Jerusalem unto Antioch. akodo-tu loko o-noroko mun a-ribeta koro i; to-moroa a-fitikidi-tu lo-noroko o-rea, kia a-ribeta loko, not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth man, abar-li Simon t-eda-isada-arin isikwa mun ka i, he is lodged in the house of one Simon, a Tanner, tanahu b-isikwa muni-n fa di o-doma, for to day I must abide at thy house ;

2) o-mun.

I) isa goba Julius Paulus o-mun, and Julius courteously entreated Paul, lit. good was J. P. o-mun, kena ifiro-tu a-kota-he Levi a-murreta l-oiya l-isikwa o-loko lo-mun, and Levi made him a great feast in his own house, kena na-kwaiba tu-mun i, and they besought him for her, d-imisidi fa tu-muni n, I will avenge her ;

I1) a-kolda-sia l-isika goba Judas Iscariot Simon aici o-mun, he gave it (the sop) to Judas Iscariot, the son of Simon. l-a Jesus ajia-n Simon o-mun, Jesus said unto Simon. lit. he-did J. saying S. o-mun. ho fa ajia-n lo-mun, shall ye say unto him. Jesus oonaba-ga na-mun. ajia-n, and Jesus answering them said. da-dankidwa bu-mun, I thank thee ;

I11) daii a-baptize-dikitwa ti-ka bu-mun, I have need to be baptized of thee, ma-baptize-dikito-n-wa-ci lo-mun o-doma ie. [they rejected the

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Di XXVIII. B 8
counsel of God], being not baptized of him, *h-adekito-n-wa bia na-mun*, [do not your alm before men] to be seen of them:

IV) *Wacinaci da-mun ama o-doma bu-iba di?* my God, why hast thou forsaken me? lit. God (our-father) *me-mun* what because thou-leavest me, *Abraham o-mun Wacinaci*, the God of Abraham (L. XX, 37), ororo o-mun kalime Daii. I am the light of the world, bu-kalimeta oriroko-ho wa-mun, lighten our darkness:

V) *omuni*, to be near, to draw near.

*omuni-ga-te kia kasakabo barin*, and the time draweth near (L. XXI, 8), kasakoda anaka-in aba ororo o-rea omuni-ga u n-a matoroso-no, about midnight the shipmen deemed that they drew near to some country, lit. night midst-being one country from near is we they-said shipmen, *W-adaiana-sia ajia-ga, d-ikisi o-bora omuni-ga*, the Master saith, My time is at hand, *ika tu fa-te toraha to-makwa h-adeki-n, h-aiita omuni-ni n*, when ye shall see all these things, know that it [the end] is near, *h-adeka a-sikiti-ci di omuni-n*, behold, he is at hand that doth betray me;

VI) *wakaia* (evil) ... *omuni n*, woe unto:

to-moroa wakaia lihi loko omuni n a-sikiti-ci loko Aiici, but woe to that man by whom the Son of man is betrayed, *wakaia ho-muni n, a-buriti-ci-no, Pharisee-no, murriga-ci hui!* woe unto you, scribes and Pharisees, hypocrites!

3) *umuni* (u, space), has been met with in one example, viz.

kena lo-bollita goba ikisida-hu a-bolliti-kwona-hu ajeago, *umuni ki a-soa-ga Imiselda-sia*, and (he) sat down in the judgment seat in a place that is called the Pavement;

4) *yumun(i)* (§ 123).

I) *k-ibena-n bena yumun i*, and after he had spent some time there;

II) (comp. *ki, tu*, § 55 b) 3, 4).

*yumun-tu jiaro a-odo-tu, yumuni ki eagle kodibiyu a-herakida fa*, for wheresoever the carcase is, there will the eagles be gathered together, *h-adeka yumuni ki goba loko asoare-ci kabo*, behold, there was a man which had his hand withered, *h-adeka-te yumun-tu Adaie-li a-torodo-n*, see the place, where the Lord lay, *kenbena ika tu n-andi-n yumun-tu Golgotha*, and when they were come unto a place called Golgotha:

III) *yumuni*, to be in a place.

kena b-ateda-li *Egypt mun i-ro, kena yumuni fa bu d-ahaka-n bu-nun o-bora*, and flee into Egypt, and be thou there until I bring thee word, *yumuni-n o-doma sa-tu h-amuni-sia, yumuni ki fa ho-loa ba*, for where your treasure is, there will your heart be also:

5) *amun(i)* (a time-reality).

I) *ika tu l-andi-n t-amun*, and when he came to it (comp. Jesus oonaba-ga kiana ajia-n tu-mun, and Jesus answered, and said to it, Mk. XI, 13 and 14), *a-siki-ni n apostle-no o-kuti amun*, and laid them down at the apostles' feet, *ika ki Wacinaci ajia-n anda goba Zacharias aiici amun malokon-aukili mun*, (then) the word of God came unto John the son of
Zacharias in the wilderness, *kenbena, ika tu loko-no a-herakida-n l-amun,* and it came to pass, that, as the people pressed upon him, *l-anda goba l-amuni-sia amun,* he came unto his own, *l-ajinama t-amun, a-iibokoto-n audasia l-ajia-n abu,* and he stood over her, and rebuked the fever, *Sa-tu laloko a-tokoda goba-te l-isi amun,* and the Holy Ghost descended ... upon him (*l-isi,* his head), *kenbena na-sika goba l-isi amun ajia-hu lo-konomuntu,* and (they) set up over his head his accusation, *tanahu d-anda b-amun,* and now I come to thee:

II) *k-amuni,* to possess, *m-amuni,* to possess not.

*to-makwa d-amuni-sia bui k-amuni-ga,* all that I have is thine, *to-makwa Awa k-amuni-sia d-amuni-ga,* all things that the Father hath are mine, *alika-i jiali k-amun-ci n, lihi-ki o-mun t-isiko sabu fa ba, kenbena yuho-ro sabu l-amuni fa:* *to-moroo alika-i jiali m-amun-ci n, lihi-ki o-rea l-amuni-sia onnako fa.* for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath, *Cesar amun-tu,* [the image on the coin is] Caesar's;

III) *amunte, amute* (== *amun-ci* ?), to be wont.

*kena l-ausa synagoge o-lokomun, l-amute-n be l-ausi-n jin,* sabbath kasakabo o-loko, and, as his custom was, he went into the synagogue on the sabbath day, *lo-mairikota goba kiana ba ie l-amute-n* and, as he was wont, he taught them again, *ki a ki ifirokoro ka ikisi o-loko adaia-hu l-amunte goba a-dokodo-n abar-li siba-loko-ci loko-no o-mun, n-ansi-sia jiali ki,* now at that feast the governor was wont to release unto the people a prisoner, whom they would:

6) *aiomun(i), a high place; i, free, o, space? see, however, § 83 ii).*

1) *aiomun bawhu o-loko na-sika goba n,* they laid her in an upper chamber, *kenbena l-anda n-abu aiomun-tu ororo ajiego mun,* and (he) bringest them up into an high mountain, *H-icinaci aiomun kon-di.* your Father which is in heaven, *aiomun isauka,* the kingdom of heaven, *kenbena. h-adeka, ajia-hu aiomuni o-rea ajia goba,* and lo a voice from heaven, saying, *kena abar cubit o-loko b-iibidi fa aiomuni-ni n,* and in a cubit shalt thou finish it [the ark] above:

II) *aiomunti-,* to exalt:

7) *abo-mun,* under; *b in rest, o space.*

*Wacinaci kiana a-murreta goba kibilokoukili, aragakoto-n kibilokoukili abomun-tu oniabu, kibilokoukili amun-tu oniabu o-rea,* and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, *da-sikwa-sidi-tu abomun,* [to come] under my roof, *t-adina abomun,* [to gather] under her wings, *tapel abomun-ga pero,* the dogs under the table, *n-abomun goba i,* (he) was subject unto them, *ajia-hu abomun-ci loko dai barin. soldaro-no d-amuni-ga daii abomun,* I also am a man set under authority, having under me soldiers:

c) *o-makana.* over against: comp. *o-ma.* with § 71 a) 1), *kona.*

against, § 63.

*a-bolliti-n a-odo-ci-sikwa o-makana,* sitting over against the sepulchre.
"to-moroa abakoro l-a goba ajia-n na-makwa na-makanna, but he denied before them all, b-iibidi-sia ki na-makwa loko-no isibo o-makana, which thou hast prepared before the face of all people, lo-makana-ci-no, the (his) neighbours, misi-n bia w-onyi-n b-akosi o-makana, (we) to do always that is righteous in thy sight.

§ 72. M = holding in, holding back, hesitating, shrinking from.

a) 1) amaro. to be afraid, to fear:
   2) amaronto-., to threaten:

b) n-amoto fà d-aìici o-bora, they will reverence my son, m-amoto-(n-wa), to be of good cheer, to have courage, confidence:

c) Sm. u-mároa-n. I. Th. morowa. arrow with blunt head for shooting birds (comp. to-moroa, but, § 120 b)):

d) mimi, to be cold, mimi-li the cold, winter, imimidi-., to cool, imimido-(n-wa), to wax cool.

§ 73. M = submissive.

a) 1) S. a-ssika ... āme, to believe, to obey (a-ssika, durative to put, to give).

S. abba-nu n-ebenna assika-ka hidda l-adia-ssia-bi-ru āme, kan abba-nu m-a-ni-rubu n-a, and some believed the things which were spoken, and some believed not, a-ssika-hū-ssia bia Wamallitakoanti, hui āme ādi-n, we ought to obey God rather than men (you), bu-morrua ma-ssika-n b-a-li n-āme, but do not thou yield unto them:

2) Pen. b-ithe-fa-do d-ame-ni, you will drink for me;

b) 1) Sm. imē-n, willig, munter sein zu etwas, B. hime-n, oft (Mk. VII, 3), S. Thessalonika-kunna-na ādi-kūbājje nai-kewai imē-n īssa-ttu ibiti, (Acts XVII, 11 Thessalonians more-than-were they they willing holy (word) touched):

2) ime-wabu, imehi-wabu, always;

3) S. imeniku-hu abbu. gladly;

4) Sm., S. menikuttu-., to cause to be willing;

5) imeko ka di, I am ready, S. imékuku-ka-hūa|de, I am ready, imeku-hu abbu, diligently;

6) imigodo-., S. imekudu-., to send;

7) k-imikebo, to work, to toil, to till;

8) Sm. himekúne, yam (napi), Dioscorea trifida; (or: hime-kune, fish-like, § 63 a) 2A) ?)

9) tamo-tu goba, mamari-tu imisido-n-wa. (she) was bowed together, and could in no wise lift up herself (comp. tata, hard, and Island Karib tamon, prisoner, slave, l-emon-hali. he is bowed together, tamonet, crane (bird)).

§ 74. M = new, humble, discreet, cautious, fine.

a) —

b) imeodo-., to bring forth (children);

c) imi-ilia, to be new;

d) 1) mali. should, ought.
lihi wadili Jew-no a-bokoto-sia. na-forri-sia mali, this man was taken of the Jews, and should have been killed of them. waïi m-ikisi mali kiana Wacinaci korrokori jia-mu-tu bia, we ought not to think that the Godhead is like unto gold:

2) S. *ma-malli*, not to be able, not to be possible;

3) *mari*, to be not certain (?; § 146);

4) *ma-mari*, to be not at all (§ 147);

5) S. *a-malliti-*, B. *a-murreti-*, G. *a-maliti-*, to bring forth, to create, to make (A. M. § 182, 144A);

6) S. *malliku*, to be able to;

7) S. *a-mallikutta*, B. *a-mairikota*, to teach, B. *a-mairikoto-(n-wa)*, to learn;

8) Pen. (11. 17a III p. 105) *Mali*, the mother of knowledge:

e) 1) *kaspara o-mana*, the edge of the sword, Sm. *ká-mana*, to be sharp, *má-mana*, to be blunt, *a-manti-*, to sharpen (A. M. § 182, 146):


f) animals which cast their hide (?; see § 168: A. M. § 182, 43):

*emena-hu*, worm, worms (probably "vermin", "insects"). *imina-ri*. scorpion. scorpions.

§ 75. M = tender.

a) *seme-tu amateli k-amun-ci*, (they which) live delicately. S. *seme-tu Evangelium*, the Gospel, Sm. *seme-n*, to be sweet;

b) *miaumia-tu eke-hu*, soft clothing, *miaumia-ci eke*, a man clothed in soft raiment, G. *toho müyamüya-ya*, this is soft.

§ 76. M = floating.

a) *amodi-*, to go up (into a mountain, out of the water):

b) 1) *mihu*, a ship (A. M. § 182, 52):

2) *himi*, a fish (A. M. § 182, 102):

c) Sm. *málá-li*, current; Sagot *mála-li*. fall. Pen. *Koritini o-mala*. Corentyn stream; B. *wa-malamalada goba Adria bon-di*, we were driven up and down in Adria, *na-tokoledo(kota kiana na-we-la-n wa, a-mullidi robu t-a-n bia*, (they) strike sail, and so were driven: S. *a-malladú-*, to float away; B. *onikain mulla-n kia bauhu o-kona mun*, the stream beat upon that house:

d) 1) G. *simála*, Sm. *simara*, R. *shimara*, arrow (si. point. § 116 e): A. M. § 182, 54):

2) S. *a-humadú-* to rush (the wind):

a) *a-morodo-*, to fly (a bird):

f) *o-horomurrida*, waves, etc., see § 122 d 1) IV):

b) *murriga*, to be false, to lie;

2) *a-murrida*, to deceive, *a-murrida-koto-(n-wa)*, to err:

h) *camel ho-mokoda*, (you) swallow a camel.
CHAPTER IX

§ 77. The \( n \) is used in the Arawak language, in order to indicate "firmness or substantiability of a neutral character". The consonants give form, firmness, to the shapeless mass indicated by the vowels; the \( d \), \( t \), \( k \), \( m \) etc. do this, each in its own characteristic way; the \( n \) does the same, but without any specific character.

§ 78. \( N \).

a) \( nii-ka-n \), \( nii-ma-n \), a while, a little.

\( niikan \ n-a \ k-i-bena-n \), and after they had tarried there a space [they were let go], \( niiman \ t-adiki \ ajinama-ci-no \ yumun \ anda \ goba \ l-amun \), and after a while came unto him they that stood by, \( h-ahakobu-in \ bia \ niiman \), [come] and rest (ye) a while, \( kena \ lo-kwaiaba \ i \ l-icirikidi-n \ bia \ t-eribo-area \ niiman \), and (he) prayed him that he would thrust out a little from the land:

b) S. \( ni \) \( rubu \) \( kurr\), a long time, no little, no small, not a few;

c) S. \( ni-keb\), to occur immediately, straightway, forthwith;

d) \( -ni \), something that really is, or shall be, see § 25:

\( 1) \) \( ani \), \( anye \), \( anyi \), \( onyi \), a thing, a thing possessed; see examples in § 32, and:

\( ali-ka-i \) \( koro \) \( ajia \) \( goba \) \( l-amuni-sia \) \( o-konomun \), \( Daii \) \( a-ni \) \( toho \), \( ma-in \) \( to-moroa \) \( na-makwa \) \( n-anye \) \( to-makwa \), neither said any of them that ought of the things he possessed was his own; but they had all things common, \( b-onnaka \ b-ani-yi-re-n \), \( kena \ b-os\), take that thine is, and go thy way, \( kenbena \ yumuni \) \( ki \) \( da-siki \) \( fa \) \( to-makwa \) \( d-ani-yi \) \( iwi \), \( da-nyikau \) \( bajia \), and there will I bestow all my fruits and my goods, \( wa-herakida \) \( w-onyi-wa \), we took up our carriages (Acts XXI, 15), \( k-onyi-li \), the owner (Acts XXVII, 11);

\( 2) \) onikau, \( o-nyikau \), Sm. anniku-hu goods, B. \( sa-tu \) onyikau, treasure;

\( 3) \) S., Sm., v. C. \( ani \), B. \( onyi \), to do (A. M. § 182. 139);

\( f) \) onnibita (or onnibiti-), to disperse. S. \( a-nebetu-(nn-ua) \) ... \( n-aurikoawa \), to be dispersed, scattered, divided.

§ 79. \( Na \), no.

a) \( -na \), continuation.

\( 1) \) \( kena \), and (§ 51), \( kenbena \), and thereupon (§ 51), \( kiana \), events are proceeding (§ 53), S. \( hinna \), do. (§ 54). B. \( bena \), after, \( ibena \), a time, a part (§ 59), \( kona \), etc. (§ 37). \( bona \), etc. (§ 64), \( kwona \), instrumental (§ 120 a) 2) ;

\( 2) \) \( iana \), heel (§ 132). \( adina \), arm (§ 86 e). \( itena \), blood (comp. § 187).
3) o-no means the neck (or the throat?) (A. M. § 182, 20):

I) hui tatabudi-ci o-no-ro, ye stiffnecked. molo siba a-iiodokota-n ka lo-no-ro o-kona, that a millstone were hanged about his neck, onnaka-ro-hu h-isika ti-ka a-mairikota-sia-no o-no-ra-ji. (ye wish) to put a yoke upon the neck of the disciples, naha loko-no anda-te na-no-roko abu da-mun. n-areroko abu n-adaiakita di, this people draweth nigh unto me with their mouth, and honoureth me with their lips;

II) G. honoli. anula. herons (A. M. § 182, 21):

b) 1) -na-, plurality of a family-relation: often the preceding vowel is metamorphosed, and also apocope of the a occurs:

ici. to be father to one person (indicated by the pronominal prefix).
ici-na-ci. to be father to more than one person, wa-ci-na-ci, our father:
adaia. to have authority. adaiana-sia. master:
isa. to be child. l-isa-n-ci. his servant:
da-bogi-ci. Sm. da-buki-ti. my (man) older brother. na-boge-n-ci. Sm. na-bukëi-n-ti. their older brother:

2) -no. plurality (two or more) of rational beings (see also § 187):

I) wa-ci-no-ci. Sm. wa-tti-nu-ti. our fathers: wa-boge-no-ci. Sm. wa-buke-nu-ti. our (man) older brothers: -kwono-no-ci. see § 120 a) 2) II):


In the same manner: aba-no. some. biama-no. two. kабuin-o. three. etc.: iata-no. how many — when used in relation to people: habe-ci-no. the elders. a-buriti-ci-no. the scribes. lo-mairikota-sia-no. his disciples. etc.

Wadili. man. often takes no plural suffix:

Wadili. Sirs (Acts XXVII. 21). biama-no wadili. two men (L. XXIV. 4). wadili Nineve o-kono-no. the men of Nineveh (L. XI. 32). wadili jiaro hiaro-no jiaro. whether they were men or women.

However: wadili-no Niniveh o-kono-no. the men of Nineveh (Mt. XII. 41). wadili-no a-bollita goba kiana. so the men sat down (J. VI. 10). biama-no angel-no. two angels (J. XX. 12). biama-no soldaro-no. two soldiers (Acts XII. 6).

S. gives. contrary to the principles of Arawak: issehü-nnu. the worms. Stadt-nu. cities. S. and Sm. kuddibiju-nu. fowls. birds. Sm. ujehi-nu. lice:

III) noma. indicating a group. see § 158 a):

c) 1) ina.

t-isiri kiana hatatwa ... to-moroa t-iina a-kororoswa. the [ship's] forepart stuck fast ... but the hinder part was broken. abar aiomun ina-rea aba t-iina-re a ki ba. from one end of heaven to the other. a-sika-sia t-inaroko-tu bia. which is become the head of the corner. bawhu-yuho ina-roko mun. [standing] in the corners of the streets: S. Gott aditti-ti wa-llua u-ina-mün-tu. God. which knoweth the hearts:
2) *iinata*, to begin.

*na-iinata-ga onyi-n toho,* and this they begin to do, *a-iinata d-a-n ka ajia-n,* and as I began to speak;

3) *inaka*: *n-akoikita goba na-iina-ka mun-i-ro,* they went backwards (J. XVIII, 6);

4) *inabo,* (following, etc.) after.

*abaren na-iiba goba na-neti-n, ausi-n l-iinabo,* and straightway they forsook their nets, and followed him, *ajia-hu n-imigoda l-iinabo kiana,* and (they) sent a message after him, *l-onnaki-n bia n Jesus inabo,* that he might bear it after Jesus, *kena l-isifuda-ga ajia-n l-iinabo-ci o-mun,* and (he) turned him about, and said unto the people that followed him:

d) *anaka* (time-reality), *anaku* (space), the midst.

*kasakoda anaka-in,* about midnight, *kena t-isidi-tu anaka-roko-ji na-tokodo-kota i lo-orodo-kwona-hu ajeago anaka-bo Jesus isibo-mun,* and (they) let him down through the tiling with his couch into the midst before Jesus, *kena l-isika goba anaka-bo na-mun i,* and (he) set him in the midst of them, *Jesus anda goba anaka-bo l-ajinama goba,* came Jesus and stood in the midst, *yumuni ki anaka-bo ka Daii na-mun,* there am I in the midst of them, *kibilokoukili anaka-bo fa oniabu o-mun,* let there be a firmament in the midst of the waters, *anaka-bo-tu yara o-mun kokke-hu ada bajia,* the tree of life also in the midst of the garden, *a-iibi-n i anaku-ji a-oda-hu abu,* leaving him half dead, *kena anaku-ji abu l-anda,* and (he) brought a certain part, *anaku-ji-bo kiana lo-kurramad-ga,* he burst asunder in the midst, *kena aiakata-kwona-hu kimisa temple o-loko-tu a-terakidwa goba anaku-ji bo,* and the veil of the temple was rent in the midst;

e) 1) *onabo,* low, the ground.

*onabo o-bolisi,* the dust of the ground, *a-buriti-n lo-kabo abu onabo ajeago,* and with his finger wrote on the ground, *onabo-ci,* them of low degree, *onabo-tu,* the low estate, *onabo-n-ci o-loa-n o-doma di.* for I am ... lowly in heart, *onabo-tu o-loa abu,* with all humility of mind;

II) *oonaba,* to reply; the object is always indicated, e.g. *centurion oonaba goba n, ajia-n, Adaie-li,* etc., the centurion answered and said, Lord, etc., *to-moroa ma-onaba-n l-a goba abar ajia-hu tu-mun,* but he answered her not a word, *ama koro b-oonaba-ga?* answrest thou nothing?

III) R. *n-onabo-kuanna,* a shield;

2) *S. wunapu* in the following: *l-ittikida ... wunapu-ddi,* (he) fell down [from the third loft];

3) *onnaki-,* S. *a-onnaki-,* to take: *a-odo-ci n-onnaki-kwona-hu,* the (their) bier; *aunaki-,* S. *anniki-,* to receive; Sm. *anniki-,* nehmen, tragen, Sm. *annakü-*(nn-ua), to paddle; see § 91 (A. M. § 182, 136);

4) *onnaka-ro,* burden;

5) *onnawa,* to choose.

§ 80. *An, on,* having firmness, forms a part of:

a) 1) *waboroko anda-hi mun,* [they found the colt] in a place were two ways met, G. *waboroko andā-ka,* two ways meet;
§ 81. -n, -in, metamorphosed vowel + n, inserted vowel -n: that which is indicated by the word, loses its mobility, its vividness, in the firmness of the n; it becomes vague in regard to time.

a) behind object-words, when they indicate possession (alienable possession).


2) w-ikidudi-n, our faith, n-imikidudi-n, their unbelief, a-sogoso-n na-boragi-n, and washed their stripes, n-ajia-n, their tongue, bu-sweardoa-n, thine oaths, w-aboa-n, our infirmities, n-aboa-n, their diseases, b-aboa-n, thy plague.

With some words, as for instance kokke, life, no -n is applied. Both forms, in the following examples: S. a-huda-hü ü-karri-n, the pains of death, na-karri-n, na-karri, their diseases, lü-karri-n, lü-gkarri, his disease:

b) da-ie-n, S. da-ia-n, mine, etc.

da-sa, b-osa, b-imikebo ba tanahu da-ie-n vine kabuea o-loko. son, go
work to day in my vine-yard, m-iítesia-n b-a bu-ioci iretu. l-jikita-kwon-ci bajia, l-jikita-kwon-tu bajia, l-íie-n baka bajia, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, n-ibilokota phylacterie na-iie-n, they make broad their phylacteries, kenbena aba-no ho-boragi [a h-íie-n synagogue o-loko, and some of them shall ye scourge in your synagogues:

c) in the particle mun, indicating place;

d) 1) in order to take from the verb the definiteness in regard to time, see § 5, table, forms 7, and §§ 26, 27:

2) something similar in the forms ji-n (§ 88 b)) and -kwo-n (§ 120 a) 2), related to -kwona).

§ 82. a) With the following substantives, all ending in i, an a is added if they indicate possession:


Beside da-logi-a, da-logie-n also occurs; a difference in the meaning has, however, not been found. Sm. uses the -n with several words ending in i, for instance dúbuli, a ray, dá-dubuli-n, hádduli, a sort of rabbit, b-áhaduli-n; sikkisikki, grass-hopper, da-síkkisíkkí-n: siperálli, iron, dá-sípirálli-n; wájokuí, small arrow, d-oáiokuí-n.

b) -Ti, -te, -le (comp. -ci, § 21, -li, §§ 175, 176) have been met with in: alaiti, a candle, ifiro-hu alaiti-ti, the light of the body; Sm. ipa, a duck, d-ipa-te ; juli, tobacco, da-juli-te ; ikana, bush rope, da-ikana-te ; pimittika, wax, d-ipimittika-te.

§ 82 A. a) G. fukuligúi-a, snake (uói) resembling an aguti (fukulegu): b) G. warakaba aqoa-te, tigers (aqoa) that look like or behave themselves like trumpet-birds (warakaba). Other examples, § 199.

Comp. also B. ji-n, ji-a. as, § 88. It may be that the Arawak considers an object in itself, the alienable possession, as a likeness, an image or a copy of the idea which it embodies, or as only the external form of its spirit.

§ 83. a) -N- (Arawak or A. M.) becomes -ń-, -ny-, — : ina-bo (§ 79 c) 4), iabo (§ 66), behind:

ani, anyi, onyi (§ 78 c)), ié (? § 81 b)), a thing, a thing possessed;

S., Sm., v. C., G. ani, B. onyi, to do:

baniya, bánya (§ 60 c)), lasting some time:

(*-augi-na-ci, *-augi-no-ci ?), -augi-o-ci, Sm. -huki-n-ti, several brothers:

("na, *ena ?), ie. endpoint pronoun III pl.:

A. M. § 182, 18 *enene, *ineňe, Arawak ie. tongue;

17 *numa, mouth, Arawak Sm. ema, uima, aema-mün, the mouth of a river.
A. M. § 182. 38 *eno, Arawak *iyu, mother;
  ..  ..  60 *eno, Arawak a-io-mun, heaven;
  ..  ..  63 *iuina, Arawak Sm. wiyua. Pleiades;
  ..  ..  32 *e§ina-ru, Arawak hia-ro, woman;
  ..  ..  107 A, 107 B *haniu, Arawak hayu, wasp, gnat, ant;
  ..  ..  120 *kaniri, Arawak Sm. kalli, cassava, kanneki-ddi, Cassabistocke;

b) -ng instead of -n:
G. da-sikwa-η, my house, ulalo tikidi-η, fog in the morning, R. b-anshing-odóma|de, if you like me, hiaro-no-duuluhi-ng, woman’s pole (R. 19a. Sect. 155);

c) S. spells instead of -nn- also -n-; instead of -mm- also -m-; presumably we have to do here with a mark of abbreviation in the MS:
d) -m instead of -n:
S. u-müm, amüm, most often however u-mün, amün; v. C. isa-m bia = B. isa-n bia, G. see § 193.
CHAPTER X

D

§ 84. The d, in the meaning of "to stand", "will-power manifesting itself by remaining motionless", we have already met with, when we considered the construction of the action-words (§ 1), and further in emphasizing particles (§§ 44—47A), as well as in the ending of object-words (kon-di, kon-du, bon-di, §§ 63 b), 64 b). In the last-named function, also in:

afu-dyi, principal person, ruler, afu-du-wabu, queen, ho-kuti-roko-do, your sandals (ho-kuti-roko-area, (from) under your feet), l-isi-bora-du, a (his) pillow, siba o-bora-do, the foundations of the prison, ma-bora-do ia, (being) without a foundation, isifo-do, door.

Di sometimes alternates with dyi and ji, (phonetically dzyi); a corresponding phenomenon has been noted with the t and the s (§§ 90, 113).

§ 85. -(I)ji, -di, the preceding form is meant as a fixed place or thing.

To-makwa church-i-ji man na-sika habe-ci-no ikita-ci bia ie, and when they had ordained them elders in every church, meli na-kurrada-bo goba baija aba aba mun bawh-ji, and (they) breaking bread from house to house, n-ausa goba kiana na-auiya na-sikwa-ji na-makwa, and all went to be taxed, every one into his own city, n-ausa kiana to-makwa bawhu-yuho-ji man ausi-n ajia-ci sa-tu ajia-hu, isadi-n to-makwa-ji, and they departed, and went through the towns, preaching the gospel, and healing every where. Kena n-anda l-amun to-makwa-ji warea, and they came to him from every quarter, aba-ji-bo n-akoiwa goba na-auiya na-horora mun i-ro kiana, they departed into their own country another way, aiomun-ji-tu kodibiyu, [over] the fowl of the air [have dominion], n-akonnaba Adaie-li Wacinaci ajia-n, akona l-a-n ka yara o-loko-ji mimi-aukili-di, and they heard the voice of the Lord God walking in the garden in the cool of the day, yuho-li akodwa to-loko-ji, [broad is the way] and many there be which go in thereat, Adaie-li kalime a-kalimetwa n-ikira-ji, and the glory of the Lord shone around them, ma-odo-ni bo fa Adaie-li Christ o-bora-ji b-adeki-n bia-te i, that he should not see death, before he had seen the Lord's Christ, l-adiki-ji, the (his) younger son, the second (son), taha-ji-be-tu ororo mun bajia, and unto the uttermost part of the earth (Acts I, 8), kena a-burridatu na-sika lo-nora-ji, and on him they laid the cross, alomun-ji jiaro fa ifiro-tu adedisaro, and great earthquakes shall be in divers places, yumun-ji ki lo-bolli-n fa-te o-dom, for he was to pass that way, kena Jesus akodwa goba a-bolli-n Jericho o-koboroko-ji, and Jesus entered and passed through Jericho.
§ 86. Adi, aji (§ 20), protruding.

a) S. adi, upon (in an abstract sense).

S. Gouverneur bi\a\j Egypten u-hurruru ādi, lū-ssiqua-mūn-ti ādi ba, governor (to be he) over Egypt and all his house, hū-ttenna-wa andi-n-kebē ma-ppa h-issi ādi, your blood be upon your own heads:

b) S. adiaku, upon (in space), B. ajëgo, upon: ku. go. § 61.

S. Paulus m-ani-béia a-ssi-kī-n lū-kkabbu na-ssiibu adiaku, ūssa-tti újahu anda hidda n-ādi, and when Paul had laid his hands upon them, the Holy Ghost came on them, ahabula adiaku. [to sit] on [his] throne:

B. aba a-tikida goba yumun-tu siba ajëgo, some fell upon stony places, dāii adeka goba laloko a-tokodo-n wiru jin aiomuni o-rea l-ajëgo, oaboddi-n l-ajëgo. I saw the Spirit descending from heaven like a dove, and it abode upon him, kia ki h-ajia-li bawhu ajëgo-area, that preach ye upon the house-tops, Adaie-li laloko d-ajëgo ka, the Spirit of the Lord is upon me, aloman ororo ajëgo ka di, as long as I am in the world (earth upon);

N.B. in other cases "upon" is rendered by amun. § 71 b) 5), or o-kona.

§ 63.

c) 1) adiki, after.

kena a-kota-he adiki, and supper being ended. kenbena yuho-ro koro kasakabo adiki, l-adiki-ji l-aiici a-herakida to-makwa, and not many days after the younger son gathered all together;

S. gi-dikki n-akujoa, then returned they:

2) Sm. adikki-hi, footprints, track;

d) adiki-loko, instead of, in the room of: after-in.

l-isiroko l-andakota kiana ba t-adikiloko, and (he) closed up the flesh instead thereof (Gen. II, 21), l-i ci Herod adikiloko, [Archelaus did reign] in the room of his father Herod. da-siki fa bu-muni n b-amuni-sia bia, bu-sanoci k-amuni-n bia b-adikiloko n, he would (I will) give it to him (thee) for a possession, and to his (thy) seed after him (thee), waii icinoci n-adikiloko-ci, our fathers that came after (them);

e) adiki, the lobe of the ear;

f) 1) adibeyo, belly, womb (§ 124):

2) to-moroa t-adibo-loko n-adeka amudikile-hi jiamutu, but they discovered a certain creek with a shore;

g) 1) adina, arm, wing, Sm. adena, lower part of the arm, from the elbow unto the hand (A. M. § 182, 25);  

2) adinabo, branch (A. M. § 182, 26);  

3) adina-mun, near to, in the vicinity of.

t-adina-mun-ci, her neighbours (L. I. 58), w-asiga-te t-adinamun-tu bawhu yuho mun, yumun d-ajia-n bia ba. let us go into the next towns. that I may preach there also:

4) ajinamu-, ajinama, to stand, to rest (the ark upon the mountain of Ararat).
§ 87. Aji, more than.

a) b-a( )alikibitoa hiaro-no aji, blessed art thou among women, kia isogotu wabu barin to-makwa t-isi aji, which indeed is the least of all seeds, na-bolli goba kiana Mysia aji, Troas mun andi-n, and they passing by Mysia came down to Troas : b) kalime-hi sanoci aji-ka ka-i-eniko-n toho ororo sanoci na-kirikika o-loko, for the children of this world are in their generation wiser than the children of light, a-kota-he aji-ka kokke-hu, koro ? eke-hu aji-ka ifirohu, koro ? is not the life more than meat, and the body than raiment ? t-aji-n bia hu, and subdue it (Gen. I, 28), kena l-aji goba n-ajia-n priest-no afudyi-no ajia-n bajia, and the voices of them and of the chief priests prevailed, n-aji-ti (ti, § 110) goba bajia na-muni kwawa, and there was also a strife among them ; other examples, see § 149 b).

§ 88. a) jia, S. dia, doing as, becoming as.

toho jia l-a Adaie-li da-mun, thus hath the Lord dealt with me, naii jia ho fa koro kiana, be not ye therefore like unto them, ajia-hu k-amun-ci jia l-a-n goba a-mairikota-n o-domo ie, a-buriti-ci-no jia l-a goba koro, for he taught them as one having authority, and not as the scribes, bilibiliro jia l-a goba ka-raie-n, kena snow jia t-a goba l-eke arira-n, his countenance was like lightning, and his raiment white as snow (Note the word-order in the Arawak sentence, § 13), ifili-ci-wabu hui o-koboroko, lihi isogo-ci-wabu jia ma fa. he that is greatest among you, let him be as the younger :

b) jin, S. din, being as (-n, form, comp. in the following example atiki-di-n and bilibiliro ji-n).

daii adeka goba Satan a-tikidi-n aiomuni warea bilibiliro jin, I beheld Satan as lightning fall from heaven. Other examples in § 1 ;

c) S. di-ssia, to be a custom, a manner ; G. dai diša-ya ulisebe u-kili mautia anobo-(n, I am accustomed to rise at daybreak, l-idisadoa dá-ma, this man has remained true to me ;

d) o-ma-n-jia, o-ma-n-jin, like.

loko wa-murreta-te wa-ma-n-jin, waii jia-mu-ci bia, let us make man in our image, after our likeness, Wacinaci o-ma-n jia-mu-ci-n bia i lo-murreta goba i, in the likeness of God made he him, imilia-tu ibena to-ma-n-jia ma koro wahadu-tu o-kona bajia, and the piece that was taken out of the new agreeth not with the old ;

e) Combinations of ki jin and ki jia with different particles (comp. § 50).

ki jin ki to-buritwa Adaie-li ajia-n o-loko, as it is written in the law of the Lord (L. II, 23), b-ahaka-n o-loko-ji Jerusalem mun da-konomun, ki jin ki ba b-ahaka fa da-konomun Rome mun, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome, ki-jin ki ba Abel anda atenwa-tu l-isikapo-n-isa abu, and Abel, he also brought of the firstlings of his flock (Gen. IV, 4), Adaie-li, tanahu b-ikita-kwon-ci b-akoiokota m-aima-hu abu, b-ajia-n jin ki ba, Lord, now lettest thou thy servant depart in peace, according to thy word, ki jin ki goba h-icinoci, ki jin ki ba hui, as your fathers did, so do ye, Jesus n-a goba a-iriti-n i : ki jia l-a-n
goba angel a-sa-n o-doma i, his name was called Jesus, which was so named of the angel, ki jia l-a kiana a-kudi-n loko a-ji tkiti-n, so he drove out the man (Gen. III, 24), kena ki-jia tu fa, na-makwa kokki-ci m-akonnaba-ti-ci lihi Prophet aija-n aboado fa loko-no o-koboroko area, and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts III, 23), b-osa bui, ki-jia ba-n-ci onyi-n, go, and do thou likewise;

1) jia-mu-ci, f. jia-mu-tu, jia-mo-tu.

naraha jia-mu-ci omuni-n aiomun isauka o-doma, [suffer little children :] for of such is the kingdom of heaven, ki-jia-mu-ci Awa k-ansi-n o-doma a-kwaiabo-ci bia lo-mun, for the Father seeketh such to worship him, ororo jia mo-tu koro Dài a-sîka ho-mun, not as the world giveth, give I unto you, ki-o-doma tata-tu onyi-hi tora-jia-mu-tu l-onyi-ka lo-kabô abu ? [what wisdom is this], that even such mighty works are wrought by his hands, ki-jia-mu-tu ajia-hu, a parable, ki jia mo-tu koro h-icinoci eke goba manna, not as your fathers did eat manna;

2) S. dia-ma-ru (-ru, § 176).

S. ipirru-tu hallira-ru kimissa dia-ma-ru åke, as it had been a great sheet, lit. great-thing white-thing cloth dîmaru raiment, Statuta dia-ma-ru adiâhu n-a-nï-benna a-lesebì-n, and after the (their) reading of the law;

3) S. gi-dia and hi-ddia, gi-din and hi-ddin = thus; the h indicates "affirmation", but of a milder kind than is indicated by the k: the g might possibly have an intermediate meaning (§ 57);

1) ha-jia, thus.

da-sa, ama o-doma ha-jia b-a ? son, why hast thou thus dealt with us ? ha-jia-t-a-i (§ 41) toraha, suffer ye thus far (L. XXII, 51), ma-iyurati-n h-a-li naraha aní, ha-jia/nái, refrain from these men, and let them alone, ama o-doma ha-jia-mu-tu ajia-hu d-akonnaba bu-konomun ? how is it that I hear this of thee ? (L. XVI, 2); G. hadia t-a sême-ŋ. (the beverage) is too sweet;

i) ha-jia-ki, gladly, willingly, with longing.

l-ajia-ga na-mun, Ha-jia-ki d-a k-ansi-n toho passover d-iki-n bia ho-ma kari-n o-bora di, and he said unto them, With desire I have desired to eat this passover with you before I suffer;

k) bajia, co-ordinating word; ba, again. jia, as.

atênwa-wabu Wacinaci a-murreta goba aiomun, ororo bajia, in the beginning God created the heaven and the earth, nái ki o-koboroko goba Mary Magdalene, Mary James Joses bajia o-iyûnátu, Zebedee sanoci o-iyûnátu bajia, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. biama goba kiana ma-kondo-nie, wadili l-iretu bajia. ma-haburi goba bajia ie, and they were both naked. the man and his wife, and were not ashamed, kena na-synagogue o-loko l-ajia goba to-makwa Galîlee ororô ajeago-ji man, yauhahu bajia lo-boreda goba. and he preached in their synagogues
throughout all Galilee, and cast out devils. (Note, how bajia is attached to yauhahu, and not to the verb):

1) ajia, to speak.

§ 89. ada (§ 20), tree; also staff, wood (A. M. § 182, 109); ada-fu-ji, loin; ada-na-ina, shoulder; alaiti-adaia, candlestick, torch (alaiti, candle, light, A. M. § 182, 132E); adaia, to have authority, to be a ruler; adaiakiti-, to honour; adaiana-sia, master, ruler; adaili, sun;

eda (§ 20, skin, bark (A. M. § 182, 7); idan, leg (below the knee). Sm. idé, gar sein, adinti-, gar machen, idiballe, smoke-dried meat, dele, an anchor. S. üssa-kebé a-delledoa-hü, The fair havens:

o-domä, because, a-dokoto-, to show, a-dokodo-, to loose, to forgive; Sm. u-dukku, der Schooss; Sm., G. duli, root (said from cassava and Ichnosyphon) (A. M. § 182, 110A). Sm. dürrukoáru, yam, Dioscorea cayennensis, kira-hudü-lli, cotton spindle (akkirrii-, to bind), addura, to plait. B. adura, rib, m-adure-ci, the maimed, Sm. addura-hü, rib, adüllebu, the ribs, m-adulle-ti, a maimed person.
CHAPTER XI

T

§ 90. The t. in the meaning of "moving towards an object" (with a touch of will-power in it), we have already met with when we considered the construction of the action-words (§ 1). It occurs in a similar meaning in the particle te (§ 95), and in a great many words, for which we refer the reader to the Alphabetical Index, especially under T.

In some words and particles ti alternates with ci (phonetically tsi). It is possible that ti is especially used if it is necessary to make the t principle appear plainly, or if the t principle is strongly felt, and tsyi etc. where that is not the case. Probably also euphony plays an important part in this phenomenon, e.g. t-isi (ph. tisyi), its seed. t-isa (ph. tisa). her child, c-iiki (ph. tsy-ikisyi), (its) moment, c-iwi (ph. tsy-iwi), (its) fruit.

T in the meaning of "being active", "asserting oneself", in the verbal nouns ending in -ci (f. -tu).

T in the meaning of d, see §§ 44 f., 45 f., 47, 179 c.), and with a similar meaning in the following:

a) 1) tata-ni ho-loa o-domo, for the hardness of your heart. Daii tata-ci, I was an austere man, ma-tata-tu ialoko, a spirit of infirmity. tata kiana t-adeki-n l-ibici. and (she) earnestly looked upon him. to-moroo tata sabu goba l-ajia-n, but he spake the more vehemently. abo tata-tu-wabu auaduli. a tempestuous wind. tata-tu onyi-hi. mighty works:

2) hui tatabodi-ci o-no-ro, ye stiffnecked, Sm. tatabuddi-, stark sein, haro sein:

3) l-itatada goba na-loa. (he) hardened their heart:

b) tata o-kona, power. force. strength (o-kona. § 63 a) 2A): a similar construction in a-iige-sia o-loko. § 22 e), etc.).

1) l-ajia-n o-kona tata-ni o-doma, for his word was with power. tata da-kona da-siki-n bia n. I have power to lay it down. tata ho-kona h-etet-n bia, are ye able to drink [of the cup, etc.]. tata wa-kona, we can. korliaci ibikidwa goba tata-ci bia o-kona ialoko abu, and the child grew. and waxed strong in spirit:

2) a-tatadi-n na-makwa a-mairikoto-sia-no o-kona, strengthening all the disciples. bu-tatadi-n goba lo-kona jin, as thou hast given him power:

c) tau. power (? ) in: S. ka-tau-ti Gouverneur. most excellent Governor. bui ka-tau-ti wabu Felix. most noble Felix. G. ka-tau-ci. a learned man. a saint:

T in the meaning of "touched", in the following:

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.
a) Sm. tétte, to itch;

b) ibici. S. ibiti, lightly touched, § 58 d) 1);

c) Sm. ikitti(-hi), eyelash (eye-iti) (A. M. § 182, 11);

d) Sm. ittim(a(-hü), moustache, beard (iti-mouth) (A. M. § 182, 12);

e) t-itibi, a tittle (L. XVI, 17). Sm. ittebe, a birth-mark, R. tu-tebe,

"Mongolian spot";

f) 1) Sm. ittim(a(-hü), moustache, beard (iti-mouth) (A. M. § 182, 12);

2) t-itibi, a tittle (L. XVI, 17). Sm. ittebe, a birth-mark, R. tu-tebe,

§ 90A. Toko, that which slowly falls or settles.

a) Sm. tukkudun, a mud bank in sea, B. mo-togo, sand (G. mo-roli, mud);

b) a-tokodo-, to come down, to descend, a-togodo-tu, the strangled

(Acts XV, 29);

c) o-toko-ro, flower, G. thokololo-n, windfallen unripe fruit;

d) a-tok(o-?), to devour (fowls eating seed), Sm. a-ttuku-, essen mit

saugen, z.B. Früchte, G. a-toko-, to bite (a snake).

Tik(i), that which quickly falls.

a) itika, excrements, rust (A. M. § 182, 13);

b) a-tikidi-, to fall, to cast, G. to pluck a leaf.
CHAPTER XII

FORMATION OF VERBS, ETC.

§ 91. We may now more closely examine the inner structure of the action-words, of which something has already been said in §§ 1 and 20.

Eke, to eat (§ 171 a), is used without any inflexion, as a transitive verb: d-eke kiana n, and I did eat (it), h-onnaka n, h-eke n, take (it). eat (it) !. In other forms eki and iki prevail, and it is possible that the last e of eke is a slight indication that here an a ought to be used.

D-eke, I eat, belongs to the type: pronominal prefix — root. The type pronominal prefix — ending or particle (without root), is met with in: l-a, he did, lo fa, he shall do (§ 28). d-ibi, I did (a moment before) (§ 58 a), d-eci, I have accomplished doing (§ 59 a).

In a-ii-, to weep (A. M. § 182, 150), the root consists only of a long i (felt as a sound-imitation? see, however, A. M. § 182, 151. rain): Jesus a-iiya goba, Jesus wept.

In a-ti-, to drink (A. M. § 182, 3), the root consists of a t with only traces of a preceding e: t(i) indicates the motion of the fluid: h-eta. drink, na-ta goba, they drank, da-ti fa, I (will) drink. da-tena a-ta-hi. my blood is drink, a-ta-kwona-hu, a cup.

In a-iibi-, to leave (§ 58 c), the root is ib(i). quick, slight appearance (§ 58) : na-iiba to-makwa, they forsook all.

S. akunnu-, to depart, to go, to walk (Imperative b-akun-te, h-akun-te, b-aku-te: -ci verbal noun akun-ti). B. akona, to walk, and Sm. abbuni-, B. abone-, to plant, to sow (A. M. § 182, 145), indicate something like "to be on the earth", the first in an active sense, and the second in a quiet or peaceful way; comp. kona andonna, §§ 63, 64.

The great majority of the verbs have d, t or k as endings, respectively indicating the principle of "standing", "movement towards an object" "appearing in an active, positive manner", with different vowels. Combinations also frequently occur.

Examples: praise, praise, a-praisedi-, to praise, ikisi, opinion, ikisidi-, to judge. isa, formed, good, sound. isadi-, to heal, nokonne, sorrow, a-nokonnedi-, to cause sorrow or sadness;

ekte, clothes, wrappage, eketi-, to clothe, kari, to suffer, a-kariti-, to torment, iri, name, iriti-, to call one's name, kokke, life, a-kokketo-, to quicken (J. V., 21):

a-ti-, to drink, ma-teki-tu bajia iju, and the paps which never gave suck; onna (in compounds. § 79 e), in a fixed place. onnaki-, to take (to
appear in a fixed place), onnakidi-, to lift up, onnakiti-, to compel to bear. G. lu-manikidoa, he is proud, lit. he-not-lift up-self:

ime, willingly, imeko, readiness, to be ready, imigodo-, S. imekudu-, to send:

ie, presumably at one time ieni, § 83 a), tongue, a-iwentwa, to sing, ieniko, cleverness, wisdom, ka-iwniko, to be clever, subtle, wise, G. to be an eloquent man, a crafty speaker. a poet (the Arawaks make poems), ienikoto-, to make wise (comp., however, § 80 b)), G. ieni-hi, song, a-yentoa, to sing;

a-forra, to slay, a-forrakiti-, to put to death;

akeri-, to bind, akeraki, bond, bands, akerakiti-, to cause binding;

a-siki-, to put, to give, a-sikiti- to deliver;

aici-, to know, aiciki, a token, a mark, aicikiti-, to warn, to betray;

itimi, rope, bonds, a-timiti-, to bind, abar-dakabo a-timitik i baka, five yoke of oxen. Sm. a-ttimetikitti-, fest machen lassen;

o-buri, letters, a-burititi-, to write, a-buritikiti-, to cause to write;

aboa, to be ill, foul, abodi-, to destroy, to waste, aboada-be-tu wolf, grievous wolves, aboado-(n-wa), to be destroyed, aboakititi-, to condemn, aboakito-(n-wa), to be condemned, toho ki aboakitoa-hu, and this is the condemnation.

With regard to these forms, Sm. remarks: "Alle ihre Verba können in eine Form gegossen werden, die der Conjugation Hiphil ratione significatus correspondirt; und davon wird das Passivum gemacht auf die Weise: amalitin, machen, amalitikittin, machen lassen, amalitikittunnua, gemacht werden." It will be evident now (— see also §§ 4 c), 6 b —), that this formula does not exactly get to the heart of the matter.

Q. states with more insight: "Activ. a-ssukussu-(n), waschen, Passiv. simplex. a-ssukussa-hu-(n) (§ 24). Reciproc. a-ssukussa-(nn-ua), sich selbst waschen, Aktiv a-ssukussukuttu-(n), waschen machen, oder lassen, Pass. a-ssukussukuttu-(nn-ua), machen, dass man gewaschen wird, wird aber auch oft als ein blosses Passivum gebraucht."

In each of the elements added, the vowel has a meaning of its own. All sorts of combinations occur, but it is a matter of course, that combinations of elements containing the same vowel-principle occur most frequently. Striking examples of this are: a-tikidi-, to fall, to cast, t-itikidi-kititi, it hath cast him, a-tokodo-, to come down, to descend. lo-dokodokoto-ni n. and when he had opened it [the book].

It is possible that the wish to obtain harmony between the sounds is of some influence in those cases where the meaning would not thereby be placed in jeopardy.

In the application of the different forms, the Arawak is very precise, e.g. Mt. XXII, 4, Behold. I have prepared my dinner, has been translated by: H-adeka, da-koto-n d-iibidi()kita, lit. Behold, my-dinner I -prepare-caused.

§ 92. Miscellaneous compound forms:

a) With an -n, indicating continuation or plurality (comp. the -n-ci forms, § 27) between the root and the d or t: a-ma-tibe-n-di-, to cleanse
§ 93. Reduplication is used in order to indicate "repeatedly" or "several".

to-moroa ika tu ho-kwaiaabo-n-wa, m-ajia-n h-a-li kia ki kia ki ajia-hu ausirobu-in, akirikia-no ajia-n jin. but when ye pray, use not vain repetitions, as the heathen do, m-imite-n bia di t-andandadi-n o-doma. lest by her continual coming she weary me. akorakorada kwa l-a Peter, but Peter continued knocking. l-ahadadadi-kita yuho-ro ajia-hu abu i. then he questioned with him in many words. aiimahaimadi-n. disputing. onnakennakodwa-tu bara o-horomurrida-n abu. [a ship] tossed with waves. wa-malamalada goba Adria bara bo-n-di. we were driven up and down in Adria. ka-siri-siri a-u-kili waboroko a-fulifulito fa. and the rough ways shall be made smooth. aiomun-tu ororo abolokoloko ka-raia goba. were the tops of the mountains seen. m-ausi-n h-a-li aba aba mun bawhu mun i-ro. go not from house to house. ma-sogosoko-tu akabo. unwashed hands (Mk. VII, 2). k-augi-k-augi-mi-ci. the brethren. wariwari. fan. bilibili-ro. the lightning. tata. hard. ibi kibi. even now. ibibidi-. to touch. -kwawa. reciprocal. fotoboto-ri. nails. bibici. four. S. sibassiba-ru. waves (siba. stone. rock) :

S. na-ussa kiahañ adiadiadü-ñ Paulus ahaka-ssiä-bi-kurru ü-jalukku. imitamidadü-ñ badiän. and (they) spake against those things which were spoken by Paul. contradicting and blaspheming. ahakahakadi-. to testify. to dispute (Sm.: viel reden machen). a-ssimassimadü-. to cry out (a
multitude; Sm. : to weep over the dead, without tears), aimaimadu-, to strive, to threaten repeatedly, a-ijumujumuda, to foretell, to prophesy (several prophets), a-huňahuňadũ-, to murmur, lu-ijulajulattũ-n-ti n-ansi, (he) to vex (them), anianidi-, to do repeatedly, a-ssikassikadũ-, to minister (daily, several persons), akunnakunnadi-, to travel, to pass through a country, a-ijahaijahaddũ-, to pass through a country, a-lammalaňadũ-, to be tossed (a ship by a tempest):

Bernau jumün lui arrada tu-maqua l-amün-tu a-kuttakuttada-hũ a-ttatada-hũ mu-ttu, and there he wasted his substance with riotous living (eat-eat drink-drink with);

G., see § 212 ff.

The long a, indicating duration (action-words a group, §§ 3, 5) may also be classed with the reduplications.
CHAPTER XIII

L; R

§ 94. L in Arawak generally indicates the principle of "loose", "willing (and able) to move", whilst r on the contrary indicates the principle of "fixed", "unable to move", "motion being impeded".

G. Arawak has an l, an r, and two intermediate consonants; for the consonant most closely resembling l, the sign λ is used; for the consonant most closely resembling r, the sign φ is used. It is possible that on further examination no real difference will be found between λ and φ.

L and r are used in places where the difference is of importance, for instance-loko, in (free), -roko, in (bound), kalime, shining, karime, black. It is, however, not clear, why they say pêro, dog, and kaüina, fowl. bâga, sea.

In a few cases a word in a vocabulary contains an l where an r might be expected, and vice versa; presumably these are simple mistakes resulting from indistinct pronunciation.

§ 95. Tê added to a verbal form, denotes "limited motion": t motion towards an object, e slowing down.

Li added to a verbal form, denotes "freely flowing forth": l loose, i principle or quick 1).

Examples, with ausa, to go, or really "to form a void" (§ 130 b):

a) ma-heragi-n bena na-muni kwawa ie. n-ausa kiana, and when they agreed not among themselves, they departed, h-ausa ho-kona mairia-tu isikwa-hu mun i-ro. go into the village over against you. h-ausa. h-ahaka-li John o-mun ba h-akonnable-sia o-konmon h-adeki-sia o-konmon. go and shew John again those things which ye do hear and see:

b) yu warea ki, w-augioci akonnable-n bena wa-konomun, n-ausa-te asakada-n wa-ma Appii Forum mun. and from thence, when the brethren heard of us, they came to meet us as far as Appii forum. b-osa-te da-iinabo. follow me (Mt. VIII. 22):

c) h-adeka, w-ausa-i-li Jerusalem mun i-ro. behold. we go up to Jerusalem (Mt. XX, 18). h-ausa-i-li to-makwa ororo ajeago-ji man. ajia-n sa-tu ajia-hu na-makwa a-murreta-sia-no o-mun. go ye into all the world and preach the gospel to every creature (-i-li presumably is used, because

1) B. says in his grammar: "The termination te mostly denotes motion towards the speaker, the latter (li) from the speaker". Motion towards the speaker is of course a te motion; motion away from the speaker is very often a li motion, but it may be a te motion as well.
the preceding a has a durative meaning; comp. isa-i-li / friend !, ada-i-li, sun).

An investigation has brought to light that the suffixes te and li are used absolutely independently of the grammatical gender of the persons concerned.

Other examples.

Adaie-li, b-isada-te u, Lord, save us (Mt. VIII, 25). h-isada-li aboaci-no, heal the sick (Mt. X, 8); b-isika-te da-mun yaha John Baptist isi, give me here John Baptist’s head, h-isika-te yaha da-muni-n, bring them hither to me, b-isika-li adagati-ci bu o-mun (bu-mun ?), give to him that asketh thee, ma-iauna h-aucigi-sia ma-iauna h-isika-li ba n, freely ye have received, freely give; h-adagata-li, kena t-isiko fa ho-mun: h-auada-li, kena h-aucigi fa: ho-korota-li, kena to-torodo fa ho-bora, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: ho-mairikota-li ie, teaching (teach !) them (Mt. XXVIII, 20), ho-mairikotwa-li kabuia o-loko-tu to-tokoro o-konomon, consider the lilies of the field, ore-hi o-re a h-ikitwa-li, (abstain ye) from fornication, bu-prothesidoa-te wa-mun. Christ bui, alika i a-fatada bu, prophesy unto us, thou Christ. Who is he that smote thee ?; h-akonnaba-te, h-aitta-te to-konomun, hear, and understand (Mt. XV, 10), toho kiana h-aitta-li, be it known therefore unto you (Acts XXVIII, 28), m-iki-ni h-a-li, ye shall not eat, m-ahilikibi-li hu, rejoice not.

In the nature of the case, li only occurs with the Imperative and in the Present Tense of the Indicative: te on the other hand, occurs with all kinds of forms: -ba-te (§ 60 b), fa-te, faroka-te (§ 144), goba-te, ga-te, l-a-n ka-te, koma-te, ia-te, bena-te, bia-te, bo-te, -n-te (this form occurs also in sentences with o-doma), a-te, a-ia-te. Further: andi-ci ki te bui ? art thou he that should come ? d-Adaie-n o-iyu andi-tu-te d-amun ? [and whence is this to me], that the mother of my Lord should come to me ? d-ikiduada bui Christ, Wacinaci Aiici, andi-ci ki te ororo ajeago mun, I believe that thou art the Christ, the Son of God, which should come into the world, Lihi angel te jiaro, n-a kiana ajia-n, Then said they, It is his angel (Acts XII, 15), Cornelius imigodo-sia-no-te wadili adagata Simon isikwa ibici, the men which were sent from Cornelius had made enquiry for Simon’s house.

S. -l-te, -li-te:

b-addika-l-te b-a, receive thy sight, b-ahaka-li-te|de, or b-ahaka-l-te|de, tell me, b-adepussudoa-li-te, gird thyself. hu-uiboa-li-té, refrain (leave). b-ikittakutta-li-te|i Paulus, keep thou Paul;

Sm. bū-jahaddā-te, or bu-jahaddā-l-te, hū-jahaddā-te or hū-jahaddā-l-te, walk ! w-anssé-li-te wa-monne-koa-wa, let us love each other.

§ 96. Re, i-re, denotes “no motion”.

a) isa-re b-a ikita-n i, take care of him (L. X, 35: isa, good, sound).. isa-re l-a adeki-n, he saw [in a vision] evidently, isa-re t-a Sa-tu Laloko ajia-n, well spake the Holy Ghost, w-auciga siba a-tago-n-wa isa-re-n, the
prison truly found we shut with all safety, sa-re t-a Elisabeth o-mun ajia-n, and (she) saluted Elisabeth, toraha l-ajia-n bena na-mun. Galilee mun kwa-re l-a bania, when he had said these words unto them. he abode still in Galilee, to-morooa a-boredo re ki wa fa-i abar ka-tiri o-kona, howbeit we must be cast upon a certain island, ajia-n. A-circumcise( )do re ki n-a fa ie. saying. That it was needful to circumcise them, ho-makwa hui m-ite-ci. kudi-ci k-onnaka-re-n bajia. all ye that labour and are heavy laden. ki-jia-mu-tu-re-n da-siki-n ho-mun o-doma. for I have given you an example. kidua-n i-re-n, Yea (Acts III, 24; kidua, true), kidua-h i-re-n. yea (L. XIV. 26), yuho-ro sabu Jesus onyi-sia goba, to-makwa to-konomun a-burito faroka, to-makwa i-re-n kaarta a-burita-sia bia ma-bora-n ma ororo ajeago. d-ikisi-ka. Kidua-in., And there are also many other things which Jesus did. the which, if they should be written every one. I suppose that even the world itself could not contain the books that should be written. Amen:

b) aba-re-n, straightway. forthwith, anon:
S. abbâ-ka-ré-n, suddenly;
oma-re-n as soon as, immediately;
c) ere-hi, a snare.
§ 97. -Rea, -ria, from: ea, ia, § 132.
a) o-rea, au-rea: with pronominal prefix au-rea. au-ria.
kena Wacinaci alomosa goba oriroko-ho o-rea kalime-hi. and God divided the light from the darkness, Adaie-li Wacinaci kiana a-murreta goba loko onabo o-bolisi o-rea. and the Lord God formed man of the dust of the ground, kena n-akenakwa a-cirikida-n i bawhu-yuho o-rea. and (they) rose up, and thrust him out of the city. Wacinaci akenako-koto-sia a-odo-ci-no o-rea. whom God hath raised from the dead. alika naii biama-no au-rea-ci onyi goba l-ici k-ansi-sia ? whether of them twain did the will of his father ? to-dokodo fa l-aurea ... lihi koro o-rea to-dokodo fa. it shall be forgiven him ... it shall not be forgiven him. bu-wakaia a-dokodwa b-aurea, thy sins be forgiven thee, abaren l-esere ausa l-aurea. and immediately the leprosy departed from him. abar-dakabo-no n-aurea ka-koborokwa goba, and five of them were wise, ika angel akoiwa t-aurea. and the angel departed from her. alika-i koro anda ma da-mun. ma-siko-n-walitu faroka Da-ci o-rea, no man can come unto me. except it were given unto him of my Father, daii ajia-ga ororo o-mun d-akonnabo-sia l-auria. I speak to the world those things I have heard of him:
b) a-rea.

1) d-onnakia to-bolisi b-akosi o-loko area, let me pull out the mote out of thine eye. ho-fadakudi fa wakutikili ho-kuti-roko area. shake off the dust under your feet. kena wiru lo-fitikita ki goba ba ark o-loko area. and again he sent forth the dove out of the ark. tata-be-ci-o-kona lo-tokodo-kota na-bolliti-kwona-hu ajeago area. kena onabo-ci l-aimunta. he hath put down the mighty from their seats. and exalted them of low degree:

2) yuho sabu-ci, w-asika yaha-rea. ma. the more part advised to depart thence also. lit. much very-person. we-go here-from. said. l-onnaki-n bia
loko-no aji-a-n kari-kona-tu da-kona rea, to take away my reproach among men, kena aji-hu k-akonnaki goba-te aiomun bona rea, and a voice came from heaven:

2) o-kona-ria, for the sake of.

a-sorokode-tu yuho-li o-kona-ria, [the blood] which is shed for many, kia o-kona-ria, for which [hope's] sake [I am accused], to-moroa alika-i jiali a-boridi fa lo-kokke-wa Daiti o-kona-ria, but whosoever will lose his life for my sake, wakaia ororo o-muni n, onyikita-hu wakaia-hu o-kona-ria, woe unto the world because of offences:

c) wa-rea, wa-ria; wa, distant, § 121.

1) Daiti adeka goba Satan a-tikidi-n aiomuni warea, I beheld Satan ... fall from heaven (comp. kenbena, h-adeka, aji-hu aiomuni o-rea aji goba, and lo a voice from heaven, saying), isada-hu Jew-no warea-n o-doma, for salvation is of the Jews (J. IV, 22), John baptism warea, l-onnako-n-wa w-aurea o-bora, beginning from the baptism of John, unto that same day that he was taken up from us, kia ikisi warea, and from that hour (J. XIX, 27), tanahu warea, from henceforth, abar-timen hour warea, now from the sixth hour [there was darkness]. na-iakatwa kiana Adam l-iretu mi-ci Adaie-li Wacinaci isibo warea, and Adam and his wife hid themselves from the presence of the Lord God, aba-warea-ci goba di, I was a stranger, Thessalonica kon-di Macedonia warea-ci lihi. a Macedonian of Thessalonica (he), aba mihu Alexandria warea-tu, a ship of Alexandria, abar hiaro Samaria waria-tu anda goba a-soadi-tu oniabu, there cometh a woman of Samaria to draw water, lihi-ki atenwa waria d-ajia-sia ho-mun jin ki, (he is) even the same that I said unto you from the beginning, ororo warea-ci-n ka hu, ororo k-ansi koma t-amuni-sia-no: to-moroa ororo waria-ci-n koro o-doma hu ... ororo m-ansi ma hu, if ye were of the world, the world would love his own: but because ye are not of the world ... the world hateth you:

2) yu warea w-ausi-n bena, and when we had launched from thence (§ 123):

d) ma-i-ria, a-ma-i-ria, m-i-rea: m-a the inferior, i-ria from (?).

Lybia ororo kono-no Cyrene maira, and in the parts of Libya, about Cyrene, d-onnaki ti kiana hu Babylon a-maira sabu. I will carry you away beyond Babylon, kena bu-pesid: ti n to-loko maira t-iabo maira bajia pesi abu, and (thou) shalt pitch it within and without with pitch, abar-li l-iisa maira, abar-li lo-baro maira, [they crucify] the one on his right hand, and the other on his left, d-iisa maira, da-baro maira, [to sit] on my right hand, and on my left, b-osa da-iabo mirea, Satan, get thee behind me, Satan:

e) o-kona maira, over against.

h-ausa ho-kona maira-tu isikwa-hu mun i-ro, go into the village over against you. Cilicia Pamphylia o-kona maira-tu bara w-atima-n bena, and when we had sailed over the sea of Cilicia and Pamphylia, omuni-ga w-ausi-n Crete o-rea Salmone o-kona maira. we sailed under Crete, over against Salmone:

f) S. akudoa l-a-ni-ka taha-maria jaha-maria na-ssiqua u-llukkumün.
entering into every house, **lui kewai a-ijahadda-kubá jaha-maria taha-maria**, who went about:

§§ 98—100 -L1A, L IN DIFFERENT WORDS, -Rl 139

§ 98. *Lia* denotes something newly arisen.

ibikido-(n-wa), to grow, ibikido-lya b-aha-ni ka, when thou wast young, ibikido-lya-ci, a young man, ibikido-lya-be-ci, young men, ibikido-lya-tu, maid, burigo sa ibikido-lya-tu, a colt, the foal of an ass; korilia-ci, newly born, babe, infant; *imi-lya*, new:

Sm. *hemé-ru-llia-ttu*, a woman in childbed (hemëu, to bring forth a child); *püll-lya*, shrubbery (püll, to grow):

S. ibikiddu-lla-tti, a young man. abba-nu ibikiddu-lla-nnu, the young men; üüsaddikittu-lla-ti, (the man which had been healed); a-ssukussa-lla-nu, the persons that had newly been baptized (also: a-ssukuss-tiá-li); andi-lla-tti-kubá-li Italia-waria, lately come from Italy:

v. C. bikidó-la-toe Maria, the virgin Mary.

§ 99. -L-, to become soft or fluid; easily removable.

a) *bele-ci aboa-ci*, a man sick of the palsy:

beleci, to lick, Sm. *ebelti-, to soften, to melt, ebeldi-, to suck honey, beltiri, cassava-paste, a cassava-beverage, R. beltiri, do., bele-1to. anything soft or jelly-like:

b) kolo, to be corrupt (decomposed, Acts XIII, 35-37), a-koldo-, to dip a sop (J. XIII, 26, 27). Sm. *kullu*, vom Wasser aufgeweicht sein: faul sein, verfaulen, a-kulludu-, a-kuldu-, durchweichen:

bA) Sm. *kule, G. khole*, to be weak. Sm. a-kullebettü-, to divide, to cleave;

bB) G. *da-kuliyi*, my arm is muscular. *kuliši*, tangled or curled hair. Sm. *u-kullissi*, a woman's knot of hair:

c) aluiti-, to anoint;

d) t-isaradi *fa i tule-n*, it will grind him to powder. Sm. *tüllüla*, fein sein.

S. (ü-)ka-ttulle-hü, dust:

e) Sm. a-ssillikidii-, to melt. B. a-silaki-, to throw (dust into the air):

f) 1) *ala, Sm. hála*, footstool (Indian seat, bench):

2) Sagot *kouli-alá*, I. Th. *coori-alla*. Sm. *kulj-ara*, canoe. corial: probably: *ala*, movable thing, with the character or likeness of a tortoise, Sm. *hikkuli*. Perhaps connected herewith: Sm. *kureháre*, a certain tree, very suitable for making canoes;

8) G. *hála-lu*, R. hará-ro, spatula, stirrer, pot-spoon:

e) Sm. *mánna-k*, manicole-palm. Euterpe oleracea. manнак-ola, the wood when it has been split (for making hedges, walls, etc.): *oa-la*, a splinter:

h) G. *tala*, lower jaw:


§ 100. *Ri*, fixed.

*isa-ri b-a-li! farewell!* (also *isa-kibi h-a-li! fare ye well!*)

*d-ahaki-n bia da-ri-wa ie* [let me go] bid them farewell. *w-ahaki-n bena*
wa-muni-kwawa wa-ri-wa, and when we had taken our leave one of another, l-ahaka-ga l-augioci l-iri-wa. (he) took his leave of the brethren, to-moroa l-ahaka l-iri-wa ie, but (he) bade them farewell;

iri, a name; imirita, to reproach, to revile, to rail;
airi, tooth (A. M. § 182, 19); Sm. ardi-, to bite;
ka'iiri, island (A. M. § 182, 71):
iri, uncleanness; iribe-ci ialoko, unclean spirits; a-ribeti-, to pollute, to defile, to profane; a-maribendi-, to cleanse;

a-dirika, a-diriko-(n-wa), to shave oneself; Dudley a-tke-ano. a-rhuecona, scissors;
a-iyeheriti- ... to-bara, to sheer (its-hair) (iyehe. A. M. § 182, 10);

ika tu bu-iwariki-dikiti-ni n, and when thou hast opened his mouth (a fish, Mt. XVII, 27).

§ 101.  a) Ribo, rebo, eribo, o-rebo, waterside, without motion.

1) lo-bollita goba bara rebo mun, (he) sat by the sea side, na-makwa loko-no ajinama goba t-eribo mun, the whole multitude stood on the shore, biama mihu l-adeka kiraha ribo mun. and (he) saw two ships standing by the lake, Jesus kiana m-ite-ci a-iadi-n jia ma goba a-bolliti-n a-ciga-oniabu o-rebo-tu ajeago, Jesus therefore, being wearied with his journey, sat thus on the well;

2) kena l-iinata ki goba a-mairikota-n bara ribo kona, and he began again to teach by the sea side, Asia ororo eribo kona w-eweladoa ti-ka, meaning (we wished) to sail by the coasts of Asia, na-dokodwa kiana yu warea, a-welado-n-wa Crete eribo kona. loosing thence, they sailed close by Crete;

3) a-ribota, to land;

b) rifu, waterside, with motion (?); only found in the following example: ika tu Jesus akona-n Galilee bara rifu-ji, and Jesus, walking by the sea of Galilee.

§ 102. Ro. i-ro, stopped.

a) h-adeka, imita-robu-mi-ci di hui, h-abokwa-li ia: abado-ro ho fa bajia, behold, ye despisers and wonder, and perish;

b) ama ibia ajinama kwa h-a adeki-n aiomun bonna-ro, why stand ye gazing up into heaven? bui bajia. Capernaum, onnakido-tu aiomun bonna-n i-ro, a-tokodo()koto fa hell o-mun i-ro. and thou. Capernaum, which art exalted unto heaven, shalt be brought down to hell, Jacob ausa goba Egypt mun i-ro kiana, so Jacob went down into Egypt (comp. kena adaia-hu bia l-isika i Egypt ororo mun, and he made him governor over Egypt). kokke-hu o-muni-ru tu waboroko, the ways of life, b-itikida-te b-uaiya yarah-a-mo onabo-muni-ru, cast thyself down from hence. abar-timen hour warea oriroko-ho goba to-makwa ororo ajeago-ji. bibici-timen hour o-muni-ru, now from the sixth hour there was darkness over all the land unto the ninth hour, biama-no loko-no amoda goba temple o-lokomun i-ro na-kwaiabo-n-wa bia, aba-li Pharisee. aba-li publican. two men went up into the temple
to pray: the one a Pharisee, and the other a publican. *kena na-makwa loko-no ausa l-ibici-ro,* and all the multitude resorted unto him:

c) *(comp. tu, § 55 ad.)*

*yumun i-ro tu Daii ausi-n, mamari-ga hui andi-n.* whither I go, ye cannot come:

d) *(comp. amunte, § 71 b) III.)*

Galilee *warea yaha mure-ro,* beginning from Galilee to this place (L. XXIII. 5), *yaha-mute-ro h-adeka-te! jiaro: taha-ro h-adeka! jiaro, na fa koro ajia-n.* neither shall they say, Lo here! or, lo there! (L. XVII. 21), *m-andi-n d-a-n bia-te yaha munti-ro a-soada ibici.* neither (that I) come hither to draw [water], *Rabbi, alika b-anda-te yaha munte-ro?* Rabbi, when camest thou hither?

S. *jaha-mute-ru,* hither [he that came]. *kiani-benna na-llumussâ-pa ju-waria. jaha-mute-ru na-siskâ-n-ti d-âme.* and after that shall they come forth, and serve me in this place:

1) *toro:* to, motion coming to rest, ro, stopped. in the following:

1) *toro-tu ada,* a corrupt tree;

2) 1) *hajiatai toho wiwa, da-cigi-n bia c-ikira-ji. t-itika* (excrements) *bajia da-siki-n bia to-tora-ji,* let it alone this year also, till I shall dig about it, and dung it:

II) *Jesus a-burrida-tu-n o-toro-mun lo-iyu ajinama.* now there stood by the cross of Jesus his mother, *a-mairikota-sia l-ansi-sia bajia ajinamu-n lo-toro-mun,* and the disciple standing by, whom he loved:

III) Sm. *ü-ttturu,* the whole foot, handle:

3) *a-torodo-,* to lay down. to fall down (worshipping). *a-torodo-kwona-hu,* a bed.

§ 103. a) *O-loko,* in (not fixed); *l.* loose. *o space.* *ko faculty, power. place.*

Examples. see §§ 5 c), 12. 10:

b) *roko,* in (fixed); *r* not able to move, *o space.*

1-onnaaka l-adina-rok-oa kiana ie. and he took them up in his arms, *lo-wariwari-a lo-kabo roko ka,* whose fan is in his hand, *aba-no a-fatada goba na-kabo roko abu i,* and others smote him with the palms of their hands, *ho-fadakudi fa wakaukili ho-kuti-roko area.* shake off the dust under your feet:

c) 1) *abo-loko,* on the top of; *abo appearance in space. loko.* to be in a free manner at a place.

*kena hihi aboloko l-isiika goba n.* and (he) put it on a reed, *t-aboloko warea onabo-mun-i-ro,* [the veil was rent] from the top to the bottom, *kenbena temple isi aboloko t-isiika i.* and (he) setteth him on a pinnacle of the temple:

2) the same principle appears in aboloka- (or ga-):

*lo-itiikida goba l-aboloka muni-ro.* and (he) falling headlong. *n-ausa l-abu aiomun-tu ororo abologato-n-ua mun ... na-boredi-n bia i l-aboloka muni-ro.* (they) led him unto the brow of the hill ... that they might cast him
down headlong, abologato-n-wa bara rako-mun, [the herd ran] down a steep place into the sea;

d) abo-roko, at the outside.

a-ta-kwona-hu karubo bajia aboroko-ji ho-maribendi-n o-domu, to-moroo to-loko ibe kwa ma k-itesia-sia abu k-ikiha-sia abu, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess, atenwa a-ta-kwona-hu o-loko-ji karubo o-loko-ji bu-maribenda bangia. t-aboroko-ji maribe-ni-n bia bajia, cleanse first that which is within the cup and platter. that the outside of them may be clean also;

e) S. aku and aku-lugku, in (fire). B. ako-loko, in (ikihi, fire, balisi, ash, ibiki, wound, and perhaps other words). Presumably ikihi etc. indicate something tiny or slight, thin, or a principle (ending: i), and ako (see § 128), the principle of "entering into" has to be added before -loko can be applied.

kenbena ikihi akoloko mun to-boredwa, and (it, the tree, is) cast into the fire, a-bolliti-n wara-ura-tu eke-hu abu balisi akoloko, sitting in sackcloth and ashes (comp. lihi a-baptize()da ḇa hu Sa-tu Ialoko abu, ikihi abu, he shall baptize you with the Holy Ghost, and with fire), l-ausa kiana l-ibici. akera-n l-ibiki, a-sonko-n oili, wine bajia t-akoloko-ji, and (he) went to him, and bound up his wounds, pouring in oil and wine;

S. Paulus a-hurrudukuttu-n benna ihime-wa. a-ssiki-n hikkii hu badja
n. abba karri-tu wuri anda t-akulugku-waria Paulus ü-kkabbu u-kunna, and when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand:

f) ari-loko, in (between).

ikihi bajia na-sika goba lo-kabo ariloko-ji, and (they put) a reed in his right hand; Sm. arilükku, zwischen, l-ábuna arilukku, zwischen seinen Knochen; S. n-akunna abba waburukku üssiqua arilukku-tu u-lukku-di, (they) passed on through one street, Sondaka arilukku, [that it might be preached] the next sabbath;

g) i(y)a-loko, presumably means: ia, the free being, the essence (§ 132), loko, to be in a free manner at a place.

1) a-dokota-sia bia lihi, ajia-sia iyaloko, for a sign which shall be spoken against (no other example has been found with B.); S. Gott ü-jalukku, [to fight] against God, Hebräer-nu ü-jalukku, [a murmuring] against the Hebrews;

2) a-ialokoto-, to change;


4) S. a-ijalukkududu-, to build again (Acts XV, 16);

h) o-kobo-roko, among: ko, the active, positive being (comp. o-kona. § 63), bo, without motion, in rest, (§ 62), roko, in (fixed); see also § 128 k).

kena ka-sikwa goba wait o-kboroko i. and (he) dwelt among us, Peter
§ 104 RA  143

bajia a-bollita na-koboroko. Peter (also) sat among them: see also example, § 1:

1) derivations from o-loko:

   a) a-lokodo-, to partake in, to part. a-lokodo-tu iehi, cloven tongues. ka-lokodo-tu, [a room] prepared, ma-lokodo-tu, desolate. isauka ... ma-lokodo fa, kingdom ... is brought to desolation. l-iri a-lokodo-n-wa o-doma. for his name was spread abroad;

   b) l-isikwa a-malokododo-ia, let his habitation be desolate, a-malokododa-hu, the desolation, a-malokododa-tu o-bolli-tu, the abomination of desolation passing:

   c) c-ibiloko, its breadth. k-ibiloko-tu, wide, broad. m-ibiloko-tu, strait. narrow (a way, a gate). Wacina ajia-n k-ibiloko sabu ka kiana, and the word of God increased. k-ibiloko-u-kili. the firmament, ibilokoto-, ibilogoto-. to make broad, to spread, to straw;

4) Sm. u-llukkude, in the hand. da-llukkude, my staff.

§ 104. Ra, a definite place (in time-bound reality), generally at some distance from the speaker.

a) ka-raia, to appear, to be born; t-iraia, the appearance (of things). ka-raia-kona, [he increased] in stature. lo-maraiadwa, he vanished. S. ü-raija, outward aspect: also: a vision, a sight;

   b) 1) 1) hara. ara, to be spent, ended. accomplished:

   II) ma-hara, quickly, with haste. ma-hara kibi, with all speed, immediately. ma-hara b-a-te. ma-hara h-a-te. go to (Gen. XI, 3, 4). ma-hara h-a-te d-ibici. ho-makwa hui m-ite-ci. come unto me. all ye that labour:

   III) haradi-. to spend:

   IV) aradi-. to make fully, to complete (a journey. a day, a repayment):

   2) 1) herre-n loko-no o-doma, for the press [of the multitude]:

   II) a-herrati-n bajia bu, and [they] press thee:

   III) ka-heraka, to keep company. to be friends with. G. ka-kőröga to kúta, animal species. ka-körku-ada, kind. ka-kőröfä-ya|da ye. they are kind (k instead of h. comp. § 88 h) ;

   IV) heragi. heraki. eragi, to be together. G. hüreka|de, I am constipated :

   V) a-herakidi-. a-herakida. S. a-hürkida, to come together. to gather (together):

   VI) a-muirika, Sm. a-mühürka, to be choked (under water);

   VII) akeri-. to bind. akeri-. to entangle: (k instead of h. comp. § 88 h) ;

   VIII) Sm. ereké, aufräumen. erekedi- bewahren. B. eregi. erigi, to root up. to gather up (the tares in the field):

   IX) aranta, to mix. S. a-hürruküda-ti ü-iju hu k-arrana-nu-bu Phariseer-nu, Sadduceer-nu u-mamünnikoawa, the one part were Sadducees, and the other Pharisees:

   c) ra-bu. ra-bo. ra-ba, in the following words, indicates the ' (opposite)
side; ra, yonder, bu, appearance; comp. re-bo, ri-bo, waterside. § 101, oalabaw, the other side. § 120
c) 3).

1) (e, i)rabudiki, (i)rabodogo, against, towards (on meeting).

na-makwa bawhu-yuho kono-no a-fitikida goba ausi-n Jesus erabudiki, and, behold, the whole city came out to meet Jesus, auaduli wa-rabuddiki-n o-domo, because the winds were (our) contrary, abaren a-odo-ci-sikwa o-loko area abar-li yauhahu k-amun-ci anda l-irabudiki, immediately there met him out of the tombs a man with an unclean spirit (Mk. V, 2), lotokodo-n bena t-eribo mun, abar-li l-irabodogo-ci bawhu-yuho warea auciga i, wakili warea yauhahu k-amun-ci lihi, and when he went forth to land, there met him out of the city a certain man, which had devils long time (L. VIII, 27), ka-rabudika-tu bara n-aucigi-n bo, and falling into a place where two seas met, ka-rabudika-ga n ajia-n, wakaia wabu-n, contradicting and blaspheming:

2) t-arbara-n, (its, a paddle's) broadside; Sm. k-àrraba, Carapa guianensis, the timber of which is very suitable for making the washboards of canoes, etc.: c)

3) R. sarapa, anything doubled; three-pronged arrow, double-barreled gun:

cA) 1) G. salábadi-, to square wood;

G. walaba, Eperua falcata, the wood of which is very cleavable and is used in town for roof-shingles;

G. sálabalaba to-konde, a six-sided pencil;

oalabaw, the other side. § 120 c) 3):

2) G. sapa-ŋ, smooth (a table);

G. sábadi-, sábasabadi-, to trample flat grass or shrubs, to wash by beating with a piece of wood, ada sábada da-kabo, a piece of wood struck my hand:

sapakâna, a long wooden sword:

d) k-aiima-ci-no bu-mun a-cigi-n b-arama-kon-di aakasakiti-n, that thine enemies shall cast a trench about thee, a-odo-ci-sikwa arama-kona. [Mary stood] at the sepulchre, R. t-arama-kon-di, the lateral edges of a fan, Sm. n-akünna húrruru áruma u-kun-di, we (they?) sail along the coast. küljara áruma, the side of the canoe:

e) t-itagara, (its) wall; a-tagi-, to cover, to close, to shut:

f) 1) l-i-raha, t-o-raha, na-raha, y-a-raha (§§ 44, 45) and t-o-ra.

kenbena ika tu tora-jia t-a-n ajia-n, and when she had thus said, l-augici fa i tora-jia-n-ci onyi-n, (he) shall find (him) so doing, tora-jin koro publica-no onyi-ka? do not even the publicans the same?

2) G. toho yadowa dai-ni (§ 78 e) 11) ra-da, this knife belongs to me:

§) (y-, see §§ 45, 123).

yara, a hedge;

Sm. jurada, barbecue, rafter (A. M. § 182, 51);
bawhu-yura, a beam (house-tiebeam);

R. to-yuranni, wooden float:
§ 105—106 O-BORA, IKIRA-JI 145

yura ... ansi, to hasten, a-iyurati- ... ansi, to trouble; see § 80 b);
aiyurako-, aiyuraka, to draw, to hale, oniābu kiana aiyura-kwa. and the
waters asswaged;
Sm. jura-hū, the longing;
h) ibara, to remain, to be left.
§ 105. O-bora; bo in rest, ra a definite place.
a) room, place.
1) b-isika lihi o-bora, give this man place, ho-korata-li, kena to-torodo
fa ho-bora, knock, and it shall be opened unto you, kena a-korati-ci o-bora
to-toroda fa. and to him that knocketh it shall be opened, ka-bora kwa t-a
bajia. yet there is room, ki-o-doma ma-bora goba i, in somuch that there
was no room to receive them; S. na-bulleda na-kekabbura u-ria baddia i,je.
and (they) expelled them out of their coasts;
2) a-maboradi-, to throng; Sm. a-kabburratikitti-, to make broad or
wide;
b) a certain point of time (indicated by the pronominal prefix or object-
word) in the future.
kena tanahu d-ahaka-ga ho-mun t-andi-n o-bora, now I tell you before
it come, kena tanahu d-ahaka bi ho-mun to-bora, and now I have told you
before it come to pass, ororo m-ansi faroka hu, h-aiita m-ansi t-a-n goba di.
m-ansi t-a-n o-bora hu, if the world hate you, ye know that it hated me
before it hated you, kenbena, h-adeka, kasakabo man ho-ma di. ororo
a-iibo-n-wa o-bora-n, and, lo, I am with you alway. even unto the end of
the world, andi-ci da-inabo a-sikoa da-bora-ci bia; da-bora-n goba
o-doma i, he that cometh after me is preferred before me: for he was before
me, to-moroa oaboddi-ci t-ebon-wa o-bora isado fa, but that he endureth
to the end shall be saved, ika tu omuni-n c-iiwi ikisi o-bora. and when the
time of the fruit drew near, d-adaie-n k-ibena l-andi-n o-bora. my lord
delayeth his coming, kabuea mun goba lo-bora-ji l-aiici. now his elder son
was in the field, aba-li jiali koro da-simakiti-sia na-bora ikisidi fa da-koto-n.
none of those men which were bidden shall taste of my supper. kena to-
bara-tu a-jiitikidi-n himi b-onnaka, and take up the fish that first cometh
up, to-moroa ika tu na-bora-ci andi-n, but when the first came (Mt. XX,
10), to-moroa yuho-li na-bora-ci n-adiki-ci fa, kena n-adiki-ci na-bora-ci
fa, but many that are first shall be last; and the last shall be first:
c) o-bora-mun.
na-bora mun n-anda kiana, and (they) outwent them, lihi-ki ii bidikiti fa
b-abonaha bui o-boramun, which shall prepare thy way before thee. bauhu-
sibo sikapo o-boramun Daii, I am the door of the sheep. k-ansi goba ie
t-ebon-wa o-boramun, he loved them unto the end.
§ 106. Ikira-ji, ikira-di. round about.
yara l-isika goba c-ikira-ji, and hedged it round about. c-ikira-ji-tu ororo.
the country round about. Galilee ikira-ji-tu ororo. the region round about
Galilee. n-ikira-di-ci. (they) that dwelt round about them. a-bolliti-ci

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.
l-ikira-di-ci, them which sat about him, l-adeka l-ikira-di-ci ibici kiana, and he looked round about.

§ 107. Ra is also used in order to indicate, that something which has the nature of a liquid, is here considered as "a definite place".

a) -rako, -irako, in (a fluid).

kena abaren l-amodi-n oini-rako warea, and straightway (he) coming up out of the water, a-tobadi-n nete bara rako-mun, casting a net into the sea, bara irako-tu himi, the fish of the sea (comp. b-osa bara mun, go thou to the sea), Jordan irako, [to baptize] in Jordan, aciga irako-mun, [to fall] into the ditch:

b) (comp. oini ... iki, to rain).

1) oniabu ma-kira goba, the waters were dried up, ororo ma-kira, the face of the ground was dry;

2) ikira, tears;

3) kiraha, a pool, a lake (A. M. § 182, 69);

4) ura, juice (A. M. § 182, 2), see also § 125 b);

5) egura, root (of a plant or tree); abona-gira-hu, a herb, see § 125 b);

6) bara, sea (A. M. § 182, 70);

7) o-barra, hair, see § 64 a) 4);

c) connected with the preceding:

S. Jesus k-ansi-ssia-nnu akujabara- koaré n-a Gott u-mün lu-kunnamun akujaba-ra, prayer was made without ceasing of the church unto God for him, abba-nu ka-ijahadda-ra-ké rubu-mu-tti Judu-ñu, certain of the vagabond Jews.

§ 108. Ra in the following words can be explained as indicating "a definite place", but it may also be sound-imitation.

araga, to cut off, aragakoto-, to separate, to divide;

aterakiki-ti, to rend;

a-iharakidi-ti, iharakidi-ti, to tear, a-iherakido-(n-wa), to break, intransitive (a net);

akurradi-ti, akurrada, to break;

a-korati-ti, to knock, to buffet;

akorakali, thunder;

atarata-hu airi-sibo, gnashing of teeth;

maraka, rattle (see also § 117 d) 2).

§ 108A. By the combination of a free movement (l principle) and a restraining force (d principle), a couple of forces may arise which causes rotation. This accounts for the use of the r in words expressing a rotary movement.

a) see § 120 e) 1, 2);

b) 1) aure-ci o-loa ikirikia, perversed generation, haure-ci-no, those that were maimed;

2) l-a()aurida goba Galilee ororo mun i-ro, he turned aside into the
parts of Galilee, Sm. aordü-, aorda, to spin, G. to ļrī auyōda, the snake lies coiled up; yāho āurodo-(η), to roll up a ball of string:

c) lo-uribisa, he rolled, a-uribi-sia, rolled [the stone of the sepulchre].
G. to ļrī ka-lebetaoa, the snake lies coiled up;

d) k-aru-bo, a platter, Sm. karrupairo, snail-shell, G. da-kērosa no.
I draw a circle, a-kerosō-to, a circle, karusa, feather headdress:

e) G. ka-ranalana-tu a-gāti-n, to draw flourishes;

f) oraro, S. wuraru, a cloud (comp. G. úraroni. saliva, Sm.. R. haru. starch);

g) hori, S. wuri, snake (A. M. § 182, 41);

h) Sm. a-ssürdü-, to spin.
§ 109. The $h$ is used in Arawak in order to indicate "gentle affirmation"; in some cases it means "to exhale"; in $ahe$, yes, both these meanings are included. In a few words the $h$ has been found to alternate with $g$ and $k$ ($§§ 88$ $h)$, $104$ $b$ $2$).

$ahe$ ! yea ! $ibi-ka$ $bajia$ $ie$ $oboddi-n$ $ahe$ $b-a-ni$ $o$-$bora$, and now are they ready, looking for a promise, lit. ready-is also they waiting yes thine doing future-moment:

$S.$ $ehé$, yes, $t$-$aha$-$muté$ $rubu$ $t$-$adiá$-$n$, but she constantly affirmed (her words): $Sm.$ $ehé$, yes, $ehé$-$ka$-$d$-$a$, I say yes, $G.$ $ehé$ (nasalized), yes ($A.$ $M.$ $§$ $182$, $132A$);

$Sm.$ $hüwa$, blow-gun:

$ahaka$, to tell, to command, to bring word, $ahaka$ ... $bu$-$iri$ ($l$-$iri$, etc.), to accuse thee (him, etc.), $misi$-$tu$ $ahaka$-$hu$, the law ($iri$, name, $misi$, right);

$ahaki$-$...$ $da$-$ri$-$wa$ ($l$-$iri$-$wa$, etc.), I (he, etc.) bid farewell;

$ahakobu$, $ahakobo$, to breathe, to rest, $ahakoba$-$hu$, breath, rest, refreshing;

$l$-$ahako$ $fa$ $jiaro$, when he should have swollen (or ...; $Acts$ $XXVIII.$ $6$), $abar$-$li$ $ahako$-$ci$, a certain man, ... which had the dropsy; $S.$, $Sm.$ $ahaku$-$nn$-$ua$, to swell;

$Sm.$ $hanna$-$hanna$-$n$, dick sein, $da$-$llerukku$ $ahanna$-$hanna$, my lips, $d$-adikka $ahanna$-$hanna$, my ear-lap, $hän$-$iju$, gnat, mosquito (= swelling-producing);

$Sm.$ $wuini$ $burreha$-$ttu$, sour, strong paiwari, $bäiwaru$, a fermented drink, prepared from cassava (creole $paiwari$, tapana): $B.$, $a$-$boraada$, to leaven, $a$-$boraada$-$sia$, vinegar; $Sm.$ $bürreha$, to be sour, $a$-$bürrahadü$, to make sour:

$a$-$haburi$, $aburi$, to be ashamed;

(a)$haduboci$, perspiration. $G.$ $hadufucï$-$ka$-$de$, I perspire; $Sm.$ $adu$, parasol;

$S.$ $ahannuba$, to be awake, to watch, $B.$ $aanabo$, $aanubo$, to awake;

$Sm.$ $a$-$ehehebudua$, $a$-$eheherudunna$, to yawn;

$habe$, $S.$ $hebbe$, to be old (a person). $hebe$ $c$-$iwi$ $marisi$, the full corn in the ear, $G.$ $hebé$-$ia$ $c$-$iwi$, the fruit is ripe;

$ahalikibi$, $alikibi$, joy, to rejoice, $alikibe$, to be glad, $ahalikibito$-$n$-$wa$. 
§ 110.

a())alikibito-(n-wa), to be blessed; perhaps related to this: G. tholebè ka i. he is industrious, tholebe-či-mekèbo(ŋ). a pushing worker:

S. ma-hallè-ti. (a person) that lacked, Sm. ma-hallè, not sufficient:

S. ahadakuttu-. B. adagato-. to require, to demand, to ask, to enquire for:

Sm. ahabu. backbone, Sm., S. ahabula, footstool, seat, B. simara-habo. bow (A. M. § 182, 54) (simara, arrow), akera-n mihu t-ahabo area. S. tau abbu na-ttrimetta meju ahabu u-kunna, undergirding the ship:

t-isiri kiana hatatwa. S. t-issiri hatta kebè hiddan, the [ship's] forepart stuck fast, S. muttuku adiaku na-hattado-ма, lest they should fall into the quicksands:

aimaha, to curse, to revile (aiima, wrath).

§ 110. a) S. hitti, B. ti, hiti. to desire, to will, to hope, to seek, to be determined to.


B. 1) liraha Jesus itena h-isika ti-ka wa-kona mun, and (ye) intend to bring this man's (Jesus') blood upon us, l-oaiya l-ikalimetwa ti-ka. (he) seeketh his own glory, lo-dokoda ti goba l-auroa kiana n aiakatwa o-loko. (he) was minded to put her away privily, alika-i jiali isada-ти faroka lo-kokke-ва, lo-boridi fa n, for whosoever will save his life shall lose it. h-atenabo faroka ie h-auciga ti-n n-aurea ba o-domā. ana kiana h-iauna wa ? and if ye lend to them of whom ye hope to receive. what thank have ye ? lo-iyu l-augioci ajinama goba maugili o-loko ajia-ти-n lo-mun, his mother and his brethren stood without, desiring to speak with him:

kena alika-i jiali ifitrotwa ti-ci lo-mun-ва, h-afudyi bia, lihi h-isanci fa. and whosoever will be chief among you, let him be your servant. lit. and who ever magnify-self wish-person him-at-self. your-chief to-be, he your-servant future. kena m-anda-ти h-a Daii amun, kokke-hu h-amuni-n bia. and ye will not come to me, that ye might have life, ki-o-doma n-aboadwa ti goba, and (they) were in jeopardy, manswa ki l-a-ти goba aboko-n-wа ia. and (he) began to be sore amazed:

2) a-mairikota-sia-no o-mа ti goba barin i. he assayed to join himself to the disciples:

3) Satan k-amuni ti ga bu, Satan hath desired to have you (thee):

4) w-adagata ti sabu ka i, h-a-li lo-mun, as though ye would enquire something more perfectly concerning him, lit. we-demand wish more is him. ye-do him-to, ki-o-domā Jew-no a-forra ti sabu goba i, therefore the Jews sought the more to kill him. ki-o-domā na-bokota ti ki goba ba i. therefore they sought again to take him:

5) kena tanahu warea n-onyi-hitti-sia koro ikiado [a n-aurea, and (from) now nothing will be restrained from them which they have imagined to do, m-onyi-hitti-ci l-ansi-sia. [the which] neither did according to his will:

6) ma-ti. or m-a-ti. not willing. in:
to-moroa mati l-a goba Jesus, howbeit Jesus suffered him not, da-sika maka ro n, mati l-a tu-mun, he would not reject her (Mk. VI, 26), to-moroa mati l-a, he consented not;

7) iitesia, covetousness (§ 118 a) 2);
8) (ka-)cikibe, theft (§ 118 a) 1);

b) 1) Sm. ahitti, to be compliant, m-ihitē, to be tired.
S. l-ahitti-ka Wamallitakoanti u-mūn lu-llua u-luukk-ua, (he) believed, lit. he-ahitti-was God at his-heart in own, jahu-lii m-ahitti-ka Adaia-hi u-mūn na-llua u-luukk-ua, and many believed in the Lord, lu-llua baddia ibe īssa-tti ī-jahū abbu, m-ahitti-kuma-hiī abbu ba, and (he was) full of the Holy Ghost and of faith. G. mithē|de. or dai mithe, I am tired, mithē-ka'dī hadī(l), I am very tired; B. ho-makwa hui m-ite-ci. [come unto me] all ye that labour, imitedi-, G. imitedi-, imithendi-, to be tedious to someone;

2) S. hitte: lu-morrua Saulus hitte l-a kubā a-tattadun-ua lu-kuburukkua-monnn-ua, but Saul increased the more in strength, d-a-n u-donna hitte-kebe-pa adia-n d-awa m-ammaru-nni-hiīa, [therefore] I do the more cheerfully answer for myself, Jesus k-ansi-ssia-nnu u-ijahū hitte rubu m-a-ni-ka, and in those days, when the number of the disciples was multiplied, kiahanna d-akujaiba bu-mūn, mimi-hitte (mimi, cold) b-a-n-ti akannabū-n d-adai-ī-n, wherefore I beseech thee to hear me patiently:

3) Sm. a-ttikida, to persuade, to speak kindly to someone, G. a-ttekeda, to advise, da-tikidikita-ka, I sing (a medicine-man; see § 206).

§ 111. The h with a or o occurs further at the beginning of words if the a or o sound is specially important, e.g.

a) ama, alika, alo, interrogative words (§ 139). S., Sm. hamma, hallika, hallu, Sc. hamma, v. C. ama, halika, halo, Pen. hama, R. hama, halleku, G. hama, halika, halo;

b) adaili, sun, Wyatt hadaley, Dudley hadalle, Laet adaly, S., Sm. haddali, Hi. hadalley, Sc. haddali, Th. adaili, Sagot hadali, v. C. adalie, G. hadali;

c) adā, tree, Wyatt, S., Sm., Sc., Sagot, R. adda, v. C. G. adā, Laet hadā;

d) Sm. halpelēru, a pin (Spanish alfiler);

e) 1) ororo, earth, Wyatt arara, S. Sm. hururu, Bernau harare, Hi. ororoo, v. C. hororo, G. hololo;

2) o-horora, land, farm, country. S. u-hurrura;

f) a-odo-, to die. S., Sm. a-hudu-, v. C. a-hoodo-, a-hoedoe-, oodo-. See further deictic or emphasizing h in §§ 44—47.

§ 112. a) ihi, reed (A. M. § 185, 127); b) Sm. ihi, tail (A. M. § 182, 29), īe-iri. backbone (G. lower part of the back), ihi, an eel;

c) 1) ikihi, S. hikkūi, fire (A. M. § 182, 65); 2) S. ihime, firewood, v. C. dai k-imē. I have fire; perhaps this word is the name for the apparatus for making fire, comp. § 73 b).
2) perhaps connected with the preceding (cremation?) :

S. l-iija majauquattapa kurru l-ihittiattina u-llukku, that his soul was not left in hell, l-ihittiattina w-amunni-ka koa dannuhu baddia, and his sepulchre is with us unto this day, akkárrta-hü-ssia baddia kia hitti u-llukkumün, and laid in the sepulchre [that Abraham, etc., Acts VII, 16] :

d) ka-hile(n), to be quickly, kahili kibi t-a kiana ausi-n, running (a ship. Acts XXVII, 16), to-makwa t-abokwa-boa mu-tu poroko adarida goba kahili kibe-n, the whole herd of swine ran violently ;

e) Sm. ihiti-, to ground fine, a-hüidi-, to press, to press out. B. ifiro-tu kimisa a-huido-tu bibiten t-akoina mun, a great sheet knit at the four corners, a-iidi-, a-iji-, to gird, a-iido-(n-wa), to gird oneself :

f) G. a-hilesa, to split cane ;

ε) Sm. ue-hükkilli, we-hikkili, silkgrass, Dudley huculle, a bow string.
§ 113. The $s$ is used in Arawak in order to indicate "showing form", "having a surface of its own, a scale or cuticle".

$Si$ (phonetic spelling) has an inclination to alternate with $syi$ (ph. sp.).

§ 114. $Sa$ (A. M. § 182, 148A).

1) $m$-$isa$ $kwa$ $t$-$a$-$n$ $ka$ $ororo$ $a$-$koad$-$o$-$n$-$wa$, the earth was without form, lit. not-$isa$ yet it-being earth round-being;

2) $isa$, sound, in Acts III, 7, 16:

3) $isa$-$ka$-$ni$-$ma$-$n$ and [Moses] was exceeding fair, $kia$ $ki$ $Isa$-$tu$-$wabu$ $n$-$a$-$sia$ $asa$-$n$. [the temple] which is called Beautiful, $misi$-$ci$ $a$-$odo$-$ci$-$sikwa$ $sa$-$ke$ $h$-$a$-$n$ $ho$-$murreti$-$n$ $o$-$doma$, because ye ... garnish the sepulchres of the righteous:

4) $isa$, good (the $i$ is omitted in $sa$-$ci$, $sa$-$tu$); the word "holy" in the bible texts is also translated by $isa$:

5) $isadi$-$i$-, to lay up (treasures), to save, to restore, to heal, to make whole, to garnish;

6) 1) $karina$-$sa$, an (hen's) egg, $karina$ $a$-$herakidi$-$n$ $t$-$isa$-$wa$ $t$-$adina$ $abomun$ $jin$, as a hen doth gather her brood under her wings, $baka$-$sa$, a calf, $kabaritu$-$sa$, a kid:

11) $isa$, child (offspring), $ka$-$sa$, to be with child, to conceive, to beget, $ma$-$sa$, to have no child, to be barren;

b) $a$-$sa$, to call (to give a name);

c) $saka$, to wither, to be withered (a tree, a herb), lit. $ka$, making its appearance in a positive manner in time-reality, with the character of $sa$, showing form, scale or bark (in contrast with growing, living, soft things);

d) $a$-$saradi$-$i$-, to bruise, to grind;

e) $bese$-$ki$-$n$-$ci$-$n$ $o$-$doma$ $i$, because he was of little stature. R. $base$-$ke$-$n$-$to$ $hiaro$, short girl, Sm. $béssekinni$, to be small, $bassa$-$ba$-$n$-$tu$, a little one (persons).

§ 115. $Se$, $si$, flesh (A. M. § 182, 4).

$ese$-$re$, $ise$-$re$, sores, leprosy:

$isi$, Sm. $hissi$, $hüssi$, G. $hi$-$ši$, to stink, Sm. $ka$-$ssi$, to smell of fish; $h$ exhalation, $issi$ flesh? (A. M. § 182, 149A):

Q. $oassini$-$hü$, the physical heart;

S. $issin$, penis;

S. $isehü$, Sm. $isseh$, a worm;

Perhaps also belonging to this category: $seme$, sweet, delicate, $sipe$.

G. $sife$, bitter.
§ 116. Si.

a) surface.

1) *isibo*. in face of (without motion), *isiba*, a face.

*l-isiba* muni-ro lo-toroda goba lo-kuti isibo-mun, a-dankido-n-wa lo-mun. (he) fell down on his face at his feet, giving them thanks, *n-aiakatwa kiana Adam l-iretu mi-ci Adaie-li Wacinaci isibo warea*.* and Adam and his wife hid themselves from the presence of the Lord God. to-loa-sibo abu *ka-koborokwa-ni n*, [Mary kept all these things, and] pondered them in her heart, *bawhu-sibo*, *S. baha-ssubu-lle*, *door, gate, B. l-adura-sibo*, his side (*adura*, *rib*), *airi-sibo*, (fore) teeth;

2) *isifu*. in face of (with motion).

1) *oniuabu isifu-ji Wacinaci Ialoko ausa goba* and the Spirit of God moved upon the face of the waters, *t-ibibida goba l-eke isifu-ji*, and touched the hem of his garment;

II) *a-sifuda*, to turn away, again, about, to repent: *a-sifudo-(n-wa)*.

b) 1) *isi*, seed (of a plant or a tree) (A. M. § 182, 119);

                              *o-bolisi*, dust (of the ground), chaff (*bolli*, to pass forth), *balisi*, ash (A. M. § 185, 66);

                              *marisi*, wheat (really: maize) (A. M. § 182, 122);

                              *ako-si*, eye, probably eye-ball (A. M. § 182, 15);

                              3) *isi*, head (A. M. § 182, 14);

                              4) *t-isidi-tu*, the (its) roof, *da-sikwa-sidi-tu*, my (house-) roof:

                              5) *lo-kabo isi*, the tip of his finger, *temple isi*, a pinnacle of the temple, *a-modi-n sycamine ada-isi*, and climbed up into a sycomore tree, *S. hurruru issi*, mountain (top);

                              6) I) *isiri*, nose, also: the forepart of a ship (A. M. § 182, 16);

                              II) *ka-siri-siri a-u-kili waboroko*, the rough ways:

                              III) *t-isiribida koro*, neither do they spin, *kaarta l-isiribida*, he closed the book;

                              IV) *ka-siri-ma-n*, [a measure] running over:

                              7) I) *m-isi*, to be straight, right; also: to be righteous, just, lawful.

                              *misi-tu ahaka-hu*, the law, *misi-tu l-ahaka-n*, his commandment;

                              II) *imisidi-*, to stretch forth (his hand). *S. imisidi-*, to expound, to declare, *B. imisido-(n-wa)*, to be made straight, to be justified: *imiseldasia*, the pavement (J. XIX, 13) (G.: masonry);

c) a point.

1) *simara*, arrow:
1) Sm. sàmmali, cassava grater (A. M. § 182. 50);
2) G. siparali, arrow with bamboo lanceolate head; para. to kill;
3) I. Th. siparara, R. shiparari, arrow with iron lanceolate head;
4) siparari. iron 1);
5) Dudley casparo. S. kassiparra, B. kaspera, a sword 2); ka-sipara or Spanish espada ?
6) Comp. Karib languages* sipari, sting-ray;
7) Sm. súdi, blow-gun arrow;
8) Q. mussi. R. mossi, a club (''and have sometimes on one side of the mussi a projection in the form of a little hatchet’’);
9) something sharp, sometimes unpleasant.

1) a-siki-, to put, to give; G. a-siki-, to put before one (for instance food), and a-kōlōk(ō?), to reach (for instance an object), are used when we use ‘‘to give’’. According to A. P. Penard (verbal communication to the author), something similar occurs in Kaliña, and is rooted in the Indian belief that only what is required for one’s personal necessities may be regarded as property. What his field, or the chase produces in excess of his needs, does not belong to him: he is bound to give it away to those persons who are in need of it. He is also bound to lend a hand for any work, if necessary :

2) 1) a-simaki-, to call, a-simaka, to cry;
3) S. a-ssimadû-, to call;
4) yauhahu (= bush-spirit, demon) simaira, a common expression denoting severe pain (B. 5e, 19);
5) Sm. sila, to ache;
6) simika, to be filled or moved with envy, to be jealous;
7) Sm. simittâ, to laugh, amutta, to disapprove of, to despise. B. imita, to despise, to mock, to laugh, imitada, to laugh;
8) su-mule, to be drunk, su-muli-kile, drunkenness. ma-muli-kille, temperance ;
9) S. oā-kurru seribokkilliu, a tempestuous wind; oā-, exceeding. kurru, think, se, sharp, ribo, waterside. (o)kkilli, natural phenomenon, § 130a), iu, spirit ?; B. isogo-tu koro serabolkielo, no small tempest. ifiro-tu goba serabolkielo bara o-loko, there arose a great tempest in the sea;
10) Sm. sè, dictio enclitica, emphaseos causa adhibita. masc. gen. This
sè is used very often, and attached to many words, so that hardly four to six words are pronounced, without this suffix sè being added in some way. For instance, t-a dai-sè; I say, the matter is so, kaka-sè. Nothing at all, it is not there; S. wa-ppa kurru sè. (we refuse, we shall do not sè). Roma-kundi lirraha dai-se, for this man is a Roman (I-se). Judu kewai dai dai-se. I am verily a man which am a Jew, bele-ti-kuba-li lirraha sè! (it is the man that was lame!), Judu-nnu kei-se, (they were real Jews). Judu kewai dai kei-se. I am a man which am a Jew. See also § 179:

11) ikisi, a moment, etc., § 48.)

§ 117. S-, perhaps with the meaning of "a definite place".

a) lo-bollita a-komodwa-in ikihi akosa (comp. § 128 ako, entering into).

He sat ... and warmed himself at the fire, waboroko akosa-ci naii, and these are they by the way side, aba a-tikida goba waboroko-sa, and some fell by the way side:

b) Sm. a-ijakassa, to kick with the feet. B. iagasa, to kick [against the pricks]:

c) na-iikisa na-kaboo rok-oo n, (they) rubbing them [the ears of corn] in their hands; comp. S. a-ika-ru mehli iwi, the wheat (Acts XXVII, 8: mehli, bread, iwi, fruit);

d) 1) Sm. alomossa, to move something from one place to another. S. allumussa, B. alomosa: comp. alomun. § 139 2);

2) Sm. alliküssi-. schütteln. Sm. a-rrakassii-. B. eragasi-. to shake (trees, etc., transitive). Sm. a-rrukussa, B. arakosa, aragasa, to be shaken. B. a-korogasa o-kona, to tremble. lo-korogosa kiana o-kona. and he trembling, G. lo-korokasá-kona, he trembles;

2A) Sm. arrussuttu-, to build up. R. arosutá-hu. falca (canoe with washboards). G. kuliala aroso, or òhó-roso. the washboards:

3) a-kororoso-, to pull down, to fall down:

4) ikihi-tu kaspara adidisi-n bajia a-sifudabo-tu to-makwa-ji, and a flaming sword which turned every way; adedisa-ro, an earthquake;

e) a-safodi-, to trample, to tread (under feet): 

f) wa-siga-te, wa-sika-te, let us go:

k) a-sakada ... o-ma, to meet: aba-ro ibikidolia-tu hiaro a-sakada-ga wa-ma, a certain damsel ... met us.

§ 118. Sia.

a) indicating a human peculiarity: a trait of character, or such like.

1) naha wadili abu yaha h-anda-te ma-cikibesia-n-ci temple o-rea amateli, ma-wakata-ci ajia-n iifiro-tu ho-kwaiabo-sia o-mun o-konomin naha, for ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. na-cikibesia goba i adunka w-a-n ka. (they) stole him away while we slept (-ciki, comp. a-cigi-, to dig. aucigi-, to find, to receive: be plurality: ka-cikibe. ka-cikibe-hi. thefts. m-onyi-n b-a ka-cikibe. thou shalt not steal. ka-cikibe-ci. thieves) (A. M., § 182, 149):

2) m-itesia-n b-a bu-ioci isikwa. thou shalt not covet thy neighbour's
house, k-iitesia-sia, extortion, Pharisee-no bajia, k-iitesia-ci, and the Pharisees also, who were covetous (hiti, to desire. § 110):

3) n-aiikasia goba meli n-onnaki-n bia, they had forgotten to take bread, m-aiikasia w-a-n bia, lest we forget, aba-ro jiaro koro k-aiikasia-sia Wacinaci isibomun, and not one of them is forgotten before God (aiika, to disappear, etc., § 133);

4) tabisia, to be drowsy, etc. (§ 169 a)
5) amisia, to hunger, to be an hungred;
6) Sm. panassia(-en), to have hunger for something, especially for meat (§ 69 a);
7) alokosia, to thirst, to be thirsty (perhaps connected herewith: a-forra-tu|me-loko-ho na-zi faroka, (G. a-faro-to|ma-loko ho na-thüh faroka), if they drink any deadly thing);
8) audasia, to be with fever; G. a-udasia|de or dai odasia. I have fever — meaning: I am caught by death (a-odo-);
9) Sm. jawahüssia(-en), to be beset with the jawahü (chimera, devil);
10) a-sia-arin, a fisher, d-a-sia fa. I go a fishing, bo-tokodo kota buneti-n-wa bu-sia-n bia, let down your nets for a draught;
11) n-onnaki-n c-isia o-dom, and (they) comforted her, n-onnaki-n n-isia o-dom na-ciligenci o-konomun, to (they) comfort them concerning their brother, onnaki-n l-isia-wa, he sighed (Mk. VII, 34), manswa kiana l-onnaki-n l-isia-wa l-ialoko abu, and he sighed deeply in his spirit, S. üwüssiat-, to make lamentation;
12) S. dissia hinna kurrulje Roma-kunna-na, it is not the manner of the Romans, dissia-hü h-amün diarru u-kunnâmün, [if it be a question] of your law, Herodes a-ssika üssa-ttu Koning dissia-ru äke lu-kunna, Herod, arrayed in royal apparel, heidi-nu dissia-ttu, (the customs of the Gentiles). ma-dissia-ttu, special [miracles];
13) synagogue o-loko-ci na-makwa adekisia-ga i, and the eyes of all them that were in the synagogue were fastened on him;

b) forming verbal nouns with the meaning of "the thing that has been realised", § 22.

§ 119. So.

a) s form, o in rest, not developed, (something that has) remained small?
1) isogo, to be small, isoko-ro, a few [words], abakoro iso kibi t-a jiaro ka wa-mun hui o-mun bajia, lest there be not enough for us and you;
2) a-soko-, a-sogo-, to hew down, to strike (with an ax or sword);
3) S. a-ssudu-, to flay, B. yohau ho-sodo kota barin, which (ye) strain at a gnat, Pen. huli suduhu-du, the skin shed by a snake. G. uri sódon-(n, this skin is from a snake. isâgo, lobster. sâle, small lobster. saqâqâ, small crab, Karib languages *išuru, lobster, crab, Island Karib achoularo. shedding its hide (a serpent or a crab);

b) s form, o fluid, humid (§ 125)?
1) a-sogoso-, to wash;
2) S. a-ssunnuku-, to pour out, B. a-sonko-(n-wa), to be running out, poured out;
3) a-soroto-, to kiss, Sm. a-ssúrtú-, to suck, to kiss, Pen. sorota-ro, á-sutaloko, vampyr;
3A) G. a-sólosalodo-n, polished (a new knife);
4) a-sorobodi-, to sweep (a house);
5) a-sorokodo-, to be shed (blood), ifiro-tu totola a-sorokodo-kwona-hu, the fountains of the great deep, oniabu a-sorokodo-tu, a well of water, G. wuniábu sórokodo-n, a fall or rapid;
6) Sm. surre, diarrhoea, G. da-súreda, I have diarrhoea, Sm. súbuli, a sore, ulcer, súkku, Indian small-pox, bi-ssururu, a certain wood, the shavings of which are laid upon the pocks.
CHAPTER XVI

VOWELS, DIPHTHONGS; COLOURS

§ 120. Oa or wa, stationary, separate among the events or things that partake in the passing of time; o, u or w, motionless, a, time-reality.

a) not making headway, lasting.

1) kwa, S. koa (parallel to ka), with auxiliary verb a: kwon, S. koan, infinitive or present participle.

alomun kwa b-a ? where art thou? (Gen. III, 9), alon kwa|l-a ? where is he? (J. IX, 12), b-isika bu-kab-oo t-ajeago, kena kokke kwa tu fa, lay thy hand upon her, and she [being only dead in appearance] shall live (yet) (comp. kokke ka i! he is alive! alika-i jiali eke-ci toho meli kokke fa i ma-iibo-n-wa-tu bia, if any man eat of this bread, he shall live for ever), ama kwon kowa-ka d-amun ? what lack I yet? aba-ro kwon kowa-ka b-amun, yet lackest thou one thing, abar-li abar-li kwon n-a goba a-fitikidi-n. (they) went out one by one, b-aïci kokke kwajma, thy son liveth (J. IV, 51), kokke kwon o-domá di, hui bajia kokke kwajma fa, because I live, ye shall live also, to-moroo Mary bolla kwa|ma goba bawhu o-loko, [Martha went and met Jesus:] but Mary sat still in the house, kena abar-li publican, Levi ci iri l-adeka bolla'-kwon onnaki-ci bia custom plata, and (he) saw a publican, named Levi, sitting at the receipt of custom. Saul areroko o-rea a-fitikida kwa t-a amaronta-tu ajia-hu, and Saul, yet breathing out threatenings. Wacinaci a-borati-n o-domá di, tanahu ka-n kwa d-a, having therefore obtained help of God, I continue unto this day, l-akarato-sia o-loko yaha wa-ma tanahu kwon, and his sepulchre is with us unto this day, ika ki Sa-tu Ialoko ma-siko-n-wa kwajma : Jesus ma-kalimeto-n-wa kwajma-n o-domá, for the Holy Ghost was not yet given: because that Jesus was not yet glorified, m-andi-n kwa t-a d-ikisi. mine hour is not yet come, m-andi-n kwon-ci Jesus bawhu-yaho o-lokomun, yunun-tu kwon ki Martha aucigi-n i, now Jesus was not yet come into the town, but was in that place where Martha met him, wakaia ka-sa-ci hiaro-no omuni n. wakaia a-tekita kwa-ma-ci na-sa wa omuni n. kia kasakabo o-loko, and woe unto them that are with child, and to them that give suck in those days!

2) 1) -kwo(n)na, -kwona-hu, S. koana (parallel to -kona).

ika tu tata-ci o-kona ka-formaa-kwona-ci ikita-n iïro-tu l-isiaka. l-onjikau maiakuwa ma, when a strong man armed keepeth his palace. his goods are in peace, l-onnaka to-makwa lo-formaa-kwonna m-amoto-n-wa l-a-sia abu l-aurea, he taketh from him all his armour, a-siki-n ie na-torodo-kwona-hu ajegago n-onnaki-kwona ie ajegago bajia, and laid them on beds and
§ 120  

- WA  159  

couches, yumuni ki ajia-sia fa ba toho hiaro onyi-sia o-konomun. ka koborokwa-koto-kwona-hu bia to-konomun, there shall also this. that this woman hath done. be told for a memorial of her. ikisidi-kwona-hu. a bushel. Daii onnaki kwona-hu. my yoke. aborage-kwona-hu. a scourage :

S. Gott adaija-hü-koana, the kingdom of God, n-adajana-s sia-koana. the kingdom (Acts I, 6), h-aditti-koana- wa, by signs (Acts II, 22). üüssada- koana 'lukku, salvation (of man), ahadakutta-koana bahü. the council (questioning-house). n-ebettira-koana-wa, the covenant (their friend- koana-own):


ika ki lo-mairikoto-sia-no anda goba Jesus l-oaiya kwon-ci amun. ajia ibici, then came the disciples to Jesus apart, and said, to-loko amakoro b-imikebo fa. bui, b-aiici, b-otu, b-ikita-kwon-ci, b-ikita-kw on-tu. in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant. nor thy maidservant, naha loko-no aiomun-ci-wabu Wacinaci ikita-kwono no-ci, these men are the servants of the most High God:

S. kia ahaikada-koana-ttu kassakkabbu-hüi, (in that day of consolation), ka-tattadii-koana-ttu bahü, [they put them in] hold (fortified house):

3) Parallel to the forms of §§ 32, 33:

ho-koborokwa l-ajia-n o-konomun ho-mun. Galilee mun kwa l-a-n ka. remember how he spake unto you when he was yet in Galilee, adeka kwa n-a-n ka aiomun bonna-ro, ausa l-a-n ka, biama-no wadili arira-ci-eko ajina na-mun. and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel. toraha ki d-ajia goba ho-mun, ho-ma kwa d-a-n ka, these things have I spoken unto you. being yet present with you, toho ajia-hu d-ajia goba ho-mun. ho-ma kwa d-a-ni ka goba, to-makwa iibido-n-wa bia, these are the words which I spake unto you, while he thus spake:

4) kwawa, S. koawa, reciprocal. among each other.

m-amaro-ni hu, hui iyuho-ci abo-kwawa. fear not. little flock. Daii k-ansi-n goba hu jin. hui bajia k-ansi-n bia ho-muni-kwawa, as I have loved you, that ye also love one another, n-ajia goba na-muni-kwawa, (they) spake among themselves. n-ausia kiana ajia-n na-kona-muni kwawa, let them implead one another, lo-mairikoto-sia-no adeka goba n-ibici-kwawa. the disciples looked one on another:

S. abbalüwai dia rê n-a kuba n-abbu-koawa. they were all with one accord in one place. n-adia-ka n-abbu-koawa, they conferred among themselves. na-maqua a-ssika-ti l-ame a-ñebettoa-kubä baddia n-aure koawa, and all, even as many as obeyed him, were dispersed:

5) -makwa, altogether, all. every.

bo-makwa bui ka-raia goba wakaia-hu o-loko, thou wast altogether born in sins, lo-makwa ma-ribe-n ka i: hui bajia ma-ribe-n ka, to-moroa ho makwa koro, (he) is clean every whit: and ye are clean. but not all.
to-makwa yara o-loko-tu ada iwi b-iki [a m-amoto-n-wa o-loko, of every tree of the garden thou mayest freely eat, naii a-fitikida kiana ajia-n to-makwa-ji, and they went forth, and preached every where, kia o-konomun ki waii wa-makwa ahaka-ga, whereof we all are witnesses, ki-o-domma na-makwa na-simaka ki goba ba, then cried they all again, na-makwa kidua-hu o-re-a-ci akonnaba d-ajia-n, every one that is of the truth heareth my voice, na-makwa botobaci hiaro-no ajinama goba akausa-n i, and all the widows stood by him:

b) to-moroa, but, nevertheless; to- its, m reluctant, o permanent, r motion being impeded, oa not making headway, or : in itself ; S. -morrua with different pronominal prefixes:

S. da-morrua a-haiarudutti-pa’je b-adikkiti-ké u-mün, dai dâ-waja a-ijaonti-n|da|ppa, and the nation to whom they shall be in bondage will I judge, bu-morrua ma-siska-n b-a-li n-âme, but do not thou yield unto them, lu-morrua Petrus adiâ-ka lu-mün hiddia-mân, then Peter said (to him), tu-morrua Prophet Joel wakilli adia-ssia-kubâ-ru u-llukku-di rubu t-a tu-maqua-kebê, hi-dâda hé l-a kubâ : but this is that which was spoken by the prophet Joel, wa-morrua wa-tulludu-n-benna|n, hallika-i kurru tu-lukkumünni-ka|n, but when we had opened, we found no man within, hu-morrua hu-mallikutta-n u-kunna|je abbu attabâ-ka Jerusalem u-mân, and, behold, (but) ye have filled Jerusalem with your doctrine, na-morrua m-ânniki-n rubu n-a na-monnu|a|n, but they understood not ;

c) separate.

1) t-oala, the (its) crumbs, mihu oalla, broken pieces of the ship ;
2) oala, cheek ;
3) oalabaw, the other side.

To-moroa aliaka-i jiali a-fatada fâroka b-iiâsa mairia b-oala-kona, t-oalabaw abu b-isifuda lo-mün, but whosoever shall smite thee on thy right cheek, turn to him the other also, kënbenä ika tu l-andi-n t-oalabaw mun, Gergese-no o-horora mun, and when he was come to the other side into the country of the Gergesenes, Jordan oalabaw warea, [people followed] from beyond Jordan, Jordan oalabaw mairia, [the land] beyond Jordan ;

4) oakudwa (Indicative m., Present t.) in : t-edo botoli oakudwa, the (leather) bottles break, siba bajia oakudwa goba, and the rocks rent ;

5) na-tekida-bo-n bia Paul na-wa-jì-kwa-jìa. [fearing lest] Paul should have been pulled in pieces of them ;

d) boa, abnormal appearance.

1) R. adi-bua-hu, omen, token, auguries, G. adiboá, an omen (for instance in a dream, or when after hunting, a piece of game that was already dead and stiff, suddenly moves). d-âdiba-ka, I receive a sign (§ 173) ;

1A) R. shi-boa-dda-hu, child born with a caul (isi, head) ;
2) R. d-âiite-boa-chi, (my) stepson (d-âi-ci, my son), etc. ;
3) maute-boa, the day after to-morrow (mauci, morning) ;
4) aboa, being ill, foul ; G. sickly (ill = kari) ;
§ 120

5) aboa-ka, perchance, haply. S. aboā-ka; aboā-kuma (potential mood);

6) curved (see also § 108A).

1) to-makwa aroadi-be-tu ororo ajeago-ji. every thing (animal) that creepeth upon the earth, aroadi-tu amateli, creeping things;

2) arua, harua, jaguar (comp. also airi, tooth);

3) yurua, a thorn;

4) lo-koa, a (his) horn;

5) kwama, kwawma, hat, crown (A. M. § 182, 57);

6) a-koadoo-n-wa, being round (see ex. § 114 a) D), S. abba akoada-ru wijua, a whole year;

7) a-kwaiabo-, to beseech, to pray, a-kwaiabo-(n-wa), to worship, to do a prayer;

8) S. da-iija a-kkoahüddoa bu-kunnamün, my tongue was glad (thee-concerning), ma-kuahü-ttu aboa-ttu, vanities, ma-kuahü-rubu-mu-ttu. vain things;

9) van Berkel maquary, whip used in the whip ceremony (also: torch). Sm. makóali, a whip. S. a-makoalitedi-, to whip (Karib languages: Cumanagota macuare, Kaliña macoáli);

10) doada, a pot;

f) contracted, contracting, etc.

1) loko asoa-re-ci kabo, a man which had his hand withered;

2) a-soadi-, to draw (water or wine from the pots);

3) Q. oassini-hū, the heart;

4) wakorra bajia i, and (he) pineth away;

5) ororo waa goba, was the earth dried. waa-tu ororo, the dry land, Sm. wāija, B. waiè, potters clay. Sm. wajeli, to fade. R. waiyari. Sm. wāijali, knapsack, plaited from palm leaves;

6) waka-u-kili, the dust [from the road] (u-kili. § 130 a));

ε) in itself.


11) G. oroa, to study for, or to perform the functions of. a medicine-man (§ 205);

2) -oaiya, -uaiya.

kena n-ekita goba i l-oaiya l-eke abu, and (they) put his own (his) raiment on him, w-akonnaba n-ajia-n w-oaiya w-ajia-n, we do hear them speak in (our own) our tongues, w-oaiya w-akonnabo-n o-domo i, for we have heard him ourselves, b-itikida-te b-uaiya onabo-muni-ro. cast thyself down;

b-isadwa b-uaiya, save thyself, aba-no l-isada goba : l-oaiya mamari-qa l-isado-n-wa. he saved others; himself he cannot save. alika-i jiali ifirotò faroka l-oaiya lo-munua, lihi isogoto fa. and whosoever shall exalt himself shall be abased. alika-i bia b-uaiya b-isioko? whom makest thou thyself?

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Di. XXVIII.
isauka jiaro a-torodo-tu t-oaiya ma-lokodofa, every kingdom divided against itself is brought to desolation, kenbena l-isika goba n l-oaiya l-a-n imilia-tu a-odo-ci-sikwa o-lokomun, and (he) laid it in his own new tomb, lo-mairikoto-sia-no anda goba l-amun na-uaiya robu-in, the disciples came unto him privately, kenbena l-anda n-abu aiomun-tu ororo ajego mun n-oaiya kwa n-a-n bia, and (he) bringeth them up into an high mountain apart, kenbena h-ibibo fa di da-uaiya robu-in; to-moroa da-uaiya robu-in koro, Awa da-ma-ni o-domo, and (ye) shall leave me alone: and yet I am not alone, because the Father is with me;

3) a-wa

toho h-onnaka, ho-lokoda h-awa n, take this, and divide it among yourselves, m-aïita-ni h-a-ia h-awa, through (your) ignorance, ika tu Peter aïita-ni l-awa, l-ajia-ga, and when Peter was come to himself, he said, n-onyikau n-amuni-sia na-iyugara goba, a-lokodo-n na-makwa n-awa n, and (they) sold their possessions and goods and parted them to all men, ika tu l-aïita-n l-awa, and when he came to himself;

4) h-aïit-oa, (ye) take heed, beware (§ 4; h-aïit-a, (ye) know), G. d-aïth-ua, I am careful, bahôh ibit-oa, a house is burning, to 'niabu abuk-oa, the water is boiling, (d-aboka resi, I boil rice);

5) d-imigod-wa. I am sent (§ 4; d-imigoda, I send);

6) I) o-n-wa infinitives or present participles (§ 27);

II) b-ansi fa bu-ioci b-uaïya b-ansi-n-wa jin, thou shalt love thy neighbour as thyself, w-aïerakida w-onyi-wa, we took up our carriages (Acts XXI, 15);

III) kia ho-muni fa h-iki-ni wa, to you it shall be for meat (food) (comp. Wacinaci aïita barin kasakabo ka-loko-tu h-iki-ni n, h-akosi a-torodo-n-wa fa, for God doth know that in the day ye eat thereof, then your eyes shall be opened), ki-o-domo da-kwaiaba hu amateli h-onnaki-n bia h-eki-ni wa, wherefore I pray you to take some meat (comp. kena lo-kurradabo-n bena n, l-iinata goba iki-ni n, and when he had broken it, he began to eat, Acts XXVII, 34, 35);

IV) kia o-domo wadili a-ibibo fa l-ici wa, lo-iyu wa, kena l-andakoto fa l-ire-tu o-ma, therefore shall a man leave his father and his mother, and shall cleave unto his wife (comp. ika tu Jesus aïeki-n lo-iyu kiana, when Jesus therefore saw his mother. J. XIX, 26), b-isimaka imikebo-ci-no, kena b-isika na-mun na-iauna-wa, call the labourers, and give them their hire (comp. kena b-akkali ka-loko, and whatsoever is right, that shall ye receive), b-akoilaka ibiro-bu-kab-oa, kena b-adeka d-akabo: b-akilaka bu-kab-oa.aciada-n d-adurasibo o-lokomun, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, h-onnakida h-akosi wa, lift up your eyes (J. IV, 35) (comp. n-akosi n-ataga bajia: m-adeki-n n-a-n bia n-akosi abu, and their eyes have they closed; lest they should see with their eyes), b-onnaka bu-kaarta-n wa, take thy bill (L. XVI, 6) (comp. ma-ridi-n h-a Moses kaarta-n o-loko, have ye not read in the book of Moses):
d-ikisi-ka da-mun-wa isa-ni bia dairi bajia a-buriti-n bu-mun. it seemed
good to me also ... to write unto thee, lit. my-opinion-is me-at-wa good
to-be I also writing thee-to, d-aunaki [a da-mun-wa hu, I will ... receive
you unto myself, kena alika-i jiali isogoto faroka l-oaiya lo-mun-wa, lihi
ifirototo [a, and he that humbleth himself shall be exalted, nau a-bokotwa
goba to-monowa(-)tu aboa-hu abu, that (pl.) were taken with divers
diseases, ororo a-fitikitita kokki-tu to-monwa-n, let the earth bring forth
the living creature after his kind, to-moroa Paul na-sika lo-munwa-n bia
ka-sikwa-n i, but Paul was suffered to dwell by himself, wakili na-makwa
akirikia-no na-monwa goba akona-n, m-ikiadi-n l-a goba ie, who in times
past suffered all nations to walk in their own ways, lit. times-past they-all
nations they-at-own past walking, not-preventing he-did them ;

VI) S. u-ma-monnu-rua :
na-onnaki-n-ti hebe-tti na-ttinutti Jacob lu-mamonnuruwa, and called his
father Jacob to him, lit. they-taking old-one their-father J. him-to, da-ija
bo-onnaka-li-te bu-mamonnuruwa|n, receive my spirit (thee-to it) ;

VII) bui ahaka-ga b-uaeiga bu-konomun wa, thou bearest record of
thyself, t-isika kiana c-ireci omuni n to-ma wa, and (she) gave also unto
her husband with her, l-aucigi-n bena n, l-adanaina ajago wa l-isika n.
alikibi abu, and when he hath found it, he layeth it on his shoulders,
rejoicing, ... aunaka n-ibici wa, [the Jews] took unto them [certain
fellows], l-aici [a a-mairikota-hu o-konomun. Wacinaci o-rea faroka jiaro
n, da-uaeiga da-domo wa d-ajia faroka jiaro n. Ajia-ci jiali l-oaiya lo-doma
wa, l-oaiya l-ikalimetwa ti-ka, he shall know of the doctrine, whether it be
of God, or whether I speak of myself. He that speaketh of himself seeketh
his own glory, Awa bu-kalimeta-te di b-uaeiga b-ab-ua. Father, glorify thou
me with thine own self, toho ki ajia-hu h-isika ho-kuyuko o-lok-oa. loko-no
akabo-roko mun l-isikito-n-wa fa loko Aiici o-doma, let these sayings sink
down into your ears ; for the Son of man shall be delivered into the hands
of men, l-ahaka fa lihi angel-no o-mun bu-konomun, kenbena na-kabo
rok-oa n-onnaki [a bu, he shall give his angels charge concerning thee : and
in their hands they shall bear thee up (Mt. IV, 6), yuho-li kibi loko-no
l-ausa()kita goba l-iinab-oa, and (he) drew away much people after him
(Acts V, 37). l-onnaka l-adina o-kona wa i, and when he had taken him
in his arms, a-bolliti-ci a-koto-n lo-ma ajia-ga na-koborokwa-ji-wa, and
they that sat at meat with him began to say within themselves :

VIII) Instead of au-rea, au-roa :
kenbena b-akosi onyikiti faroka wakaia bu-mun. bo-ragasa n, bo-boreda
b-auroa n. and if thine eye offend thee, pluck it out, and cast it from thee :

IX) Instead of (o-)bora, (o-)boroa :
ma-iikita-n b-a-li trumpet bu-boroa. do not sound a trumpet before thee :

X) Parallel to -ro, roa :
to-moroa ma-tata-roa na-kona, and they could not (L. IX. 40 : tata
o-kona, § 90 b), amaro roa goba loko-no o-bora ie, for they feared the people:

XI) S. Twice ua:

h-akudukutta hu-kkujukku lukk-ua-monn-ua d-adia-ssa-pa, hearken to my words, lit. ye open your-ears in-ua-at-ua my-spoken-thing-future:

XII) (abu, appearance, § 65; aboku, a part, a portion, aboke, to have part in, k-aboki, to receive inheritance; abokwa-ua § 120 a) 4), S. abukü-, to receive:

l-ahaka-ga na-mun kiana, Ho-bolliti()kita ie n-abokwa-bi-ti-n imoro-tu karau ajeago, and he commanded them to make all sit down by companies upon the green grass:

ikiduadi-ci kiana eragi goba n-abokwa-bo-n na-makwa, and all that believed were together, yuho-ro poroko a-kota goba t-abokwa-bo-n, there was ... a great herd of swine feeding:

Judas aunaki-ci n-abokwa-boa-mu-ci loko-no, Judas then, having received a band of men, t-ausa goba t-abokwa-boa mu-tu poroko o-lokomun, they went into the herd of swine:

S. gi-dia l-a Wamallitakoanti k-anse-boa-kubá je heidi-nu ku, then hath God also to the Gentiles granted [repentance unto life] :

7) o-kborokwa, remembrance (or: consciousness, see Roth II. 19 a Sect. 81): kobo = goba, past (o instead of a, see § 5, koma), rok(o), in (fixed), wa, self. Examples, see § 18; -n form: o-kbororokwon. See also § 128 k).

§ 121. Wa-, distant, exceeding, etc.: comp. §§ 120 c, d) separate, abnormal; also: w-, vast, far away.

a) Sm. oá, to be long (time):

wakili, long ago, rather a long time ago;

wakorrau, now (from this moment on), only now, wakorrau kibi, of late, now (koro, negation, § 142):

oaboddi-, to abide, to wait, to tarry;

waboka, already, now (just now):

wabujin, quickly, with haste, ma-wabuji goba w-ausi-n, when we had sailed (gone) slowly, wabuji-ci-te andi-n, and they came with haste:

wahajia, hereafter, by and by (L. XVII, 7):

wahadu-tu eke-hu, an old garment, wahadu-tu t-eda botoli. old (leather) bottles, wahadu-be-tu, old things:

wara-ura-tu eke-hu, sackcloth;

b) wa-rea, from, § 97 c):

to-waji, its length, kore-tu waji-tu eke-hu, a scarlet robe, waji-tu kasakabo b-amuni-n bia, that thy days may be long, kia kasakabo lo-mawajida, he hath shortened the days (a-mawajido [a, shall be shortened). l-iido-sia abu o-waji abu, [the towel] wherewith he was girded:

kenbena waikile l-ausa goba, and (he) went into a far country;

waboroko, a way, a road;
§ 122. U, the great, the vast, the motionless.

a) u-ho, to be a quantity, § 151 a);
b) -hu, streaming, or breathing out into space: forms verbal nouns, § 24;
c) hu-la, etc.; l loose, a time-reality. consequently: a deep hole.

1) Sm. u-hulassi, tuhulai, a hole, bárá u-ttula, die Tiefe der See. B. akosa oolai, the eye of a needle, toolai, a (its) hole, den. cave. gulf. tooli. the rent. toolu tooro, depth of earth, aciga-oniabu tola bajia. and the well is deep, toola the deep. toola-ci acigi-n. and digged deep;
2) *a-holadi-*, to break (a hole into the roof);

3) Sm. *tuttulla*, the lung;

d) *hu-ru*, etc.; *r* motion being impeded.

1) I) S. *hurruru*, B. *ororo*, earth, world;

II) S. *u-hurrura*, B. *o-horora*, land, farm, country;

III) Sm. *hurruru*, land, a mountain, B. *to-horoman o-mun*, and to the hills [they shall say: L. XXIII, 30]; G. *hulurà*, swellings of a mosquito sting:

IV) *o-horomurrida-tu oniabu*, the raging of the water, *bara o-horomurrida-n*, waves, *bara manswa fa a-horomurrida-n k-akonnaki-n bajia*, the sea and the waves roaring:


VI) Sm. *hurrutu*, pumpkin, gourd:

2) S. *a-hurruda*, to come together (comp. § 104  b) 2));

3) I) S. *hurussí*, B. *orosi*, to be filled (with food);

II) *a-orosidi-*, to fill, to suffice;

e) *hu-du*.

1) S. *a-hudu-*, B. *a-odo-*, to die (A. M. § 182, 138):

2) Sm. *hudū*, to be bent, to be bowed, *a-hudu-(nn-ua)*, to stoop, to bow down, B. *a-hododo-*, to bow (the head, the face), *a-hododo-(n-wa)*, to bow, to stoop down, to be hanging.

§ 123. *Yu, iu*, a definite place; *y, i*, here, *u*, space, motionless.

a) *yumun*, § 71 b) 4);

b) *yu-warea*, § 97;

c) 1) *na-iuka* (or *na-iyuka*) ... *siba abu*, they stoned, *mihu a-iyuka onabo o-koma mun*, (they) ran the ship aground;

2) *lihi-ki a-iyukontwa-ci lo-loa o-konomun*, which also leaned on his breast:

3) *a-iyugarí-*, to sell (trans.), *a-iyugara* (intrans.);

d) *yura*, a-*yurati-*, § 104 g);

e) S. *a-iwuwedú-(nn-ua) ... (u-mūn)*, to adhere (to), to consort (with);

f) Sm. *a-iwuhe*, *hjiwe*, to be lazy, *ma-jëhe*, not to be lazy, *úeje*, louse, *aioa u-andi-n*. we come late, *aioa l-akunna*. he has gone late, B. *oie-ci*, one who is slothful, G. *hąwë*, lazy, Sm. *hua*, a sloth.

§ 124. *Yu, iu*, a) united to its base by a thin link — the great, space, b) to enter into space (?).

a) 1) Sm. *a-iwuhudo-*, B. *a-iwoo-*, to hang (trans.): Sm. *a-iwuhudukutu-*, B. *a-iwódkoto-*, id. causative. S. *wuри juhu-a-koa t-a-nà-ka lük-kakkubu u-kunna*, the venomous beast (snake) hang(ing) on his hand: G. *yodoa-loko da-kuna-ka*. I walk [over a beam and] balance myself [in going]:

2) a big leaf (?): Sm. *juli*, tobacco, *jûlika*, Montrichardia arborescens, *ûjule*, cabbage (A. M. § 182, 129);
§ 125. **Ui**, liquid, (to produce) fruit, (to produce) heat; comp. also § 124 b) and § 153, **ibi**, small (produced by dividing).

a) Sm. **wuini**, water, B. **oini** ... **iki**, rain, **oni-ka-in**, river, **oini-rako**, in the water, **oni-abu**, water as a substance. (A. M. § 182, 68);
Sm. **uima**, mouth of a river (A. M. § 182, 17);
G. **da-küi**, (my) spittle, outside the mouth;
Sm. **ueku**, resin;
G. **dakö**, (my) semen, **t-ökö**, pus;
Sm. **limüne-éra**, limon juice, **idiura**, milk, R. **nana ura**, pine-juice, **oludivura**, cashew juice; § 107 b) 4) (A. M. § 182, 2);
G. **ura-ro-ni**, saliva (inside the mouth) [or uraro, cloud, **oni**, water ?];
G. **kulira**, B. to-kulira, bile (comp. also § 99 bB);
egura, root (A. M. § 182, 110);

a-luiti- to anoint;

c) 1) **iwi**, fruit of a plant or a tree (A. M. § 182, 118):

a-**uiyi**, Sm. a-**oji-**, a-**uji**, to gather (fruit), B. olive o-banna t-oi-sia, an olive branch plucked of, G. d-**oyu fâfn**, I shall pluck it (a fruit : da-tikidî fa to-bâna, I shall pluck a leaf), Sm. a-**ohünti-**, to plant, Sm. iwi-**ssi**, testicle, iwe-**ra**, penis, k-iweju-**n**, R. wayu-co, woman's apron (a similar word is in use with most Karib tribes in Guiana);

Sm. bikki-bikki, geschwind aufwachsen, stark werden (von Kindern).
B. ibikido-(n-wa), to grow, (seeds) to spring up, ibikidolia to be young;

1A) Sm. ibissi, a slip (plant);
B. G. ebesso-(n-wa), Sm. a-ebessu-(nn-ua), to metamorphose oneself (for instance a dog into a woman, § 224. D. a caterpillar into a butterfly, Sm. an egg into a chicken, a flower into a fruit: Sm. to bloom; S. Sm. ebessu-(nn-ua), to appear, to appear in a dream;
2) Sa-tu Ialoko eweribeda goba i, and being fervent in the spirit, t-iwerebe, the heat (of the fire: Acts XXVIII. 3). Sm. werebê, to be warm; comp. B. tere, heat, tere-tu, the (day’s) heat (e, § 2); d) wiwa, star, also used for “year” (A. M. § 182, 63). This word may also mean: w, far away, i, tiny, w, far away, a, time-reality, or it may picture the sparkling of the stars; e) wiru, a turtledove (A. M. § 182, 93). § 126. a) a-li, a-ri, light (A. M. § 182, 132E), in the following. Sm. a-li-ra, G. halira, white; Sm. auléa-ra, chalk; k-ali-me, light, glory, to be bright, to shine (§ 134 f); Sm. k-ale-kku, the white stones (or pebbles) of the medicine-man; v. C. ch-ale-kohâ (§ 167), the spirit of white granite; Sm. hikkihi e-heli-udu-n, flame; fire light-origin-possessive suffix?; Comp. a, time-reality, li, freely flowing forth, ahalikibi, joy (aha, breathing out, kibi, very), bili-bili-ro, the lightning (bi, quick appearance), adai, the sun (lordly light?), G. halitsi, sweet potatoe (R. 19 a Sect. 108, “According to Carib tradition their Spirits of the Bush have a marked aversion to sweet potatoes”); b) o-ri, u-li, ari, dark (comp. iri-be, uncleanness, § 100), in the following. ori-roko-ho, S. wulli-ruku-hu, darkness; ori-ga-hu, S. wuli-ka-hu, night; a-orirokoto-, to darken, to obscure; S. wuli-ssebeju, break of day. Sm. wulissebê-u-killi, evening or morning twilight; Sm. wulida, to be dull, stupid; k-ari-me, G. kh-are-me, to be black (A. M. § 182, 133); Comp. o, u, not moving, space, ri, fixed, and also §§ 122 d), 108A f). § 127. Onno, hunnu, hunna, murmuring, uneasy, unquiet, in the following. a) a-onnoda, S. a-hunahunadî-, Sm. a-hunnuhunnda, to murmur; b) Sm. hunnu-hunnu-li, a big fly (G.: bumble-bee); c) m-onda-u, a calm, na-mundadwa kiana, but they held their peace; d) nokonne, nokonni, sorrow, repenting, a-nokon(n)di-, to cause sorrow, la-nokonnedo-a n-doma, (he) being grieved, a-nokonnedo-(n-wa), to lament, nokonne goba kiana Jesus, and Jesus, moved with compassion, nokonne-ga kiana i, and (he) had compassion, nokonne-ga yuholi loko-no o-konomun di, I have compassion on the multitude, n-a(ikibito) nokonnes-ci aha-no o-konomun, nokonne-hi fa ba na-konomun o-doma, blessed are the merciful: for they shall obtain mercy, nokonne da-kona-n bu, have mercy on me (thou). lo-koborokwun lo-nokonne-wa lo-konomun o-doma, in remembrance of his mercy, G. nokamó-ya[da]i, he is in misery; e) Sm. kunnuku, the forest (A. M. § 182, 76).

a) S. *aku, aku-lugku*, in (*fire*), see § 103 e);

aA) Sm. *háku*, mortar (A. M. § 182, 50 B);

b) *akodo-*, to sew, to plaite, to weave; *makondo*, to be naked (comp. S., Sm. *a-kündü-*, to shine, to radiate light);

c) *akodo-(n-wa)*, to enter, to go (*into*), *akodoona-li*, a haven (A. M. § 185, 72);

d) Sm. *akutta, aküttü*, to prick, to open the artery; *aküttüka*, the long points of thorns, B. *k-okkituka-tu*, thistles, G. *tō-kōtōka*, a straight thorn. *ka-kōtōkā-tu*, Melocactus;

e) *akoba*, field, ground;

f) Sm. *akkuba*, the core of a tree;

g) *akuyu-kono, -kuyu-kono*, the ear (-hole);

h) Sm. *ūkkuju*, navel (A. M. § 182, 22);

i) *akoio-n(n-wa)*, to return (*into*);

j) Sm. *kūjama*, a fish trap;


§ 129. *Ku*, the principle of: power to move.

a) 1) *akudi-*, to drive out, to persecute;

2) *kodibiyu*, a bird (A. M. § 182, 91);

aA) G. *a-khoto-*, to collect (*fire-wood*), *o-kodoto-*, to keep up a fire. *ikihi o-kōdo*, B. *ikihi-kudu*, fire-wood;

b) 1) *o-kuti*, foot (A. M. § 182, 28);

2) *kuta*, animal, game (A. M. § 182, 76 B; comp. also *a-koto-*, to eat);

c) 1) *ikori-ci o-kuti jiaro bui, ikori-ci kabo jiaro bui*, halt (thou) or maimed (thou), *ikori-ci-no akona*, the lame walk, *ikori-hia*, (being) halt; S. *hikkūli* (A. M. § 182, 140 B);

2) Sm. *hikkuli*, bush- tortoise (A. M. § 182, 96);

3) G. *kuli(hi)*, rat, Sm. *pu-kulé-ru*, agouti (A. M. § 182, 83, 84);


2) Sm. *ū-kkura*, G. *o-kūra*, hammock was explained as "a resting place" [but also: da-kōra or da-koró-ša, it (hammock, clothes, food) belongs to me]; comp. further *aker*a, to bind. § 104 b) 2) "11")

e) *kudi*, to be heavy (A. M. § 182, 141); *kudu-sabu-tu amateli*, the weightier matters;

f) *komogi*, to move, to be troubled (water. J. V, 3, 7);

Sm. *kumūr-kū, a-kumurdu-(nn-ua)*, to fart, G. *kümur-ka'ide*, I am flatulent;
Sm. *kummutiri,* white ant-hill (emitting foam at certain seasons) (A. M. § 182, 108):

*maba o-komodi,* an honeycomb;

Sm. *u-kumuju,* dust, the dirt from something;

Sm. *a-kkumdü-,* to dry in the sun, B. *a-komodwa,* to warm oneself (near the fire);

Sm. *u-kummu-luku-hu,* the shine, the lustre, Pen. *komoloko,* light.

§ 130. *Au,* space with the character of time-reality (alternate use of *au* and *o* in: *au-rea,* *o-rea,* from, § 97); *h-ausa-ili,* go (ye), *b-osa-ili,* go (thee), perhaps also *aunaki-* to receive, *onnaki-* to take, to remove).

a) 1) *(a)-u-ka,* *(a)-u-ga,* to occur in space; 2) *(a)-u-kili,* *(a)-o-kili* (§ 175), occurrence in space; 3) *-u,* occurrence in space.

1) *isa-u-ga* fa-te, it will be fair weather, *monda-u* ka *kiana* *n,* and there was a calm;

2) *t-iibo* fa *koro* *tisi-ika,* *ci-awi-ika* bajia: *mimili,* tere bajia; *isa-u-kili,* aboa-*u-kili* bajia: *kasakabo,* *kasakoda* bajia, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (*isa,* beautiful, good, *aboa,* foul). *tanahu* aboa-*u-kili* fa, it will be foul weather to day, *kena* ifiro-*tu* monda-*u-kili* goba, and there was a great calm (*m-onda,* § 127), *ma-loko-n* *a-u-kili,* the wilderness (*ma-loko-n,* being empty), *ka-siri-siri* a-*u-kili* waboroko, the rough ways (*ka-siri-siri,* with rough points or pebbles), *n-akonnaba* Adai-e-li Wacinaci *ajia-n,* akona l-*a-n* ka yara o-loko-*ji* mimia-*u-kili-di,* they heard the voice of the Lord God walking in the garden in the cool of the day (*mimi,* to be cold), *b-augioci* ajinama *ma-u-gili* o-loko, thy brethren stand without, *to-boredo-n-wa* bia *ma-u-gili* o-lokomun, to be cast out [and trodden under foot], Sm. *wulissebe-u-killi,* twilight, *ma-u-killi,* the sky, the starry sky;

3) *serabo-kili-o,* S. *se-ribo-killi-u,* a tempest (§ 116 d), S. *wulissebej-u,* break of day (§ 126);

b) 1) S. *a-usu-,* to begin, to start, to depart, S. ikka *a-ussi-nuwa-i* ba, be it known therefore unto you (Acts XXVIII, 28). B. *ausi-,* to go; presumably *u* space, *s* formed, consequently "to form a void";

2) *ausiro.*

*ausiro* *n-a* ma *ausi-n,* they need not depart, *to-makwa* ausiro-*n-tu* ajia-hu, every idle word, *l-auciga* goba *aba-no* ajinama-kwon-ci ausirobu-in, and (he) found others standing idle, *m-onnaki-n* b-a Adai-e-li Wacinaci *bu-mon* iri ausirobu-in, thou shalt not take the name of the Lord thy God in vain, *toro* ausirobu-*n-tu,* these vanities;

c) *auti-,* to suffer, to permit, *m-auti-,* to forbid;

d) *aucigi-,* to find, to receive;

e) *m-au-ci,* early morning, see § 161);

*onyikau,* o-onyikau, goods, *sa-tu* onyikau, treasure;

*karau,* grass, Sm. grass, savannah;

*kauri,* a basket;
akausa, to compass

isauka, a kingdom (comp. isa-u-ga, beautiful weather. § 130 a) 1)

bawhu, house, bawhu-yuho, city (A. M. § 182, 116).

§ 131. Iau : i-a let loose, u space.

a) 1) a-iaudi- ... a (§ 169 a) 2) to be beside oneself, to be mad; bu-iauda-a, thou art beside thyself, manswa kibi d-a goba a-iaudi-ni-a na-kona mun, and (1) being exceedingly mad against them. lihi a-iaudi-ci-a, he is beside himself, a-maiiaudo-(n-wa), to hold one's peace, to keep patience.
a-maiiaudo-hu, [wars and] commotions:

2) ma-iau-kwa (-kwon), being in peace, quiet, silent;

b) iauna, iauna, value, price, reward, a-iaunti-, to buy, to pay.

§ 132. Ia is used to express: i the preceding, appearing in a free manner (a principle or the momentary), a continues for some time.

-ia, Hortative-Optative, § 5, table, forms no. 10;

-hia, -ia, existing condition, § 23;

word with the ending i, + a, separable possession, likeness. §§ 82, 82A: bia, it will be, be it, § 39;
oini ... iki, rain, § 48 h), mauci, early morning, § 161 b) + a. Indicative mood, Present tense;

-sia, the thing that has been realised, § 22;

-sia, a human quality or peculiarity, etc., § 118 a);
kia, relative pronoun, § 49 a);
lia, newly originated, § 98;
rea, ria, from, § 97;
nianna, season, § 161 j), bania, lasting some time, § 60 c), o-tobonia.
dream, § 174 c):

h(iia), something airy or ethereal, § 169:

boia, smell, savour, § 169 c). raia. appearance, § 104 a). adaia. to be a ruler, § 89, abui(a or e), to feed, § 65, a-kwaiabo-, to beseech, to pray, § 120 c 7), a-iadi-, to move, to travel. S. a-ijahaddi-, to walk, to go, a-iako. to pierce;

comp. also -i fa, -i ba etc., § 5.

§ 133. (H)ai, ai, established security, peace (?).
a) aici-, to know, d-aiita, I know. S. aditti-, to know;
b) 1) m-aiika-ci-no, the deaf, m-ajia-n-tu, m-aiika-tu yauhahu bui, thou dumb and deaf spirit;

2) aiikasia, to have forgotten;

3) S. haika hidda na-kuburukku, they held their peace;

4) ahaikata fa na-koboroko (§§ 103 h), 120 h) 7) o-doma. for they shall be comforted, Ahaikata-ci ho-koboroko, the (your) Comforter;

5) aiakati-, to hide, aiakato-(n-wa), to be hidden;

6) aiika, to marry, d-aiika-ga bu-ma, I thee wed;

7) aiikah, aiika. death, to die:

c) k-aiima-hu, the wrath, lihi koro k-aiima fa. he shall not strive. ama ibia akirikia-no k-aiima-ga, why did the heathen rage? k-aiima sabu goba
kiana ie, and they were the more fierce, k-aiima-ci-no wa-mun, our enemies, m-aiima-ci, (a) meek (person), m-aiima-hu ho-mun, peace be unto you, kena m-aiima-li ho-muni-kwawa hu, and have peace one with another:

aiimaha, to curse; kena d-aiimatoookito fa ho-muni-kwawa bui hiaro o-ma, bu-sa t-isa aiimatoook fa na-muni-kwawa baija, and I will put enmity between thee and the woman, and between thy seed and her seed, aiimawto-, to offend, aiimawto-(n-wa), to be offended, to be wroth (aiimaw = aiima-hu ?), aiimawto()koto, to set at variance:

d) aiikita, to pipe, to sound (a trumpet), to handle (harp and organ), comp. ikita to serve;

e) G. te-kaikai, whirlpool.

§ 134. Ka, energetic action, sometimes relentless.

a) 1) kari, to suffer, to be vexed, kari-hi, disease, anguish, kari-tu hori, viper, manswa-ci kari-bi-ci-n lihi a-kwaiaboa manswa sabu-in, and being in an agony he prayed more earnestly (A. M. § 182, 132B):
  2) a-kariti-, to torment, na-loa a-karitwa, they were cut to the heart;
  3) karikona ... ajia-n reproaching words, karikona b-ajia-n, thou reproachest;
  4) G. háči karoa-ka, the pepper is strong:
  5) Sm. a-kkakardi-, to bite (a snake);

b) a-katadi, to stumble, to dash (his feet against a stone), to be offended:

c) akarati-, akarate, akarata, to bury (a corpse) (A. M. § 182, 135):

eA) G. kakali-či, a man with curly hair;

d) 1) t-ikaba, his saltiness, a-kabato-(n-wa), to be salted (pawmu, salt, perhaps Karib. Sm. ue-ssalá-ru, salted meat or fish, Spanish or creole);
  2) maba, honey (A. M. § 182, 105):
  3) 1) a-kabo, hand (Sm.: especially the front part, the fingers) (A. M. § 182, 27):
  2) Sm. a-kakatta, to mix with the hand;
  3) G. a-kágadi-, to stir up;

f) 1) kaci, A. M. § 182, 62 *kači, *kairi, moon; ka force, či, iri, fluid (tides, menstruation, etc.) (?):
  2) kalime, light, glory, to be bright, to shine, § 126 a), A. M. § 182, 61 *kamu, sun; ka, force, mu origin of life, vegetative faculty ? (comp. § 135 d) 2)):
  3) Sm. kámma, A. M. § 182, 88 *kama, tapir; (Pen. 17a, II, 57, III, 119, symbol of temptation, carnal lusts);
  4) Sm. kamúdu, the big water-boa;
  5) wakaia, evil, to be evil; § 188;
  6) Sm. kaikuti, alligator; ka (biting) force, ikuti, halt, § 129 e) ? (A. M. § 182, 98).

§ 135. Colours.

[G. A paper with squares of different colours was placed before the
§ 135 COLOURS: GOLD AND BRASS

Arawaks. They (and also Waraus and a Kaliña), had great difficulty in giving the names of the colours, especially that for blue. "The rainbow has many different colours", they translated by to gáwale abaloko diako ka-yá-n-da, lit. this rainbow different upon with-image.]

a) a-li, light, white, see § 126;
b) o-ri, dark, karime, black, see § 126;
c) Sm. üllihi, to be black, G. üllihi, to be brown, Q. illihiti. R. iri-to a-ta-hu, a black beverage;
d) 1) kore, to be red;
   II) kore-tu marisi, the harvest (marisi, maize, wheat), to-kore-ka.

in the time of harvest:

III) oraro jiamutu kore-li, vapour (cloud-like) of smoke, flax a-koredo-tu, smoking flax, S. kulle-helli, smoke;

IV) B. uses korrokori, in translating "gold", but probably this word means a gold alloy, or the nose ornaments and pendants made of the same. G. kálukuli, brass, kálukuli kule-ro, copper (kule, red), pulata (Spanish) or güttu (creole), gold, pulata alida-ru, silver (alida, white). Sm. kàrrukulli, brass, kàrrukulli üssa-uábu, S. kàrrukulli üssa-be-ru, gold (üssa-ubu, üssa-be-ru, precious). Comp. also: Cumanagoto carcuriri, oro baxo, chuparari, oro, cappara, hierro (§ 116. ") Warau corucuri, brass, borata simu, gold (borata. Spanish plata, zimo, red), burata hoko, silver (hoko, white).

The Island Karibs had nose ornaments and pendants made of a gold alloy, which they called caracoli or calloucouli: "c'est le butin le plus rare le plus prisé, qu'ils remportent de courses qu'ils font tous les ans, dans les terres des Arrouagues, leurs ennemis" (de Rochefort, 55, Livre II, Ch. 9).

See further for this gold alloy, Rivet, 70, and comp. Kechua cori, gold, Kampa (A. M. language) quirei, gold, silver.

V) Sm. kureme, bête rouge, Acarus Batatas;

VI) Sm. korabúli, brown;

VII) Sm. kàrraü-tu, Bignonia chica, from which a red paint is prepared (A. M. § 182, 119A);

VIII) Sm. kàrriman, black pitch prepared from the gum of Symphonia globulifera L. f., Karib languages paramani, mani;

2) 1) imoro-tu abona-gira-hu, green herb. imoro-tu karau. the green grass, G. imóro-to, green;
   II) ika ki t-adinabo moromorotwa, when his (the fig tree's) branch is yet tender: Sm. murmuru. murmuru-make, morumoru-make. to be unripe, G. imoro-kotha č-iwi, the fruit is unripe;
   e) bonaro-tu, purple; the origin of this word has not been ascertained:
   f) Sm. sábule, to be green, see § 119 b) 7):
   g) Sm. háehae, héhé. to be pale, G. hehé. to be yellow (A. M. § 182, 134); Sm. aehae, ehehi, urine.
   h) G. ka-tuli, to be gray (with-dust, § 99 d)).
§ 135A. G. *kabuin tu-kulabóloko*, triangle (§ 129 d), *bïši t.*, square, *badeñábu t.*, pentagon, *bàtiman t.*, hexagon:

G. *abule dá-tu*, cross (§ 69 d);

G. *balañá*, ball, sphere, Sm. *bálá*, lead, shot, ball (Spanish?), *bàllalà*, to be round, G. *bála*, lead, *tu-buelaládon-an*, circle:

G. *a-kerosó-to*, circle (§ 108 A d);

G. *tu-kudíbia-sadonan*, ellipse, lit. its-bird-egg-form;

G. *tekáiikaido-nan*, spiral (§ 133 e).
CHAPTER XVII

CLASSES OF UTTERANCES; NUMERALS

§ 136. Command, prohibition, incitement, request, answer to a question, and exclamation, are composed in the same way as a statement. Probably there is some difference in intonation, and moreover, when one expresses a command, a prohibition or an incitement, use is frequently made of the particles -li and -te, which indicate the character of the movement, and at the same time show that the speaker means motion.

Every spoken utterance only completes what the hearer already knows, or what he can conclude by the gestures and actions of the speaker and others. Therefore we can easily comprehend that especially these sorts of utterances are often very short.

See examples in § 12, and also the following:

a) *b-adeka di, Adaie-li,* behold, I am here, Lord, lit. thou see me, Lord, *h-onnaka n, h-eke n, toho d-ifiro-hu,* take, eat: this is my body, *b-osa!* go thy way! *h-akenakwa-te, yaha-rea w-ausa-i-li,* arise, let us go hence, *da fa-i, ma-ribe-n bu,* I will: be thou clean, *m-amaro-ni bu,* not afraid, *m-amaro-ni hu,* fear not ye, be not affrighted, *m-amaro-ni kiana hu na-bora,* fear them not therefore, *m-amaro-n bu,* Paul, fear not. *Paul, m-amaro-n bu,* Sion *o-tu,* fear not, daughter of Sion;

b) *David Aiici.* The son of David (Mt. XXII, 42), *m-ansi d-a,* I will not, *d-ausa, Adaie-li,* I go, sir (Mt. XXI, 29, 30). *John Baptist isi,* the head of John the Baptist (Mk. VI, 24);

c) *Adaie-li, David Aiici bui,* O Lord, thou son of David! *yauhahu bui!* thou unclean spirit! *murriga-ci hui!* ye hypocrites! *murriga-ci bui!* thou hypocrite! *isa n, sa-ci, kidua-ci da-sanci bui,* well done, thou good and faithful servant, *Claudius Lysias, isa-ci-wabu adaia-hu Felix o-mun,* imigoda toho ajia-hu: *Alikibi bu, ma-in.* Claudius Lysias unto the most excellent governor Felix sendeth greeting (sends this word: Joy thee, ma-in. § 35), *alikibi bu! hail!* (L. I, 28);

d) *ahe,* yes (§ 109); *aba-koro,* no (aba, one, a, koro, negation): *Ahe. Adaie-li, n-a goba ajia-n lo-mun,* they said unto him. Yea, Lord. Abakoro: *l-a oonaba-n,* and he answered, No, to-moroa. *Ahe, ahe:* Abakoro. *abakoro: h-a-li ajia-n,* but let your communication be. Yea, yea. Nay, to-moroa abakoro l-a goba ajia-n na-makwa na-makanna. but he denied before them all, abakoro, l-a ki ka ba, and he denied it again. G. abákóro, not a single one (mani, no! § 32c);

e) 1) (from B.'s grammar:) "The interjections are chiefly uncouth
sounds indicative of surprise, alarm, &c., many of which it would be
difficult to express by letters. Some have a definite meaning, as *kimii* and
*asikii*, the former expressing surprise with a degree of sorrow or alarm: the
latter denoting excessive disgust. But the majority are such as require the
expression of the voice, and vary their meaning according to its intonation."

2) Sm. *poi* ! word of astonishment, *poi* ! *d-a* (*b-a, l-a*). I (thou, he)
wonder, *poi* ! *d-i-bî*, I have wondered to-day, *poi* ! *da-pa*, I will wonder,
etc.; S. *h-addika-te amuttâ-rubu-mu-tti*de, *pahia* — *h-â-li*, behold, ye
despisers, and wonder, *pahia* ! — *ma na-kunnâma*ûn, they marvelled (them-
concerning: Acts IV, 13), etc., G. *fâ*! is said, when someone uses a bad
word (see § 184):

3) 1) Sm. *emê*, word of surprise, astonishingly! S. *l-ani-ka baddia
ipirru-tu manswa-ttu — *Emême diamuttu* — *lukku-nnu u-múka*ñä, *n-adittì-
koana-ua*, (he) did great wonders and miracles among the people, lit.
he-did-when also great thing very thing — *emème* like — men before they-
know-instrument-own (see § 184):

11) Sm. *aêmê*, the smell of a thing, *kâ-maîje*, vanilla, *k-ûma-ru*,
Dipteryx odorata, G. *th-êmâ*, it (a bush-hog) stinks, *n-ême*, they (a crowd)
smell malodorously, *k-emêga-to dú*î, the negroes smell m.:

4) *ah* !, *ah* (Mk. XV, 29):

5) Sm. *akka*, *ach* ! *akka*! *ka tuhu* ! *akka*! *ka-e* !, G. *akô*, word of
surprise (A. M. § 182, 132B):

6) Q.: "In their meetings, their greetings and that which they have
to say, is expressed in a singing tone, and is answered by the person to
whom it is addressed, in the same singing, or rather plaintive tone, with a
repetition of the last words with addition of *wa*, *ehêkâda* and *gideada*, as
substantiation."

See moreover the words mentioned in § 179.

§ 137. Explanation:

*Abona-ci sa-tu* t-*isi*, *loko Aiici*; *Kabuea*, *ororo* : *sa-tu* t-*isi*, *isauka
sanoci* : *to-moroo* tare, *wakaia-ci sanoci* : *K-aiima-ci abona-ci* n, *yauhahu* :
to-*kore* ka, *ororo a-iîboâ* : *onnaki-ci-no*, *angel-no*, He that soweth the
good seed is the Son of man; The field is the world: the good seed are the
children of the kingdom; but the tares are the children of the wicked one;
The enemy that sowed them is the devil; the harvest is the end of the
world; and the reapers are the angels.

Other juxtaposition:

*Daii*, *Da-ci*, abar-*li* waii, I and my Father are one.

§ 138. Questions do not differ in the sequence of words from other
sentences. Probably ambiguity is prevented by different intonation.

*Daii* ! it is I, *Daii* ? is it I? *Christ bui*. thou art the Christ. *Christ bui*?
art thou the Christ? *d-ikiduada bui* Christ. *Wacinaci Aiici*, I believe that
thou art the Christ, the Son of God, *b-ikiduada* *Wacinaci Aiici* ? dost thou
believe on the Son of God? *ma-ai-n d-a i*, I know him not, *bui a-mairikota-ci Israel, kena ma-ai-n b-a toraha*? art thou a master of Israel, and knowest not these things?

With *ma*, expressing doubt (§ 5, forms 5):

*yauhahu a-toroda ma-akosi-ci akosi-hi kiana*? can a devil open the eyes of the blind?

With a negative form (perhaps in imitation of the English construction):

*Joseph koro aiici lihi?* is not this Joseph’s son? *aba-ro t-aurea-tu atedi faroka, l-iiba koro bibici-loko bibici-timen kutibana t-ajeago ...*? and (if) one of them be gone astray, doth he not leave the ninety and nine ...? *ma-ri-di-n h-a David onyi-sia o-konomun, have ye not read, what David did?* (Mt. XII, 3), *m-adeki-n h-a toraha to-makwa?* see ye not all these things? (Mt. XXIV, 2). *Daii koro akabo a-murreti-sia goba toraha to-makwa?* hath not my hand made all these things?

§ 139. In the preceding sentences, the uncertainty is so well indicated, that the listener has only to answer "yes" or "no". When this is impossible or impractical, the uncertainty is indicated by a word denoting its class (interrogative word). The same words are used in non-interrogative sentences (in imitation of the English construction?).

a) *Ama* denotes a person who "is", a thing that "is"; *m* uncertain, unpretending, a time-reality.

1) 1) *ama bu-iri?* ... *Legion da-iri*, what is thy name? ... *my name is Legion, ama n-a loko-no a-sa-n di, Daii loko Aiici?* ... *John Baptist. n-a aba-no a-sa-n bu;* ... *To-moroa ama h-a hui a-sa-n di?* whom do men say that I the Son of man am? ... *Some say that thou art John the Baptist.*

But whom say ye that I am? *ama toho l-ajia-ga?* what is this that he saith? *ama isa loko o-mun?* for what is a man profited? (Mt. XVI, 26). *ama ajia-hu abu b-onyi-ka toho?* by what authority doest thou these things? *ama w-onyi-ka waii?* what do we? (J. XI, 47). *ama jia kibi l-a lihi?* what manner of man is this? *ama ibia kiana, Elias andi-n bia-te to-bora,* why then say the scribes, that Elias must first come? *ama o-domu? ama wakaia-hu l-onyi goba?* why? what evil hath he done? (Mk. XV, 14), *ama tu (§ 55 b) 4)) kidua-hu?* what is truth? *ama-hu h-a k-ikisi-n?* how think ye? S. *hamma-hü-bia,* why:

11) *ama l-a goba koro oonaba-ni-n.* [when he was accused] he answered nothing, *daii koro aita ama b-a-n ajia-n.* I know not what thou sayest, *isiroko isa koro ama ibia,* the flesh profiteth nothing. *ama-hu l-a-n jiaro Adam a-sa-n to-makwa kokki-tu, kia ki t-iri,* and whatsoever Adam called every living creature, that was the name thereof:

2) *amisia-ci l-ibekita sa-be-tu ama-te-li abu; kena yuho-ro k-amun-ci l-akoiokota ama-koro abu,* he hath filled the hungry with good things: and the rich he hath sent empty away:

b) *alo* denotes circumstances: l. loose, able to move. o space.

1) *alo-n.* where?

1) *alon-ci bui?* where dwellest thou? *alon-gaji ka-raia-ci Jew-no*
Adaie-n-wabu ? where is he that is born King of the Jews ? alon-ga b-ici ? where is thy Father ? hiaro, alon-ga naii ahaka-ci bu-iiri ? woman, where are those thine accusers ? alon kwa n-a bibici-time-no ? but where are the nine ? (L. XVII, 17):

11) auaduli a-fuda alon jiaro t-ansi-n, kena t-akonnakita-n b-akonnaba barin, to-moroa m-ai-ci-n b-a alo area t-andi-n-te. alo mun i-ro t-ausi-n, the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ;

2) alo-mun, where ?


11) alomun jiaro ajia-sia fa sa-tu ajia-hu toho, wheresoever this gospel shall be preached [this shall be told], m-ai-ci-n w-a alo mun i-ro b-osi-n, we know not whither thou goest ;

3) alo-man, when ? how long ? how many ?

1) aloman ho-ma fa di ? aloman d-onnaki fa hu ? how long shall I be with you ? how long shall I suffer you ? aloman tu hour o-loko sa-sabu bona i ? (in which hour did he begin to amend ? (J. VI, 52; tu, see § 55 b 4)), aloman tu meli h-amuni-ga ? how many loaves have ye ?

II) aloman ororo ajeago ka di, ororo o-mun kalime Daii, as long as I am in the world, I am the light of the world, kena aloman tu kauri h-onnaki-n goba ? [do ye not remember the seven loaves of the four thousand], and how many baskets ye took up ?

4) alo-area, whence ?

1) alo area kiana tare t-amuni-ga ? from whence then hath it tares ? alo area tiraha auciga ka-iieniko-hu toho ? whence hath this man this wisdom ? alo-area-tu kibi da-mun toho ? and whence is this to me ? (L. I, 43):

II) d-ai-ci-n alo area d-andi-n goba-te o-domo. alo mun i-ro d-ausi-n [a ba, for I know whence I came, and whither I go. m-ai-ci-n l-a goba alo area-ni n, and (he) knew not whence [the wine] was ;

c) aro, parallel to alo (l, loose, r, fixed), with emphasizing particle hai, wai (§ 121 c).

II) b-adeka, arohai bu-pound-in, behold, here is thy pound, S. haruwai Parthia-kunna-na, Medus-kunna-na, etc., (there were) Parthians, and Medes, etc., haruwai kirraha jaha-bu hidda, see, here is water, G. kharo(ho), now ;

d) halli-di, in the following :
§ 140. a) Jiali, (who, what) like, with motion; jia (§ 88) with li, freely streaming forth.

b) Jiari, (who, what) like, without motion.

ki-o-domo alika-i jiali akonnabo-ci toho d-ajia-sia, therefore whosoever heareth these sayings of mine, m-amuni n-a goba alika-i jiali k-amunaiga-ci. neither was there any among them that lacked, kena m-ajia-n h-a-li aba-li jiali o-mun waboroko o-loko-ji, and salute no man by the way. kena a-siki-ci jiali, and whosoever shall ye give:

h-ikiduadi-sia jiari ki tu fa-i ho-mun. according to your faith be it unto you. misi-tu-ahaka-hu o-loko-ji jiari ki n-a-n bia i. [when the parents brought in the child Jesus], to do for him after the custom of the law. loko-no wai
hui jiari-ki-n-ci waii ba, we also are men of like passions with you. Other examples in § 41.

c) jiaro, (who, what) like, stopped.

1) I) kabuin hour jiaro adiki l-iretu akodwa, and it was about the space of three hours after, when his wife ... came in, d-ausa fa bu- inabo alomun jiaro b-osi-n. I will follow thee whithersoever thou goest, alika jiaro k-aima-ci ki ma-siki-n ma-n bia bu ikisida-arin o-mun, lest at any time the adversary deliver thee to the judge, alika-n jiaro bawhu-yuho o-lokomun h-akodo-n-wa, and into whatsoever city ye enter, alika-n jiaro aiita-sia ada c-iui abu, for every tree is known by his own fruit, ki-o-doma amateli jiaro h-ansi-sia loko-no onyi-n bia ho-mun, tora-jin ki h-onyi fa na-mun, therefore all things whatsoever ye would that men should do to you, do ye even so to them, hui ikiside-sia jiaro ki abu, hui ikisido fa ba, for with what judgment ye judge, ye shall be judged:

II) aba-no wadili, bibici-hundred jiaro-no, a number of men, about four hundred:

2) used for translating "or", after each of the coordinated terms.

kena alika-i jiali a-iibi-ci l-isikwa jiaro, l-augioci jiaro ... lo-horora jiaro, da-iiri o-konaria, and every one that hath forsaken houses, or brethren ... or lands, for my name's sake, abar-li m-ansi lo fa, l-ibiamti-ci l-ansi fa, jiaro : abar-li l-ikita fa, l-ibiamti-ci l-imita fa, jiaro, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

§ 141. a) Arin(i), exercising a profession, a trade, a craft: a time-reality, ri fixed, n vagueness in regard to time.

ma-siki-n b-a oniabu da-kuti arini wa, thou gavest me no water for my feet, kia ki arini o-doma i, na-ma goba kiana i, imikebo-n, tenti a-murreta-ari-no o-doma ie, and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers, adarin, carpenter, plata-arin, silversmith, imikebo-arin, workman, t-edo-isdadarin, tanner, ikisida-arin, judge, sikapo ikita-arin, shepherd, bonaro-tu a-iyugara-arin, seller of purple (woman), kabuea-ari-no, husbandmen, asiarin-no, fishers, a-bokota-ari-nno na-bokoto-n bia i, officers to take him, ajia-arin, orator:

S. purpura a-ijukarrá-hü álín-kurru, a seller of purple, lihi baddia kimissa akkudá-hü álini-n, lit. he also canvas-sewing, platta álín. silversmith, ahaka-hü alini-nu, the scribes, Judu-nnu kerki ipilli-be-tti ikitta-hü álí-n. the chief ruler of the synagogue, na-siska juhu-rru abujoa-hü w-adikk-oa wa-mün. wa-burugku alini-wa, they laded us with such things as were necessary:

b) S., Q. alín-ua, superior (?) comp. a(ha)li-kibi, joy.

S. ika ka-ijawa-ti-kill a-dallida n-ibiti, t-adaiahükitti-n-benna n-alinua, and the man in whom the evil spirit was leaped on them, and overcame them, meju u-lukkuaria t-alinua, the tackling of the ship, Q. hamma-kurru aboa-tu tatta-ni bia w-allin-ua, let nothing evil overwhelm us (lead us not into temptation), k-adanni-(n) alin-ua, to overcome.
§ 142. Koro, negation; ko affirms, knits up the event, the person or thing in question, ro stops.

M(a)- negatives a form which denotes a state or condition (§§ 10, 18, 28 a)) and may be compared to English "un-", or "without". Koro negatives a clause. The place of koro is chosen in accordance with the necessity of emphasizing the negation.

a) Christ koro dāi. I am not the Christ (J. I, 20). dāi koro, I am not (J. I, 21), dāi koro aīta lihi loko, I know not the man, ma-sweardoa-n h-a-li abaren: Aiomun koro abu bu-sweardoa fa, etc., swear not at all; neither by heaven, etc., Sabbath a-murretwa goba loko o-mun, loko koro a-murretwa sabbath o-mun, the sabbath was made for man, and not man for the sabbath, h-adaiana-sia koro a-iaunta tribute plata? doth not your master pay tribute? Solomon, to-makwa l-ikalime-hi abu, ekitwa goba koro isa-n abar toraha jin, even Solomon in all his glory was not arrayed like one of these, c-imikebo ka koro, t-isiribida koro, they toil not, neither do they spin. aija-hu k-amun-ci jia l-a-n goba a-mairikota-n o-doma ie, a-buriti-ci-no jia l-a goba koro, for he taught them as one that had authority, and not as the scribes, kidua-n, d-ajia-ga ho-mun, Torajamutu ifiro-tu ikiduada-hi m-aucigi-n d-a goba: abakoro, Israel akirikia o-loko koro d-auciga n, verily I say unto you, I have not found so great faith, no, not in Israel, to-moroa ma-dokodo-n ho faroka loko-no wakaia-hu. H-icinaci koro a-dokodo fa ho-wakaia h-aurea, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses; see also § 138;

b) a-korodi-, to break a branch from a tree.

§ 143. Kowa, S., G. kawa, to be absent: k(a). affirmed, (o)wa. distant, a void.

loko-no o-loa kowa fa. amaro-n o-doma ie, men's hearts failing them for fear (L. XXI, '26), aba-ro kowa-ka bu-mun, one thing thou lackest, plata, korrokori mu-tu kowa-ka da-mun. silver and gold have I none, kena m-ansi t-a to-jo-no ahikata-n to-koboroko. kowa-n o-doma ie. and (she) would not be comforted, because they [the massacred infants] are not, m-aiima-hu aiici yumuni faroka, hui m-aiima-hu yumuni fa ba; to-moroa kowa faroka i, t-anda fa h-amun ba. and if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, kena l-oabodda l-isikiti-n bia i na-mun, kowa n-a-n ka loko-no, and (he) sought opportunity to betray him unto them in the absence of the multitude.

§ 144. Faroka, indicating the hypothetical, is used in the same way as fa (§ 5); fa points to the future, ro stops the flow of thought, ka, if, when (§ 29 a)).

Christ faroka i. [let him save himself], if he be Christ. Adaie-li, bui faroka, Lord, if it be thou, b-ikiduada faroka. Wacinaci kalime-hi b-adeki fa: d-a koro ajia-n bu-mun? said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? k-iwi faroka n, isa fa n; m-a-ni tu faroka, t-adiki bu-sogo fa n, and if it bear fruit, well: and if not, then after that thou shalt cut it down. tata-o-kona koro b-amuni koma da-
konomin, aironi o-rea ma-siko-n-wa tu faroka bu-mun, thou couldest have no power at all against me, except it were given thee from above, abar-dakabo robu-in meli w-amuni-ga, biama himi bajia, m-ausi-n wa faroka a-iaunti-n a-kota-he naha na-makwa o-mun. we have no more but five loaves and two fishes; except we should go and buy meat for all this people, kenbenia alika-i jiali amateli ma faroka ho-mun, and if any man say ought unto you, [ye shall say, etc.], kena alika-i jiali Raca ma faroka aia-n l-augici o-mun. and whosoever shall say to his brother, Raca [shall be in danger], alika-i jiali, Christ lihi, ma faroka, if any man did confess that he was Christ. Awa, tu faroka ma, toho a-ta-kwona-hu a-bollia d-aura ! O my Father, if it be possible, let this cup pass from me.

§ 145. Bari, to be "really", indeed: ba an existing state or thing, ri fixed.

a) bari-ga wakaia-ni hu, h-aitta alika h-a-n bia a-siki-n sa-be-tu h-isanoci o-mun, aloman sabu kiana H-icinaci aironi kon-di a-siki fia sa-be-tu amateli adagati-ci-no i o-mun ? if ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? d-ajia-ga ho-mun, Bari-ga m-akenaka-iti l-a-n a-siki-n lo-muni n lo-oci-n o-doma i, I say unto you, Though he will not rise and give him, because he is his friend (L. XI, 8), bari-ga ama koro wakaia-hu d-onyi-n loko-no o-mun, bari-ga waii icinoci o-loko-ji d-ikita-n, though I have committed nothing against the people, or customs of our fathers, to-moroa bari goba lu-tukuana-n ie, but the more he charged them, bari fia na-makwa n-akatadi-n, although all be offended, bari koma da-odo-ni bu-ma, mamari fia abakoro d-a-n aia-n bu-konomun, if I should die with thee, I will not deny thee in any wise;

b) W-adaiana-sia, Adaie-li, h-a ia a-sa-n di: isa h-ajia-n; ki jia d-a-n bari-n o-doma, ye call me Master and Lord: and ye say well; for so I am, yara o-loko-tu ada iwi w-eke ma bari-n, we may eat of the fruit of the trees of the garden (Gen. III, 2), na-makwa adagati-ci auciga bari-ni n, for every one that asketh receiveth, ahe bari-n, yea (L. XI, 28), b-aici-n ka goba ma, bai bari-n, if thou hadst known. even thou; bari-sia, see last example B. in § 147.

§ 146. Mari-ga sa-n. it is uncertain (?).

mari-ga sa-n na-munikawa ie, (they) had disputation. manswa kibi n-a-n bena ajia-n, mari-ga sa-n na-muni-kwawa ie, and when there had been much disputing. naha loko-no o-loa k-ikihi-n o-doma, mari-ga sa-n na-kuyuko akonnaabo-n bajia, for the heart of this people is waxed gross, and their ears are dull of hearing.

§ 147. Mamari, to be impossible; see § 74 a).

mamari-ga m-ajia-n w-a-n w-adeki-sia w-akonnaabo-sia mu-tu o-konomun, for we cannot but speak the things which we have seen and heard (non possimus), mamari-ga h-ikita-n Wacinaci Mammon bajia biama-n, ye cannot serve God and mammon. tora-jin mamari-ga h-ikita-n da-ma abar hour robu-in ? what, could ye not watch with me one hour?
§§ 148 149  MANSWA, EXCEEDINGLY; SABU, VERY

l-iimawto-n-wa o-dom, mamari-ga l-akodwa ti-n, and he was angry, and would not go in, b-adeka, m-ajia-n-ci fa bu, mamari fa b-ajia-n, toho ibi-ni o-bora, and, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, mamari goba kabaritu-śa jiaro b-isiki-n da-mun, and yet thou never gavest me a kid, lihi-ki Wacinaci akenako(,)kota a-dokodo-n a-oda-hu kari-hi o-rea i. mamari-ni ma kia a-oda-hu a-bokota kwon o-doma i, whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it, kia imikebo-hu mamari-sia ma h-ikiduadi-n, bari-sia ma ahaka-hu o-konomun ho-mun, a work which ye shall in no wise believe, though a man declare it unto you (comp. in this sentence mamari-sia and bari-sia):

S. ma-mmalli-nni-benna hürkü-nni]je n-abbukoawa tu-duła. aimahâ-hitti[n-a-ni-ka ba, and when there had been much disputing.

§ 148. M-ans-wa, to be exceedingly; presumably m, without, ans(i), inner peace, wa in itself.

a) with ki and tu (§ 55 b):

kena manswa-ki n-a goba nokonni-n, and they were exceeding sorry, manswa-ki t-a onnakennakidi-n u, kia maucia na-makudida kiana mihu, and we being exceedingly tossed with a tempest, the next day they lightened the ship, ika ki, Da-iialoko manswa-ki ma nokonni-n a-oda-hu bia. yaha h-oabodda, h-ikita da-ma, l-a ajia-n na-mun, then saith he unto them. My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, ika ki manswa ki t-a-ni fa k-amunaiga-hu o-dom, for then shall be great tribulation, hiaro manswa tu b-ikiduadi-n. o woman, great is thy faith;

b) manswa kibi (§ 58 o), manswa sabu (§ 149):

mamari-ga isa-n l-akonnaboi-ni n, manswa kibi t-a-n akonnakita-hu o-dom, and when he could not know the certainty for the tumult, manswa sabu ki n-a a-simaka-n, and they cried out the more exceedingly;

c) h-ausa-i-li, manswa h-a-li auadi-n koriliaci ibici, go and search diligently for the young child;

d) ika tu wiwa n-adeki-n, manswa goba alikibi-n ie ifiro-tu alikibi abu, when they saw the star, they rejoiced with exceeding great joy, manswa goba n-aïimawto-n-wa kiana, they were sore displeased, toho o-wakaia, yuho-ro bari-n, a-dokodwa t-aurea, manswa-n t-ansi-n o-doma di. her sins, which are many, are forgiven: for she loved much (me ?), a-odo-ci-sikua o-loko area a-fitikidi-ci manswa-ci k-aiima-n, [two men] coming out of the tombs, exceeding fierce, a-nokondwa-hu, a-iiga-hu, manswa-tu k-amunaiga-n ajia-hu, lamentation, and weeping, and great mourning.

§ 149. Sabu, to be very; s intensifying, abu appearance (?).

a) l-ekiti sabu koma koro kiana hu? shall he not much more clothe you? to-moroa na-simaka sabu goba, but they cried out the more. alika-i k-ansi sabu fa i?... yuho-sabu-sia l-isiki-n o-mun, d-ikisi-ka, which of them will love him most?... I suppose that he, to whom he forgave most. to-moroa w-ikiada-li ajia-hu. m-ausa sabu-n t-a-n bia loko-no o-koboroko-
ji, but (let us prevent the speaking) that it spread no further among the people, lihi ajia-sabu-in o-doma, because he was the chief speaker, ki-o-doma m-amoto-n-wa d-a sabu ka a-onaba-n da-konomun wa b-isibomun, (therefore) I do the more cheerfully answer for myself, na-miaudwa sabu ka kiana, they kept the more silence, t-ifirotwu sabu goba kiana oniabu, and the waters increased, alika-i jiali k-amun-ci n o-mun t-isiko sabu fa, for whosoever hath, to him shall be given, a-iyuhotwa sabu-in kasakabo man, and increased (increasing) in number daily, Sa-tu Ialoko k-ansi-n o-loko-ji waii bajia k-ansi-ka, toho isa-tu aji (§ 87) sabu-tu onnaka-ro-hu ma-siki-n w-a-n bia ho-kona, for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, biam-dakabo kasakabo aji sabu na-ma-n bena i, and when he had tarried among them more than ten days, toho ki k-amunaiga-tu botobatu a-boreda namakwa n-aji sabu to-lokomun, this poor widow hath cast in more than they all, alika-n ma-tata sabu ka ajia-hu, for whether is easier, to say, etc., wahadu-tu isa-sabu ka, the old [wine] is better, aloman sabu kiana H-icinaci aiomun kon-di a-siki fa sa-be-tu amatelici-no i o-mun? how much more shall your Father which is in heaven give good things to them that ask him?

b) in contrapositions: the superior with sabu, the inferior with aji:

l-isanci ifi-li sabu ka koro l-adaei-n aji; imigoda-sia ifi-li sabu ka imigodo-ci i aji, the servant is not greater than his lord: neither he that is sent greater than he that sent him, kena, h-adeka ifi-li-sabu-ci Jonas aji yaha-n, and, behold, a greater than Jonas is here, sa-sabu-ci koro hui kia aji? are ye not much better than they? kena toraha aji ifi-ro sabu-tu l-onyi fa, and greater works than these shall he do, loko aji sabu koma w-akonnabo-n Wacinaci, we ought to obey God rather than men. ororo aji goba oniabu ifirotwu sabu-in, and the waters prevailed, and were increased greatly upon the earth. ororo aji goba oniabu ifirotwu sabu wabu-n (§ 121 d)), and the waters prevailed exceedingly upon the earth, n-aunaka kiana na-ma wa i, a-mairikota-n i Wacinaci ajia-n o-loko-ji sa-sabu kibe-n, they took him unto them, and expounded unto him the way of God more perfectly.

§ 150. Robu adds to a word the principle of “only”: ro stops, bu appearance.

a) m-amaro-n bu, ikiduadi robu b-a, be not afraid. only believe, to-moroa t-egura kowa-ka lo-loa o-loko, m-ibena robu l-a oabodzi-n, yet hath no root in himself, but dureth for a while, H-ausa yaha rea: ma-odo-n t-a-n ilontu o-doma, to-moroa adunko robu t-a. l-a ajia-n na-mun. he said unto them, Give place: for the maid is not dead, but sleepeth, to-moroa a-bokoto robu n-a goba lo-kabo andi-n Damascus mun l-abu, but they laid him by the hand, and brought him into Damascus, a-baptizedro robu n-a goba Adaie-li Jesus iri abu, only they were baptized in the name of the Lord Jesus, lo-baptizedro-n-wa bena, Philip o-ma-robu l-a goba, and when he was baptized, he continued with Philip, a-odo-ci-no o-re-a akenakwa-hu
o-konomun n-akonnabo-n bena, imita robu n-a aba-no to-konomun, and when they heard of the resurrection of the dead, some mocked, aba aba robu n-a goba a-simaka-n yuho-li o-koboroko, and some cried one thing, some another, among the multitude;

b) naha robu-in koro o-konomun da-kwaiaabo, neither pray I for these alone, to-moroa lihi robu-in ki a-tokodo-ci aiomuni o-rea. [no man hath ascended] but he that came down from heaven, kena l-ahaka-ga na-mun. M-onnaki-n h-a-li amateli waboroko o-loko-ji bia, to-moroa aba-ro ada robu-in, and commanded them that they should take nothing for their journey, save a staff only, aba-no wadili bu-ibo fa na-makwa, lihi robu-ini o-ma b-ikituwa fa. (wilt thou) forsaking all other (man), keep thee only unto him, aba-no Jew-no a-iadi-robu-in-ci, semici-ci, certain of the vagabond Jews, exorcists;

c) S. m-aditti-nni rubu[n-a hallika-kebe t-a-ni-bia-pa. they doubted of them whereunto this would grow, lit. not-knowing rubu they-did, etc. mà-ijaonti-n-rubu b-á-li na-mün tuhu na-ma-siika-ni-hù, lay not this sin to their charge, lit. not-rewarding-rubu thou-do them-to this their-not-obeying;

d) robuginai in the following examples; perhaps robu. only. gina. there is (comp. kena, § 51. i, end-point pronoun III m.).

alika-i koro sa-ci, to-moroa abar-li robuginai Wacinaci. there is none good but one, that is, God, abar-li robuginai Wacinaci: kena aba-li kowa-ka, to-moroa lihi robu-in, for there is one God: and there is none other but he.

§ 151. a) Uho, to be a quantity (§ 122). Only example:
biam hundred penny plata meli uho ka koro na-mun. two hundred pennyworth of bread is not sufficient for them;

b) yuho, to be a quantity (§ 123).

1) yuhoooka l-itiikidi-n ikivi akoloko mun, oftimes he falleth into the fire, yuho goba d-aboadi-n ie, and I punished them oft, yuho goba n-atimiti-n bari-n i. [because that] he had been often bound, ki-o-doma yuho sabu goba l-isimaki-n i, wherefore he sent for him the oftener, yuho-to-bokoto-n o-domia i, for oftentimes it had caught him: S. juhu-hu-kù-n, oft;

2) kore-tu marisi yuho ka bari-n, to-moroa ma-iyuho ka imikebo-ci-no. the harvest truly is plenteous, but the labourers are few. Legion da-iiri: yuho-ni waii o-domia, my name is Legion: for we are many. bari-ga yuho-ni-n tora-jin, for all there were so many, [yet was not the net broke]. lihi-ki k-iwì-ka yuho-in, the same bringeth forth much fruit. Adaie-li, ma-iyuho-ci isadwa? Lord, are there few that be saved? lo-dokotwa kokke-hia nàii-ki o-mun lo-forrakito-n-wa bena ma-murrida-ri abu lo-dokotwa yuho-ho-n. to whom also he shewed himself alive after his passion by many infallible proofs, mamari-n n-andi-n omuni-n l-amun. yuho kibi n-a-n o-domia. and when they could not come nigh unto him for the press;

3) S. na-ijuhu, the multitude, the more part (of men). Jesus k-ansi-
ssia-nu u-ijuhu, the number of the disciples, naha Stadt-kunna-na u-ijuhu, the multitude of the city:

4) m. yuho-li, f. (non-human) yuho-ro, many.
yuho-li akodwa to-loko-ji, many there be which go in thereat (ma-iyuho-ci auciga n, few there be that find it, Mt. VII, 13, 14), yuho-li loko-no, the multitudes, yuho-li Corinth kono-no, many of the Corinthians, yuho-li hiaro-no, many women, kena yuho-li sabu ikiduadi-ci anda goba Ađaie-li amun, yuho-li kibi wadili hiaro-no bajia, and believers were the more added to the Lord, multitudes both of men and women, yuho-ro poroko, (many) swine, yuho-ro ajia-hu, many words, yuho-ro isogo-tu koro amateli, many wonders (many small not thing), yuho-ro wiwa adiki, after many years, kidua goba bu yuho-ro koro abu, da-sikì fa bu b-ikita-n bia yuho-ro, thou hast been faithful over a few things, I will make thee ruler over many things, yuho-ro saba Jesus onyi-sia goba, and there are also many other things which Jesus did.

§ 152. Aba-r, a, one (§ 60 a) (A. M. § 182, 131), m. abar-li, f. aba-ro.

a) 1) h-adeka, abar virgin ka-sa fa, behold, a virgin shall be with child, tanahu warea abar bawhu o-loko fa abar-dakabo-no ma-heragi-ci na-munikwawa, for from henceforth there shall be five in one house divided, ika tu l-ajia-n to-konomun imikebo-ci-no o-mun abar penny plata abar kasakabo iauna bia, and when he had agreed with the labourers for a penny a day, ika ki abar siba aba siba ajeago ibara fa koro. there shall not be left one stone upon another;

2) to-moroa aba-re-n-ci isa-n l-adaiana-sia jia ma fa, but every one that is perfect shall be as his master;

b) 1) kenbena, h-adeka, abar-li anda goba. and, behold, one came, abar-li loko Wacinaci imigodo-sia goba. there was a man sent from God, abar-li priest goba. there was ... a certain priest, biama-no kabuea o-loko fa, abar-li onnako fa, abar-li ibara fa, two men shall be in the field: the one shall be taken, and the other left, ajia-n lo-mun abar-li abar-li-n, Daii? and to say unto him one by one. Is it I?

2) aba-li anda kiana ba, and another came (L. XIX, 20); see also example in § 102 b);

c) 1) biama-no a-saradi fa molo abu. aba-ro onnako fa. aba-ro ibara fa, two women shall be grinding together: the one shall be taken, and the other shall be left; aba-ro ibibida di. somebody has touched me, kena abar-ko Anna, prophet hiaro, and there was one Anna, a prophetess, abar-ko l-adura l-onnaka kiana. and he took one of his ribs:

2) yuho-li loko-no ikiduadi-ci k-amun-ci abaro o-loa. abaro ialoko bajia, and the multitude of them that believed were of one heart and of one soul, naii abaro-n bia waii abaro-n jin, that they may be one, even as we are one, m-abar-ka kiana l-isibo, and his (Cain's) countenance fell, ama o-doma bu-imawtoa? a-mabarodo-n b-isib-oo? why art thou wroth? and why is thy countenance fallen?

d) John Baptist, n-a aba-no a-sa-n bu; Elias, n-a aba-no: Jeremias
jiaro, abar-li prophet-no o-rea-ci jiaro, n-a aba-no, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the phrophets.

**§ 153. Biama.** (followed by a word denoting a non-rational being or thing), two, biama-no, two rational beings (A. M. § 182. 132). Probably this word refers to the process of dividing something into two parts or portions: *bi*, small, slight (i.e. small in comparison with the undivided thing), *ama*, something. Comp. *ibi-li*, a small person, *ibi-ro*, a small thing, *ibena*, piece, *ibiki-* to cut, *bihero(-hu)*, adultery, *beseki-n(i)*, to be of little stature, Sm. *ibi-ju*, twins.

a) 1) *n-imigoda l-ibici biama-no wadili*, they sent unto him two men. *k-amun-ci biama eke-hu a-siki fa m-eke-ci o-mun aba-ro*, he that hath two coats, let him impart to him that hath none, *aba-li o-mun biama*. [he gave] to another two [talents];

2) G. *to hiåro biama-qê ka-sâ-ya*, or to hiåro ŋméuda-ya biama-û-be. this woman has given birth to twins:

b) to be two:

*biama-ga c-isado-n-va kiana*, and both are preserved. *biama goba kiana makondo-n ie*, and they were both naked, *n-anda na-mun, n-ebekita biama-n mihu*, and they came, and filled both the ships, *biama biama-in to-makwa isiroke-ho o-rea-tu*, two and two of all flesh [went into the ark]. *biama biama-h l-imigodo-n ie*, and (he) sent them two and two. *l-ajia ki ka ba lo-mun biama-hi*, he saith to him again the second time:

c) the following forms might be considered as belonging to an action-word *biam(a)-t-:

*n-ibiamte-sia-no*, their partners, Simon *ibiamte-sia-no*. partners with Simon, *l-ibiamti-ci*, the second [brother], *ci-biamti-tu*. the second [month, day], *ibiamti-dio-n-va*, [the voice spake] again the second time.

**§ 154. Kabuin(i).** three (non-rational beings or things), *kabui-no*, three rational beings; probably *kabuin*, hand-being, i.e. a handful.

a) *kabuin bawnaboho*, three tabernacles, *biama-no jiao kabui-no jiao ahaka-ci areroko abu*, two or three witnesses;

b) *l-ajia ki ka ba lo-mun kabuihi*, he saith unto him the third time, *kabuihi ka t-a-n da-mun*, and this [voice from heaven] was done three times (to me), *kabuihi fa abakoro b-a-n ajia-n da-konomun*, thou shalt deny me thrice, *t-ekabuin-tu*, the third [day];

c) *na-kabuinti-ci*, a (their) third [servant], *t-ekabuinti-tu*. the third [day].

**§ 155. Bibici.** four (non-rational beings or things), *bibici-no*. four rational beings; probably reduplication of *bi*, two (part). *ci* touched (§ 90)?

*bibici auaduli*, the four winds. *bibici-no l-isanoci*, four (his) daughters. *da-sika lo-mun ba bibici-hi*, I restore him fourfold. *ci-bibici-tu*. the fourth [river, day]:

*bibile-n bia t-isiroko*, [the river] became into four heads. *ahunido-tu
bibite-n t-akoina mun, knit at the four corners, bibite-tu-o-kuti, four-footed beasts.

§ 156. The numerals for 1, 2, 3 and 4 are not the names for special fingers or toes, though of course, in pronouncing those numerals, the Arawak may count on his fingers also. The higher numerals, however, bear witness of counting on fingers and toes:

5, abar-dakabo, one-my-hand; 10, biam-dakabo, two-my-hand; 6 abartimen, 7 biam-timen, 8 kabuin-timen, 9 bibici-timen: t-timen = its-submissive or such-like, § 73, consequently 7 = one (at) the submissive (hand), one at the other hand (?);

11, abar-kutibanna, 12 biam-kutibanna, 14 bibici-kutibanna; o-kuti, foot, banna, at the surface of:

15, abar-mairia-kuti-hi, one-other side-foot-in general;

20, abar-loko, one man, i.e. all the fingers and toes together: 40, biam-loko; 60, kabuin-loko; 80, bibici-loko;

100, abar hundred (English); 2000, biam thousand; etc.

When rational beings are meant, -no (after an n: -o) is suffixed.

The plural suffix is omitted, perhaps because it is mentioned already in wadili-no, in: naii a-koto-ci abardakabo thousand wadili-no jiaro goba, hiaro-no bajia, ire-no bajia, and they that had eaten were about five thousand men, beside women and children.

The ordinal numbers from 5 onwards, are formed by substituting dakabo-li for dakabo, time-li for timen (li, § 175). Sometimes, however, the form which is used for the cardinal number, is also used for the ordinal, e.g.:

kenbena lo-fitikida goba kabuin hour jiaro, and he went out about the third hour, abar-timen kaci o-loko Wacinaci imigoda goba angel Gabriel, and in the sixth month the angel Gabriel was sent from God.

Numbers indicating more than 20, not being a full 20, 100 or 1000:

Mahalaleel kokke kwa ma goba kabuin-loko wiwa (year) ajeago (upon) abar-dakabo, and Mahalaleel lived sixty and five years, abar-hundred wiwa ajeago kabuin loko kia (that) ajeago (upon) biam, 162 years. kia mihu o-loko goba waii wa-makwa biam-hundred ajeago kabuin-loko kia ajeago abar-timen kutibana kokki-ci, and we were all in the ship two hundred threescore and sixteen souls.

Sm. 11, abba-kutti-hi-benna, abba-kutti-hi-benna-nu. The complete form is: biama-n-te-kabbage abba-kutti-hi-benna tu-paköttä-n or t-adi-wa-ku: the fingers of both hands and one toe of the feet besides (which they all point out). Sm. a-paköttä-, to pass: t-adi-wa-ku: its-more than-in itself-power.

S. kabbuin lugku biama-dakkabbu tu-paköttä-n (B. kabuin-loko-no ajeago biam-dakabo-no). 70: S. kabbuin ludda abba-maria-kutti-hi-benna-tti tu-paköttä-n (B. kabuin-loko ajeago abar-mairia-kutti-hi). 75:

v. C. abba loekoe-no-bena to-ppakita-n to-joho. 100, lit. one man-plural-after its-surpassing its-quantity.
§ 156A. G. *d-akōsi-be* (§ 59 a) 2), *biam-ākāši* (my) two eyes (*d-akost*. one eye) ; *aba karta oāla* (§ 120 c) 1), one sheet of paper, *aba karta ēbena* (§ 59 c) 3), half a sheet of paper ; *aba komiki wuniabu*, one bowl of water (*komiki*, creole word). *anekidi-tu* (§ 79 a) *uniābu komiki-lo  ki*, a bowl half filled with water ;

*biāma-thu kabuin-ki|da ba-dakābu ka*, $2 + 3 = 5$ ;

*biān-ki kabuin|da ba-timay-kā|de*, $2 \times 3 = 6$ ;

*te_bīči ibena* (§ 59 c) 3) *bian-kā|de*, $\frac{1}{2} \times 4 = 2$ ;

*tu-kabuin ebēna-ki|da aba-thō l-ab-oa|kā|de*, $\frac{1}{2} \times 3 = 1\frac{1}{2}$.

§ 157. a) *Chronology*, see § 27.

b) *Age* :

*biam-kutibana wiwa l-ibikido-n-wa* (his-growing) *bena*, and when he was twelve years old, *lihi Jesus abar-loko ajeago biam-dakabo wiwa jiaro ibikido-ci*, and Jesus himself began to be about thirty years of age. *biam-kutibana wiwa ibikido-tu-n o-domā n*, for she was of the age of twelve years ;

*biama wiwa ka-raia-ci* (being born-ci), *n-ařuji-sabu-ci bajia*. [children] from two years old and under ;

Sm. *biama|kätti|kā|i lu-puuttükidi-nni-bena* (his-going-forth-after), he is two months old, *danuhu biama wiju|ka|n tu-puuttükidi-nni-benna*, she is now two years old ;

c) *o-bora*, being first, *adiki*, being last, see §§ 105 b), 86 c).

§ 158. a) *Noma* indicates a group, a company.

*t-isifodo nomā mun n-oabodda goba*, and they watched the gates, *tomakwa ma-ribe-n-tu bibite-tu-o-kuti b-onnaki fa bu-mun wa biam-timen nomā-in, wadili hiaro mu-tu*, of every clean beast thou shalt take to thee by sevens, the male and its female, *biama nomā eke-hu m-onnaki-n h-a-li*, neither (ye) have two coats apiece, *ho-bollita()kita ie biam-loko ajeago biam-dakabo nomā-in n-abokwa-wa*, make them sit down by fifties in a company, *biam-timen kasakabo o-loko biama-hi nomā da(-)ma-koto-ni-n, aba-ro nomā da-sika biam-dakabo o-reā to-makwa d-amuni-sia o-reā*, I fast twice in the week, I give tithes of all that I possess ;

b) *nino* indicates a group, a company.

*kena Herod ibira-ga lo-kona, lo-soldaro-nino bajia, imita-n i*, and Herod with his men of war set him at nought, and mocked him (comp. *soldaro-no bajia imita goba i*, and the soldiers also mocked him). *biama-no o-mun k-aiima fa kabui-nino, kena kabui-nino o-mun k-aiima fa biama-no*, three against two (shall strive), and two against three (shall strive) ; *S. nai biamattiba-nninu n-adinamukitta Apostel-nu issibumün*, whom (those seven) they set before the apostles. *na-parra baddia je a-ijumudaha-li-ninu*, and they have slain them which shewed (prophesied, Acts VII. 52) : Sm. *li-hāiaeru-ninu*, his slaves ;

c) *ama-te-li*, something. *ama-koro*, nothing. see § 139 a) 2).

DIMENSIONS, DIRECTIONS § 160

to-moroa atenwa warea tora-jia t-a goba koro, but from the beginning it was not so, atenwa-wabu Ajia-hu goba, in the beginning was the Word; atenwa-ci, atenwa-tu, the first;

b) S. m-attibia-ttu or m-attebia-ttu kassakhbubu-hü, a few days, m-attebia-tti wadili-nu kurrú baddia, and of men, not a few;

c) mata, presumably = ma, entirely, § 70 a), t-a. it is.

biam-loko wiwa abar-timen t-ajeago ma-ta toho temple a-murreto-n-wa, forty and six years was this temple in building, kasakabo ma t-a ma koro, not always [shall my spirit strive with man];

d) omata, enough.

lo-mairikoto-sia omata bari-n l-adaiana-sia jia lo faroka. it is enough for the disciple that he be as his master, kena bibici bia na-sika goba n, na-makwa soldaro-no omata-ni bia, and (they) made four parts, to every soldier a part, omata-i (§ 41), l-a kiana na-mun. [behold, there are two swords]. And he said unto them, It is enough, kasakabo omata t-oaiya to-wakaia, sufficient unto the day is the evil thereof;

e) S. kañ mappa l-addiki-n, he saw no man; Sm. mappa, nicht können;


§ 160. a) The three dimensions in:

kabuin hundred cubit ikisidi-kwona-hu fa to-waji (§ 121 b)); biam-loko ajeago biam-dakabo cubit fa c-ibiloko (§ 103 i) 3); abar-loko ajeago biamdakabo cubit fa aiomuni-ni (§ 71 b) 6) n, the length [of the ark] shall be three hundred cubits, the breath of it fifty cubits, and the height of it thirty cubits;

b) The four directions of the horizon:

n-anda fa-te adaili-a-fitikidi-n warea, adaili-a-kodo-n-wa warea. anaki warea, t-oalabaw o-kona-rea bajia, and they shall come from the east, and from the west, and from the north, and from the south.

East = sun coming out, west = sun entering, south = middle (§ 79 d), north = the other side (the Arawak text mentions south before north, comp. n-afudu-wabu anaki warea-tu, the queen of the south, ika tu auaduli a-fudi-n ma-tata-n anaki warea, and when the south wind blew softly, auaduli a-fuda anaki-warea, the south wind blew).

South west and north west taken together in “west”:

kia akodoonali Crete mun. adaili akodo-n-ua o-kona mairia-tu, which is an haven of Crete, and lieth toward the south west and north west.

In another way:

S. ju-waría eweledu-nn-ua w-a-ni-ka tü-illebu-maria, w-anda Rhexium mun hidda, abba kianibenna awadulli a(-)ussa wa-illebu-waría, and from thence we fetched a compass, and came to Rhexium: and after one day
§ 161  DIVISION OF THE DAY 191

the south wind blew, lit. thence-from sailing we-did-when its-waterside-inferior-from, we-come Rhegium at thus, other there-upon wind go our-waterside-from;

Sm. ḍaddali abumūn, the East, sunrise, ḍaddali ab-uria w-anda-te, we come from the East, ḍaddali u-tturu, West (ḥaddali, sun, abu. appearance. u-tturu, foot.

c) Right: iisa mairia, good, beautiful side; left: -ba-ro mairia, other side; examples, § 97 d):

d) aiomun-sabu-tu isikwa, the highest room, lit high-very-thing shelter, onabu-sabu-tu isikwa, the lowest room.

§ 161. a) aranaha-i, the dayspring (L. I, 78), ika tu goba-te aranaha-in. as it began to dawn; S. harrunaha m-a-ni-ka, or harrunaha t-a-ni-ka and when it was day, arrunahadü-n[benan]. [awaking out of his sleep. Acts XVI, 27] ; Sm. harūnnaḥa, the light, the shine, ḍadallī ḍarūnnaḥa, the sunlight, ṣarūnnaḥa-hū-ka bū-mūn. art thou in good spirits, merry? Comp. aro-ha(i), it is there, § 139 e), na plurality, continuity: also white, etc. (A. M. § 182, 132E);

b) kena mauci-a (§ 132), and the morning were (Gen. I, 8). mauci abu n-a goba andi-n a-odo-ci sikwā mun, very early in the morning they came unto the sepulchre, lihi-ki a-fitikida goba mauci abu-in, which went out early in the morning. M(a)-, without, a-u visible space. -ci asserting oneself:

c) 1) ka-saka-bo, day; ka-, with. saka to wither. bo quiet appearance:

2) ka-sako-da, night; sak-o, withering stopped, da stands (?):

ika tu ka-sako-n ie, and as soon as it was day (they: L. XXII. 66). ka-sako-ni bena ie, now as soon as it was day (they; Acts XII. 18). mauci-abu-in, ka-sakoo o-bora l-akenakwa, a-fitikidi-n, and in the morning, rising up a great while before day, he went out;

3) k-ibena goba l-ajia-n, a-kasakoto-n, and talked a long while, even till break of day;

d) wa-mun adaili. S. haddali wa-mūn, at midday, noon; adaili, sun, wa-mun, our-place;

e) S. haddali a-llammada t-a-ni-ka, three o'clock in the afternoon; Sm. a-llammada-n, to sway, ḍaddali a-lagmmada-ka, they say of the sun from 12 to 3 o'clock in the afternoon;

f) kena bakilama, kena maucia, and the evening and the morning were (Gen. I, 8), ika ki bakilama, so when even was come. yaha kwa ba-i wa-ma. bakilama omuni-n o-dom, kasakabo bajia hara bo, abide with us: for it is toward evening, and the day is far spent. Probably bakilama depicts the long shadows cast by the slanting rays of the sun, comp. akilaka, to reach to stretch forth;

g) kasakoda anaka-in, at midnight. § 79 d);

h) wa-mun- adaili a-kota-he jiaro. bakilama a-kota-he jiaro, a dinner or a supper;
1) Sm. *kátti u-kúrrubu*, full moon ("round"? § 108A d))
2) Sm. *katti ü-bule*, new moon (comp. B. *a-bolli*, to pass)
3) Sm. *emessi-niánna*, the short rainy season (when *eméssi*, the big ants, fly)
   Sm. *wijua-niánna*, the long rainy season (*wijua*, the Pleiades)
   Sm. *joan-dá-l-te*, the long dry season (*jóana*, iguana)
   Sm. *mali-dá-l-te*, the beginning of the dry season (*mali*, a certain star or constellation).
§ 162. Relationship is expressed in the following manner:

*augi* means "being a younger brother to a man", or "a younger sister to a woman"; perhaps *au*, thing in space, *gi* active or emphasized, consequently *augi*. being in the same room, house or village with someone.

a) one man's brother, *-augi-ci* (Sm. *-huki-ti*); *l-augi-ci* Abel, his (Cain's) brother Abel;
b) one woman's sister, *-augi-tu* (Sm. *-huki-ttu*); *d-augi-tu*. my (Martha's) sister;
c) several men's brother, *-augi-na-n-ci* (Sm. *-huki-n-ti*); *w-augi-na-n-ci*. (our) brother (Acts XXI, 20);
d) several women's sister, (Sm. *-huki-n-ttu*);
e) one man's several brothers, *-augi-o-ci*; *naraha d-augi-o-ci*. these my brethren;
f) one woman's several sisters, (no example);
g) several men's several brothers *-augi-o-ci* (Sm. *-huki-n-ti*); *w-augi-o-ci*, our brethren;
h) several women's several sisters, (Sm. *-huki-n-ttu*);
i) to be brother, *k-augi*: *ika tu* Jesus akona-n Galilee bara rifu-ji, *l-adeka goba biama-no k-augi-i-ci*, and Jesus, walking by the sea of Galilee saw two brethren, *k-augi-k-augi-mi-ci* (§ 71 a); *hui*, sirs, ye are brethren, *k-augi-k-augi-mi-ci o-koboroko*. among the brethren (J. XXI, 23).

Notes:

a) *-ci* is omitted with *ici*, father;
b) *-tu* is omitted with *iyu*, mother, *o-tu*. daughter. *ireyu*, wife;
c) regular ending *-na-ci* (§ 79 b); the *a* is often omitted. and the vowel preceding the *n* is often modified, in the same manner as in the *n* forms of § 81;
d), e), f), g) regular ending *-no-ci* (§ 79 b).

§ 163. a) masculine *i*, feminine *u*.

*ici*, father, G. also: father's brother:

*iyu*, mother, G. also: father's sister:

*aii-ci*, S. *adi-tti*, son (§ 2) (A. M. § 182. 35). G. also: cousin:

*o-tu* (the root is *tu* or to: *da-tu*, to-*tu*. Aaron *o-to-no-ci*, the daughters of Aaron, *ho-to-no-ci*, your daughters). daughter (A. M. § 182. 36). G. also: cousin:

Sm. *itti-ti*, a woman's son in law. *itti-ju*, a woman's daughter-in-law. B.

*t-itti*, her d.-i.-l.;

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.
b) -boa, -bua, abnormal (§ 120 d).

R. da-te-bua-chi, da-iye-bua-to, d-aiite-boa-chi, da-tte-boa-to, (man's or woman's) stepfather, stepmother or father's or mother's sister, stepson, stepdaughter, Sm. itte-bóa-ti, stepfather, father's brother, uetja-bóa-tu, stepmother, mother's sister, uetta-bóa-tu, stepdaughter, ka-ttebóati-n, to be the brother of someone's father, or the stepfather, G. da-ga-boa-tu, aunt (uncle's wife or mother's sister), d'aići-boa-ći, stepson;

c) -uri(bi), turned (? § 108A c).

1) Sm. uribi-ti, G. da-uribi-ći, brother-in-law, Sm. uribi-a-tu, sister-in-law;

2) Sm. urihitti-ti, G. da-uqiti-ći, a man's son-in-law;

d) 1) -ki, the person or thing in question (? § 48).

augi-ci, a man's younger brother, augi-tu, a woman's younger sister (§ 162);

o-bugi-ci, a man's older brother; bu, appearance, ki, this! consequently the big or strong one? comp. Sm. ú-bukü, thigh, loin

2) -iliki: li, lively (?).

l-iliki-n, his cattle, Sm. illiki-n, living property;

Sm. wellikin-ti, R. da-niliken-chi, grandson, Sm. illikin-tu, R. da-nilken-to, granddaughter; Sm.: the word is generally used to indicate a distant relative;

aciligi-ci, a woman's brother;

c) -ku, the same as -ki, but more distant, older, or venerated (?).

1) Sm. akättii-hü, G. da-köto, grandmother;

Sm. akkürü-hu, G. da-ökürü, B. t-akiru, a woman's mother-in-law (A. M. § 182, 38);

2) with -du, origin (?), authority (?).

Sm. adukutti, G. da-düküći, grandfather, dukü-ći, dokö-ko, is also used when addressing an old man;

3) with m(a)-, negation, i.e. "not my own", or ma, mu, with, i.e. "my companion's"?

Sm. u-mükuttü, G. da-maköto, da-muketé, a man's mother-in-law;

Sm. umadukük-ti, G. da-madukük-tsi, father-in-law, B. Caiaphas o-maadogo-ci-n o-doma i, for he was father-in-law to Caiaphas (A. M. § 182, 37);

f) ra, female (comp. §§ 179, 163 c) 1).

o-iyurada-tu, aiyurada-tu, a man's sister;

da-tula-tu (t-itula-tu), a woman's older sister;

g) Miscellaneous.

1) l-adiki-ci, his younger brother, R. d-adiki-di, a woman's younger brother, d-adiki-do, a man's younger sister; adiki, after, § 86 c);

2) Sm. adaün-ti, G. d-adaen-ći, mother's brother = lord, ruler, § 89 (see § 165, clan-system);

3) G. wa-burá-na-no, our ancestors, S. wa-bura-tti, our fathers; o-bora, before, § 105;
§ 164.  a) i) ZoAro, individual of the Arawak nation, in the bible translations also used for "man" (human being) ; plur. loko-no : I, loose, able to move, o, permanently, or : the same as the pronominal prefix III m. l(0)- : ko, power, faculty ;
2) R. lo-lo, woman's younger brother, man's younger sister ;
3) R. lullaby song, sung by the mother: b-adongka illor-lo papa o-bora, sleep, child, father is coming ;
4) d-iloni-ni warea, from my youth, l-iloni-ni warea, from his youth, iloni l-a-n ka, of a child (Mk. IX, 21), ilon-ci, boy, ilon-tu, girl. ilon-tu da-tu, my little daughter ;
5) o-loa, heart, mind, bosom ;

b) korilia-ci, newly born (L. II, 12), korilia-ci-no, babes, infants. young children, (A. M. § 182, 34) ; kore, red, pointing to the red colour of the newly born, or kori, halt? lia, newly arisen. § 98 ;
c) 1) (i)sai, child, offspring : the plural is frequently used for translating "sons" or "daughters" (§ 114 a) 6)) ; G. in addressing a young man (woman), they often use the word sâ-cî, little brother (sâ-tu, little sister) :
2) isa-n-ci, servant, plur. isa-no-no-ci : "child to several people" ; G. a headman (wa-fûdgi, our headman) calls his subjects da-sa-na-nô-cî ;
d) Sm. bassabâ-n-ti, a little one, or a boy of about 6—12 years, bassaba-n-tu, do. girl, bassaba-ni-be-tti, several boys (see § 114 e) ;
e) wadili, a man (male person) (A. M. § 182, 30 ?) ; wadi, to be long. or : wa, exceeding, di, strong, firm ;
f) hiaro, a woman (A. M. § 182, 32) ; hia, soul, life. ethereal ?
g) ikita-kwon-ci, manservant, ikita-kwon-tu, maidservant. ikita-kwono-no-ci, servants : ikita, to serve. kwon § 120 a) ;
h) aiero-ci, one who is in bondage. L-aici kiana a-maierodo faroka hu. kidua-n a-maiero fa hu, if the Son therefore shall make you free. ye shall be free indeed. Sm. háiaeru, a slave. G. haiéro. a slave. a convict (A. M. § 182, 39) ; ai, established. ro. stopped ?
1) *iri*, name; *r.*, fixed, *i* principle;

2) *ire*, the state of husband or wife, *ireyu*, the state of wife; *ire-ci*, husband, *ire-tu*, wife, *G. irre-tsi-tâ*, widow, *m-éruyu-či*, widower;

3) *ire-no*, little children;

1) *kirikia*, kind, *ikirikia*, sort, tribe, people, own nation, *akirikia*, a (foreign) nation (*§ 2*), *akirikia-no*, kindreds, nations, the heathen, *Sm. ükkürikiñ-hü*, nation; *§ 104 b)*

2) *Sm. kirtia-ti*, ein Blanker (~ Christian ?), plur. *kirtia-na*, *G. kirtiändo-nâ*, white people;

1) Presumably connected with *iyu*, mother (see *§ 165*, family-system):

1) *o-io-ci*, friend, neighbours, kindred, people, plur. *o-io-no*; *S. lu-ijuhu-nnu*, his friends;

2) *o-ho-na-no-ci*, kindred, kin, kinsfolk, cousins;


1) *oe-n-ci*, kinsman, *b-oe-n-tu Elisabeth*, thy (Mary’s) cousin Elisabeth, *R. da-wo-n-chi*, (man’s or woman’s) brother’s or sister’s son, *da-wo-n-tu*, do. daughter;

2) Pen., *G. da-yéna*, my sister (rather archaic word), plur. *da-yéna-no*;

3) *G. suwe* is used as a vocative in addressing a person of one’s own age, or a brother;

m) *B. habe*, being old, other authors generally *hebe*, is often used with the suffixes *-ci, -tu, -li, -ru*, to denote an old man or woman, a grandfather, a grandmother; also: *habe-ci l-imigoda l-ibici*, he sendeth an embassy;

n) 1) *Sm., Q., R., G. ebebe, bébe*, honorific (Vocative), especially used by young people in addressing older people (see *§ 184*);

2) *S. (w-, n-, etc.) ebe-n-ti* or *ibe-n-ti*, a person of (our, their, etc.) company, sect, nation;

3) *S. ebettiva*, to be on friendly terms with, in peace with, allied to, *G. d-ebetere-či*, my friend (comp. *ra* in *G. na-bukutâra*, their slaves or prisoners; *a-bokoto-*, to lay hold on, etc.)

o) 1) *awa*, father, especially Vocative; *G. awa* is the archaic word, the modern word is *pápa*;

2) *R. tete*, Sm. *attëtte*, mother, Vocative, term of endearment; *G. téte* is also used when addressing an old woman;

p) *Sm. aha-ти*, comrade, *l-ahâ-ти*, his countryman, *aha-nu* comrades, playmates;

q) *Q. When children or close relatives speak of their elders, then they use the plural, for instance they are not there, they have gone hunting, etc., instead of: he, or she is not there, etc.

r) *G. duqî*, a negro (hinting at the woolly hair, *§ 89*);

*G. barâti*, a negro; *bara*, sea?

*G. basâri*, plur. *bassâri-no*. Kaliña; origin not ascertained;

*G. wâraw*, Warau;

*G. k-arâna-to*, a half-caste, lit. mixed;
§ 165. Formerly the Arawak nation was subdivided in families or clans. At present this seems to be falling into disuse. [G. In Surinam it is still in operation. A child is considered to belong to its mother’s clan. and a man who marries becomes subject to his father-in-law : comp. § 164 k) kindred, o-jo ∼ mother, § 163 e) ∼ mother’s brother, adaen-ci lord, ruler, and also that curious custom, by which an Arawak man is not allowed to look at his mother-in-law or to speak to her, and vice versa: wadlli lu-mukoto u-ma koro lii-dia-kuma, l-ikisida-ya-fa to lu-mukoto-uwa-da, a man may not speak to his mother-in-law, he must be respectful to her (see also § 216 and a similar statement by Q. 18, 251 and v. C. 7 ν).

The kāluafū-na clan (plur.: a man is called kāluafū-di, a woman kāluafū-du) belongs to a group of eight. It is forbidden to marry any person of the same group, if dwelling in the same country, and any one of the same clan, no matter where he or she lives. It is also prohibited to marry a child of the full brother of one’s father. Thy clan = bu-kurukuya, bu-kürkiya (§ 164 b)), or b-ibithadu (comp. § 164 n)). In order that marriages may be possible, families belonging to different clans are living in the same village.

A similar clan-system has been reported also from the Palikur, Goajiro and Achagua: presumably it was already in existence among the old Arawak-Maipure. It is possible, however, that the names of the different clans are not so old as the system is.

The following types of Arawak clan-names occur:

1) The Māhanau (Manao), Úttimaku (Otomake), Akuliju (Trio), Assawanu (?), Saliwanu (Saliva), Addarāa (Atorai), Saimakuttu (Chayna), Kumaiya (?), Nipuju (Nepoio), Wajjāna (Guayana).
§§ 165A—166

a) name of a place + yo (family, mother, § 164 k)) : Maratakayo (Marataka, a river in Surinam), etc.:

b) name of a plant + fo (ruler, or offshoot, § 69 d)) : Haiawafo (hayawa, incense tree), etc.:

c) name of a plant or of an animal + ka (when, § 29, or little, § 34 ??) : Mibika (mibi, vine-ropes), Barakataka (barakata, small armadillo), etc.:

d) miscellaneous : Ebesowa, Koroboha, Demare, see §§ 224, 167 b).

For lists of the Arawak clan-names, see Hi., I. Th., v. C., R., and § 196.

§ 165A. Proper names, see § 176  a ) 2).

§ 166. a) It seems that the old Arawaks acknowledged a First Cause; however, (B. 5e, 6) they never called upon this deity: "to Him for succour none can fly. He is so high above". The titles for this Supreme Being: Aiomon Kon-di, Dweller in the Height, Ifili-ci Wa-ci-na-ci, Great Our Father, Wa-murreti-kwon-ci, Our Maker, may perhaps be due to the influence of Christian missionaries:

b) 1) Orehu, Pen. huliu, R. oriyu, G. oriyu, uriyu, probably indicates the cosmical mother-principle. "Bright Orehu ... her beauty rare", the unborn virgin (having no navel), ever renewing herself, like a serpent which casts its skin, appears to the medicine-man in his greatest illumination; see B. 5e, 18, Pen. 17a, III, 102, 162, and especially 69g VII, VIII.

The same word is generally used to indicate spirits of a less exalted state, water-spirits, described to the author as "a dragon, a huge serpent with feet and wings".

The Kaliña term Okoyumu is probably composed of okoyo, serpent, yumu, spirit, and so we may translate Oriyu by ori, serpent, yu, mother (-spirit); but ori may also hint at "darkness" (§ 126 b)) or "rotation" (§ 108A), she being the "mother of time".

Speaking of the common water-spirits, R. (19a, Sect. 186) says: "Like the Spirits of the Forest, the Oriyus have strong sensual predilections. Every night, in their anthropomorph form, both males and females may come after Indians of the opposite sex". This perhaps accounts for the fact that the biblical term "fornication", has been rendered by orehi, S. wurehu (comp., however, also German Hure, English whore);

2) R. oroli, G. horoli, is the name of a big snake which endowed man with the hunting-charms (bina); it is the same as the halamali of the Kaliña, a drawing of which is given by Roth, 19a Sect. 235. Comp. A. M. § 182, 42:

c) It may be that the heavens are considered to be the abode of the cosmical mother-principle. Indians told v. C. that in the height the wisdom of the vulture (§ 166 b)) is found. The Maipure consider heaven as being of divine nature. Comp. also Arawak iyu, mother. a-io-mun, heaven (§ 71 b) b)), A. M. *eno, *ina, mother. *eno, heaven. The Arawaks trace descent through the mother; evidently this is expressed in the word o-io, kindred, people; it might also be expressed in A. M. *eina-ri, man (homo or vir), *ino, *ina-ru, woman or wife (§ 182, 33, 60, 30, 32);
a) G. Harliwanli, v. C. Haliwálıka, Halwanli. R. Hariwalli, B. Arawánili. Arawidi. probably all indicate the powerful deity to whom inanimate things and irrational beings are subject (v. C.), who metes out justice (§ 212) and became afterwards the sun (adaili, which expresses lord or lordly light). The name reminds one of hali, light, wa, own, li, free or male;

e) By an action of the sun(-deity), a woman became pregnant with twins (§ 213): from one of them, the human race, or the Arawak nation is descended.

The adventures of the demi-god, or of him and his brother, or of two animals, form the subject of a great many legends of the Arawaks and other tribes (see Ehrenreich 63, Koch-Grunberg 45d, Roth 19a). In Arawak tales we find the following names:

1) D. Maconaura, v. C. Macanaholo, Macanaura. Probably the same is meant by G. makuranale, "the proper name of the big otter in the fable", and the word might also be contained in G. waqu-makâ(nre, big species of bat, and walitti-makâ(yro, small ant-eater). It bears moreover a strong resemblance to the Makusi (Karib) name for the same hero, Makuna-ima. The origin of the word has not been ascertained;

2) Sm. Kurruruman, der hiesige Indianer Grosvater; Q. Kurruruman, the creator of men, Kulimina. the creator of women. Hi. Aluberi (comp. this §, d)) is the supreme being, and Kurrurumanny the god or patron of the Arawak nation. See A. M. § 182, 40. The Maipure name Purrunaminari might mean great lord or great soul;

3) Mabukulu (without thigh), after he has lost one leg and has become Orion;

4) The man who roasted his wife (§ 214) is probably the same hero; but a name has not been given;

f) Hi., Sc. Kurrurumanny had two wives, called Wurekado and Emisiwaddo (night-female and morning-female ?). v. C. A girl asked the sun in marriage; the girl was impatient and opened the sun's box; instantly the light of the first day appeared. Harliwanli had two wives who committed sin with his two brothers. One wife, G. Sibarloyen, v. C. Sibourouyan (rock-soul ?) could not stand the heat of the fire, and was changed into a porpoise. kasekoyah. § 167 a) 2), the animal which is alternately below the water, and rises to the surface (comp. the remarks about repeated incarnations in § 168, and the legend told by v. C., 7c, 519, of the men who, by way of punishment, were changed into fishes in such a manner that at times their human nature appeared above water). — The other wife, G. Orliro, v. C. Ouriro (fornication-female ? or darkness-female, water-spirit) could not remain in earnest, and was changed into a caracara-falcon. beletata (probably a sound-imitation and also bele, lame, tata, strength). — One brother, Orowana. G. Orowana, v. C. Ourwanama (fornication-lord ? or darkness-lord: comp. Akawai Oroan. Taulipang Olozan, the demon of darkness who causes
eclipses, B. 5e, 189, Koch-Grünberg 45d II, 55, III, 171, IV, 34) was banished to a desolate part of the world of spirits. — The other brother, v. C. Hiwanama, G. Hiwanaka (from hiwa, bamboo ??) was banished to a place where spirits lived who extracted his bones: ultimately he was delivered by Harliwanli:

R. 19a, Sect. 183. Two sisters had a tapir for a sweetheart (— according to Pen. this animal is the symbol for carnal lusts). Their brother killed the tapir, and when the women discovered what had happened, they threw themselves into the water; one sister turned into a manati, and the other into a porpoise;

3) The demi-god married a girl, got into trouble with her clan, and finally escaped with the loss of one leg, and became Orion. The girl is Anuanaitu (vulture-daughter), her mother Anuanâyo or Anânoyo (vulture-mother-spirit) or Taukelôelio (condor-mother-spirit), her father Anuanima (vulture-lord ?) or Kaikoutji (caiman: however, in a Karib version he is the tiger, Karib *kaikuśi). [The name of the vulture or carrion-crow, Q. annoane probably means: heaven-being];

h) 1) G. seme, sêmeche, the good spirits which inspire the medicineman. A similar word with a similar meaning is found in Island Karib, and Pelleprat has mentioned it in his Kalina vocabulary; it has also been reported from the Great Antilles. The word might be the same as seme, sweet:

2) G. sémi-či, Sm. seme-tti, medicine-man or doctor-priest. In the bible translations: B. semici-ci, S. seme-tti, seme-tti-kill, a sorcerer, B. semeci-hi, witchcraft;

3) Twice the greater part of living men has been destroyed, because of their sins; the first time by fire, the second time by water (B. 5e, 10, v. C. 7c, 515). Mârêrewâna survived the big flood. This name reminds us of the A. M. name for medicine-man *mariri (§ 182, 49), which probably means “wise man” or “teacher”;

i) 1) R. yawahu, G. yâwahô, the Arawak generic term for forest spirits or bush spirits, Sm. jâwahü, “the Indian’s nightmare of something which does them harm, that makes them ill, etc.: we call it the devil”. S. jawahü, B. yauhahu, (biblical) devil, unclean spirit (Acts V. 16): y. i. freely. auha, awa, roaming through space, hu forms verbal nouns, § 24, comp. auaduli. wind, a-iaudi- ... a. to be beside oneself, to be mad, § 131:

2) yaware, a rainbow (A. M. § 182, 48): nature-spirit — no motion:

3) Sm. da-huduparuka jawale bia da-ebessupa baba, when I die I shall perhaps resurrect as an opossum (said a heathen Arawak), lit. I-die if roaming spirit (the same word is used also for opossum and for rainbow) to-be I-transform future again;

J) R. mahui, an evil spirit, the kanaima of the Macusi, etc. (A. M. § 182, 46):
§ 167 ANIMALS, MEN, STARS

k) R. mansinskiri, a particular nature-spirit: m-, without, ansi, soul, inner peace, love, kiri, active being (§ 175\textsuperscript{1})?

l) R. ekkekuli, a certain kind of nature-spirits. Pen. ekekoli. the man-eaters: eke, to eat?

§ 167. \textsuperscript{1}) Certain groups of stars are called by the Arawaks (R.) tu-kuyuha. Each of these has its particular name, consisting of R. -kuyuha. G., Pen., v. C. -kuya, -koya, preceded by the name of an animal or plant. The life and activity of that animal or plant species comes from its eponymous -kuyuha. G. The -kuya is a sign, not a spirit; when, for instance, the hitsi-kuya, the Southern Cross, appears, the curassow-birds (hitsu) begin to pair.

We surmise that the old Arawaks regarded each constellation as the visible sign of the spiritual connexion between the heaven-world and the animal or plant and called it: tu-, its. kuyu, navel. u(h)a. own. “Navel” as a symbol for a spiritual contact is also used by the Kaliña (Pen. 17A III, 137).

The same word is used to indicate:

1) the shyness or wildness of an animal or bird, or as a verb ka-koia, Sm. ka-kuja, G. ka-kuyá, to be shy or wild, Sm. a-makujadi-, to tame;

11) Sm. kujára, deer;

2) aquatic mammals, often mythical: Sm. bara akkujaha, a huge sea-beast, aruwa-kujaha, a sea-beast shaped like a tiger, peru-kujaha, seal (Seehund), t-akujaha, whale, R. kassi-kuyuha, a white or black variety of porpoise, embodying a good or an evil water-spirit: Sm. kassi-kuyuha, porpoise, G. káse-kuya, dolphin. koyumóó, manati;

3) R. konoko-kuyuha, bush-spirit, adda-kuyuha, tree-spirit: these spirits generally have a bad name:

4) G. the following mighty spirits:

1) yólí-kuyáha, the spirit of tobacco (yúli): “true Indians treat

11) hiáxi-kuya, the spirit of the takini-tree (hiali): “a true Indian

III) khaléko-kuyá, the spirit of the white pebbles in the medicine-

IV) v. C. hóroro-kojáha, the spirit of the earth:

V) v. C. kiringhá-kojá-no, the spirit which opposes those spirits which bereave a man of his strength (comp. § 166\textsuperscript{f}): muscular. § 99\textsuperscript{1[1]});

b) Several myths of the Arawaks and neighbouring tribes speak of a time when animals were men, and I. Th., when discussing the clan-system, tells us that “most Arawaks ... assert that each family is descended — their fathers knew how, but they themselves have forgotten — from its eponymous animal, bird or plant”.

Whereas animals are supposed to be still connected with the heavenly
world, the connexion of man with this world has been severed, as is told in
the following legends (B. 5e. 178) :

1) The Koroboha-na-clan "originally came from above the clouds. The
weight of a heavy woman broke the rope by which they were descending;
(comp. the navel-string symbol, § 167 a)) ; and communication was thus
cut off between those who had reached the ground and those remaining
above. The Great Spirit, pitying the latter, supplied them with wings and
plumage ; and they came down, to colonise the trees above the heads of
their brethren — still privileged to live near, and to converse with them,
though changed into koriouka-parrots" :

2) A Korobohá(na) man married a Demare-du, an elphin-maiden, a
daughter of the earth, and from this union the Demaré-clan has sprung.
Koroboha might indicate the firmament (§ 108A d) ; in demare the d
may indicate "heavy" or "compressed".

Comp. also D. 8, 102 : In the Arawak country there lived two sisters.
One day they saw a creature whom they had seen before only in their
dreams and worshipped and loved as a god. He was the first man they
had ever seen in bodily form. He told them that his country was above the
clouds ; that while hunting he came to a cave, descending which led him
to them. This first man taught them to cultivate the cassava, etc. (all trades
and implements). From these three persons sprung the Arawaks, [and ever
since bigamy has been a custom, or almost a law of the Arawaks] ;

c) In the heaven-world, or some intermediate world, the yu, the mother-
spirits of the several animal- and plant-species reside. v. C. (7c. 517) the
galej-ojo, cassava-goddesses formerly served man. G. After death, before
the human soul goes to the world of God, it meets those spirits. If a man
in his life has been kind to a dog, then, when he comes to péro-o-yu šikwa
bana, dog-mother-spirit house surface, this dog (even if it died long ago)
meets him, wagging its tail (pero čwa halikibetoá-η), and gives him many
things, and káširi to drink. But if the man has badly treated a dog, then the
dog tells the dog-mother-spirit, and she judges him, and he gets nothing ;
da) There is a tradition that animals are men, who on account of their
wickedness have been changed into animals. In the legends birds often
play the role of heavenly messengers ; in Sm.'s vocabulary kuddibiu, bird.
is the only name for an animal which takes the plural suffix -nu of the
rational beings, and the word itself might mean : kudi, driving, racing. bi.
tiny, quick, yu, spirit. We suspect that the same ending yu, meaning a
spirit, occurs in the word serabokilio, a tempest. § 116 d) 9).

§ 168. All Indians believe that after death the soul continues to live
(Sc., 21a, II, 319). The following facts might be remnants of an ancient
belief in repeated incarnations :

a) v. C. 7c, 512 : The first men ... were happy ; there was no sin, and
neither were sickness and death. Every day God descended among them.
If someone entered heaven, then he was obliged to die first, because the
human eye is not fit to contemplate God. To those Arawaks who had entered heaven and had to return, God gave a new life:

b) G. Formerly, when an Arawak child died, and a new child was born, the parents sometimes said to šuku-to a-kōyua kikatēba, the little one returns again;

c) De la Borde, 62, 15: The Island Karibs believed that one of their several souls after death went to heaven and took a new young body:

d) Pelleprat, 68, 77: Among the Kaliña there was a belief that when they died, their soul entered into the body of a child which entered this world:

e) The Arawaks, and also the Tamanacos (Q., 18, 257. Gillij, 42, III. 5) had a tradition, that man on account of his wickedness has been deprived of everlasting life, which was given to the animals which change their skin (snakes, cockroaches). A Carib legend, told by Brett (5e. 107) tells that before the great flood came: “if age brings evil on you ... Youth renewing, bright and fair: As the serpent glideth clear From the slough he scorns to wear”. Pen. 69f, V: The soul of the Kaliña changes its body, like a snake changes its skin:

f) G. The suffix -mi (=new, § 74?) after the name of a person or animal, indicates that that person or animal is no longer in the land of the living, for instance da-yō-mi, my late mother. da-boketsi-mi, my late brother, d-epéro-mi, my dead dog. The Maipure equivalent. -mine, is almost the same as meni, mene, field, plantation, and umeni. a snake (A. M. § 182, 49A, 43).

§ 169. G. ü-ya, 1°. that by which plants, animals and men differ from dead matter. 2°. something etherical (shadow, image, aroma, etc.): possibly ü-ya expresses something intermediate between u-yu, mother-spirit, and a. time-reality.

a) 1) kia n-onyi [aro]ka huia-tu ada o-mun. ama-hu saka-tu omuni [a for if they do these things in a green tree. what shall be done in the dry ? Sm. uéja, to be living. fresh. üja-tu hime. fresh fish. ka-hüa. bread being well-seasoned, not sour, I. Th. eeya-to. raw. fresh. G. uüya-to hime, fresh fish, uüya-to kúta-ha, fresh meat. uüya-to khalli, newly dug-out cassava-root (but : na-korolia-sa, §§ 164 b), 22. khalli, fresh cassava-bread):

2) Sm. abuku-nn-ua üja-hü. to be uneasy (abuku-nn-ua. to be boiling). kia abuká-ka da-iya, that has caused me anxiety. d-abuku-nn-ua üja. I am anxious:

B. I) h-abokwa-li ia l-wonder (ye) ! n-abokwa ia na-makwa, and they were all amazed. l-aboko-n-wa ia o-doma. for he was astonished. m-aboko-n-wa b-a ia. marvel not:

II) ama o-doma abokwa-ga hu-ia toho o-konomun ? why marvel ye at this ?

III) kia adaiahu adeki-n bena. l-ikiduada kiana: Adaie-li o-konomun- tu ajia-hu abokoto-n l-iiia o-doma, then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord:
IV) ma-kariti-n ia i, [the devil came out] and hurt him not;
V) a-iaudi- ... a, to be beside oneself, to be mad (§ 131);
VI) S. pahia, word of astonishment; pa blowing away (?);
3) ma-ia-kwa, being easy, in peace;
4) I) Sm. a-ijabussi-, to be drowsy; B. Wacinaci a-ibosa kia wakaia-hu o-konomun, God winked at (that evil);
II) Sm. t-abussiia-hü, the sleep, the sleepiness, B. t-abisia goba na-makwa, kena n-adunka goba, they all slumbered and slept;
III) Peter, lo-ma-ci bajia t-abo-kibi ma goba adunku-in, Peter and they that were with him were heavy with sleep, t-abo-kibe-n-ci adunku-in, being fallen into a deep sleep:
IV) l-itabotwabo ka adunku-in, he sunk down with sleep;
5) Sm. a-ijabudü-, braten, B. a-iboda-sia himi ibena, a piece of broiled fish;
7) R. (h)iyaloko, a dead person’s spirit, G. na-ialoko, the spirits of the dead, B. ialoko, spirit; the word may be the same as ialoko, instead of (§ 103 e), or it may express ü-ya, spirit, loko, man.
Examples: Sa-tu Ialoko, the Holy Ghost, Ialoko ka Wacinaci: a-kwaabo-ci-no a-kwaabo fa lo-mun ialoko abu kidua-hu abu, God is a Spirit: and they that worship him must worship him in spirit and in truth, ama isa loko o-mun, to-makwa ororo l-auciga faroka, kena lo-boreda l-aiya l-ialoko-wa? for what is a man profited if he shall gain the whole world, and lose his own soul? Ialoko in an unfavourable sense, has only been met with in: ika tu iribe-tu ialoko a-fitikidi-n loko o-tea, when the unclean spirit is gone out of a man (Mt. XII, 43). On the other hand Mk. V, 2 abar-li yauhahu k-amun-ci, a man with an unclean spirit;
 b) Sm. üeja, üeja-hü, shadow, image (da-ija, bu-ja, etc., plur. üjahü-nnu), da-bulliti-pa béju üja, I will paint a deer, G. thü-ya, picture, image in a mirror, shadow, d-adekah da-yá-wa, I see my image in the mirror, kakü-ci üya, photograph of a man, üya-hü, the shadow of a man, da-khábo-roko th-üyada-ŋ, the lines in the palm of my hand, a-yatü-, to picture, B. a-iata-hu, image, idol, R. (h)iyá, a person’s shadow, B. t-iya abomon, [the fowls lodge] under the shadow of it, a-bolliti-ci a-oda-hu iyabo mun o-mun, to them that sit in the shadow of death, Peter a-bollí-n bo l-iya a-ibota ma aba-no jiaro, that at least the shadow of Peter passing by might overshadow some of them;
c) 1) ointment o-boea, the odour of the ointment, boia-tu, a sweet savour, Sm. bühujae, to emit a balmy smell;
 II) Sm. kopáijo, a tree which emits a delicious smell (copaiva);
2) G. hiagi, the takini-tree (see § 205):
3) Sm. háiali, fish poison;
4) Sm. háiawa, incense tree, Protium heptaphyllum.
§ 170. a) kokke, Sm. kaku, kakü, G. kakü, life, to live, is used when
§§ 171 —174 TO EAT ; EYE ; TO SEE ; TO SLEEP, ETC. 205

speaking of human beings or animals ; however, G. kakü kan. may be said when a newly planted tree is alive : ka, ko, to appear in a positive manner, force, ke, kii, emphasis ?

b) 1) G. kaki-či, a human being in general (see also §§ 219. 9 : 222. 3, 7), v. C. kakhi-tsji bia l-ebéésowa koeba, pro nobis factus est homo.

G. üe-kákü-hü, human (perhaps also animal) soul or life :

2) a-kokkiti-tu aja-hu, the lively oracles, (a-) kokketo- to quicken (J. V. 21. VI. 63) ;

c) R. kalli, cassava cake, keheli, expressed cassava juice, kereli, the chewed fresh cassava bread, cashiri, a beverage manufactured from cassava etc. (A. M. § 182, 120) ;

d) a-koto, to eat, also : feeding swine (L. V. 32) : G. a-koto- is used when no fixed object is meant, for instance da-kóto fa, I go to dinner, bu-koto[bi]da ? hast thou already dined ? da-kutá-ia-bi[da], (yes), I have already dined.

§ 171. a) eke, eki, ike, iki, food, to eat : G. eke is used when a fixed object is meant, for instance d-iki fa, I shall eat (answer to the question : shall you eat this ?), kāli (hīme, kūta) d-iki fa, I shall eat cassava (fish, meat), d-ekee bi[da]n, I have eaten it already :

b) eke, eki, clothes, na-wakaia eke, a clothe for their sin. plata eke, a purse, t-eke, its vessel (for oil), the sheath (of a sword), oniabu eki, the waterpots, t-eke-loko-tu-alaiti abu, alaiti-adai abu, with lanterns and torches, Sm. aku-ke, the eyelids, G. ēkì, bladder, ēkc, amnion, sā-hi, uterus. kudibiyu sā-kē, empty egg-shell, kuši-ke, spectacles :

c) ā-ikihi, its fat, k-ikihi-tu baka sa, the fatted calf.


a) 1) 1) ako-si, eye ; (i) si, seed (A. M. § 182, 15) :

11) yuho-li m-akosi-ci l-akosita ia n-adeki-n bia. and unto many that were blind he gave sight :

2) abaren l-ako-loko warea t-itikida isogo-tu t-edha jiamutu (S. ikka -ké t-illipe ti dia t-a-titikida t-aku-lukku-warua), and immediately there fell from his eyes as it had been scales, kena n-akera l-ako-loko-ji, and when they had blindfolded him :

3) Sm. aku-ke, the eyelids :

b) 1) akonnaki, a loud sound, akonnakita, to make noise. akonnakira-hu. uproar ;

2) akonnabo- (bia-form : akonna-bia), to hear.

§ 173. Ade, adi, strong, independent appearance (comp. § 88).

a) 1) R. adibua-hu, omen, token, auguries, Sm. addiboa-hu, ein Gespenst : boa, abnormal appearance. (§ 120 d) :

2) adeki-, adiki-, to see :

b) B., G. a-dimisi-. Sm. a-dimissi-. to smell : eme, the smell.

§ 136 e) 3) 11).

§ 174. a) Adunku-, adunko-. Sm. adunki-. adunuki- is a general A. M.
word (§ 182, 147) ; it may be in its origin an imitation of the sound of heavy breathing or snoring, but it may also be related to a-odo-. to die (§ 122 e) 1) ;

b) A-butado-(n-wa), to faint, to fall in a trance; bu appearance, t flowing (?);

c) Adaie-li angel ka-raia goba Joseph o-mun lo-tobonia, the angel of the Lord appeareth to Joseph in a dream, hui habe-ci o-toboni-wa fa, your old men shall dream dreams, Sm. wakāia dā- ttubū- n, I dream (an evil dream), ōakai-u-tttu bu, to dream (A. M. § 182, 140); presumably : tobo, having the character of the fluent, the liquid (a-toboti-, Sm. a-ttabatti-, G. a-thābati-, to trickle, a-tobodi-, a-tobadi-, to cast, to dip, to step into a fluid, comp. also § 119 b)), nia, continuing in a free manner, or for some time. [In olden times the Arawaks believed that in sleep the soul left the body and experienced all sorts of things, and also received forecasts.]

§ 175. A great many object-words show one of the endings -li, -ri, -ro or -ru. Wherever it is possible to analyze such words, it is found that these endings indicate the general character of the thing denoted by the word.

Examples (for the meaning of the roots, see Alphabetical Index):

a) li, freely streaming forth : akorakali, thunder, koreli, smoke, auaduli, wind, oroli, clay;

b) ri, fixed, hooked : kaiiri, island, hori, snake, G. wayuri, a tick;

c) ro, ru, stopping : bilibiliro, lightning, R. kabadaro, jaguar (with-claws), B. adedisaro, earthquakes;

d) bali is the ending of several names of trees, for instance G. dakama-bali, Andira inermis, ite-bali, Vochysia tetraphylla, širua-bali, Nectandra : according to Baptist, širua-bali means: a tree resembling the širua-tree, or belonging to the same family. Bali might depict trees standing in a row, comp. § 60 a);

e) kili, is used in the names of natural phenomena etc. (§ 130 a)) : also: tibo-kili, a bush (A. M. § 182, 111), amudi-kile hi jiamutu, a shore (Acts XXVII, 39), Sm. amudū-kil, the landing-place (amodi-, to go up), su-mulikile, drunkenness, ma-mulikile, temperance;

f) koro, in iifiro-koro, feast, R. wiwa-k-kihi-koro, (Halley's) comet.

It has not been found that the masculine or feminine gender is concomitant with these endings : isa-be-tu (f.) akodoonali, the fair havens, kia akodoonali isa-tu (f.) koro, the haven was not commodious, auaduli a-fuda alon jiari o t- (f.)ansi-n, the wind bloweth where it listeth, adaili abato fa oriroko-n bia n (f.), the sun shall be turned into darkness.

G. hadali futikidah-te-da ? has the sun already risen ? answer : ma-futikidi(n koa th-a-ya-te-da, the sun has not yet risen. Baptist said that here the feminine prenominal prefix should be used, notwithstanding the sun is masculine according to the myth (§ 213).

§ 176. In other forms, however, these endings do indicate the grammatical gender:
a) m. -li, f. -ro:

1) adaie-li, lord (d-adaie-n, my lord), konyi-li, the owner (of the ship), isa-li friend (Vocative), donnaka-ro, my burden. R. ka-shikwa-lli house-master;


3) abar-li, aba-ro, § 152, yuho-li, yuho-ro, § 151 b) 4):

4) Superposition of the suffixes -ci and -li or -ro:
ifi-li-ci, great (a man), ifi-ro-tu (a woman, a non-rational being or a thing), adaie-l-ci, a nobleman, k-abue-l-ci, householder, citizen, Sm. likia àndà-l-te, der da kommt oder gekommen ist (also likia àndi-ti, der da kommt, kia andi-tu, kia andà-ru, die da kommt); comp. § 95, -l-te.

In B.’s texts these endings rarely occur; S. uses them frequently:

b) S. m. -li, f. -ru, plur. -nu:

1) a-huda-li irei-tu, his (the dead man’s) wife, a-uttika-ni a-huda-ru. and found her dead, l-annika-ru platta, the price, Petrus u-ma anda-nu. they ... as came with Peter;


3) andi-lli-pa-li, him which should come, baku-te tuhu dai da-waja da-dukkuttu-pa-ru hurruru-muniru, come into the land which I shall shew thee;

4) abba Gott u-mün a-kujabo-koana-ttu anìka-hü-ssia bija-ru bahü-kan, the tabernacle of witness, lit. one God to worship-instrument taking-thing to-be-ru house-small;

5) w-addiki-ssì-ru, things which we have seen (B. w-adeki-sia);

6) tu-maqua n-adia-ssia-bi-ru da-ijalugku, the things whereof they now accuse me, hamatalli h-adia-bi-ru, these things which ye have spoken;

c) S. m. -kì-li(i). f. -kù-ru, plur. -ku-nnu:

1) Simon na-ssa-killi Zelotes, Simon (they-call-killi) Zelotes, bulésida-bu-kurru, what thou readest;

2) Jesus ... Gott u-ria andi-lli-kill. Jesus ... a man approved of God, k-aima-elli-kill l-libiamate-tti u-mün, he that did his neighbour wrong. Jehovah a-raijattoa-li ibitu-ttu-kurru kuñuku-mün, the angel (Jehovah) which appeared to him in the (burning) bush. adinamu-tti kunnu, them that stood, ihittira-tti-kunnu lu-jalugku, his accusers. ka-ppparka-lli, a murderer, bìbìti tausend ka-ppparka-lli-kunnu. four thousand men that were murderers;

3) Jerusalem-mün-li-kunnu Apostel-nu. the apostles which were at Jerusalem, miaka h-issika-buna-nu-kunnu Siba u-llukkumün, the men whom (yesterday) ye put in prison.
§ 177. The pronouns are symbols for the different "persons". Their proper meanings are:

Pronominal prefixes:

I  
\[d(a)-, \text{ firmly established; will-power; 'I'-feeling (§ 184);}\]
II  
\[b(u)-, \text{ the quiet, expectant one; or: deictic gesture (§ 184);}\]
III m  
\[l(o)-, l(u)-, I \text{ masculine, o not moving, potential;}\]
III f.  
\[t(o)-, t(u)-, t \text{ feminine, o ... ... ... } ;\]
I pl.  
\[w(a)-, \text{ vast;}\]
II pl.  
\[h(u)-, h \text{ deictic (comp. §§ 44 b), 45 b)), u vast; or: deictic gesture, of a broader, a more solemn, character than bu;}\]
III pl.  
\[n(a)-, \text{ continuity, or person (§ 187).}\]

End-point pronouns

I  
\[di, \text{ the same as the pr. pr., but as a principle (i) only;}\]
II  
\[bu, \text{ ... ... ... ... } ;\]
III m.  
\[i, \text{ masculine;}\]
III f.  
\[n, \text{ end-point;}\]
I pl.  
\[u, \text{ the same as the pr. pr.;}\]
II pl.  
\[hu, \text{ ... ... ... ... } ;\]
III pl.  
\[ie, \text{ perhaps originally ne, continuity, or person (§ 187).}\]

§ 178. Class (gender and number) is expressed only in object-words and pronouns.

singular, human, male —, \[l(o)-, l-i-hi, i, -ci, -di, -li\]

female \[t(o)-, t-o-ho, n, -tu, -du, -ro\]

non-human —

plural human -no, \[n(a)-, n-a-ha, ie, -ci-no or -no-ci, etc., -di-no.\]

Consequently:

\[
\begin{array}{cccc}
  i & l & u, o & t & r \\
  \text{free, lively } & \text{loose } & \text{at rest } & \text{limited motion } & \text{impeded motion } \\
  \text{human } & \text{human } & \text{nature } & \text{nature } & \text{nature } \\
  \text{man } & \text{man } & \text{woman } & \text{woman } & \text{woman }
\end{array}
\]

Certainly, those authors which considered the gender distinction in Arawak and in related languages as evidence of the low mental and social condition of these nations, were on the wrong track. See further § 188.

In B.'s translation of the bible, God (Wacinaci, lit. our-father) and angel (angel) are put in the human (rational) class; devil (yauhahu, nature-spirits) is put in the nature (non-rational) class.

For The Word (Ajia-hu) the m. pronoun lihi has been used (JI, 3) in accordance with the English text. Otherwise ajia-hu, the speaking, and other words denoting "abstraction" are put in the class of non-rational beings and things. J. XVI, 13, in accordance with the English text, lihi kidua-hu Ialoko, he, the Spirit of truth. Elsewhere Sa-tu Ialoko, the Holy Ghost, the Spirit (Acts II, 4).

The sex of animals is distinguished as follows: Gen. VII, 2, 3 the male
§ 179. Expressions used only by men (m.) or only by women (f.):

a) greeting "bist du da?": m. Sm. addressed to a man, būi-l-lai; to a woman, būi-ru; to several people, hū-n-uai; answer "ich bin da", m. Sm. da-ū-li, da-ū-li-si, da-li-su; f. Sm. da-ū-ru-ra, da-ū-ru-ra;

b) I ! m. Sm. dāî, f. Sm. dāî-ra;

c) surely, certainly: m. R. to a man, ta-de, to a woman ta-shi, Sm. ta-sē, ta-essē, v. C. ehē (=yes), ta-si, f. R. to a man ta-shi, to a woman ta-ra: Sm. ta-ra, v. C. ta-re;

d) o yes, so you say: m. R. to a man, d-a-i-do, to a woman d-a-dai, f. R. to a woman b-a-bui;

e) "vielleicht, ich glaube": m. Sm. bahā-sse, v. C. bahā-sse-da. f. Sm. bahā-ra, v. C. bahā-ra, B. d-i-bi-bi di fāroka bahā l-eke, if I may but touch his garment (Mt. IX, 21);

f) "freilich": m. Sm. dū-ke-si, dū-ke-sse (comp. § 61 d), f. Sm. dū-ka-ra; "allerdings": m. Sm. hēdū-ke-si (also used for "ja, freilich"), f. Sm. hēkūsā-i-ra, kūsā-i-ra; "ja, allerdings": f. Sm. hēdū-kū-ra, hē kūsā-i-ra: Pen. wa-the-fa-do dokara, we will go drink as usual, wa-the-fa-do dokase, do. (probably the first sung by women, the second by men);

"gethan" (fertig): m. Sm. hēbbi-sse, f. Sm. hēbbi-ra.

Many of these short words contain emphasizing particles which we have already met with. It seems that the sharp si. se (§ 116 d) is used especially by men, the perhaps somewhat softer ra (§ 104), especially by women. See further § 191 a).

g) Sm. akkubani-hū or ukubanni-hū, a garden (§ 128): with pronominal prefixes: I da-kkuban, I pl. wa-. III pl. na-. When addressing men, one says: II ba-, III m. la-, III f. ta-. II pl. ha. when addressing women: bu-, lu-, tu-, hu-. Baptist considers this difference is owing to the fact that women articulate better than men.
CHAPTER XIX

FOREIGN WORDS. ARAWAK AND ARAWAK-MAIPURE

§ 180. The Arawak language has appropriated several foreign words. The Spanish words may be regarded as such, and also the creole-Dutch words which occur in Brett’s texts, and partly those in Schultz’ texts. Brett uses a great many English words (as: hell, paradise, prophet, temple, angel, incense, praise, apostle, etc. etc.), and Schultz several German words (see list of these words at the end of the Alphabetical Index), but these may not be regarded as having been assimilated.

All these words are — see Alphabetical Index — expressions for post-Columbian ideas. Penard (17c) is of opinion “that there is a tendency, though not a strong one, to replace foreign words by others of Arawak origin. Taken all in all, the Arawak language of Surinam does not appear to have been affected so much, as close contact with civilization might lead us to think”.

The Arawak does not recognize foreign verbs as such; he makes an action-word from them, by means of the usual affixes:

From creole-Dutch words: B. a-dankido-(n-wa), to thank, S. a-lesedi-, to read;

From English words: B. a-baptizedi-, to baptize (baptism, baptism), a-circumcisedo-(n-wa), to be circumcised, a-praisedi-, to praise, a-prophesido-(n-wa), to prophesy, a-sacrificedo(-n-wa), to do sacrifice, a-sweardoa, to swear, a-ridi-, to read.

There is no direct proof that Arawak has appropriated words from other Indian languages. However, in Guiana and adjacent territories one often finds that a certain word for a pre-Columbian domestic article, a plant, an animal, or even a supernatural being, is used by tribes belonging to different families of languages. Such regional words also occur in Arawak (see §§ 197—200, where they have been marked r^), and it may be that some of these are not of Arawak origin.

Next come those words, that only occur in Arawak, but the etymology of which could not be traced (see §§ 195—200, where they have been marked u^). We are met here by the difficulty that we mostly do not know which peculiarity is described by a word. For instance, a land-boa is called “the slow one”, ma-hôle-ru or mawleru (§§ 112 d), 175 e), but we should perhaps never have found this out, if the word had not been explained to us by an Arawak. [This snake is also called Sm. kule-kunna-ru, weak-walker.]
Finally comes the great majority of words (among them nearly all particles, pronouns, quality-words and action-words), which are constructed in the manner as shown in our examples in § 20. Although a slight doubt may be entertained here and there, as to whether our interpretation is the correct one, yet on the whole, the evidence that these words are really sound-pictures, complexes of sound-symbols, seems overwhelming.

§ 181. The Arawak words found in the oldest writings (ll. 9, 14) do not differ in any perceptible degree from the words as they are used to-day. The differences between the translations of Brett and those of Schultz, are to be attributed to the different views of the translators, and perhaps to a difference in the dialects, in regard to which Schumann says: "Man findet darin verschiedene Dialekte", and Brett: "There is at present some variety existing, principally in the pronunciation of words by people of different districts. But there is no difficulty in the way of their understanding each other, and in all material points there is little difference". This latter is also the author's experience.

We may, however, still find out something about the early history of Arawak from a comparison with the other languages of the Arawak-Maipure group.

As a result of a superficial examination of these languages, we venture to make the following remarks:

All the A. M. languages use pronominal prefixes and pronouns consisting of an emphasizing particle with a pronominal prefix: in some of them end-point pronouns, differing but little from the pronominal prefixes, have been met with.

Several A. M. languages apply a pronominal prefix, even when the person is already indicated by an object-word:

Palikur: ri-wasiri Palikurene. Land der Palikur. Toussaint ri-pina, Toussaint's Haus:

Goajiro: jamisa nu noike Maréigua nu mui Adam? (su mui Eva, su mui úri, nu mui yarôjá). I qué habló Dios a Adan? (a Eva, a la culebra, al diablo), lit. what he said God him at Adam (her at Eva, it at snake, him at devil), nu-doctrina-ka Jesucristo, la doctrina de Jesucristo, su-raurâka kôresia, el Jefe de la Iglesia:

Kampa: nachi no-tomi, hijo mio, i-umbari Juan, el amigo de Juan, i-bango Juan, la case de Juan, i-gina, su mujer, o-gime, su marido, i-cachita-te pi-ginna? esta enfermo tu marido? o-cachita-te pi-ginna? esta enfermo ta mujer?

Baure: r-orani ehiro, or ehiro-coremo, el vestido de varon, r-orani eteno, or eteno-coremo, el vestido de mujer. re-puyi iscini, or iscini-puyi, el pie del tigre:

Moxo: ma-muiria ehoiro, el vestido del varon. su-muiria esseno, el vestido de la muger, ta-ibopé ichini, el pie del tigre, ta-ha-ze to-bea ma-cpiya-co Maimona eto? paraque crio Dios essas cosas? lit. what it-for he-creates God that?
The pronominal prefixes are:

I sing. generally \( n(u)\)-, with the exception of: Arawak \( d(a)\)-, Goajiro \( t(a)\)-, Paraujano \( t(a)\)- (it is doubtful whether Baure \( d(i)\), which has only been found in d'Orbigny's vocabulary, is of the same origin):

II sing. generally \( p(i)\)-, \( b(i)\)-, Arawak \( b(u)\)-;

I plur. \( u(a)\)-, \( o(e)\)-, \( u\)-, \( v\)-, \( a(b)\)-, \( a\):

II plur.: some languages use the same pronominal prefix as in II sing., others use \( y(i)\)-, \( y(e)\)-, \( i\)-, \( e\)-, Arawak \( h(u)\)-;

III: A difference is made, more or less distinctly, between one man, one woman, more than one person, and one or more non-rational beings or things;

III sing. Palikur m. \( r(i)\)-, f. \( r(u)\)-, Wapisiana m. i, f. u, Goajiro m. \( n(u)\)-, f. \( s(u)\)-, Achagua m. \( r(i)\)-, f. \( r(u)\)-, Maipure m. i-, f. ju-, Kampa m. i-, f. o-, Baure m. \( r(e)\)-, f. \( r(i)\)-, Moxo m. \( m(a)\)-, f. su-, a woman speaking of a man \( n(i)\)-, non-rational beings and things \( t(a)\)- or \( t(o)\)-;

III plur. mostly \( n\) (with different vowels).

Plural suffixes are applied to all object-words; however, in the grammars of Baure and Moxo, it is stated that they are but little used, when referring to non-rational beings or things.

Other indications of gender are found in the names of family-relations and such like, and in:

Goajiro: \( kasaichir\ ni-chinka\ parajá-chi-ka\ jashia\ ?\) como se llama el primer hombre? \( kasaichir\ ni-chinka\ parajá-te-ka\ jiér\ ?\) como se llama la primera mujer?

Moxo: \( mo-chijcha-re\), (man) sin hijos, \( mo-chijcha-ru\) (woman) sin hijos.

In Wapisiana, in Maipure, in Ipurina, in Kampa and in Moxo interjections are used which differ according to the sex of the speaker and of the hearer.

In Arawak \( i\) has, amongst others, the meaning of "small", \( u\) or \( o\) the meaning of "great". In Moxo we find \( achipi\), small, \( achope\), great.

In Maipure the ending-\( au\) is used in order to indicate "for, or of, itself"; in Baure -\( bo\) or -\( bobo\) is used for the same purpose, and in Moxo -\( bo\). It seems quite probable that these forms are of the same origin as Arawak -\( o\)-\( a\).

Moxo has numerous words in which the prefix \( v\)- means "great", for instance \( v-a\), guevo largo, \( v-i\), fruta larga, \( v-pai\), campo, tierra larga, \( ti-ve-quieté\), hay mucha distancia de aqui allá. Probably this is of the same origin as Arawak \( wa\)-. Comp. also: Arawak \( wa-i-kille\), Kušitineri \( wa-s(y)ö-ra\), Piro \( hua-se-ra\), Moxo \( ebo-i-re\), far.

Almost all A. M. languages use the prefixes \( k(a)\)- and \( m(a)\)- to indicate "being present" and "not being present".

Goajiro uses -\( uma\) to indicate "with" (Arawak \( o-ma\)), and \( mui\) in order to indicate "at" (Arawak \( mun\)). Ipurina uses -\( muni\) to indicate "at", "to" and "from", in the same manner as Arawak uses \( o-mun(i)\). Piro uses \( ima\) to indicate "with".

Otherwise the suffixes indicating mood, tense and case are rather
different in the several A. M. languages, but it appears not at all improbable, that they may have been built up originally from primary elements which have a similar meaning to that which still prevails in Arawak.

§ 182. Several works dealing with a language of the A. M. group, contain a comparative vocabulary. We here give a summary of corresponding words, in order to illustrate the position of Arawak.

Words that are only found in languages belonging to the same sub-group, have been left out. Moreover not all the various transcriptions for a given word have been copied, and complicated phonetic spelling has been simplified. Students who desire to go deeper into the matter, are recommended to consult the original sources.

For the sake of clearness, the languages have been classified into four geographical groups (which do not correspond with the linguistic sub-groups of the A. M. family), viz.

### I. NORTHERN GROUP
(Antilles, Guiana, Maracaibo)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language</th>
<th>List of literature</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Arawak</td>
<td>different sources (phonetic spelling)</td>
</tr>
<tr>
<td>—</td>
<td>Arua</td>
<td>49</td>
</tr>
<tr>
<td>At</td>
<td>Atorai</td>
<td>15, 21a, 41</td>
</tr>
<tr>
<td>G</td>
<td>Goajiro</td>
<td>33A, 33, 40a, 44, 51a, 51b</td>
</tr>
<tr>
<td>IK</td>
<td>Island Karib</td>
<td></td>
</tr>
<tr>
<td>IKf</td>
<td>do.. women's language</td>
<td>31, 55</td>
</tr>
<tr>
<td>Map</td>
<td>Mapidian, Mawakwa</td>
<td>15, 41</td>
</tr>
<tr>
<td>P</td>
<td>Palikur</td>
<td>15, 49, 53</td>
</tr>
<tr>
<td>Par</td>
<td>Parauhano</td>
<td>44, 51b</td>
</tr>
<tr>
<td>—</td>
<td>Taino</td>
<td>6, 15, 42, 50</td>
</tr>
<tr>
<td>W</td>
<td>Wapisiana</td>
<td>15, 36, 41, 45e</td>
</tr>
</tbody>
</table>

### II. NORTHWESTERN GROUP
(Orinoco, Rio Negro, Yapura, Iça)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language</th>
<th>List of literature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ach</td>
<td>Achagua</td>
<td>40b, 42</td>
</tr>
<tr>
<td>Ad</td>
<td>Adzaneni, Izaneni</td>
<td>45c, 60</td>
</tr>
<tr>
<td>Am</td>
<td>Amarizama</td>
<td>40b</td>
</tr>
<tr>
<td>Av</td>
<td>Avane</td>
<td>42</td>
</tr>
<tr>
<td>Ban</td>
<td>Baniwa</td>
<td>15, 30, 32A, 34, 38, 45a, 60</td>
</tr>
<tr>
<td>—</td>
<td>Bare</td>
<td>15, 34, 38, 45a, 60</td>
</tr>
<tr>
<td>Ca</td>
<td>Caouiri</td>
<td>38</td>
</tr>
<tr>
<td>Car</td>
<td>Cariay</td>
<td>15</td>
</tr>
<tr>
<td>Cau</td>
<td>Cauixana</td>
<td>15</td>
</tr>
<tr>
<td>—</td>
<td>Cavere</td>
<td>42</td>
</tr>
<tr>
<td>Gu</td>
<td>Guinau</td>
<td>15, 21a, 45c</td>
</tr>
<tr>
<td>—</td>
<td>Guispunave</td>
<td>42</td>
</tr>
<tr>
<td>Ip</td>
<td>Ipeka</td>
<td>45a</td>
</tr>
</tbody>
</table>
### III. SOUTHWESTERN GROUP
(BETWEEN THE AMAZONS AND THE RIO MADEIRA)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar</td>
<td>Araicu</td>
<td>15</td>
</tr>
<tr>
<td>In</td>
<td>Inapari</td>
<td>54</td>
</tr>
<tr>
<td>Ipu</td>
<td>Ipurina</td>
<td>35A, 45b, 52</td>
</tr>
<tr>
<td></td>
<td>Kampa</td>
<td>28c</td>
</tr>
<tr>
<td>Kan</td>
<td>Kanamare</td>
<td>15</td>
</tr>
<tr>
<td>Kun</td>
<td>Kuniba</td>
<td>54</td>
</tr>
<tr>
<td>Kus</td>
<td>Kušiti-neri</td>
<td>54</td>
</tr>
<tr>
<td>Man</td>
<td>Maneteri</td>
<td>35A</td>
</tr>
<tr>
<td>M</td>
<td>Marauha</td>
<td>15</td>
</tr>
<tr>
<td>Pau</td>
<td>Paumari</td>
<td>35A, 39, 52</td>
</tr>
<tr>
<td></td>
<td>Piro</td>
<td>54</td>
</tr>
<tr>
<td>Yam</td>
<td>Yamamadi</td>
<td>39</td>
</tr>
</tbody>
</table>

### IV. SOUTHEASTERN GROUP

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Baure</td>
<td>28a, b</td>
</tr>
<tr>
<td></td>
<td>Chané</td>
<td>50a</td>
</tr>
<tr>
<td>Gu</td>
<td>Guana</td>
<td>15, 56a</td>
</tr>
<tr>
<td>Ku</td>
<td>Kustenau</td>
<td>59</td>
</tr>
<tr>
<td>Me</td>
<td>Mehinaku</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>Moxo</td>
<td>28a, 29, 42, 46</td>
</tr>
<tr>
<td></td>
<td>Mucoxeone</td>
<td>(37)</td>
</tr>
<tr>
<td>Pai</td>
<td>Paiconeka</td>
<td>32a</td>
</tr>
<tr>
<td></td>
<td>Paunaka</td>
<td>(37)</td>
</tr>
<tr>
<td>Pare</td>
<td>Paressi</td>
<td>59</td>
</tr>
<tr>
<td>Sar</td>
<td>Saraveka</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Waura</td>
<td>59</td>
</tr>
<tr>
<td>Yaul</td>
<td>Yaulapiti</td>
<td>59</td>
</tr>
</tbody>
</table>
COMPARATIVE VOCABULARY OF ARAWAK-MAIPURE LANGUAGES

THE BODY

   I. A ite (itena as a part of the human body), IK f ita, G isha, P mera. W reine karu. irei;
   II. Ju itta, Pa yta, Cau isa, Car zanhy, Bare aya. iya, Gu ea, Yav miyari, Kar, Tar irai, Uai ira, irahi, Mar gray, Manao graty, Kat, Si irana, Yuk ra, Uar ila. Ad ira. irena, Pia irai, irana, Mand -rami;
   III. Ar ithon, isa, Kan ura, Kampa iraja, Piro xerari, Ipu eerenga. Kus slali:
   IV. B iti (n-itina, mia sangre), Moxo iti (n-ijtine. mi sangre). Gua iti, iddina, Pare itimaran.

   I. A ura, era, (urali, curare, arrow-poison), IK ira: acou-ira. a tear, G sira, broth, P nra;
   III. Piro ihixa, isa, broth, Kus tra, tla;
   IV. B ore, Moxo oro.

3. To drink, § 91.
   I. A a-ti-, I K f ata, G asi, a:a, P hirop, W tir, Arna cra-le:
   II. Bare dia, Yav ziya, Uar ila. Ad, Kar, Kat, Pia, Si, Tar, Uai, Yuk ira, Mand jira-ni. -ra, Manao tuira. Ju ita. Gu ueta;
   IV. B, Moxo ero.

   I. a) A isi-roko, G shi-raku:
      b) A oassini-hü, W ishene. lunge:
      c) A issin, W tije:
      e) A isheü, I K i-iche;
   II. a) Pia inazi. Mand ijeshi. Ban, Yav mitsi;
      b) Maip nichini, Pa saua. Uar (n)abene. Gu inišini;
      c) Kat iži, Ip, Uar thi. Kar ichiti, Pa tschu-ang, Si iši. Uai chy, Yuk hi, Gu seniči, testicle:
      d) Uai gnaero-sache, Pia aitczi:
      e) Bare enisi;
   III. a) Ipu ishini, isene, Kampa aicha;
      b) Kan natoxy, Kun waqi. Piro huaxi;
      c) Ar chy, Kan same, Marauha išy, Piro smeči. Yam dżou;
      d) Ipu otseniki;
      e) Pau sumi, Yam soomi, Kampa chitzane;
   IV. a) B enascie, Moxo eecho, Pare inete;
      b) Sar i-vihine;
      c) Pare sc;
      d) Gua oze;
      e) Moxo ichepi.
5. Bone (presumably: figure, stature, § 60 ff.).
   I. A abona, I K f abo, G jimpu, P api-ti, W une-witre;
   II. Ban piuna, api, Bare abi, Cau bimi, Ju pina, Uai pihra, Ad, Pia, Tar api, Gu abe,  
Mand yatiżi;
   III. Kun hapó, Piro xapui;
   IV. B inepe, Gu a pi, hopeeti. Ku anapi, Me, Waura inapū, Moxo eope, ope. Pare  
nahe, Sar nahaxe, Yaul napí.
6. Skin (*ma, soft, nos. 12, 17, *eda, bark, no. 71).
   I. W mada, mada, P ma/i, G imata, lip;
   II. Ban mada, Yuk (u)ma, Pia imasi, imami, jum matsche, Uai mami;
   III. Piro mita, Kun muta, Kus šima;
   IV. B chomo, Moxo umomo, mo, Pare meli, Me, Ku, Waura ma.
7. Skin, bark, § 89.
   I. A eda, I K if f-ora, G suta, pata;
   II. Bare ida, Gu eda, if a; canoe: Pia, Uir, Kar ida, Ad, Kat, Tar, Si, Uar, Mand  
itata, Yuk hita, Bare isa;
   III. Ip itanta, utanta.
8. Hair on the skin.
   I. K iou;
   III. Kampa iti, Kun (yewe-iti), Pia waziwi (on the pubes);
   IV. Gua etše, Moxo hiyo. Sar (i-)tihi.
   I. P sipri, W id, G sumure-ra;
   II. Ban iidoho, Kar (l-)idzu, Kat, Si (l-)idzu. Gu elidzu, Ip l-igu. Uar (n-)idu.
   Mand idoshi, Yav jenetsi, Gu hipiazi;
   III. Ip ipiti, Kampa ibiti;
   IV. Gua etše (-soopeno = bird), Moxo poho.
10. Hair of the head: (head-)hair, §§ 100, 107.
   I. (A iyhe-riti-, to shear), A ba-ra, W (ru-e-)re;
   II. Manao (kūna-)itschy, Mand (uati-)quishi, (a-)tiki. Pa (ole-)sa, Uai itsihi.
   Uar (iue-)-si, Gu ćsi. Ad tsikule;
   III. M hoty, Kampa ephi, įći, Kan pty, Kus (šiue-)sa, Piro (iue-)tsa, (xihue-)sa;
   IV. B chohihi, ichi-jji, Moxo chuti-si, Yaul (putaku-)yati.
11. Eyelash: (eye-)hair, § 90 f.
   I. A (iki-)ti, I K (accou-)iou, W depian;
   II. Bare (biuiit-)bite, Ip (ti-)piyu, Kar, Kat, Si (ti-)titsi. Manao (konika-)itschy.
   Mand (disi-)uishi, Pa (tschila-)ntschoy. Pia (tui-)zimi. Uar (bo-)siwiole;
   III. Ip (ke-)meipi-piti, Kampa tosio-ki. Kan pty, Kun pty;
   IV. Pare (dose-)nivari. Yaul (yeoka-)?ti.
12. Moustache: hair(-mouth), § 90 f.
   I. P sipri, W de-(no), te(-nu);
   II. Ban sa(-noma), Bare si(-noma), Kan, Mand, Si, Tar tsi(-noma), Uar si(-noma),  
Yav za(-noma), Ad chi(-noma). Gu tsa(-noma), Pia uss(-noma);
   III. Ipu samputa-piti, Kampa așqhatuna. Kun, Kus šapu, Piro așpo;
   IV. B ich-(aona)?, Gu etsa (-kiri = nose). Ku (kira-)pi, Me (kirżaa-)pienu, Moxo  
higo(-sumu), Waura ma-pi.
13. Excrements. § 90 A; comp. also nos. 23, 149 A.
   I. A itika, I K f itica, G chaa, P isiki, W dikie;
   II. Bare isike, sikahei, Kar iżiate, Ip itsuka, Kat ūa, Si isha, Manao tya, Mar ytschuka.
   Tar the, tsukude, Yuk hic. Gu tšikahi. Pia itsuka;
IV. Gua ciquee, Moxo ichiqui.

   I. A iši, I K iči-c, P teu-ti, At, W ruair, Map reku, Par ki;
   III. Piro xi-hue, Kan ci-hiy, Kun gi-huó, Ipu iki-wi si-uuy, Ar g-hy, Kus ši-we, ši-wó

15. Eye, §§ 116 b), 172.
   I. A ako(-si), I K acozz;
   II. Bare aci-ti, Gu aui-ši, Manao kurika, Uir acu-que, Gu aui-ži;
   III. Ar oky. Ipu uky. Kampa oque, Kan chii. ako-zy, Pau kui;
   IV. B qui-se, Moxo uqui. Pai ihukis.

   I. A iši. I K ichiri, G iči, Par yi. P ikiri, W riba;
   II. Maip chiri. Yav siui, Car kütty, Manao kria. Uir que;

Yam uidi;


17. Mouth, § 83 a) (see also n°. 12, moustache and n°. 20, neck).
   I. (A ema, uima, the mouth of a river), I K iouma, G iči, Par bœn, P nene, W ní-ga.
   II. Ach, Ad, Am, Bare, Car, Gu, Ip, Ju, Kar, Kat, Manao, Mand, Pia, St, Uai, Uar, Yuk numa, Ban, Yav, Tar anuma. Kau nomo, Maip numacu, Mar numa. Uir luna;
   III. Ipu, Kus, Piro. nama, Kan nahma, comako.

18. Tongue, §§ 83 a), 184.
   I. A ye, I K inigne, G ye, šiie. Par bense, P nene. W nuba;
   III. Ar elon, Ipu nene. Kampa anene, nene, Kan nung. Kun, Kus. Piro ne, tiya;


19. Tooth. § 100.
   I. A af(i)ri. I K f ati, G ati, (a)i, P aibu-ti. Par (a)i;
   II. Ad etśa, yețhe. Am e, Ban aši. Bare ahai, Car aii, Cau e, Ja aida. Ju ihi, iy.
   III. Ar itsye, Ipu serin. Kampa aqi. Kau aii, Kun lu, Kus hese, M atu. Piro ii, se, in;

   I. A ono-ro, G nu-lo, W k-una. At k-anei;
   III. Ar no, Kan nopy, Kun nuye, Piro nuxi;
   IV. Gua anu, Pare hino, Sar xiinu, Yaul rhungti.

21. Heron, etc., § 79 a) 3).
   I. A honoli, Tigrisoma, anula, Ardea cocoi, W arunau, Tigrisoma, I K omanomali;
   II. Kat, Si unuli, Ardea brasiliensis, Tar unoli, A. b.;
IV. B tinore, Platæala.

   I. A kyu;
   II. Cau pahare, Ip. Si ẹpere. Pa sipohry, Tar puleka. Gu ẹpulu;
III. Ipu šorone, Kan puluchy, Piro puro, Yam dzuborî;
IV. B poyi, Moxo tuyu, Waura peze.

Liver, see n°. 113.

23. Bowels.
I. A ite;
II. Kau tre, Car itschaba, Pia te;
III. Kun satö, Kus sate, Piro sati, Yam turu;
IV. B etise, Ku tšitsu, Me tšikiu, Yaul tsityu.

24. Male genital (p = striving, aspiring ?).
II. Manao püia, Mar pijhi, Ad piži;
III. Ipu pitsi, pichinchi, Kampa chibichi;
IV. Me, Ku pei, Yaul püi, Gua keo, B pepe, Sar i-tihiyu.

25. Arm, lower part of the arm. § 86 g).
I. a) A adina I K areunna, G tônâ, Par dene, adne, W anub, At anubai, P wani;
II. a) Ach natucer, Ban nano, Bare dana, Car tanu, Gu dana, Ja tana, Kat, Ip, Si napa, Kau unapi, Maïp ana, Manao tana, Mand, Pia ana, Uar nana, Uir tanaabe, Yûk napita;
   b) Yav kanu, cano, Ja canu;
III. a) Pau daburû, Yâm gedabu;
   b) Piro kanu, Kun kana, Kan ghano, Kus kanu, Ipu canuke;
IV. a) Pare čtane, wing;
   b) Pare kano, Sar kahano, Ku, Me, Yaul kanu-tapa.

26. Branch, § 86 g).
I. a) A adina-bo, G sutuna, P taunt;
II. a) Si haiku-tena;
   b) Cau ghoe-kona, Manao ata-akura, Mar yru-kary, Ulai apana-phae, Bare ada-uako, Tar heiku-kena, Mand uaco, Gu damu-uako;
III. b) Ar aky;
IV. a) Moxo to-tabo yucuqui.

27. Hand, § 134 e).
I. a) A akabo, G hap, japo, I K cabö, Map kuba, Par (a)p, W kabu-rei, palm or back of the hand;
   b) P wâku, At kœi, W kake;
II. a) Ach caje, Am caqgi, Bare, Gu kabi, Car ghâï, Cau, Ju gabî, kapy, Ja khâpî, Kar kapû, Ip, Kat, Kau, Si, Tar, Uar kapî, Ad, Mai, Pia, capî, Manao kaita, Mar ghapy, Pa ghapohî, Ulî caue, Yav kahahi, Ulai gaapî, ghaby, Parenî caui, Mand kahi;
III. a) Ar kabu, kapesuy, Pau kabo-tini, palm of the hand;
   b) Ipu wacû, Kampa aco;
IV. a) Me kapû, Pare kâhe, Waura kapi, kabû;
   b) B baqui, boqui;

Nail, see n°. 114.

28. Foot, § 129 b).
I. A kutü, I K f goutti, P kurku, At kheti, W kudi-be;
II. Maïp chï, Manao kiy, Ulî caukë, Parenî cîzi, Gu âîpe;
III. Ar ghutschy, Ipu kiti, Kampa gutti, kiîtì, Kus šiti.

29. Tail, § 112.
I. A ihi, I K ili, P ribû;
II. Ban briši, piši, Bare tîhi, Ip, Kat itsípi, Kar, Si itîpi, Tar isipî, Uar sipî.

Gu ìbî;
III. Ipu ishipî, Kus nsî;
IV. Me ineipî, Moxo hiqû, Pare enîhu, Yaul ikîpîna.
MAN, FAMILY, RELIGION.

30. Man (h, homo, v, vir), § 166 c).
   I. (A waddi, § 164 e), I K f eyeri, v, P awaldi, hinyeiri. v also "clan", Par eitsch.
   II. Bare heinari, h, v, Ban, Yav enami, h, v, Cau zinanni, h, Gu k-enauc, h, hanale.
   III. Piro ineri, h, Kampa cherari. chirampari, v, Ar etyalo, h, Kus yehyi, šesi :
   IV. B chiro, v, Moxo chiro, v, achane, h, Me erinai, v, Ku erina. eniza. v, Waura

31. Husband (lord?).
   I. I K f amachi, chief ;
   II. Bare mi. Ban meuale, Gu yemc, Ja imigi, imiri, Pia, Mand niri. Ad iniri. Manao
   III. Kampa o-gime. o-chuema, Piro aneri, Ipu umane, chief ;

32. Woman, wife, § 166 c).
   I. A fearo, woman, ireyu, to be wife § 164 f), G hierhe, Par h'niere, P era. fine
   II. Kar, Kat Si, Uar inaru, woman, Tar, Uai inaru, Yuk inanaru. Pia
   III. Marauha runo, Piro, Kun anendu, woman, Kus hanando, wife :
   IV. B eteno, Moxo esseno, woman, yeno, wife, Gua tseeno. Me, Waura tenera.

33. Mother, § 124 6), 163 a), 166 c).
   I. A yu, yo, G eu;
   II. Maip ina, Pa ainyu, Manao ena-kony. Pia atoua, otue. Ad ndoa ;
   III. Kampa ina, inero, iniro. Kan atu, Kus nato. Piro ndo ;
   IV. B eno, Gua, Moxo essen.

34. Child (male), § 164 fo).
   I. A korilia-ci, At curaitze ;
   III. Kar koliliapu, Pia kirazei, Manao kirahecc.

35. Son, § 163 a).
   I. A ai-ci, I K f iraheu itaga. Par tschon, G chon. P haitsu, W bitci ;
   III. M tisy, Kampa tomi. Piro teri. Kun, Kus tori. Kan tury :
   IV. Moxo chicha. B scera.

   I. A o-tu I K f iraheu. P serhu. W udanrin ;
   II. Ad, Kar, Kat. Pia. Si. Tar itu. Yuk itu. Uar itu(x)nti, Mar, Uai ito. Manao tairu.
   Maip ani. Gu itxu ;
   IV. Moxo chicha ;

37. Father-in-law, § 163 e).
   I. A madukure, W imidukur. P mökerhu ;
   III. Kus hemāciri(ö). Piro ximatiri ;
   IV. Gua imešako.
38. Mother-in-law, § 163 e).
   I. A akiru, akirii, I K f couchourou, P maturu-hu, W imirdukur;
   II. Si, Tar kuiru, Yuk yaxneru, Kat r(u)ixneru, Kar xneru, Uar xigelu, Gu axku.

Ad njeru, Pia yeru, Mand koro;

III. Kun yiru, Piro ximaxiru, Kus hemaširo.

38 A. Stranger, white man (n°. 70 *parana, sea).
   I. I K balanaglc, Christians, P parahana, Brasilian, W parinakari, G parainsishi;
   II. Bare yaranave, Ban, Kar yaranau, Mand, Yav, Kat, Si galanaui, Ad yalanai, Tar hearana, Maip jaranavi, Portuguese, Gu galanaui, Venezolan, palanaxkele. Englishman etc.;

III. Ipu imbaraniri;
Karib languages in Guyana *paranakiri.

39. Slave, § 164 h).
   I. A (h)aiero, I K f hai, female slave;
   IV. Moxo ahire.

39 A. a) the soul, b) the late, the former;
   I. a) W durima;
   b) A -mi;
   II. a) Maip amita-mine (Ban amita, to fly), Ban no-minana-te : remembrance, ma-minana-ro : without reason. Si auakata mina-li : bush-spirit;
   b) Maip -mine, Bare duh-ami : a corpse. kihi-ami : the waning moon, Kar ker-ami : the w.m., Si ker-amina-ku, the settling moon;

III. a) Ipu c-amyry, Kun usa-mene. Piro uza-mena;
   IV. b) B, Moxo -ini.

40. God, demigod, § 166 e) 2).
   I. A kururuman, kulimina, W tuminkar;
   II. Maip purrunaminari, Tar pirikuli, Tar, Si yaperikuli.

41. Snake, § 108 A.
   I. A hori, wuri, I K hehue, G uri, willi, guitri;
   II. Cau houwari, Bare huyaue. Boa Cenchria, Tar yolema, B. C., Gu udži;
   III. Me, Yaul, Waura ui. Pare ui. uini. Moxo churu, big snake, Sar uhuví. boa.

42. Snake (comp. nos 41, 43).
   I. A mawleru (§ 180), Boa Cenchria;
   II. Ban mauaya, Boa scytale, Si umauali, B. s., Ad umauali. Boa murina. Uar auadamali, B. s., Yav zorema, B. s.

III. Kampa marangua, Pau mahidiri, B. c.

43. Snake ; animal which casts its skin, “renovation” §§ 74 f), 168.
   I. A emena-hu, worm, imina-ri, scorpion;
   II. Ban, Yav omeni. Maip umeni;

Karib languages *munition. scorpion.

44. Water-boa, Eunectes murinus (comp. nos. 42, 43).
   I. A kamudu;
   II. Bare, Kar, Kat hamu, Mand amu, Pia manu;
   III. Ipu keanti;
   IV. B comiti.

45. Nature-spirit, demon, § 166 b) (comp. n°. 41).
   I. A oriyu. water-spirit, goddess, G garöja. Par dyörgua. W urupiru, mythical great serpent;
   IV. B yuvire, Moxo ereo-no, evil spirits.
Karib languages *yoroku, etc., Tupi yurupari; I K ioououca. God.

§ 182  COMPARATIVE VOCABULARY  221

I. A mahui, I K mapoya (I K f oposum, good spirits), P maipoko, yumawali, W maatiali, (Nourague, Acoqua maire, god);
III. Ipu camry, Kampa camagari. camari, tcamari. Kan ghamatschy.

47. Etherical, § 169.
I. A principle of life, shadow: ilya, I K shadow: (t-)iaoua, G juya, Taino spirit of the living: goeiz;
II. spectre, demon: Yuk hiya, Bare iyehe. Tar iyei. Si iyeiimi. Kat iyemi, Mand inau-inau: nature-spirits: Kat piori, Si biuli;
IV. god: Moxo biya.
48. Rainbow (comp. nos. 45—47; in South-America the rainbow is often considered as a manifestation of nature-spirits).
I. A yawali, § 166 i) 2), I K i chegue-li, G ka-sipo-rin, W kiweir;
II. Ban biuali, Bare miiali seuebini. Manao ghenaiy, Pa ghesu. Tar iyenunite maua.
Uai hecipp. Uar iuui, Gu yihibutanaau. Ad heuia;
III. Ipu kiesi, inkisi, Kampa ayi, Kun kse, Kus kso, Piro kci;
IV. Pare otahariti, tihanale.

THE HOUSEHOLD

House, see nos. 116, 117.
49 A. Plantation, field (§ 168 f); W pineari. newly made).
II. Maip meni-ti. Bare miu-ri. Yuk mena. Gu menah;
III. Yam kamini, to plant.
Hammock, see n 148.
50. Cassava grater, § 116 c) 2).
I. A samali, I K chimali. P timali. W tciami;
II. Bare dayama;
IV. Pare timare. Me imia. Waura imya. Yaul imya.
Karib languages: Oyana, Trio simali, Makusi chimari.
50 A. Cassava-baking pan, § 67 c).
I. A budali, I K boutalti. I K f bourrélet;
II. Bare bodari. Ad, Kat. Si. Tar poati. Gu betali. Mand har;
50 B. Mortar, § 128 aA).
I. A hako, W aku;
III. Kun hiha, Piro igxa. Yam huo.
51. Rafter, § 104 g).
I. A yurada, I K ioula;
II. Si yura, yurama; a long bench, Gu kalata;
IV. Me yulakakati, Waura yulakakate. Yaul. yula. yola.
52. Boat, § 76 b).
I. A mihu, ship, I K meoulou, pumice-stone. P omuha. boat;
III. Kampa aho. ship.
53. Paddle (comp. nos. 25, 26).
   I. A nalihe, Par ane-ti, I K (ne-)nene, Taino nae;
   II. Ban neyupa, Bare neheu, Cau denare, Maip nau, Mand, Uai dena, Pia tena,
   Yav nehu. Gu meha; to paddle : Pia tena, Ad dena-ka, Mand dena;
   III. to paddle : Piro aniexare, Kus nikate;
   IV. Moxo naurope; nu-nau-co, I paddle.

54. Bow, §§ 116 c), 76 d), 109.
   I. A simar-abo, I K f chimala, W sumara-u, sumara;
   II. Gu tshimari, Pia lema-po, dema-pu.
   Club, see no. 141.

55. Axe (comp. no. 134 B).
   I. A baru, G pore;
   II. Yuk peru, Pia tzipali;
   III. Yam 6ari, pan.

56. Fish-hook, § 67 a).
   I. A bodi, I K f boute, Arua pučare, P ipunti;
   II. Ban bodesi, putersi, Pia paiui, Yav kotezi, Maip icuria, Gu mbuti.

57. Hat. § 120 c) 5).
   I. A kwa(u)ma, G huomo, W kwomai, couame;
   II. Gu koamihi, Mand kauarihire.

58. Comb, § 175 d).
   I. A ballida, I K f boulera;
   II. Bare, Kar, Kat mauida, Si mauide, Gu maueda, Mand mauirita;
   III. Yam masera, Kun mōsiri, Piro mčiri, Kus mōširi;
   IV. Ku, Me, Waura, Yaul palata, Pare halata.

59. Panpipe.
   I. A cheru, P elelu, I K toudomba, trôpe de bouche, W (Roth) tilele;
   II. Kat peruma, Si peluma, Mand abedaru;
   IV. Pare dero.

NATURE

60. Heaven, high §§ 166 c), 83 a). 71 b) 6).
   I. A aiomun, I K f inou, P ena;
   II. Ban, Bare, Kar, Maip eno, Ad, Kat, Mand, Si, Uar, Yav enu, Gu uenu, Cau yunuyhary, Tar enukoa;
   III. Kau, Kus, Piro tenu, Pak tenu'a, Ipu itanotisi, itanushiti, Kampa geno, Pau nama:
   IV. B ani, Gua vanoke, Ku enutaku, Moxo anumo, Pare enauka, Waura enunako, Yaul onyunako.

60 A. Day.
   I. I K oubecou, sky, heaven [also Kaliňa (Pellegrat) les nues, bécou];
   II. Maip pecumi, Ad, Kar, Kat, Si hekoapi, Tar koapi.

61. Sun. § 134 f).
   I. (A kalime, light, glory, to be bright, to shine), At, P kamoi, Map kamu, W gamu;
   II. Ban amoši. Bare gamu, gamoho, Car ghambuy. Gu namahu, Ad, Kar, Gat, Maman, Pia, Mar, Si gamui, Mand, Uar kamoi, Uai gamuhi, Uri came, Yav kamoz, Yuk kamu.
   Maip camo-ti. Year;
   III. Ar ghuma, M kumetu, Yam maši;
   IV. Ku kami, Me, Waura kamo, Pare kamai, Sar kahame.

   I. a) A kači. I K f cati, At kašhe, G kashi, Par keitschare, Map kirsu, P kairi, W gacre, kaere;
   b) I K f cach, G kai, Par kei-kei;
  b) Tar keri, Pia, Kau eri. Maip chie, Am keybin:

III. a) Ipu kasiri, Piro kacivi, kus, kseto, Kampa caghiri, Ar kairy, In kaire. Kun ksorö;
  b) In tukuti, Pak xukati, Piro kasi, Kan ghasiry. Kus tokači. Kampa quiinti;

IV. a) Gua kojee, Moxo cohe, Pare kayō, Sar kaće, Ku, Waura keri. Meh keri.
Pai kejere;
  b) Gua kaše.

63. a) Star, b) Pleiades. § 125 d).

64. a) Star, b) Pleiades. § 125 d).

65. Fire, § 121 c).
II. Ban, Maip, Yav ueni, Bare, Gu, Kar, Mand, Uar oni, Ad, Ip, Ja, Ca, Kat, Kau, Pia, Si, Tar, Yuk uni, Manao unua. Ju uhü, uy, Pa oy. Cau auwui, ouy. Uir uune. Uai auny, oohni;

III. Ar, In unu, Kan weny, Kampa niya. Ipu wyny (river), Marauha uny, Kun, Kus.

IV. B me, Gua, Ku, Me, Pare one, Chane, Moxo, Sar, Waura unu, Pia, Si.

Lake, lagoon, § 1076) 3).

I. A kiraha; kulisa; pool, W kerice;


III. Kampa ingasane;

IV. B chaki, Moxo caquiere.

70. Sea, § 107 b) 6).


II. Maip para; parrava. Orinoco, Pia barawa, Orinoco.

71. Island, § 100.

I. A kairi, I K f acaera, Pal kaiwuripra;

II. Kat, Tar, Kar keueri. Si keueresi;

IV. Pare kahihuuruhe.

72. a) Haven. § 128 c), b) Island.

I. a) A akodona-li;

II. b) Ban, Mand kadonori, Ad kadonu. Bare kadonoli, Uar katonoli, Yav catonori.

73. Earth (comp. n°. 75).

I. Cau oipo, Maip peni, Mar ypai, Uai ypai. Ad hipey;

III. Ipu kybachi. Kus kašpa;

IV. B pag. Moxo payre.

74. Mountain (comp. n°. 75).

I. G urapa;


75. Rock, stone, § 116 a) 3).

I. A siba, G ipa, P ipa, W keba, kuib, Taino ziba;


III. Ipu kai, M ghoeba;

IV. Gua marihipa, Me Waura tepa, Yaul teba, (Moxo mari). Sar ehexa.

76. Forest, § 127 e).

I. A kunuku, W kanoku;

II. Pa uakaluga;

IV. Pare kolulu.

76 A. Road, (comp. n°. 5).

I. A abonaha, P aheni, W dinap [A inabo (to follow) behind] ;

II. Bare dinabu. Ban tanepo, Yav daneho, Uar anipu, Kar enipu, Kat, Si, Tar inipu. Yuk hiiepu, Mand enhuu, Maip anepu. Ad anipo, Gu tenabo, Pia agapu;

III. Kun hatōnō;

IV. Moxo achene.

ANIMALS

76 B. Animal, § 129 b) 2).

I. A kuta;

II. Maip queti.
77. Howling monkey, § 124 b).
I. A ittuli;
II. Gu dźeleue;
III. M ytury;
78. Monkey (one or more species).
I. A 1°. fudi, 2°. kaboasi, Arua puat;
Pia pouoi. Uar poe. Yav jatzzi, pūache;
III. M poete. Kus pōseri.
79. Bat.
I. A buhir, I K bouliri, G posichi;
II. Ad, Kar, Si pitiri, Kat pitsiri, Tar, Uar pitsiri. Mand hiziri, Yuk pisiri.
Gu mbesaue;
III. Kampa pigiri, Ip šiepiri, šu;
IV. B huître. Gua viteete, Moxo bite.
Korib languages *tere.
I. A kabadaro, G kanapur;
II. Kat kadanane, Uar kabanaro.
81. Dog, savannah-dog, fox.
I. A buhir, I K bouliri, G posichi;
II. Ad, Kar, Si pitiri, Kat pitsiri, Tar, Uar pitsiri. Mand hiziri, Yuk pisiri.
Korib languages *tere.
82. Otter (= water-fruit ? nos. 68, 118).
II. Ban, Bare ineui, Uar, Yav neici, Mand neibi, ineui, Pia ineui.
III. Piro ene;
Paunaka koso.
83. Agouti. Dasyprocta, § 129 c) 3).
I. A pakuleru, I K picouli. Map tukula. P bukutru;
III. Kun pehigiri, Kus poziiri. Piro pehiri, peziri;
Korib languages *akuri.
Tupi languages *akuti.
84. Paca. Coelogenis Paca. § 69 b);
I. A laba. G pautia, Map caba;
Tupi languages *paka.
I. A kibiölc. kibiwa. G shikuire;
Verhandel. Afd. Letterkunde (Nieuwe Reeks) Di. XXVIII.
IV. Gua evakatsu, Me, Waura ipihü. Moxo uchu, Pare oli. Sar huhuri. Yaul ili. Tupi languages *kapiwara.

87. Armadillo.
   I. A yesi. Arua yudu ;
   Tar yse, Yav tseh, sece. Yuk yee ;
   III. M yeschy. Ipu išuati, Kun, Kus kšwana.
Karib languages *kapasi.

88. Tapir, § 134 f) 3).
   I. A kama, G, Par ama, horse ;
   III. In xama, Ipu kiama. Kamp a quimalo. Kun hyema. Kus hyema. šema. Man šema,
M gama, Pak sama, Pau dama. Piro xiema, siema ;
IV. Gua mayane-kamo, Ku, Me, Waura täme. Yaul tsâma.
Karib languages *mâšipuri.
Tapir, see N°. 142.
89. Bush hog, peccary, Taitetu, Dicotyles torquatus.
   I. A matula, Arua urumaru ;
   II. Ach chamu. Ban tsoara, soara. Bare Mand, arua, Gu inarra (D. lab.), Ca samouri (D. lab.), Kar samoliti, soara, Ad dzamulitu, Kat tsamulitu. Pia dzamu, Tar yamulitu. Si samoliti ;
   III. In, Piro meriči. Ipu, Kus meriti, Kan merity, Kun möriti, M arua (D. lap.).
Pau myrjcy :
IV. Moxo simoru, Sar imišare, B simori.
90. Bush hog, taisau, Dicotyles labiatus. § 65 b).
   I. A abüya ;
Karib languages *puinike.

91. Bird, § 129 a) 2).
   I. A kodibiyu. I K f oulibignon, oulibignum, G oukii, P kuhipta ;
   III. Marauha ghimpu. Piro kušiči. Kus kušiči, kušiti. little birds :
IV. Gua šopeno. dyapopono.
Karib languages *tukuži. humming-bird, colibri.
Bird's nest. see N°. 111c.
92. Humming-bird, colibri. § 58 d) 2).
   I. A bimiti, G chumuchau. W mimud ;
93. Pigeon, § 125 e).
   I. A wiru. P wirusi ;
   III. Kampa xhiro ;
IV. Moxo siriu.
94. Powis, curassow bird. Crax a) not specified, b) C. globulosa, c) C. tuberosa.
d) C. Urumutum.
   I. a) A hici. G ishu ;
§ 182 COMPARATIVE VOCABULARY 227

d) Can nazury, Kat itsiiri, Mar auziry, Pa agho, Si itsiri. Tar yatsiri, Uai uzury:

III. a) M piiry, Pau piijung, Piro k li, kiunti;

b) Kan piiry, Ipu p ayuri, Kus kiurö;

IV. a) Sar uruxu.

Karib languages a) *pahuici.

95. Duck, § 69b).

I. A ipa, ifa, W bai;

III. In xupai, Ipu opai, Kun upsi. Piro upct, Kus opsi;

IV. B ipahi, Gua pazi, pohahi, Mo xo upohi. Yaul upuelyju, Waura upi, Sar oxacu

Karib languages *rapono.

96. Tortoise (one or more species). § 129 c) 2)

I. A hikuli;

II. Ju yko, Kat, Pia, Si, Tar ikuli, Kar icurli, Maij curita, Uar exkuli, Uir ocole.

Yav curia. Gu kulimalu. Mand kulimaru;

III. M ykury, Piro kriä;

IV. Pare ikore, Sar kore-zahuaku, Gua yukeelu.

Karib languages *kuriza.

97. Tortoise (one or more species).

II. Ban puri. Bare tubuli, Yav sifori;

III. Ipu sempiri. In piri, Piro siprée. Kus sepörö;

IV. Me, Waura ipiu. Gua ovee.

98. Alligator, § 134 h).

I. A kaikuici. G kaiushi, Par keibith, Taino caiman:

II. Kat gatsiri, Mar ghatschury, Pia katsiri. Ad. Si katsiri. Mand kadiri, Tar katsiri,

Uai gatschavry. Uar katuili. Yav katsohiti, Gu kaimana;

III. Ipu, caynkury, Kan, Kun šišery, Pau kasci. Piro čowyšeri. čiøxe, Kus k'iuqörö;

IV. B chaire. Moxo chihure, Ku, Me. Waura, Yaul yaka, Pare iuwakare,

Tapo languages *jakare.

Karib languages *aribc.

99. Lizard (one or more species).

I. A lobu;

II. Kar dopu, Kat (n)do(u)pu, Mand doojo. Tar (n)dupu, Uar bopo, Yuk lupu.

Ad doku;

IV. Pare dahi, zohi. Sar zooxo.

100. Toad (sound imitation?).

I. A sibera, P tipuru, G ilerüre;

II. Bare tikau, Kar, Si, Tar hiparu, Pia baruta, Gu šibau;

IV. B sifori, Moxo peru.

101. Toad (sound imitation).

II. Ban, Uar, Yav turo, Mand tora, Gu tukuro: frog;

III. Kun, Kus turuyöri, Piro tolaxiri;

IV. Sar katororci, Gua turumo.

Karib languages *poreru.

Tapo languages *kururu.

102. Fish, § 76 b).

I. A himi, himc, G jime, jima, P ima;

II. Ban šinclie, Maij timachi, Yav simasi, jimaa;

III. Kampa chima, gima, Kan schima, M eme, Piro čima, Ipu shimaki, Kus jima;

IV. B, Moxo himo.

103. Fish. § 69 b).

I. W kopai;

II. Bare kobati, Kar, Uar gepe, Kat gupu, Pia koahu, Pia kubai, Si kupe, Tar kope.

Gu kadzivi:

IV. Me kupa, Pare koasa, Sar koxahe, Yaul kubati.
104. Perai, piranha, Serrasalmo (comp. n°. 102).
   I. A (h)uma. P umayane.
   Karib languages *poune.

105. Honey, § 134 d) 2).
   III. Ipu mapa. bee;

106. Big ant, Cryptocerus atratus.
   I. Amiru;
   II. Kat. Si. Tar. Uar. Yuk mane;
   Karib languages honey, bee *huane.

107. Umbrella ant, Atta cephalotes (perhaps also other species).
   II. Ban catsitsi. Bare kasisi. Uar kazi; Ad kazi. Kar, Si kaciti.
   Karib languages honey, bee *huane.

108. White ant, termite, § 129 f).
   I. A kmuciri; white ant-hill. I K commotiri (A maba o-komodi. honeycomb; in some Karib languages in Guyana *okomo. wasp);
   III. Ipu kamara. Pau dyumah. Piro kamala;
   IV. Pare munuli.
   Worm. grub. see n°. 4.

PLANTS

109. Tree, § 89.
   I. A (h)ada. P aha. W ataman. wood;
110. Tree.
III. (Ipu ecu, akotsa. root. icaty, branch. Piro itski. root), Kampa inchato, enhoto.

M uguaschukuna;


110 A. Root, § 89.
I. Ad dull W ulud, I K f ro/e;
II. Bare iduli, Manao atauety. Ad eliri;
III. Ar azaly.

111. a) Branch, b) Bush, c) Bird’s nest, § 90 f) 4) (comp. nos. 11, 12).
I. a) Tibo-kili (I K itibou ouattou. fire-brand. itibouri. hair);
   c) A itiboko, I K itibouca;
II. a) Tar tapu. riverbranch;
   b) Ban tuaape Uar auakapi Kar tsakape;
   c) Si tie(r)-erupuku;
III. a) M batibecu;
   b) Ipu ifopa;
IV. a) Moxo fa6o, branch (of a tree, a river, a path).

Branch, see n°. 26.

Bark, see n°. 7.

112. Leaf, (tree-)leaf, § 64 a) 4).
I. A banna, I K (arou-banna, G pana, P (ru-)pana;
III. Ar (atu-)puena. Kampa (chi-)pana. Kan (sa-)palna. Pau (asa-)pani. Yam (a-)pani;
IV. B epone, Ku, Me, Waura. Yaul pana. Sar (ata-)xana.

113. Liver, § 64 a) 4).
I. A, I K bana. G pana, W k-uba;
III. Kun upana. Piro xupuna;
IV. B perana, eperrca. Gua apakana. Moxo (ta)pucno.

114. Nail, § 64 a) 4).

115. Hair, § 64 a) 4).
I. A bara. I K f iti-bouri. head-hair, G. Par walla;
II. Ban dz-i-banna. head-hair. Ip (niu-)detsi-pa. do. Kar (no-)sito-pe. do.

116. House, § 130 e) (comp. n°. 112).
I. A bauhu. G pia. Taino bohio. boi. boa;
II. Ju bahâ;
III. Yam yohâ; baiâ. village;
IV. Me, Ku. Pare pai. Sar ahi. Paunaka ovia.

117. House (comp. n°. 112).
I. I K banna. bonoco. G pinche. P pinhu. pina;


Yav hanisi. Mand haniçi. Yuk pasi:
III. Kampa pango-chi, bango, Kan panitschy, Kun, Kus panti, Piro panchi;
IV. Gua peti, Moxo peti, peno, Waura pune.
118. a) Flower; b) Fruit, (tree-) fruit, § 125c) 1).

I. a) A iwi, I K (huehue)im, P (ra-)riwi;
II. a) Kar, Kat, Mand, Tar, Yuk iui, Maip ivi, Si iui, givi. Manao iby, Bare hiwi.

Gu hibiukuži. Pia iwina. Ad eliui;

III. a) Kus iawö, Piro ka-xuere. Kun ka-huwiri;

IV. Gua peti, Moxo peti, peno, Waura pune.

118. a) Flower; b) Fruit, (tree-) fruit, § 125c) 1).

I. a) A iwi, I K (huehue)im, P (ra-)riwi;
II. a) Kar, Kat, Mand, Tar, Yuk iui, Maip ivi, Si iui, givi. Manao iby, Bare hiwi.

Juice, see n°. 2.

119 A. Bignonia chica, red paint, § 135 d) 1) VII).

I. A karraíru;
II. Bare kiáui, Kat karauitu, Tar keraweyu, Uar kilauru, Maip charraviri, Gu kayalt.


W kanir, kanen, Arua kait, G aik, aii;

II. Ach quenirro, sweet cassava, Ban ásíhi, Bare kaníti. Gu kani. Ju ghey, Ad, Kar, Kat, Si, Tar kání, Kau kanyi. sweet cassava, Maip cattichi. Mand cajinaji, chacchi, Manao ghanyry, Pa ghany, Pia kaini, caina. Uai ghany, Uar ka(x)ni. Uir callí, Yav cañesi, Yuk gahiru;


121. Cotton, § 121 c) 10).

I. A yahu;

Yaul aliupó, ayupó.

Karib languages *atakuare.

Tupi languages *amandyu-b.

121 A. Genipa americana, black paint.

I. A lana, I K f chaoua;
II. Si tana;
III. Yam ora, Kampa ana;
IV. Pare dana.

122. Maize, § 116 b) 1).

I. A mariši, I K f márichi, G, Map mariki, P mahiki, Par mai. W marique. Taino mahiz. maysi;

Pia kanai;

III. Ipu kiema, kimy. Yam kemi;
IV. Ku, Me, Waura, Yaul maiki.

Karib languages *aši notable.

Tupi languages *abati.

123. Ite (muriti) palm. Mauritia flexuosa (comp. § 90 f).

I. A itte, P isawi. W duer, yure;
§ 182 COMPARATIVE VOCABULARY 231

II. Ban teui, Bare izehui, Kar iteui, Pia ideui. Ad. Mand. Si. Uar iteui. Tar teura, teuida, Yav teui, tegui. Yuk hitheui;
III. Kun yende, Kus hyinde;
IV. Pare ioe.

Tupi miriti.

124. Manicole (assai) palm, Euterpe oleracea, § 74 e) 2).

I. A manaka;
II. Ban manaha. Bare, Gu, Kar, Mand, Tar, Uar manaka. Ad, Kat, Si manake. Pia manakei, Yuk manakala;
III. Kus yusikol(r)ö.

125. Paxiuba palm, Iriartea exorrhiza.

I. A 6ufca,

126. Cayenne pepper, Capsicum (comp. to sneeze: Arawak a-t-te-di-, Kechua achhi).

I. A hači, I K f ati, Arua at, G jashi, P atiti. Taino axi;
II. Ban tsitsi. Bare hadi, Mand hati. Ad, Kar. Si ati. Kat at(s)i, Maip ai. Pia aasi.

127. Tobacco, § 124 a).

I. A i/u/i, I K f tou/i, G yu/Zi, j/uri, P airi;

Karib languages *tamu.
Tupi languages *pety-m-a.

NUMERALS, INTERJECTIONS, WORDS DENOTING PLACE, ETC.

131. One, § 152.

I. A aba. I K aban. Map apauro. W baulau. another;
Manao *ababy*, another, Pia *aberi*, Pa *apeala*, Si *apaita*, Tar *païta*. Uar *apabasa*, Gu *abaamedža*:

- **I.** Kampa *aparo*;
- **IV.** Ku, Waura. Yaul *paua*, Me *pauitza*, Moxo *opo*, another.


- **I.** *A*, I K *biama*, G *biama*, piama, P *pitana*. Par *piam*:
  - b) I K *tibiri*;
- **II.** a) Ju *biagma*, Yuk *hiama*, Gu *abiamaka*, Tar *hiamepa*, Si *dzamapa*, Ad *dzamana*, Kat (n)*dzamata*, Kar *ndza(x)me*, Pia *putsaipa*;
  - b) Bare *ihia*, Kat *bamutsoa*, Tar *pamuyoa*, Yuk *peyo*;
- **III.** a) Ar *puyabana*. Ipu *ipi*, Kampa *apite*, Kus *hepi*;
  - b) Bare *ifea*, Kat *bamutsoa*. Tar *pamuyoa*, Yuk *peyo*;
- **IV.** a) Ku, Me, Waura *mepiaua*, Moxo *api*, Pare *hinama*.


- **I.** A ahe, ehe, I K hanhan, G aa, P ye, ihe, W uh, euheu, anhan;
- **II.** Pia *aheac*, haa, Bare, Ban ehe, hehe, Kar ehe, Ad ohu, Kat uhu, Si oho, Yuk he, Tar *haha-ye*, Mand. Yav eje, Ju *aace*, Gu hai;
- **III.** Ip ei. Kampa *(women) he*;
- **IV.** Moxo eë, Gua e, éë.

132 B. a) *Verb or interjection expressing pain or sorrow*, b) *Pain*, §§ 136 e) 5), 134 a).

- **I.** a) A aka, I K *cayeu*;
  - b) A kati, I K *can*, G *ais*, W kario, kalini;
- **II.** a) Kar caica, Maip *cavi*;
  - b) Uar *cauiji*, Ban *cauija*, Mand *cauiji*, Uar *ueuiqueu*, Pia *caoure*, sick;
- **III.** a) Kampa *accaia*;
  - b) Piro *kacindi*, Ipu *catçuí*, Kampa *cariba*, a cudgel;
- **IV.** a) B *açai*, Moxo *aco*;
  - b) Moxo *cati*, Gua *karinai-ti*, sick.

132 C. *Here*, § 45 b).

- **I.** A *yaha*, G *yaga*;
- **II.** Si *ayaha*, Ad, Kat *aya*, Tar ahe, Gu *ahu*, Pia *tsaei*;
- **III.** Ipu *wai*. Kus *euê*.

132 D. *Yonder*, § 45 b).

- **I.** A *taha*: far, G *sasa*;
- **II.** Ban *uitaha*, Ad *ayata*, Kat, Si *ataha*, Mand etëha, Uar *akada*, atida. Yav te te: far, Gu *d'uahe*;
- **III.** Piro *tekka*, Kus *tôka*.

**COLOURS**

132 E. a) *White*, § 126 a), b) *Light*, day, § 161 a).

- **I.** a) A *(h)alira*, I K *alou-ti*, G *kasutai*, P *seine*;
  - b) A *alaïti*, a light, aranaha-i, harunaha, the dayspring;
- **II.** a) A *haledali*, Bare *balini*, Ban *aliri*, Kat *haalië*, Si *haalate*, Tar *halite*, Uai *ariri*, Uar *aleï*, Yav *ga-halimi*. Yuk *harenï*, Manao *palyhaty*, Pa *sareu*, Cau *jathiri*, Pia *kabaleri*;
- **III.** a) Kus *kratarô*, Ar *ghalikate*. Kampa *quitamaro-ti*;
  - b) Marauha *ary*;
- **IV.** a) Moxo *hapu*;
  - b) Moxo *hara*.

133. *Black*, § 135 b, c).

- **I.** A karime, uelihi, I K *ouli-ti*, G *guîse*, blue. W *kuli*, blue;
- **II.** Bare *kuli-nil*, blue, Ca *kouride*, Maip *curi-chini*, black, blue *(mari-chini, white)*. Pia *curiri*, Yav *koyoni-mi*, blue;
134. Yellow.
   I. A hae-hae. Payewe, I K houhere-ti;
III. M uauy, white.

VERBS

134 A. To be afflicted, § 29 e).
   I. A amunaiga, I K f imonheme;
   II. Mand uremi-cashi, Yav jata iomijina. Kar saum-queita;
   III. Piro amunuata, Ipu amiyanata, to be sick;
   IV. Moxo miypone-re-reico, to cause affliction.
134 B. a) To beat, b) To kill, § 69 e).
   I. a) A a-boragi-, I K a apara. W bairi;
   b) A a-forti-, I K f apara, aparo;
   II. a) Pia ibalaka;
   III. a) Kampa patza;
   b) Piro haxali. cudgel;
   IV. a) B i-buicho, Moxo epucheico;
   b) Iporocho, Moxo co-paraico. Chanar parapiti, the river of killing.
134 C. To give birth to a child, § 124 b).
   I. A himeu, I K f emeigno;
   II. Bare meno;
   III. Ipu emeakore;
   IV. Moxo imino-co. Sar imiae-tsani, male child.
135. To bury, § 134 c).
   I. A akarata;
   III. Ipu nekatapiri;
   IV. B. Moxo ecoro.
136. To carry, § 79 e) 3).
   I. A aniki-, I K annegui;
   II. Pia enu-li, Ad anu-bi. Mand anu-lu;
   III. In, Piro anika. Ipu ani.ca. Kampa anaque, anaje.
   137. a) To cure. b) Remedy. charm, § 58 d) 2) VI).
   I. a) A ibihidi-;
   b) A bina;
   II. a) Bare binada;
   b) Ban pina:. Bare binhi, abinadani. Kar rape. Kat uetape, Maip epenati. Si
dape. Tar l-tape. Yav epinati:.
   IV. a) Moxo ca-ipu.
138 To die, § 122 e) 1).
   I. A a-(h)o-do-. I K ahouce. G a-utu-. Par a-otida, to slay;
   II. Yav uauoa, uiyua. Bare adauikana. Ban ugoamiha.
139. To do, to put, § 78 e) 3).
   I. A ani. I K ani-ra. G ainy, to make;
   II. Pia anu, to give. Uar ani. do., Kat ani, do.. Maip nua.
To drink, see n°. 3.
140. Dream, § 174 c).
   I. A toboni. I K f toboii. G rapo:
   II. Ban tabonini. Bare sabonini. Kar tapunke, Kat taponika, Si hitapune. Tar tapuli;
   III. Ipu pi-tapunawa-tapinawa. you dream:
   IV. Moxo echopu.
140. To eat, § 171a.

II. Bare nika, Pia yaca;
III. Ipu nica, Kun nekane. Piro nike;

140 B. To be halt, lame, § 129c 1).

I. A ikori, I K icon, W tkurâi;
II. Bare aculrunani;
III. Piro hexeri;
IV. Moxo capuri.

141. To be heavy, § 129 e).

I. A kudi. kudu. I K keurre;
II. Uar tokoli. Bare dokuni.

142. Tapir (comp. n°. 141).

I. Map, W kudut;
IV. Pare dokuni.

143. Club (comp. n°. 141).

I. W coudarou;

143 A. To know, § 133 a).

I. A aid-, aditti-, G atoj, W aitapan;
II. Ban (no-)tze, Pia ieouari, Maip iu;
III. Kampa iute, iu;
IV. Moxo itu, B ite-ri.

144. To leave, § 58 c 2).

I. A a-ibi-;
IV. B ibio, Moxo beo.

144 A. To make, to create, § 74 d 5).

I. A a-maliti-;
II. Maip uma, Uar (b-)uma-ni, Bare (bi-)modasa, Pia mani (?) ;
III. Ipu camo. Piro kamerete, Kun kamha.

145. To plant, § 91.

I. A abone-, I K abona, G apunaja, to sow, W pauna;
IV. B ipono, Moxo bo-co, to sow,

146. a) To be sharp (a knife), b) To sharpen, § 74 c).

I. a) A ka-mana, W dimin (blunt mameu);
II. b) Ban n-amenota, Kat ke-mina-kane, Uar pi-meleta-ni, Si ke-manati. Tar pi-maneta. Bare ki-manada, Maip manu-rî, a knife;
 III. a) Ipu ca-nwana;
b) Piro pu-xe-nana-teri.

147. To sleep, § 174 a).

M temeka, Piro mka, Yan amo-nini;
IV. B, Moxo imo-co, Gua hime-ka, Sar i-temeka.

148. Hammock. (comp. n°. 147).

I. A hamaka. G jamataure, Par hamach, W ramac, Taino amaca;
IV. Ku, Me, Waura, Yaul amaka. Pare maka.

(It does not seem at all impossible, that the first European who saw an Indian hammock and asked the name for it, got the answer “to sleep”, A.M. *imaka, and that the word hamaka, which is met in a few vocabularies of A.M. languages, is really the creole word. The Arawaks, though they know the word hamaka, have also a word of their own for a hammock, § 129 d) 2).

148 A. To be sound, good, § 114 a).
   I. A (i)sa;
II. Maip so-ni-tti (ma-isu-tii, bad), Yav yo-nihihi.
149. (To steal). Thief, § 118 a) 1).
   I. A ka-čiki-be-ci;
II. Piro ka-čunxe-ri.
149 A. To stink, § 115.
   I. A (h)isi, I K f inchi, G ke-jushi, W depus;
II. Maip isi(-che);
III. Piro puse, Kampa echte;
IV. Moxo heche.
149 B. a) To be true, b) To be good, § 48 1).
   I. a) A kidua;
II. b) Bare doali, Ban anedoaha;
149 C. To urinate.
   I. A a-dahaka, I K f arago, W tatakan;
II. Ad dakaka, Gu dżakaint, Pla ataiteka, Mand adake: penis;
III. Ipu tcinaca;
IV. B itapa.
150. To weep, § 91.
   I. A a-ii-, a-iya, I K f aya, G ayara, cira;
II. Ban yaṭya-ha, Bare ibiya-ni, Ad idza-ka, Pia itse-ka, Kat, Si itsa-ka,
Tar iiha-kanuka, Mand ida-ke, Uar ida-ka, Yav haya, Yuk iya, Gu aia;
III. Kampa irha, iraa, Ipu čiinta, Yam ahini, wimmern, Kus čaata;
IV. B iya, iyo. Moxo iyo, Gua jaho-ti.
151. Rain (comp. nos 150, 2, 1).
   I. I K f oya;
II. Bare, Gu hiya, Kar itša, Kat ida, Ad, Si idča, Tar iya, Uar iđa, Yav ziya.
ORIGINS OF THE ARAWAK LANGUAGE

§ 183. A few words which are in use in most A. M. languages, are not found in Arawak. These are: I, me, A. M. *n(u)-, Arawak d(a)-; man, A. M. *e(s)ina-ri, A. loko (human), wadili (male); sun, A. M. *kamu, A. (h)adaili; mountain, A. M. *yapa, earth, A. M. *ipai, A. (h)ororo; mouth, A. M. *numa, A. areroko; hair, A. M. *(b)itiu, A. o-barra.

The language of the Lesser Antilles, which was closely related to Arawak, and of which important remains have been preserved in Island-Karib, has not undergone these changes. Goajiro and Parauhano have the pronominal prefix t(a)- for the first person singular, which evidently is the same as Arawak d(a)-.

We surmise that Arawak, which is a very living language, has discarded the old words, because their inner meaning was no longer felt. The economical use of pronouns (§§ 160, 19) may also be an Arawak innovation.

In a few cases in which an Arawak word may be readily explained from the general principles of the language, the same explanation is not applicable to the corresponding A. M. word. Most often, however, the explanation of the Arawak word also holds good for the A. M. word, and this, with what has been mentioned in § 181, makes it very probable, that in primitive Arawak-Maipure, the vowels and consonants were used with a similar meaning to that which they still have in Arawak.

In their vocabularies the A. M. languages show a wide difference, when compared with each other.

Now, an Arawak word is a description of a few salient features of the thing, and the same thing can also be described by mentioning other features belonging to it. And in this way synonyms may come into use, without there being any deviation from the principles of the language.

In other cases the feeling for the inner value of the parts of a word may have been weakened, and as a consequence decaying influences got a chance to creep in. This has perhaps taken place to a considerable extent in Goajiro and Parauhano, and in Wapisiana.

The language of the Lesser Antilles has assimilated great quantities of foreign (Kalin, Karib) words, and it is possible that a few more originally A. M. languages have undergone a similar fate. However, the opinion of Max Schmidt (56b, 105) "Ebenso erklärt sich die Verschiedenheit der
§ 184. ORIGIN OF THE ARAWAK SOUNDS

Aruak-Dialekte aus einer Verbindung der Aruak-Sprache mit jeweilig verschiedenen anderen Sprachen“, goes perhaps a little too far.

Many new words may have come into use, when existing words became tabooed. Concerning the Arawaks, R. (19a Sect. 194, 19b Sect. 881) mentions the following:

“in case of certain animals the Arawak use different names according as they speak of them by day or by night. Thus, during the working hours a jaguar is arōa, but when darkness sets in it is kabadarо (claws). Similarly, kamudu, a boa constrictor, becomes akkara (a coil); yēshi, an armadillo, is paraphrased into andajika (anda, close, tejika, ear, i.e., ears close together), and so on.”

“The surest way of offending the Water Spirits, however, and thereby getting caught in a storm, and being capsized, wrecked or drowned by way of punishment, is to utter certain words strictly forbidden under the circumstances. Thus, among the Arawaks of the Pomeroon and Moruca Rivers, there are certain terms which must never be employed when on a boat: they have to be paraphrased. The majority of these tabooed words are evidently of foreign (mostly Spanish) origin: a few are certainly indigenous. Thus, the occupants of a corial will never be heard to use the term arcabuza (gun), but they will speak of a gun as kataroro (foot, referring to the stock); they talk of kariro (the one with the teeth) instead of perro (Span., dog); of kanakara-shiro (load on the head, the cock's comb) instead of gai-inा (Span., gallina, fowl); of akwadoa-kotiro (round foot) instead of kawai-yо (Span., caballo, horse); of kakwarо (horn) instead of bakka (Span., vaca, cow); of tatarо (something hard) instead of sereri (grindstone, or saw, probably from Span. sierra); of majeriki (the untrimmed one, referring to the hair) instead of hо-а (monkey); of ehedоa (frothing, brimming over, in reference to its snarling or growling) instead of arоа (tiger); of katau-chи (the one with wisdom) instead of semi-chiсhi (medicine-man) etc.”

Pen. (17а, I, 45) mentions crab, tortoise, bird, arrow, as forbidden words when one is at sea.

G. An Arawak who is on the tracks of a tapir, calls this animal kulihi = rat or mouse; he is convinced that, if he were to pronounce the real name of the tapir, it would then run away.

§ 184. Numerous Arawak words are comparisons and descriptions, several of which may have come into use as paraphrases (§ 183) or nicknames. Examples: G. šiloto-go wayuri, a padlock, lit. lock (creole word) [resembling a] tick, R. baiyari-shiри, a certain fan-design, lit. sawfish-snout. G. unábuse, a certain blindworm, lit. ground-worm. R. (§ 183) k-ari-ro, dog, lit. with-tooth-one, ma-jeriki, monkey, lit. un-trimmed.

All these expressions contain a root which is a word in itself.

(H)ala, an Indian seat or bench, also designates a characteristic quality of the thing, viz. "movable", but in order to express this quality the Arawak
resorts to making an imitative gesture with the organs of speech. The loose or free movement of the tongue (the loose or free part of the organs of speech) which causes the / sound to be produced, is consistently used to indicate the principle: willing (and able) to move, loose.

In this case there is a direct correspondence between (1°. the thing), 2°. the mental (emotional) image, 3°. the “gesture” of the organs of speech, (4°. the sound).

A still more intimate connection may perhaps be seen in the root le, talking, occurring in the words Sm. a-leledü-, durch einander plaudern, G. lőńo-ka adia-hü, he contradicts, S. a-llepeikattoa, angeben. verklagen. verklatschen, in gutem und bösem Sinne, es sei wahr oder falsch, S. ue-llerukku, B. areroko, ireroko. mouth (roko, fixed place), a rather new word, § 183 ! B. līhī k-areroko-ci, this babbler, G. tata lō-lēroko, he is impertinent.

In a similar way the act itself is imitated in the roots of the words G. da-thinda, I cough. da-čida, I sneeze da-čerádoa-ka, I yawn, da-rāráida, I belch. d-iwiwida-ka da-loroko abu, I whistle (with my mouth), a-thehēdi-n. to whisper, to whisper in the ear (a-tekeda, to advise), hatāta-η, to stammer (comp. also § 109, hata, to stick fast), hōkōkūli-śia de, I hiccup (hadūlikūli-śia de. I have an eructation), Sm. a-hūkūdū-n, to clear one’s throat.

Sometimes it seems as if the sound results from pointing out the representative part of the organs of speech; this may be the case in A. M. *enene, tongue, and in ana (-ka, -ku), the midst.

Further we have a strong suspicion, that the Arawak in saying bu, thou, ebebe, older brother, etc. (Vocative), aba, other, one, a, etc., indicates the person by sending a mild explosion in his direction. The f or p in S. pahia. Sm. poi, interjection of astonishment, and in sipe, bitter (seme, sweet). G. f/h, a thing no longer fit for use, might be the blowing away of the undesired thing. The m in Sm. emē, interjection of astonishment, and generally the m indicating hesitancy, might be the act of secluded oneself from the unknown or dangerous. The movement of the lips in producing the oa sound, by which the principle “self” is expressed, reminds one of an instinctive withdrawal (“in itself”), and bears a slight resemblance to an animal showing its teeth.

In a similar way the h is used to indicate “breathing out” (ahakobu, to breathe), and as a gentle affirmation (ahe, yes) or deictic movement (n-aha, these, hu, ye), and sometimes these functions merge into each other (ahaka, to tell, to command. -hu forms abstracts, etc. a(h)ə-li-kibi, joy). Often the h only serves to put a slight emphasis on an initial vowel, and is written in one vocabulary and omitted in the other (examples in § 111).

The feeling “uneasy, unquiet” is expressed by onno, hunna (§ 127, comp. also Island Karib: he murmurs, hom hom tiem l-ariā-ngle, lit. hom hom it-does he-speaks). The feeling “inner peace” is expressed by ansi (§ 80 b). Light is expressed by a-li, dark is expressed by o-ri (§ 126). Though each
of the component parts of these roots may be accounted for, they are also as a whole rather suggestive.

The use of the d to express a shock, appears to be almost a direct imitation. Examples: G. dōjīdōjīka i, he is limping, hōgōgo dōrōrōsī-ŋ. B. adedisaro, earthquake, B. a-dehada, to be leaping, adaridi, to run, Sm. dübüli, sting-ray, issimuddu, electric eel, Wyatt eduolah, a knife (Dudley yeddola, Sm. jadolle, Sagot iadoala, G. yadoala; oala, a shiver, § 120 c). Closely related to this is the use of d in words like G. migu ō-dīlī, a ship's anchor, and furthermore the Arawak d, expressing: will-power manifesting itself by remaining firmly established, standing, stiff: 'I'; emphasis.

In Arawak the r is used to express: motion being impeded. R = l + d. and on account of this relationship, we can understand that often Arawak d = Island Karib r.

§ 185. See now the following synopsis of Arawak sounds:

i expresses (§§-2, 190) 1°. high tension, time is contracted, 2°. the pointlike aspect or central point; when pronouncing i, 1°. the muscles of the tongue are tightened, 2°. the resonance chamber imitates a point in the centre;

o or u expresses 1°. low, or negative tension, time is expanded, 2°. the periphery-aspect; when pronouncing o or u, 1°. the tongue withdraws to the lowest position, 2°. the resonance-chamber imitates a hollow sphere:

a expresses 1°. the regular flow of time, 2°. the world in its common, everyday aspect; when pronouncing a, 1°. the muscles of the tongue relax, 2°. the cavity of the mouth takes on its natural form; according to Steiner (71 a, b, c) the a is the natural means for expressing astonishment, "Verwunderung an der Sache"; the Arawak a, indicating "the world in its aspect of continual change" agrees very well with this; comp. also § 13 and the interrogative words, ama, alika, alo, § 139.

The e, which indicates something like: sickly, delicate, tender, lingering, quality, may really be felt as an a lacking health, or an i lacking energy.

The following consonants illustrate by degrees the contrast which we found to exist between the k principle and the b principle, and which we expressed by way of comparison by saying: "the k reminds one of 'creation at work', 'the idea or principle that becomes phenomenon', the b of 'the manner in which that which has been created manifests itself', 'the appearance'."

H, k, passionless force:
h, gentle affirmation or emphasis;
k, a strong force, making its appearance in a positive manner.

N, l, r, personality begins to appear, with a mild, innocent character: metamorphosed vowel + -n, the vague, an ending;

n-, the neutral, a beginning, a continuation:
l, willing (and able) to move, loose:
r, willing, but not able, to move, motion being impeded.
$D$, $t$, $s$, the personal will-power which already interfered in the $r$, appears, acts, and is checked. cumulates:

$d$, firmly established, standing, stiff; forms causatives;

$t$, motion directed towards an object, limited motion (with a touch of force); forms causatives;

$s$, form, surface, shale or cuticle.

$M$, $b$, $f$, gentle feelings: timorous — placid — aspiring:

$m$, not daring, hesitancy, new, mild;

$b$, a separate appearance, quiet, passionless;

$f$, striving, aspiring, airily, lightly.

Furthermore the character of “pointing out” may be seen in: $s$, the scale or surface formed by the teeth; perhaps the $m$ in Sm. *uê-imihì-rukù, the corners of the mouth, and A. M. *numa, mouth; also in $b$, the outer surface.

The character of imitating may be seen in: $f$ or $p$, the pointed form of the protruding lips; $d$, the tongue imitates or produces the vertical, the standing; $t$, the tongue imitates or produces the horizontal, the moving.

$N$, $l$, $r$ and $h$, see § 184.

Concerning the place where the sounds are formed, and tension and relaxation of the muscles of the tongue, there is also a relationship between the $d$, $y$- and $i$ and between the $b$, $w$- and $u$, having its parallel in relationship in meaning.

§ 186. Words like R. *baiyari-shiri, a certain fan-design, G. *unábu-se, blindworm (§ 184), are of course deliberately invented compounds. But it seems scarcely possible that (h)*ala, Indian seat or bench, has been quite consciously constructed from a, time-reality and $l$, loose, movable. The selecting of the “gestures” of the organs of speech in order to express different feelings and wishes, and the compounding of them into words, must be an intuitional, instinctive action.

The resemblance between Arawak and primitive Arawak-Maipure tends to the conclusion that these instincts are very persistent, and must be inherent in the nature of the people. They might be related to the instinctive, automatic imitating, which may be observed with young children, with monkeys, and with natives of Java suffering from the neurosis called “lata”. In a wider sense it might be connected with the imitative tendency which we see in nature.

Now it is interesting, that a sound-symbolism in which the sounds represent something very similar to their meaning in Arawak, seems to be present not only in the Karib languages, but also to a certain extent in Dutch, French, etc. ¹; sometimes we even find the same sequence of

¹) And in African languages, see D. Westermann, Laut, Ton und Sinn in Westafrikanischen Sudansprachen. E. M. v. Hornbostel, Laut und Sinn, both in Festschrift Meinhof. Hamburg, 1927. (Professor Uhlenbeck was kind enough to draw the author's attention to these articles.)
§ 186 ORIGIN AR. WORDS. CONNEXION IDEA/WORD

sounds as in the Arawak word. Also the value of Arawak sounds corresponds more or less with the value of sounds as exposed by R. Steiner (71a, b, c).

We now begin to see, that there might be some reason for the special importance which the Arawaks, and many other peoples, attach to names. Be that as it may, the important fact remains, that in Arawak we have a well-developed language, in which there is an inner and essential connexion between the idea and the word 2).

— In our discussion of Arawak speech, we have paid but scant attention to the sounds which result from the "gestures" of the organs of speech. But of course the auditive faculty plays an important part in the learning of speech, in guiding pronunciation, and perhaps also as an inner function which has something to do with the preparation of the word before it is pronounced. In this connection we may mention the sound-imitative words, of which Arawak possesses several, for instance wakokwa, a pigeon. yohau, a gnat, Sm. hunnu-hinnu-li, a bumble-bee (comp. Karib *were-were. a fly).

Some other words, which may express a sequence of elementary principles, are so very suggestive, that they constitute as it were a link between built-up words and direct imitations. Examples: Sm. a-ssürdü-. a-ssurrisürridü-. to spin, to whirl the spindle, B. a-soroto-. to suck. akoraka-li, thunder, a-füdi-. to blow, bili-bili-ro, the lightning (comp. Jespersen. 65a Chapter XX Sound symbolism, "No wonder, then, that the Germans feel their word for 'lightning', blitz, singularly appropriate to the effect of light and to the shortness of duration"). See further the duratives, formed by prolonging a sound (action-words. a group), and the reduplications (§ 93).

1) In order that no misunderstanding may arise, the author wishes to state that he did not seek for such a connexion.

The formation of the Karib verbs, suggested the idea, that in Arawak the a might also be the verb, indicating "time" or "happenings". Then the thought occurred, that the i and the o must have a different meaning from the a, and so on. Gradually it became clear that in a great many forms, each vowel and each consonant represents a certain principle, which is, roughly speaking, always the same. — The writings of H. Beckh have been of some assistance in finding the value of Arawak s and n.

It was soon apparent, that affinity between sounds is accompanied by an affinity between the value of those sounds, but only after reading L. Bloomfield's "An introduction to the study of language" (New-York), did the author hit upon the idea, that the Arawak in speaking, reproduces the thing or the event, by making a series of imitating "gestures" with his organs of speech.

This book was already in the press, when the writer for the first time read R. Steiner's lecture held at Penmaenmawr, August 26th, 1923 (11.71b, p. 33 ff.), and the articles of D. Westermann and E. M. v. Hornbostel mentioned in note 1), p. 240. It says much for the fundamental soundness of the explanations. that several investigators. working on different lines, come to similar (though not identical) opinions.

Of course we must not expect that the Arawak system of sound-symbolism represents the very earliest form of speech: moreover the author's description needs to be perfected.

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Di. XXVIII.
Also: *k-okkituka-tu*, a thistle, in contrast with *maba*, honey; *tata*, hard, in contrast with *bele*, soft, jelly-like, lame.

§ 187. Concerning the scale of consonants, we still venture the following remarks, by way of hypothesis.

The Arawak calls the lung Sm. *tutulla* = the deep (§ 122 c).

His gutturals *h, (g), k* have the value of the impersonal, of the spiritual, of a creative force; comp. *ahaka*, to tell, to command, *oini ... iki*, *Moxo tikui-bo*, to rain.

The consonants *n, l, r, d* and *t*, which are formed by an action of the tongue, are used to express will-power and related ideas:

*n*, end-point pronoun III f., "a thing", *n(a)-* pronominal prefix III pl., *ie* (from an ancient form *ine*), end-point pronoun III pl., -no plural suffix human class, A. M. *n(u), I, me*;

*l(o)-*, pronominal prefix III m., *loko, man* -li, -ru form substantives;

*d(a)-*, pronominal prefix I. *di*, end-point pronoun I. *adaia*, to be a ruler, *ajia*, S. *adia*, to speak (this might also point to the "gesture"-character of speech, comp. *adi*, an appearance, § 173 a), *jia*, S. *dia*, as, like, § 88 a);

t(o)-, pronominal prefix III f., -ci, -tu, suffixes forming agent nouns, etc., *tata*, hard, *tata ... o kona*, strong, *((h)i)ti*, to desire, etc. .

The *s* expresses as it were the cumulation of the creative forces, or of the will-power; comp. *-sia*, the result of an action, etc., *siba*, rock, *isiroko*, flesh, *isibo*, face, *isi*, seed, *(i)sa*, child, egg. The word *(i)sa* is also used in order to indicate "sound", "good", "beautiful". It seems that the Arawak considers creation as being good, or even holy (§ 114 a).

In the series *m, b, f* we may feel the new life of the created, gradually unfolding; comp *amaro*, to be afraid, *aburi*, to be ashamed, *ibara*, to be left, *a-jitiki*..., to go forth, *da fa*, I will.

§ 188. It appears that the Arawak language discriminates between facts which form part of the central government of the cosmos, and facts which show independence or free-will; the latter are distinguished by the particle *oa* (*ua* or *wa*).

To this last category belong, amongst others: *atenwa*, the beginning, *onnawa*, to choose, *o-loa*, heart, mind, *kidua*, truth, Sm. *a-buledu-nn-ua*, a source, a well (*a-buledi-*, to throw away, to lose), and further the "middle voice" of the Arawak verb. [May not this be also the origin of the middle voice in other languages?]

The Arawak expresses "evil" by *wakaia*, lit. *wa*, the separate, the free-will, *ka*, strongly acts, *ia*, flowing out into time-reality; the word might then depict pride, non-cooperation with the central government of the cosmos.

§ 189. a) The use of the particle *oa*, shows that independence or free-will is to the Arawak something worthy of special mention; comp. also *b-oa*, abnormal appearance (§ 120 a).

Related to *oa*, the separate, is the word *aba*, which means: that which has the aspect of the created, of a separate thing. The Arawak uses this
word (with suffixes) as the numeral 1. He gets at the conception of 2 by dividing the one, of 4 by repeating the same process (§§ 152—155):

b) The Arawak says: "they killed him" (na-forra goba i, lit. they-kill past-occurred him), but "fear occurred them" (amaro goba yuho-li loko-no o-bora ie, lit. fear past-occurred many men future-event them), and "you-with me" (ho-ma di, lit. your-humble place me), corresponding to English "they killed him", "they feared [the multitude]", "I am with you".

Evidently, the Arawak is not so strongly possessed by egocentric feeling, as the European.

For the Arawak the "person" is very important: he mentions it in cases where the European would deem this to be superfluous (§§ 10, 16 b), 19), and he has several kinds of pronouns (§§ 7, 44). But his pronouns, and generally also the object-words, are not "oa forms (however: o-koborokwa. consciousness, § 120§ 7)). Moreover, he depicts even the person par excellence, the "I", by elementary principles (d-a, d-i), which also occur with the same meaning in the names of all kinds of other objects, actions, etc. It seems as if the consciousness of his own personality, his "I" feeling, does not essentially differ from the feeling evoked by a sensual perception or a remembrance.

In addition to this, we found that there are no sharp lines of demarcation between object-words, quality-words and action-words, and it seems as if in Arawak even object-words express qualities or describe events;

c) From a) and b) we might perhaps conclude that the Arawak feels the cosmos, himself included, more or less as a whole;

d) One cannot imagine that words as, for instance ala, a bench, ororo, earth, furi, a blade of grass, are the result of logic reasoning. Evidently the Arawak felt the salient qualities of these objects, and when he wanted to name them, his instincts or intuitions prompted him to put his organs of speech into such successive positions as evoked similar feelings.

The old Arawaks — this has already been discussed in § 20 — probably lived far more in the sphere of feeling and will-power than we do. To the sensitive creature, the world is all life and activity, and this may account for the fact that those same Arawaks whose language is so very systematic, logical, sincere and philosophical, before they were christianized, described the world in terms of gods, spirits, souls and magic forces.

Similar beliefs are found all over the world. It may be that they will cease even to seem absurd, when we succeed in interpreting them in the way they were originally meant. Comp. also the following extract from de la Borde’s description of the Island Karibs: "Ils s’offencent quand on les appelle Sauvages, & qu’on leur dit qu’ils n’ont point d’esprit, & qu’ils vivent en bestes: Ils répondent que nous le sommes encore plus à leur égard, parce que nous ne vivons pas à leur mode: qu’ils ont leur science, & nous la nostre, comme si il y avait deux façons de savoir les choses dans la vérité."
§ 190. One of the most important elements of the Arawak language, the
discrimination between the i and the u principle, expresses the cosmic fact,
that energy (or whatever we should like to call it) manifests itself in two
forms: u or o, expanded, great, slow, inactive — i, contracted, small, quick,
energetic; also: u or o, fertile matter, the spirit in an enchanted form —
i, the free spirit.

This cosmic fact is described with great clearness in Chinese philosophy
(perhaps also in the Indian and in other philosophies).

In Arawak, we find:

<table>
<thead>
<tr>
<th>u</th>
<th>i</th>
</tr>
</thead>
<tbody>
<tr>
<td>great, space, the permanent,</td>
<td>tiny, quick, instantaneous, free,</td>
</tr>
<tr>
<td></td>
<td>motionless, not changing (w vast,</td>
</tr>
<tr>
<td>far away)</td>
<td></td>
</tr>
</tbody>
</table>

[comp. (u) the slow current in places where the bed of a river is broad and deep, (i) the rapids and falls in places where it is narrow and shallow, (u, w) a curve or curved surface, the periphery, (i, y) the focus, the centre]

o-ri, dark  a-li, light
nokonne, sad, merciful  a(h)ali-kibi, joy
mule, to be drunk, muri, muli  mali, mari (-ko-ta), to be able, to know
(-ka), to be false
oie, lazy  imi, willing
roko, female genital  isin, male genital
o-iyu, mother  ici, father
o-tu, daughter  aiici, son
o, u, female class  i, male class
o, u, nature class  i, human class
o-iyu (u-i-u), mother  iwi (i-w-i), fruit
iwi, fruit, o-tokoro, flower  isi, seed
yu (generally u), moisture  ikihi, fire
ororo, earth  adaili, sun.

Something of a similar nature as the Arawak contrast between the i,
(the a,) and the u or o, might be presumed in that which Trombetti
(72, § 281 ff.) has described in his chapter Il fenomeno della polarità
1). Comp. also de Josselin de Jong (66, 213): “In Indo-Germanic, the higher
class is grammatically characterised as active-transitive, the lower, on the
other hand, as passive-intransitive”.

§ 191. The following coincidences may be quite accidental, but yet it
seems worth while to mention them:

a) Anguish, astonishment, they express by saying aboko-(n-wa) ... ia.

1) And perhaps in the contrasts found by D. Westermann (op. cit. p. 328) in
West-African Sudan languages.
the soul (or principle of life) boils (§169 a). The soul is here considered as having the nature of a fluid. (Comp. also §80 b), vexation, trouble, haste, yula or yura ... ansi, presumably: the soul is stirred).

The word hiaro, woman, literally expresses: soul-female thing, or life-female thing, and again in our enumeration in §190, the female, nature and moisture (fertility) appear in the same class.

T, which is used to indicate the female or nature-class, also describes “flowing” (ite, blood, a-ti-, to drink, etc.), and the suffix -ra, used by women (§179) also appears in connexion with fluids (§107). whereas si, se, the suffix used by men, appears in words denoting matter, flesh (§§116, 115);

b) The female (u) principle we find in Oriyu, the virgin-mother, aitemun. heaven, o-yu, the animal-mother-spirits, in the water-female of the Taruma legend (Farabee, 41, 143), who became the mother of the human race, in the clan-system in which descent is traced through the mother, in the woman who caused man to descend to the earth (§167 b), and in the woman whose inadvertency caused the big flood, and who became an oriyu, a water-spirit (§216).

The male principle we find in Hartiwanli, the saviour (sun-deity ?).
APPENDIX

Information collected in Surinam in 1907 and in 1928

I

§ 192. The author collected:
in 1907 vocabularies, communicated by an Arawak woman at Albina;
in 1928 a few words and forms, communicated by an Arawak woman
at Zandery I:
in 1928 a great many words, sentences, tales etc., communicated by the
Arawak Johannes Baptist, assisted by his cousin Alphoris, both from Mata.
The phonetic spelling, mentioned on p. 14 has been used, with the
exception of §§ 202, 204, 212, 216—222 and parts of §§ 203 and 214, which
have been written down by Baptist in the Dutch spelling; in these the
author has inserted hyphens according to the system adopted in this work.
Short sentences from which nothing new can be learned, have not been
included in this work, and as a rule the Appendix does not contain such
words etc., as have already been mentioned elsewhere in this volume.

§ 193. A few words of Sm., S. or B. they did not understand, or called
them antiquated; a few of the words collected on this occasion, do not
occur with the older writers. The pronunciation approaches very nearly
that of Sm.’s vocabulary (in which not all Arawak sounds can tell to full
advantage, because Sm. does not use any special phonetic signs; also the
Moravians persistently write p, where nearly all other authors recorded f).
The following deviations from the language of the bible-texts have been
met with:

a) The words are often abbreviated, for instance to ～ B. toho. The
following is often heard:

-\(n\) ～ B. -mun, -\(nro\) ～ B. -muniro, -\(ron\) ～ B. -robuin;
-\(m\)-\(bia\), -\(m\)-\(bena\), -\(m\)-\(bo\) ～ B. -\(n\)-\(bia\), -\(n\)-\(bena\), -\(n\)-\(bo\):
-\(s\)a ～ B. -\(s\)ia;
-\(k\)ona ～ B. -\(ko\)ana, -\(d\)ona ～ B. donwa;
-\((n\) or -\(\eta\) (means: indistinctly articulated) ～ B. -\(n\):
b) ma-\(\dot{c}\)i, ma-tho ～ B. mi-\(c\)i, mu-tu:
mihira ～ B. mahera. Sm. meherén:
ka-\(y\)ara and ka-\(r\)aya ～ B. ka-raia:
kapása (sword) ～ B. kaspara:
c) In the stories bia (§ 39) and fa (§ 5) are often used where the
English does not use the future; ya ～ B. ia is also very often used;
d) Very often the suffix -da is used, probably for the sake of emphasis (comp. § 47A). Also thada is often met with; perhaps this expresses: th, it, a, is, da, emphasis. The end-point pronoun, however, always comes at the end of the sentence;
e) The word baikia which is frequently used, possibly means "there happened", or "there was";
f) As an end-point pronoun III f. no. as well as n or η is used.
§ 194. As much as possible the accent has been marked and indicated by '. Let us, however, not lose sight of the fact that the words, sentences and texts have been pronounced under abnormal conditions, whereby the accentuation may have been influenced. Probably this is the cause that in words that have been separately given, the accent often falls on the first syllable, even if this is a pronominal prefix (the same is the case in Sm.'s vocabulary). Apparently the accent never falls on suffixes such as -či, -tu-, -li etc.

II. VOCABULARY, ETC.

In these lists of words, the following abbreviations and signs are used:
cr. creole (Surinam "taki-taki" or "negro-English")
Sp. Spanish;
r) regional word;
s) sound-imitative word;
u) origin (etymology) uncertain.

§ 195. The body

blood (as a part of the body) ü-thena
         .. (outside the body) ü-the, ûe-ti
my heart beats da-lóa dōda
d" pulse .. d-akubo-ŋ dōda
vein ü-the boná (blood-path)
nerve dá-üküra (roots?)
bone ú-bona, dá-buna
marrow da-bona-loko-do
joints d-ándaka
skin da-da, bú-đa
nail (finger or toe) da-báda, dá-bāda
hair on the skin da-bára-kona
hair of the head da-bára, da-bāla
crown of the hair da-bára si-kérù
a man with curly hair kakálići
eyebrow da-kūsa bóna bara, u-kuşi bán
eyelash d-akiti, d-ikiti
moustache da-tíma
beard
d-tála-tíma

the hair under the armpit
bára-daná-goko

the hair on the pubes
da-yógo-roko

flesh (of a man, an animal, a fish)
široko

fat
d-ikihi

saliva (in the mouth)
úraroni, dá-urarun

spittle (outside the mouth)
da-kúi

to spit
a-kúūdi-(n

tear
d-ikira

I perspire
hadufuči ka de

urine
ehě

I pass water
da-daká ka, da-daháka u), A. M. § 182, 149C)

I go to stool
d-ikiá ka

matter, puss
t-ókō

a wound that matters
šúbúli
d-aši

head
da-ší

forehead
da-šíba-roko
d-aši-toko

d-akuši

brain

d-akúši káleme (my-eye-shine)

eye
d-ádikē, d-adiki
d-adíkĩ yodo-n (my-ear hanging)

eye-ball
da-káyuko
dear (the lobe)
da-káyuko hólaí
dearlap
da-ší
dear (organ of hearing)
da-ší

ear-hole
da-ší-roko
d-noise
da-ší hoolai

nose

da-šíri

nose-hole
da-šíri hoolai
	nose-interior
da-šíri-lóko
d-cheek
da-oála-ši

upper lip
da-léroko-ú-da
corners of the mouth
da-léroko-ú-da únabo-maria

lower ..
d-imi-roko

upper jaw

ayumú maqia tálá
d-lé-isko
corners of the mouth

d-lé-roko

lower ..
d-ári, b(ü-ári

chin
da-šíri bóloko
d-opening of the mouth

da-tála-bóloko
tooth
da-tála-bona
d-fronttooth
da-lé-roko
d-backtooth
d-ári-šibo
tongue
da-ári-iná
d-uvula
da-yé
d-larynx
da-matabára u)
throat

da-ší

by-yurí-roko
According to the ancient Arawak belief, the moon is cohabitating with the woman; see also § 134 f 1), and R. 19a, Sect. 198.

2) If a man did break the couvade, the child would be ill.
arm-pit
elbow
cavity under the elbow
wrist, lower arm
palm of the hand
I have a wound in the palm of
my hand
I make a hollow of my hand
the lines of the hand
back of the hand
finger(s)
I thumb
II index
III
IV
d-akháb-roko kakóloko-ka
d-akhábo o-lokotoá

d-akhábo-roko th-uyada-η

d-ayábo-dyákó

d-akabo-ibíra

da-kóna (my instrument ?)
d-kólőka-kóna, da-kikika-koana (my-
stretch-forth-instrument)
anakabó-koro d-akabo ibíra (middle my-
finger)
da-khóle deñán-koro (my little finger
arm-thing)
da-khóle, da-kúle (my weak)
thigh
da-bukő
knee
da-kóro
hollow of the knee
d-adana-kuyóle-roko
lower leg with foot
ú-turu
lower leg
d-adáne, d-adána
shin-bone
d-adán-siri
calf of the leg
d-ibito-n-a ṭu
ankle
da-sále
foot
da-iána
sole of the foot
da-küti-roko
upper part of the foot
da-küti-áboroko
toe(s)
da-kuti ibíra
I—V
same names as the fingers
mouth of a horse-fly
tu-léréoko
a bird’s bill
kudibyi iširi
fish-bone
hime bуnа
skin of an insect
th-éke
horn
ó-koa, to-koá
comb of a cock
kálina sepére ṭu
crest on a bird’s head
tu-kúlise, kalina kuliši
tail (of a monkey, a bird, a fish)
īhi
wings of a fly
tu-dena
legs  "  "  "

fin
hime u-wádawáda
pincer of a crab
to-kóna, kua-kóna (its-instrument ?)
§§ 196—197 MAN; THE HOUSEHOLD

egg of a butterfly
white ant-hill
the white ant-hill emits foam
cow-milk
honey
wax

bird's nest
daylitter of a stag

kambána-uesa
kumučíri
damučíri kúta, ká-kuta-či-ma-ru árrará
baka udyüre, baka udyo ura
mába
makório tika (bee excrement), fíntyika
(aerily excrement), mába fê (honey rubbish)

kudibiyu tiboko
kuyála bitóla, ts-ibitúla u)

§ 196. Man

Some names of Arawak families:

Uraši
Uraši yubutá-na (belong to a group of 7 families)
Kaluafu
Kabubu-na (belong to a group of 8 families)
Uralike-na
Siwana-no (form a group)
Atyukána-no
Arámukúito
Besoa (§ 224)
Hayawafo
Maratákayu
Nikeriyu
Kabólefu or Kabólêna

Sábayu: these people are said to be descendants of a group of Indians who are neither Arawaks nor Karibs, who in the disturbed times when these tribes were continually at war, have left their abode at Saba, and mixed with the Arawaks. Saba is said to be "an island in Central America" (the Dutch island Saba?).

§ 197. The household

village
(my) house
house
house of the medicine-man

asíkwá-hô
da-síkwá
báhü (š)
tokai [Brett bo-tokáini. thy closet. lo-
tokáini, the (his) secret chambers (Mt. VI. 6. XXIV. 26; t) Kaliňa tokai. Tupi tokaya, a hiding-place where one lies in wait when shooting game, a poultry-house.]
ká-takára t-a báhü (§ 104 e)
temporary shelter  
**bána-bo**
deserted village  
**bahō ōdiki** (house-trace)
thatch  
**th-ádá** (§ 109 Sm. adu, parasol)
Indian bench  
**hála**
(my) hammock  
**da-küra, da-kúla**
canoe (coorial)  
**kuliála**
paddle  
**nálihe, nále**
steering-paddle  
**bokódo-kona**
a ship's rudder  
**mūyo bokodo-kona**
(my) pole  
**da-čirikiđi-kuána**
a ship's sail  
**miyu wéla-n, thö-wíla**
.... anchor  
**miyu ő-dílí**
bow  
**simárabo**
arrow  
**simála**
.... with bamboo or iron lanceolate head  
**siparáli**
arrow with iron point  
**wayakáši** (§ 117 b)?
.... three prongs  
**sárapa**
.... wooden barbs  
**širita**
.... loose iron point  
**hotómó u)**
.... blunt head  
**máróa**
.... the feathers of the arrow  
**t-abolokó-do**
poisoned arrow  
**šimal-o-koáma** (arrow-hat?)
blowgun ; arrows for blowgun club  
**súdi**
broad wooden sword  
**mūši**
European sword  
**sapakána**
cutlass  
**kapása**
old stone axe  
**kasípága**
axe  
**gólí u)**
knife  
**bágo, bálú**
gun  
**yadoála**
gunpowder  
**arakabúsa**
cartridge  
**kapása**
I will charge the gun  
**kúlabága**
scrapers  
**arakabúsa o-lókó-do**
razor  
**arakabúsa da-lókóto fa ili-kóána**
nail  
**dri-koána**
needle  
**pañátáli**
bell  
**akósa**
watch  
**kasákabo č-ikisi** [day-time (signal)]
television  
**faleto üdyá-kóna** (stranger-speak-instrument)
§ 197 THE HOUSEHOLD

253

telephone  kalé-loko (-koro?) th-üdyá-kona (quick its speak-instr.)
bycicle  fáleto to-koná-kona (stranger its-go-instr.)
automobile  kále-kógo  fáléto akoná-koná (quick stranger go-instr.)
chain  kágéna
padlock  šilóto go wayuri [lock (resembling a) tick]
lock, key  šiló togo (cr., from Dutch slot, sleutel)
,, pair of pincers  te-fatade-káno (its-securing-instr.)
airplane  ardítíkítí'-kona (bite-cause-instr.)
steamship  aiumúnn-di koná-koro fáléto kana (high go-thing stranger instr.?)
man-of-war  iki-bo koná-koro miyú (fire-with go-thing ship)
telescope  kaimá-gin miu (wrath-stop ship?)
fish-trap  adókó-kona (see-instrument)
bait for a fish-hook  búde ména
field  kabúga
dy field  da-kubaŋ
cassava-bread  káli
European bread  bréde (cr.)
,,  fáléto kháli (stranger cassava)
farina  kuák r)
starch  hágu
tapana, fermented drink  kaširi
strong paivaru  kari-tu û-ta-hü (painful beverage)
tata-tú .. (strong ..
rum  sópi (cr.)
strong rum  kari-kóro sópi (painful rum)
kassiripo, pepperpot  kéri
salt  pámu r)
barbecue, rafter  yúgada
fan  wálwáli
earthen pot  duádo
big earthen pot  kána (cr.)
earthen dish  kárubu
spatula, stirrer  hálalu
cassava grater  sammali
,,  yóro
,,  tánali
mortar  háko
pestle
knapsack
basket, trinket-box
cotton
cotton-spindle
silk-grass
a ball of cotton thread
tobacco
a cigar that is ready for use
covering of a cigar, made from the leaf of the manicole palm
cigar used by the medicine-man
European cigar
comb
mirror
crab-oil
painting of the face
down for adorning the hair feather headdress
hat
nose-feather
garter of the Kaliñas
woman’s apron
clothing
shoe
bamboo flute
.. ..
.. .. (small)
.. .. .. a kind of sliding-trumpet
panpipe
tortoise-shell, musical instrument
rattle of the medicine-man
church-organ
.. ..
map of a country

háko-ére-či (mortar-husband)
wáyali
bórodi, bólođi
yáho, yahu
kirődoli
őkőli, őkőli
kunulima r)
yüli
yüli siribidá-sa
wuina
siribi
yüli a-mağitá-sa
bálida, balída
dikí-kuana, adekő-kona (see-instrument)
kálaba-kihi (crab-tree fat)
úmbali u)
mólise r)
kárusa
kuáma, kwa(uma
na-śiri-loko-do
to-kolo-loko-do
kiwéyu
bokóloko (cr. or Dutch "broek", trousers?)
sapátu
bęyuka u)
baladakor u)
tüliči s)?
sénde u)
λėru s)?
héruhéru s)?
maráka
fálećo bęyuka (stranger flute)
.. aikitá-kona (str. music-make-instrument)
hololo üiya (earth-picture)

§ 198. Nature

sky, heaven
cloud
haze
fog

hayúmu
uráro, ulálă
ulálo-tikidi-ŋ (cloud falling)
uráro-u-kili (§ 130 a)
rainbow
rain
it rains hard
drizzle
thunder
lightning
sun
eclipse of the sun
the sunlight
the sun shines
the sun shines in the house
moon
eclipse of the moon
full moon
waning moon, dark moon
new moon
star
Milky Way
Pleiades
Hyades
Orion
belt of Orion
Scorpion(?), lower part
... upper ...
Southern Cross
Great Bear
morning-star, evening-star,
Venus or (and) Jupiter
Halley’s comet, 1910
one month
... week
... day
dry season
long dry season
short rainy season
... dry ...
long rainy ...
... ... ...
morning

yauále, yáwali
oni simalábo (rainbow)
ūni
uni kyá masoŋ
uni uribita (rain dirt ?)
kúlakani 1) ?
bélebeliru
hadáli, hádali
hadáli ödo-n (sun dies 1)
hadáli kǒndō-n
hadáli kumolokoto-n
te-kǒnda-ti hádali
hadáli kuindá-te bahū o-loko-nro
káchi
kači ödo-n (moon dies 1)
kači kóroboda
kači ulikada-ká (moon darks)
kači ka-íara (moon appears)
wūua
wâya-naka-či bonaha. waya-nake-či bona.
(clay-carriers path) 2)
wūwa yó-koro (star many-thing ?)
kama-tále (tapir-jaw)
ma-buhkú-li (without-thigh-person)
katálú-kuya (tortoise star-spirit)
warubuši 1)
kasóroa-kuya (fish Anableps st.-sp.)
hiši-kuya (currassow st.-sp.)
ánula-kuya (heron st.-sp.)
wálukuma r)
wūwa k-i-koro
ábá kači
ába Sondaka (one Sunday, cr.)
ábá kasákabo
makarellike 1)
hádali-ka (sun-when)
šo-koro uni-ka (small-thing rain-when)
awora-dá-li-te (§ 161; awora. a certain palm)
firo-koro unébera (great-thing swamp)
firo-koro ūni (... river)
mauča

noon

afternoon

evening

midnight

fire

spark

smoke

charcoal

ash

fire-wood

the air around us

wind

water

river

a small river, a creek

tributaries of a small river

a source

high water (in the river)

the water of the river flows to the sea

current of a river

strong current

rapid

high waterfall

whirlpool

the small waves caused by a waterfall or by a moderate wind

the bend of a river

water-side

landing-stage

mouth of the Surinam river

upper

swamp

swamp or pool

pool or puddle

sea

sea-shore

the sea has waves
§ 199. Animals

Animals:

Animal (four-footed)

Howling-monkey

Couata-monkey, Ateles

Monkey, Cebus

Chrysothrix

Pithecia leucocephala

Chiroptes

Wanaku, Pithecia sp.

Nyctipithecus

Sackewinki monkey, Hapale

Bat

Big species

Jaguar

Puma 1.

2.

Tiger-cat 1.

2.

3.

4.

5.

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII.
6. (hunting in herds)

dog
savanah-dog, Ictyon
aira, Galictes barbara
otter
1., big species
2., small
Procyon cancrivorus

coti, Nasua socialis
squirrel
rat, mouse
porcupine
acuchi
aguti
paca
capybara
sloth
1. Bradypus tridactylus
2. Choloepus didactylus
armadillo, 1. giant do.
2.
3.
4.
5.
ant-eater, 1. big species
2.
3. Cycloturus didactylus
opossum
horse
deer, 1. Cariacus rufus
2. ,, savannorum
3. ,, simplicicornis
goat
sheep
cow
tapir
tame pig

háka-goa (aira-t.)
péro (Sp.)
uliro (§ 182, 81)
háka u)
asiro r)
asiru firobéro
sagóga u)
krabu-dágo (cr. crab-dog), koa-péro η (crab-dog)
kihi r)
kálio, kágiu u)
kúli, kulihi
agógo
hadúgi r)
fükuléru
lába
kibiwága, kibiola, kibiola r) (§ 182, 86)
uthábo u)
háu
walimédú u)
baqatá-yu (small a.-mother) or
wägogóima r)
yese-éri
yési (§ 182, 87)
bágakata u)
kayudúkuli u)
tamanoa r)
walti r)
wálti maka(ηro
yawágé r)
ási (cr.)
kuyaga
béyu u)
wiribisiri u) (the word implies "small", "quick")
krabita (cr., Sp.)
skápu (cr.)
báka (Sp.); kakoáro (with-horns):
    kayuléru (with-larynx or throat)
kama; firubérú, furébérú, pirubérú (big belly ?); katóroro (with-feet); kainako
    (with-rump), kúlihi (rat, § 183)
porku (Sp.)
bush hog, peccary, taitetu  
abuya or matula (§ 182, 89)

" " " taiasu  
kēerun (stinking, or navel-thing?) or  
dōdole (stampeding, § 184?)

manati  
koyumogo

dolphin  
kāsekuya

bird  
kudibiyyu

parakeet, 1.  
širiširi u?)

2.  
šikišiki u?)

3.  
kirekire r)

small parrot, 1.  
solisoli u)

2.  
kūgiakūgi a r)

3.  
yaleyalēro u)

4.  
kayakāya u)

5.  
bālīsi u)

green parrot, Amazone, 1.  
kulewāke r)

2.  
salāma r)

ara, 1. red  
kāro r)

2. blue and yellow  
kālala r)

3.  
kūyaali r)

4.  
alēru u)

5.  
wāgēwāge u)

toucan, 1.  
bugādi (bill-strong?)

2.  
širo u)

3.  
yānakāli r)

coccyzus, 1.  
hikaquāna u?)

2.  
hikanūgi u?)

crotophaga major  
hūye u)

kingfisher, 1.  
sakasākali r)

2.  
kalsāli u)

3.  
unitibi u)

goatsucker, 1.  
wākolāyu r)

2.  
kokobēru u)

3.  
sipio u)

4.  
kakuađaabayo u)

humming-bird  
bimiti: (furthermore each sort has its particular name)

woodpecker  
hodōdi (hanging. § 122 p?), or a?)

there are six sorts, each of which has its particular name.

eagle  
hau baviqī(a (hau. sloth)

caracara, Ibycter aquilinus  
būlitata (§ 166 i)

1) Probably many names of parrots are sound-imitations: the reduplication either imitates the repeated screams, or it describes a pair, or a flock of these birds.
2) This bird produces two different sounds, and so presages good or evil.
condor
vulture, Cathartes
owl
,, 1. big species
2.
3.
(there are several other species)
rice-bird
kiskedee, Tyrannus
mocking bird, Icterus
swallow, 1.
2.
bemtevi, Lathria cinerea
Cotinga sp. (?)
pigeon
1., big species
2.
3.
4.
5.
partridge, Odontophorus guianensis
fowl
curassow
marudi, Salpiza
,, 1. big species
2.
Ortalis motmot
Penelope pipile
maam, Tinamus

frigate pelican (?)
flamingo (or red Ibis?)
Ibis infuscata, 1.
2.
Mycteria americana
heron, 1.
2.
3.
4., bittern, Tygrisoma
5., bittern

anuanō ągoko (η u)
anōāne, anōāna
mogokōdī r)
ągō u)
kaihāigo u)
malāro u)
tīgigiāne s)?
itiki s)
būiņa u)
bokōgolī u)
asāwako r)
ńābanī u)
solōya r)
samālīa u)

fayeďaye r)
ǭgikako u)
wakukuā r)
yabūle u)
wakukua r)
wiju
adīri u)
mālīa u)
dolokwālū r)
kalīna, karīna (Sp.)
hičī (§ 182, 94)
marūdi r)
marūdi firēbēru
kolōk u)
kālōba r)
kolō r)
māmu r), or kasāleru (with-elbow, because in sitting posture they appear to rest on the elbow)
wārakāna u)
kōroko r)
kogokōgo bursts yiro u)
kalēō, kalēu u)
jāuru r)
anula
sāumaru u)
wakāla r)
hōnoli
tōkoli u)
trumpet-bird
sun-bird
water-hen, Aramides cayanea
duck
tortoise, 1. sea do.
2.
3. small bush do.
caiman, 1. big species (not found in Surinam)
2.
lizard, 1. Thecadactylus
rapicaudus
2. Polychrus marmoratus
3. Tupinambis
nigropunctatus
4. iguana
5.
6.
blindworm, 1., living in ant-hills
2., living under the ground
snake
venomous snake
land-boa
mahölëru (not-rapid), or khôlekonâru (weak walker)
water-boa
Coluber corais
Oxybelis acuminatus
Elaps
rattlesnake
kasiki(nro. kasakéré (with-egg-shell-snake ?)
bushmaster, Lachesis
labaria, Bothrops atrox
parrot-snake, Bothrops bilineatus
toad
(big toad. Pipa americana

waŋakâba u)
wáŋaŋkôya (clay-shy animal: it makes a nest of clay)
kôtaŋa r)
ifâ
katâru r)
hikúli
alásu (stool-form ?)
arâra r)
kaíkúči
sôko-sôko aŋwairu [cut off the root of its tail (which is supposed to be venomous)]
yëmâgo u)
marâ(nro u)
iuwana r)
sarâre u)
lobo (§ 182, 99)
kûseŭyu (kuse-ant mother)
unâbuse (ground-worm)
üri, würi
ka-kâri-to òri
mahölëru (not-rapid), or khôlekonâru (weak walker)
kamôdo, kamudu
fukulêgu ûgía, fukulêguoía (aguti-snake, because its tail is yellowish, like an aguti’s)
yawokayorî (? -snake)
makúŋakûga u)
kasiki(nro. kasakéré (with-egg-shell-snake ?)
wadibéru (big-belly, or long snake ?), or konokosî (bush-worm)
laba-utiria (paca-snake)
kuliakâgia (parrot-snake)
šibëgo (§ 182, 100)
arabâyu u)
frog, 1.
2.
(there are many other species)
fish
Acanthicus
eel
electric eel
Erythrinus Erythrinus
.. Unitaeniatus
Macrodon Aimara
Mugil brasiliensis
perai, Pygocentrus, 1.
2. small do.
Rhamdia sebae
Sciaena amazonica
shark, 1.
2.
Silurus callichthys
.. Parkerii
sting-ray
Torpon allanticus
iridescent beetle, Euchroma
gigantea
sawyer beetle, Macrodonia
cervicornis
fire-fly; also: Fulgora lanternia
wasp, bee
1. umbrella-wasp
2.
3.
4., bumble-bee
queen of bees
ant
1. Ponera clavata
2. hunter-ant
3. sauba-ant
4. .. .., other sort
5. the ant which is used for
the ant-test, § 210
6. ant living in the Cecropia
7. ant, the nest of which is
used for tinder
8.
9. small black sugar-ant
10. butterfly
caterpillar
pupa
gnat, 1.
2. Anopheles
3. grey do.
mapire, Simulium
horse-fly, Tabanus
fly, 1.
2.
3. (this sort stings)
4.
jigger
dragon-fly
white ant, termit, 1. (which makes a sort of hollow passages)  
2. (lives in decaying wood)
queen of the agaga
cockroach
locust
grasshopper, 1.
2.
cicada
louse
centipede
scorpion
.. 1. big species
2.
skisiki
futi
Ualia
uyihi
bele
bete rouge
lobster, 1.
2.
crab, 1.
2.
any worm
periwinkle
kásisi (§ 182, 107) kúlebélí
mauti
kambána?
kumakáti
tititbadona (§ 90 f)
yuwáw
kašíqiño (with snout that stings) kathúlíqo (with-dust)
amoí
alimúlimu
mabúq
mapágawa, máparoá
hánuba (§ 124 b)
kabáuru
míbíki (§ 58)
bibíri
agágá
tíshé
hokókó
kuqatáka
sikisiki?
füti (quick ?)
lialia
ugííhí
báyabo
ananáka
emenáli
mulátó
aráia, aiára [appears (suddenly) ?]
koáta
wáyurí
maibúli
kuléme
isâgo
sâle
koá
saqágá
üséhí
kuluboále
§ 200. Plants

the stem of a tree; tree; wood
the core of a tree
the wood between the core and
the bark
bark
root
... of cane
buttress
spout
thorn
straight thorn
branch
leaf
flower
fruit
seed
a grain of maize
" " " "
resin
sap of a tree
a plant, a shrub
a maize-plant
a tobacco-plant
liana, bush-rope
ananas
annatto, Bixa orellana
avocado
bamboo, 1.
2.
banana
Bauhinia
bean
breadfruit tree
bullet tree, Mimusops balata
cactus, Melocactus
calabash-tree
cashew
bitter cassava
sweet
red cedar, Cedrela odorata
Clusia
cocoa

ada
thó-koba
tho-má-koba
úda
thó-kórā
tiriti-duli
ada udālī
t-iširi-loko mógomógo (§135 d 2)
yuqua
tō-kōtōka
ada dínabā
tō-tokoro, to-thokolō
č-iwi
t-išī
mariš u-kušī (maize-eye)
mariši ari (maize-tooth)
th-ōkō
th-ēlokō
a business (maize-tooth)
hōva (§ 182, 127)
kuโมātī u)
manikina, manikini u
hikūli múdi-kona (tortoise-mount-in
strument)
kumātā r
bredeboŋ (cr.)
būlue (coloured ?)
ka-kōtōkā-tu (with thorns)
iwida-bali (fruit-skin-bali)
merēi r
kāli
bosalī u
akūyali (resembling a deer ?)
kofā (§ 215, 17)
kakao (cr. or r)
coppaiva  
cotton  
silk-cotton tree, Ceyba pentandra  
crabwood, Carapa guyanensis  
Bignonia Chica  
fishpoison, 1. Clidadium surinamense  
2. Euphorbia cotinoides  
3. Longocarpus (liana)  
4. Tephrosia toxicaria  
grass  
sharp grass  
greenheart  
guava  
hyawa, incense-tree  
lana, Genipa americana  
leaf of life, Bryophyllum  
letterwood  
lime  
Long-John, Triplaris surinamensis  
a sort of love-vine (Quamoclit pinnata?)  
Macrolobium acaciaefolium  
maize  
Mammea americana  
mango  
masusa, Renealmia exaltata  
Montrichardia arborescens  
mushroom, agaric  
okra  
orange  
paddlewood  
palms: 1. Astrocaryum segregatum  
2. Euterpe oleracea  
3. Geonoma  
4. Ireartea exorrhiza  
5. Mauritia flexuosa  
6. Maximiliana Maripá
papaya
Para-nut, Bertholletia excelsa  papáyá
pea-nut  pínda (cr.)
Cayenne pepper  háči
plantain  puqatana (Sp.)
wild plantain, Heliconia  háličí-bana u)
sweet potatoe  halitsi
purpleheart  kóqobqrobóčlí (red colour ?)
arow-reed  ihi
basket-reed, 1.  itírití (§ 90 f)
  2.  mokóqó u)
rice  aléśi, réśi (cr.)
..  kágau-wi (grass-fruit)
ricinus  melona u)
sapodilla  sapatiya (cr.)
silk grass, Bromelia  uhikili, ókili
Spondias dulcis  pom siteri (cr. or French pommier de
cythère)
..  lutea, hogplum  hóbu u)
sugar cane  síkalu (cr. or Sp.)
taro  taya (cr.)
tobacco  yuli
tonka, Dipteryx odorata  kumaru
turp/let-wood, Cecropia  uanasoro u)
vanilla  kamaye
wallaba  wálaba
yam (cr. “napi”) Dioscorea  himikona
  trifida
. . (cr. “jam”) Dioscorea  dolokwaru
cayennensis

§ 201. Old forms, genteel forms, salutation

come here ! (old)  b-ako-the yáha
   (modern)  mira-ba-te, or mihíra-ba-te yáha
   (very polite)  mihíra-ba-te yá-mara
   (when addressing a child of five years)  kó-the, or kó-the yáha
wives (genteel)  iréi-no-či
   (ordinary)  iréi-to-be
give us this ! (old)  bu-báto wa-ne
   (modern)  b-ókóloka-te wá-di, or b-okói-ba-te wá-di
fetch that thing ! bring it here
   (old)  ba-thé|no
   (modern)  bű-kóloka-te|no, or bű-šika-the|no
§ 202. Sentences

(Dutch spelling)

good-day!
how are you?
good evening!
where are you going to-day?
I’m going nowhere to-day
I should like to visit you
where have you been to-day, I
have not seen you the whole
day
you are a virtuous man, that is
why I like you so much
will you come with me a moment
to the waterside?
where have you been so long,
I have been waiting for you a
long time
listen I have something to tell you
I like you so much
I have not seen you for a long
time
I have been hunting, but I have
seen nothing to shoot

sa-wo-ka-kowa-bo-teh!
halika-dja-khan-koba?
sa-wo-ka kowa-bo bakkelaman!
halonro b-ose [a tanoho?
halonro khorod sno-ja-[a tanoho]da
hadjake da tiena to osa-tie-n b-iebitjiro
haloron b-osa-bi tanoho, toh kasakabo m-
addekh-n da|ja d-a|bo
bji toda sa-tjina wadili da. kijadoma
hadjake|d-a k-ansie-n bo
h-osa-the da-ma sjo-khanie onie rebonro?
halonro b-a|khana kebenan|da, d-aobada-
ja mebenan’ khorod bo-bora
b-akanaba-teh amathali d-a ti-ka bo-moen
hadjake|da k-ansie-n bo
wakharo khoro m-addekh-n da|ja d-a|bo
da-osa jokha-nro barlie-n. to-mora amah-
khorod d-adekha da-jokho-n bia daba

§ 202

come, and welcome them! (old)
(good-day)
greeting on arrival
(b-akoba-the ye
b-o(hodidad-te ye (from cr. odi, good-
day)
greeting on arrival
mayaukwa b-a bo?
or mayaukua b-a
bú?, pl. mayaukua h-a bú?
answer:
mayaukwa d-a bo!
greeting when meeting
sa-u-ka-kwa-bó (§ 130 a)
greeting on arrival
b-anda-ya-bi-te
answer:
b-anda-ra-bi-te-khan?
greeting when meeting early in
the morning
himili-wábu súwe (very cold, friend)
(when addressing a person older than yourself, da-lökönči is used instead
of suwe: when the person is younger, sá-či is used)
the younger one answers the
older one:
hadiá-ke[t-a himili-wabu duku-či (indeed.
cold very, grandfather)
I am so hungry
I want to drink
I want to eat
I am going to play
I shall go with you
you are a deceiver
you are also a liar
I cannot understand foreign languages
I am so poor
men and animals are not alike
what nice shoes you have
the tide has come in
how wicked you are
the sun is so hot to-day
what bad weather this morning
men and women
the dog barks
the children cry
what do you talk the whole day
I bore you
I have been ill
what is your name?
my name is difficult for you to pronounce
I am going for a walk
my foot hurts me
the plant grows quickly
I was out hunting and saw a
big tiger advancing on me
where is your gun?
have you also brought arrows with you?
we have caught much fish
why do you want to stay here?
where is your right hand?
we shall see how it happened
he is still living
no, he is already dead
I'm sorry

hadja kha-ke\da-hammesja-n
da-tha-ti-ka
da-khota-ti-ka
da-bira-fa
da-osa-[\a ho-ma]kowa-n
bji ammlida arlien (§ 141)
bji mrlieka-tsi kie daba
farletho dja-he khoro da-kanaba-ma
dai hadjake-ma kammenika
khotah ma-thji kakhitsji khoro herreke-ka (§ 104 b 2))
wakhathora toh b-sapato-n daba
barla kodowa-ja\da
halimoro b-a wakhaja-n
tanoho hadjake-tha hadalie there-n
hadja\thaja abo-w-ka toh mawtsja
wadili-no ma-thsi hijaro-no
pero simaka
na-simama-ka iebilie
hamaha-ron b-dja ka toh kasakabo
hadja d-a-ja|da miteh tien b-iekiradie
kari-issia koba da de
hama b-ierie?
mienka-kho farletoh d-ierie hessa-n-bija no
da-jadowa-fa
da-kotti kari-ka
tho abennekarah a borlo-ka (§ 69 a) ?
wabbedien
jokha-nro aba-ka (one time?) da-ose-n
kenda fiero-tho arlowa osa-teh d-iebitsji
halon-ka khana b-arrakabosa-n da?
b-siemarla abo ma-n-tsji kiekhana da bji?
wa-othsjika-ja joho-ro hieme
hama bija khana jaha ti-ka|da bo?
halomarija khana b-sa-marija b-khabo?
wa-dekha-ja [a-khana aba halika\th-a-n-fa balie-n
kaki-kwa l-a-ja
manien l-oda-ja hibie-n
kari-ja th-andi-n da-khonan
walk a little quicker
the water flows
the water is sweet (fresh)
I pass
I go away
the birds fly in the air
I have no clothing
have you already dined?
I am going to town
the trees bear fruit
the fishes swim in the water
do people act like fishes?

I am going fishing
are you not afraid?
I am afraid of nobody
I go hunting
where are you?
I have been nowhere
come and see me
I have heard of you
he lied when he said he would go
oh, what a liar he is
we shall go thither
who goes with us?
we have seen him there
a snake has bitten him
what is the matter?
you deceive everybody
it is not true, what you say
I have been so glad that day

I shall come back again
I like my parents
can you tell me anything?
I have seen two men there

what has that woman in her hand?
she has a knife in her hand
I have had a dream
I am going to dance with you
he has died
no, he is not dead
I squeeze a lemon
§ 203. **Proverbs and mottos**

(1 a), 1 b), 2, 3 a), 4 Dutch spelling.)

1 a) *Jarah-ki wiribisiri adeda-fa*

there deer spring-shall

1 b) *Jarah-diki tho wiribisiri akona-fa da*

there the deer walk-shall

2. *Hebe-tho arowa tho-mora th-berleda khor o tho brle-wa*

old tiger but it-lose not its colour-own

3 a). *Ad-o-ba a-tikida oni-rakon, toh-mora to-khona-khwa khor o*

tree-leaf fall water-in but sink yet not

kholo-ka|n

soaked it

3 b). *Ká-tho adá-bona abára koná úni-rakó (ηro abāre thákoro akónom)*

when tree-leaf throw (?) water-in at once is-not go (?)

4. *Awadoli a-foda ade-be-ro-toh ada, toh-mora ada ina khor o*

wind blow high trees but tree stump not

*toh-roko-sa.*

It-shakes

5. *Kx há-to awadúli fúdi (η to hāü koná-ka).*

when wind blows the sloth walks

---

1. There the kariaku-deer (Cervus simplicicornis) will spring (is said, if anyone has done evil, and Nemesis is awaiting him).

2. A jaguar may be old, but it does not lose its colours (the fox may lose its hair, but never its tricks).

3. When tree-leaves fall into the water, they do not sink at once (an evil deed is not soon forgotten; punishment may still follow).

4. The wind blows against big trees, but tree-stumps it does not shake.

5. When the wind blows sloth walks (people are going to exert themselves only when they are obliged to; R. 19a).

§ 204. **Letter, dated Mata, March 20th, 1928**

(Dutch spelling.)


sir here I-give-cause great greeting thou-to this

b-oso-n-koba Paramaribo o-khonaria hadiake d-a nekamon bo-nani,

thou-go-past P from very I-am sad thou-with (?)

da-koborokowa towa-ka bo-kani.

I remember continually (?)

---

1. Dear Sir, I send you kind greetings. 2. When you departed from Paramaribo, I was very sad [because you have treated us kindly], I have continually thought of you.
3. I beg your pardon that I have not written much to you. 4. I have, however, done my best to send you something 1).

5. Receive also greetings from my family [specially from Alphons, who accompanied me].

6. I tell you, that if ever I should again send anything, it would be better if some other person, or rather an overseer, were to control my writing. 7. Because it does not turn out as I desired it.

8. Write to me whatever you still wish that I should do for you; I will gladly do whatever you desire of me.

9. At present I am doing some small work; therefore I have not the time to send you much.

---

1) The stories given in §§ 212 and 222, and a few sentences (§ 202), accompanied this letter.
III. MYSTICISM, ETC.

§ 205. In former times — perhaps even yet in a few places — there were real, able medicine-men (semići); Baptist has known one in his youth. The Kaliñas have not exactly the same medicine-knowledge as the Arawaks, and that which they practice (— see the detailed description by Pen., 69f —) is said to have been partly of Arawak origin.

A course in medicine-knowledge is as a rule attended by several persons. First they construct a small house for their study (na-oróá-kona; I am studying for medicine-man, da-orówá-ka). Each pupil digs a hole in the ground, and is obliged to keep this hole moist for forty days 1) by continual vomiting. During this time his whole food and drink consists of tobacco-balls and tobacco-water.

Then a pot is placed outside the hut, filled with the juice of the takini-bark, and the pupil inhales the fumes arising from it (see for tobacco and takini, §§ 167a 4), 169c 2) and D. 8, 285). Now visions appear to the pupil, and the medicine-man explains their signification.

Afterwards the novice is allowed to shoot humming-birds with a blunt-headed arrow; he may only eat the heart and the head of these birds, one bird per day, divided over three meals. After this, he may eat Trogon viridis. And then crabs, and so on.

§ 206. When anyone is seriously ill, and the aid of the semići is called in, the semići examines him in the evening, and concentrates his thoughts on him. After that the semići goes to sleep, and in a dream the sort of the disease is revealed to him 2). On the second evening the semići blows tobacco-smoke over the patient, etc. (presumably he now enters into communication with the rattle-stones-spirit, the water-spirit, bush-spirit, etc.).

Singing by which a spirit is called up:
bo-kóna-thi da-múni yúlí-no, come to me, tobacco-spirit (vocative),
adóŋko-ro|dá-fá-do bu-burá-di, thou shalt find me sleeping,
ánda-thuíbá-te-kána. I request thee earnestly to come,
dá-múŋ yúlí-nu d-adiá-ka bú-konaŋ. I request thee earnestly to come to me.

The semići now sends a good spirit (li-sémhe) to find out what evil spirit, or what human spirit, has caused the illness. If he finds it, he brings it to the semići, who asks it, why it has done that, and moreover he asks the good spirit to punish the evil one.

§ 207. A child receives its name eight days after birth. The parents or the family consult the semići. The latter examines the child, and in a dream the sign of the child’s future appears to him. According to this sign the name is given (li-sémici a-ribírita-ya da|i, or ló simiči a-šiká-ya l-iri-wa, the medicine-man has given him a name). If the child received a wrong name, it would be ailing all its life.

2) Dream: see also §§ 174c), 207, 211, 220.
A few names:

<table>
<thead>
<tr>
<th>Clan</th>
<th>Arawak name</th>
<th>Baptismal name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaluafu (his mother was a Kaluafu, his father a Šiwena)</td>
<td>Sásanáli (sa, good)</td>
<td>Johannes Baptist</td>
</tr>
<tr>
<td>Uraši</td>
<td>Sibanáli (siba, stone, possibly the pebbles in the rattle)</td>
<td>Alphons</td>
</tr>
<tr>
<td></td>
<td>1° (seldom used) Mąąakeli</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2° Tokódi or Tokódo (the lovely one; flower?)</td>
<td>Evelina Josephina</td>
</tr>
</tbody>
</table>

§ 208. In former times, when a chief had to come to town in order to visit the Governor, he first rubbed himself with the bulb of the peace-plant (sāika-bina, §§ 29 e), 58 d). Whoever must appear before the judge, does it also (kirtyádu-bina, white-people-charm, § 164 j). For similar purposes a Kalifia will rub his body with red paint (from Bixa Orellana), in which the charm is mixed. Presumably the old Arawaks did this too, see Q. 18, 239 and R. 19a, Sect. 240A).

§ 209. A swollen place (ahé-kuna: my hand is swollen, da-kabo akoa), is treated with the plant “touch-me-not” (ayákii(h), in powder form. As the leaves of this plant can shrink, its properties must cause a swelling to shrink or decrease.

§ 210. A girl having her first menstruation, is isolated by the parents for three weeks in a hut. All this time there is feasting. Then a piece of matting is prepared, in the mash of which ants of the species yoko are caught. An old man or an old woman applies this mat (ná-rabáioda-n, § 104 v) to the skin of the girl. By this means the girl will become quick and industrious like the ants. After this, she is adorned (comp. R. 19a, Sect. 269).

In the same manner they also have children bitten by ants: “this is good for them”.

§ 211. An Arawak chieftain went to town and there received presents from the Government. Some Kaliñas asked his wife to give them some of the presents, but the woman refused, whereupon the Kaliñas by magic power sent an evil spirit to that chieftain. He became ill, and died on the way to his village.

The people of his village became suspicious of the brother-in-law of the chieftain, a medicine-man living in an adjacent village. That man had requested to accompany the chieftain to town, and when his body was brought home, he had said: “look here, brother-in-law, before you went to town, you were not ill; how is it, that you have come back as a corpse (a-udo-ci abudia-ci)?”

They prepared a beverage, and invited the inhabitants of other villages to a feast: two youths were appointed as executioners.

The spirit of that medicine-man had told him everything (le-seme|tha
The messenger said that no evil would befall him. That night the spirit appeared to him in a dream (le-seme|tha a-yårato-sa-yamun|da|, or l-ëtëbun loko|tha le-seme a-kåya|de), and said to him: go, but some evil will befall you. Thereupon he went with the messenger.

He was kindly received, but when he drank his third gourd 1), one of the executioners stabbed him with a sword (which had been presented by the Government to the chieftain) in the abdomen, and after that the other beheaded him. The blood bespattered everything, also the vessel containing the beverage.

The feast was stopped, and the beverage poured out. The two executioners immediately began a tobacco-fasting-cure for him, (na-uroä-|a|tha le-diki) in the same way as the medicine-pupils do (§ 205). Afterwards they buried him.

But the man knew the Arawak medicine-knowledge, and also the medicine-knowledge of other tribes, which he had learned on the Orinoco; if he wished, he might transform himself into a tiger. His inspiring spirit had left him; had that not been the case, he could not have been killed. After his death, the spirit returned (lo-ódo-n-bena|tha le-seme anda). And then the man caused the death of one of his executioners as soon as the new moon appeared; and he caused the death of the other a month later. The population were visited by sickness; the remainder was scattered; the place was forsaken. Baptist himself has seen the vestiges of that village.

"This is a true story, which happened when my (Baptist's) grandfather was young (14 or 15 years)."("t(k?)idyân-tho a-båli-η-koba, de-kuthu|da bikidôlia-th-a-η-ka").

1) "Three times"; also in §§ 212, 213, 219 and in many other Indian tales.
IV. MYTHS, ETC.

§ 212. The story of the founder of the medicine-art.

Dutch spelling.

(§ 166 d, f), and comp. v. C., Ant III. 485, R. 19a, Sect. 3—8, B. 5e, 18, 5d, 401.)

1. Aba ukkha koba toh m-aithie-n kowa m-a-n-kha semetsie khonan:
   one time was not-know yet being med.-man concerning
   jon koba aba wadilie tah. a-sikithi fā djan-tsi, atenowa bia kidia
   there was a man give-cause like first to-be thus
   th-a-n fāda. 2. L-ieri tah lie aurokot-arliien
   shall his-name he med.-art-learn-cause-artisan he-call-cause
   Harliwanlie. 3. Harliwanlie tah ussa kaki-n lo-jono o-ma: ukkha tah
   H. H. good live his-family with time
   n-aka-n lokho-die, jawahe koba tah ka-here-ka koma kakhitsie o-ma da;
   they-say in devil was friendly may man with
   4 kidia tah wadia djaro aba hereke jawahe sa-be aba amathalie
   thus by and by about one company devil children a thing
   wakha-tho th-anika naha kakhitsie da. 5. th-ani-ka tah hadian-tho
   bad they-put those men they-put such
   ballihie-n amathalie keben-toh ietika wabo thu-rlanta n-abojono-n-a
   certainly thing very excrement exceeding they-mix their-food
   o-ma nah kakhitsie da. 6. Kiadoma kida. nah kakhitsie mienkhoro
   with those men therefore those men very
   aimato-n-a kidian-tho o-balie-n o-khonan, toho th-ani-sa na-ma da:
   angry suchlike pass concerning that its-doings they-with
   7. ken khoro nah kakhitsie adia-fa n-abokwawa da. hali th-a-n-fa o-balie-n
   then those men speak among each other how shall pass

1. There was a time when the art of the medicine-man was not yet known;
there was a man who as the founder, did it for the first time. 2. The
name of that founder was Harliwanli. 3. H. lived in peace with his family;
at that time — so people say — the devil was on friendly terms with
man: 4. later, some children of the devil played a dirty trick upon
mankind, 5. they behaved very badly, and even mixed excrement with
the food of man. 6. Therefore the men were very angry on account of
the things they had done to them 7. and the men considered what was the
As these children did not leave off playing their dirty
tricks, the men caught them, and killed them: 9. therefore the parents of
those wicked children became so very angry with men. 10. Then the
devil prophesied: 11. all accidents, diseases etc. will come upon mankind:
12. after the devil had spoken thus, they all disappeared, men have seen
them no more. 13. Then the devils began to vex men: 14. therefore
the man I have just mentioned, told the people what they should do with
the devils.

15. H., as he is called, said: 16. let us make war on the devils, for if
we tolerate this, we all shall perish.

17. He said to his two (younger) brothers, let us make a medicine-house,
18. his purpose being that men should learn (be initiated) how to be delivered from the things that were going to happen to them, as the devil had prophesied.

18A. After that he took tobacco-seeds and sowed them, and they grew quickly: first he took the leaf of the tobacco and enveloped it with a leaf of the manicole-palm [thus it was formed like a cigar].

19. Then he took also a calabash to serve as an instrument to work with, and other things which I am not able to repeat. 20. Thus was the beginning of men (Arawaks) knowing the medicine-art.

21. He, the so-called H. began to attain his purpose; 22. he took his two brothers also to study the medicine-art with him. [After having put everything in order, he took two women as his wives].

23. Some time he lived in peace with his two wives. 24. But the fire
of discontent began among those women; 25. they began to lead a bad life with the two brothers of that man.

26. The wrong they had committed, could not remain hidden. 27. It reached the ear [of H.], and therefore that man was very angry [with his wives] and he was more angry with his brothers. 28. The name of H.'s first younger brother was Orlowama, the name of his second younger brother I don't know. 29. it is said also that H. had three wives, because he had two wives for himself only 1). 30. The names of those two women were Orliro and Sibarlojen.

31. H. noticed how wicked his wives were; therefore he made up his mind, what should happen to them. 32. In order to punish his brothers, he exercised his medicine-art at night.

1) The meaning of this may be, that a man is not fully the master over his first wife, because she is protected by her clan.
33. His first brother once not having gone out to any other place and being at home, a little bird came near his house and began to warble. 34. When that little bird began to sing, it was as if the sound of his song called the name of O. 35. What! said that man, you little bird, are you so insolent as to call my name. 36. Now, he said, I will take my arrow to kill you; 37. then it flew to and fro; 38. then he took his arrow: 39. after that the first time he missed. the second time he missed again. the third time he shot, and as he intended to pick up his arrow, he turned round and saw a big lake, and was amazed at the things that happened to him. 40. When he saw that big water which was round about him, he became greatly

[Translated text]
alarmed and did not know what to do. 41. At the place where he was standing, there was a waste, covered with all kinds of wild shrubs. 42. That was the country where the spirit of that little bird dwelt; 43. so that little bird which he had seen, was not a bird, but a spirit. 44. That wonderful bird had played with him, because his older brother had wished to trouble him. 45. So he remained there in exile.

46. H. also severely punished his second brother; 47. he caused him to disappear to a desolate country, where he had to suffer heavily for some time; 48. it was a country of spirits which had no bones; they were like men. 49. When he came there at first, the inhabitants extracted all the bones from his body; he could not walk any more, because he had
m-abena-ja  ie sabo khana da. 50. Ken baikia naha ka-hoketsi kakke without-bone-being he more and those brethren live 
kowa-ma-ja hajarlo loko da. still-may slave in

51. Naha biaja-nino hijaro authika\(tah n-ajarlodo-n-a bia kida ba. those two woman find they-enslaved to-be also
52. Aba-kka tah lie-dia-n Harliwanlie l-erejonotsi bija-nino o-mon. 53. one-time he-say H. his-wives two to
wa-ossa-lie kieraha-nro, da-dikkha koba hime mienkhor\(o jo-ni. 54. kidia we-go lake-to I-see past fish very much so
n-ah koba auso-n jo-nro, ken hime sabo-ren mienkakhoro n-ahothikie-n da. they-did go thither and fish very very they-find
55. ken khoro iekihi [iro-tho na-marliti-\(a, kidia tah adia-he. kidia tah then fire great they-make thus word thus
a-marlito-n-a\(n. 56. Nah ienate-\(a toh a-jabodi-n. 57. aba\(tah toh done it they begin that broil one that
hijaro da Sibaroljen tho ieri kia tah hado\(ethi-\(ka toho iekihi a-theretie-n woman S. her name oppressed (§ 109) that fire heat-cause
da ; 58. Kidia\(tah fa adia-n th-ieretsi mon. da-ukka-\(a banja : 59. thus speak her-husband to I-bath-will first
kenkhoro th-oso-n oni rako-n thu-ttimatimada-bo. 60. Jowaria l-osa\(ba then she-go water in-at she-swim-swim thence he-go again
adikkhi-n lie Harliwanlie th-iiebitsiro. lu-ddia-n bia tah tho-mon, tora see this H. she-at he-speak she-at that
hadja-ro b-a-lie l-a-n-bia tahda. 61. kha-ki\(tah abakharen toho lie-dia-n so thou-be he-do time-this! suddenly that he-say
o-ma ki, hime bia th-ebesowa da toho hijaro Kasekojah bia, with this! fish to-be she-change that woman porpoise to-be
62. toh-rabo hijaro addikkhe kidian-tho a-balie-n toh-bokowa uja, the-other woman see thus pass she-boil life-spirit

no bones. 50. So both brethren lived in bondage.
51. The two women also got their punishment. 52. One day H. said to his two wives. 53. Let us go to a pond. I have recently seen a lot of fishes there; 54. so they went thither and caught many fishes. 55. and he said: make a big fire; no sooner said than done. 56. They begin to broil those fishes. 57. One of those women, S. was her name. became oppressed by the heat of the fire; 58. Thus she said to her husband. I will take a bath; 59. when she went into the water. she began to swim. 60. After that H. came to look at her and spoke to her: thus you will be transformed. 61. At the same moment he spoke. the woman was changed into a porpoise.
62. When the other woman saw this. she was seized with fear. 63. she
begged her husband to pardon her the sin she had committed. 64. Thus he spoke with kind words to her, saying 65. I shall not hurt you. 66. But after that he begins to tell her all sorts of jokes, and then she laughed loudly. 67. When the woman begged him again, he began to say many talks, so that the woman forgot herself and started laughing again, and could not cease laughing. 68. At every word he said to her, she laughed incessantly: 69. then he spoke thus: you like laughing and so you shall laugh your whole life long. 70. After he had said that, she changed into the shape of a bird. 71. And to this day that bird is well-known. 72. Thus H.'s second wife was transformed into a bird. 73. The name of that wife was Orliro, and the bird whose shape she took is
Hatliwanlie l-erejonotsi bija-nino a-jarlodokoto-n, na-wakhaja
khonaria n-anie-sa-koba.
for the sake of their-doings-past

75. D-aakah ki-fa Harliwanlie khona kowan.
I-tell further H. concerning yet

76. Toho tah da, naha bijanino l-iereitho-be l-ebesokoto-sa-koba.
those two his-wives he-change-caused
atenowa-ro tah kasekoja bia-koba da. th-ibijanthe tah l-ireitho da, beletata
the first porpoise became the-second his-wife caracara
bia koba kharo-ren da.
become now

77. Naha tah bijanino l-okijotsie l-ajaranlodokota-koba no. lo-joo tah da.
those two his-brother he-enslave-caused plur. his-mother
a-khojab-n bia tah da ie, lo-robeti-n bia jowaria, jon-tho koba
beg him he-extract from thence place
l-iemikodokoto-n da je. 78. tatta-n doma tah lo-joo a-khojab-n da ie.
he-send-cause them strongly because his-mother beg him
l-onaka koba kidaba je. 79. Naha tah bijanino l-okijotsie ieri|da:
he-took again them those two his-brother name
Orlowama ma-thi Hiwanaka.
O. and H.

80. Hiwanaka tah da ma-bena-li-jo mamn-thsi koba. mawadilija
H. without-bone-spirit there-person mamari, impossible
aba-nro l-osoa-n tho-rija-be|da, belle l-a-nnada ma-bena-n doma da ie.
other place-at he-go they-from lame he-was without-bone because he

81. Lo-wa wabo|tah. l-onake-fa l-okitsie-wa. 82. Kenkhoro baikia
he-self very (?) he-take his-brother-own then

called Beletatta (caracara-falcon). 74. In this way H. punished both his
wives for the sin they had committed.

75. I shall now continue the story of H.

76. Well then, he had metamorphosed his two wives, the first into a
porpoise, the second into a caracara-falcon.

77. His two brothers, whom he had banished, had sighed in exile for a
long time already. when on a certain day his mother came to him, and
begged that they might be released from their place of exile: 78. because
she entreated him so strongly. he made up his mind to release them. 79.
The names of the two brothers were Orlowa and Hiwanaka.

80. Hiwanaka was exiled into a country of boneless people (spirits?):
he could not walk any more. because he had no bones in his flesh. 81.
He went there himself. in order to deliver his brother. 82. Before he
went, he practised his medicine-art. 83. On the way he met the boneless people, who were on the hunt; a butterfly as big as a tapir went before them [they were hunting for a butterfly?] 84. He shot it with an arrow, and the place where he shot it may be seen to this day: a circular spot [on a rock, or in the wood?] 85. He passed by and came to the place where his brother was. He saw his brother, having no bones at all; other people he did not see: his bones had been extracted from his body by the inhabitants; 86. he took the bones and put them again in his brother’s body. 87. Then he took him along with him, whilst the inhabitants were still from home. 88. After that he fled with his brother; when the inhabitants came home, they perceived it.

89. The boneless people pursued them, therefore they ran swiftly. 90.
The boneless people hotly pursued them, and they found an armadillo-hole and entered it. 91. When they were in the armadillo-hole, he put forth his arm and his hand was changed into a snake. 92. When H. with his brother were still in that hole, and the boneless people were waiting for them, he suddenly metamorphosed himself and his brother into parrots. 93. Thereafter they flew away from them, as parrots. 94. H. had brought back his brother, and delivered him out of the hands of the boneless people. 95. Their mother had been anxiously awaiting them, because she did not know what would happen to them. 96. When they had flown out of the armadillo-hole, they went back to their house.

97. After that, H. said to his mother and to his family, that they should prepare themselves. 98. One time parrots flew past their house; they
sikowa adi-ren, hijarlie tah iewi abo bierakhatowa-loko toh. 99. Ken
house upon takini-tree fruit with play-in and
bierakhatowa th-a-n-kha th-abo da th-etikidie-n bia thoria liehi
play being it-with it-fall that-from he
Hariwanlie ren sikowa sibo. abaren tah lu-kkarati-n bia lo-koti abo da\n. H.
house before suddenly he-bury his-foot with it
100. Hadia th-a-n a-tikidie-n o-ma kida tho thokho bia aba korlijaka da.
thus being fall with it descend one parrot
th-dia-n bia tah lo-ma a-khojabi-n tah da ie. 101. Tho-kojabah tah da
it-speak he-with begging him it-beg
ie tatta-n bo-ssika-li da-bierakha da mn kidaba tha tah lo-mn. lo-kona
him strongly thou-give! my-play l-to again he-to his-thumb
abo tah lu-kkarrete-sa-ja da n. Barlien baikia tho-khojabi-n da ie th-osan
with he-bury it really it-beg him it-go
lo-rija da. 102. Wa-tha-koro borlo-n toh hijarlie da fata katsie dikhid-ron
he-from long is not sprout (?) that takini-tree moon after-only
baikia firo-ja da\n, kadenabo ka\tah da\n. 103. Ken wai lu-ddia-fa
great it with-branch is it then he-speak
nah mn da wa-osssi-li jahari toho horloro bana ria wa-robeto-n-a-n
they-to we-go! here this earth surface from we-extract-ourselves
ajomn ron wa-osso-n-tsi. 104. Jowaria kida nah ossa-koba a-medi-n toh
heaven we-go-person therefrom they went climb that
hijarlie iesie-nro nah-makowa-ren koba, kidia nah koba ajomn ro. 105.
takini-tree top-at they-all thus they did heaven-to
Toho Hijarlie a-doladowa-koba nah abo da. 106. Kidia l-a-koba
that takini-tree uproot (take root?) they with thus he-did
Hariwanlie ajomonro lo-jo-no abo awso-n.
H. heaven-to his-family with go

flew to and fro and played with a takini-fruit (§§ 167(a) 4), 205). 99. Whilst playing, the fruit fell on the ground, just before the house of H., who at once put his foot upon it and buried it in the soil. 100. Directly the fruit had fallen, one of the parrots flew down, and spoke to him and besought him. 101. It begged him that he should give it back its toy, but he pressed it with his thumb deeper and deeper into the soil. Its begging was of no avail, and so it left him. 102. The takini-fruit grew quickly; after a few months it had become a big tree with many branches. 103. Then H. said to his family: "let us go away, in order that we may be delivered from this world." 104. Thereupon they all climbed up that tree; they all went up. 105. The takini-tree had uprooted itself from the earth. 106. So H. with his whole family went heavenward.

107. For this reason all true Indians in ancient times have always considered the takini-tree as being holy.

§ 213. **The children of the sun; one of them becomes Orion**

(§ 166−8), and comp. v. C. 7e Ant II, 682, Pen. 69e, R. 19a, Sect. 29ff, 142, 303, D. 8, 259, 339, B. 5e, 29, Koch-Grunberg 45d. nos 35, 38, 64, 79, 80, 102, 106.

The sun was a man, who, every dry season, went to a creek where fish was plentiful. At that place there lived a man who had a beautiful daughter and the sun fell in love with that daughter and took her to wife.

The woman became pregnant with twins. She went to seek for her husband, but she lost her way. She came to a spot where there were many flowers, and the children in her womb said to her: “Mother, gather those flowers for us, the best of them”. The mother carried many flowers with her in her hands. Then they came to a big bees nest, and the bees stung her. And the mother became very angry with her children, and scolded them, and the children grew angry also.

There were two ways: the woman chose the wrong way 1); the children, who knew the right way, would not say anything to her. So the mother came into a desolate country, inhabited by cannibals. These put her into a cage, and there she gave birth to two boys.

These cannibals were vulture-spirits, for the vultures (carrion-crows) are (creole: *opete,*) eaters. The common vultures now said: if it is possible, we shall help you, for these people are bad: if they kill you, they will not give us anything of your flesh.

Then, on a certain day, the mother was killed and eaten. But the children were with an old woman in a hidden place. Then the other vultures said: "what is this we hear? is it the child of that woman?" But the old woman answered: “it is only a piece of intestine that I am cleaning, and this is what you hear as the sound of a child”.

The old woman brought up the children, and these cared well for her. But when they were grown-up, they would not stay any longer with the old woman. For they said: these are no real people, but eaters; and they resolved to kill the old woman. They said that they had seen fruits in the wood, and that the old woman should go into the wood to gather those fruits. And there they have murdered her.

---

1) In a Kalina version: the path of the moon.
Then they walked for many months in the wood, and they came to a place where people had lived; but the people themselves they didn’t see. Then they wanted to see what sort of people lived there, and they climbed up a high tree, and remained there. They saw how an old woman (Taukéléléléo, the anuanā-yo or anâno-yo) came to fish with a big sieve. The woman saw the image of the boys in the water, and thought that they were men in the deep, and she tried to ladle them out with the sieve, but she did not catch anything. The boys reveled in this; one of them laughed, and the old woman perceived that they were sitting in the branches of the tree. That woman could not climb up the tree; she was not a real human being, but a devil. Therefore she went to her village to fetch something wherewith she could catch the boys, but she found nothing. Then she went back to the wood and fetched a great many pingo-ants. These climbed up the tree, and bit the boys, and when they could not stand it any longer, they fell to the ground. The woman immediately killed one, and ate him, and took the other in a cage with her.

That woman had a beautiful daughter, who always stayed at home, whilst the woman went out to look for food. The next day, when the woman had gone out, the girl went to the boy and began to talk with him. The boy promised the girl, that he would take care of her mother and her, if she would ask her mother permission to marry him. And so it happened. But then the boy said: “what will happen, when your mother comes home and brings nothing? then she will eat me. Have you no place to hide me in?” Then the young woman answered: “I have no hiding-place, but when my mother comes, I will put you on my body, under my kiwēyu (apron)”.

The mother returned with an empty bag, and was hungry. Then she said to her daughter: “where is that boy? you have allowed him to escape!” But the daughter said: “it is not a bad boy, he is good to us; I love him; he will take care of us; don’t kill him, for I have known him as my husband”. Then the mother gave her consent. And every day the boy went to the sea to catch something.

One day the mother followed the boy, in order to see what he would catch. He caught many fishes, but the mother ate everything and brought nothing to her daughter, and said: he has brought nothing. And this happened many times. And then the boy became angry, and one time he said to his wife: “spin much cotton for me; I want it for some purpose”. But he did not say for which purpose he wanted it.

He came to the sea-coast, and caught many birds, and with their feathers he made something like a wing.

After the mother had eaten everything up the third time more, the man came home, and said: “your mother must come to-morrow to the sea-shore, for I shall catch much, and she should help me to carry it”.

He did not catch anything, but he brought the coorial (canoe) in the midst of the water, and told a shark to catch and eat the mother, when she
waded through the water to the coorial. And so it happened. Her milt 1) floated on the surface of the water, and began to cry. The daughter in the house heard this, and became afraid, and came running along. But the man tied the wing to his back, so that he would be able to escape, if necessary. When the daughter arrived, the milt spoke again, saying: “your husband has murdered me”.

The daughter took some object with which to slay the man, but he began to fly. She could only get hold of his leg. And the man with one leg, flew upwards, and became the constellation of Orion.

§ 214. The man who roasted his wife

1. and 2. Dutch spelling

(comp. Pen. 17a, II, 39, 60 (with a noteworthy explanation), R. 19a, Sect. 131A, 207. Nimuendaju 49, 90.)

1. Wakili koba, abá|tha wadili l-irethó-wa lo-fára kóba kenda long ago one man his-wife-own he-killed and l-iedibaléda da|no; th-ekéréketti-n khonaria óni kólo, l-eimáto-n-a he-roast her she-bind-cause for rain soaked (?) he-angry doma ki-dia l-a koba, because thus he did

2. Abá-ka|tha oni-sábo-ren a-khie-n, seme ke da fa do adónko-ni one time rain-very (raining) sweet I will sleep l-a-bo|tha adíja-n. 3. Ken thada t-eçilikiánoči-wá|da th-ónaké-fá-dé he-said speaking then her-brothers-own she-take n-akó pré-bia-te fá|da|i. 4. N-akóratá|da|i khídoá-ni to óni ka-they-bind him They-bind him verily the rain in lokó|da|i áradi-(n úři-ka. 5. Kien waitáda mauči-dia-ró|da na-dókoda- him entire night then § 121 e) morning they-lose ki kádobájí.

1. Long ago, there was a man who killed his wife, and roasted her, because he was angry that she had had him tied up in the rain.

2. Once, when it was raining heavily, he said: I will sleep sweetly. 3. Then she called her brothers to bind him. 4. They bound him really, and during the whole night he stayed in the rain. 5. Only in the morning did they untie him.

1) “Milt”, as well as “liver” in § 214, probably has a symbolic meaning.

Verhandel. Ald. Letterkunde (Nieuwe Reeks) Di. XXVIII. B 19
6. Toho amátalí a-bale-to lo-má|da seku-diário l-ató|koro|da this thing pass he-with § 116 d) § 140 c) he-do that not (?) l-iiyato-n|a a-dokotú-n|da: kiadomá|da l-iyreto-dyaro ú-man|kóro|da lu-he-angry show therefore his-wife § 140 c) to not (?) he-masémedoánayá|koro|da. 7. Kiádoma-kóro|da l-iyreto|da l-iiyato-n|a not-sweet-be not therefore-not his-wife he-angry aithána|da.

6. He did not show for a moment that he was angry on account of what had happened to him: therefore he did not show a wry face to his wife. 7. So his wife did not know that he was angry.

8. Some days later he said to his wife: let us go and sleep in the forest.

9. Therefore she went with him to the forest and slept.

10. As his custom was, he went hunting. 11. He hunted and killed many animals and other things. 12. After he had sufficient, and had smoke-dried it, he gathered basket-reed (Ichnosyphon gracile). 13. He split it and plaited a basket of it. 14. When the basket was not yet ready, he said as if in jest to her: try. 15. And he made her sit in the thing he had plaited. 16. After that she went out again. 17. He had not yet finished his work, when he called her again. 18. She went again into
yu-wària|kit|thàdà(n l-išimaka kikada ba(ŋ l-ibiči-wa. 18. T-osó(ŋ-bia|there-from he-call again her he-to-own she go kidaba to ó|da lo-dóró-sá-bo kwéke o-loko-nre kidaba. 19. Th-aïtâna-again that his-platted-thing basket into again she-know-not kóro amaha balli-n-fà-n|da|no.

what pass-shall her

20. To-osó|ŋ|kit|tâda tó-loko-nro|da m-aithó-n-a|t-a(ŋ|ka l-osamokódó-n-she-go it-into not-knowing he-go swallow (?) bia toho k’ét|da m-ìbi-koan-tó|da abakâri(n. l-ekeoro-m-bia thada that basket not-ready-yet-thing suddenly he-bind

t-ešibo|da kí|áda kéke-lokó|da. 21. Tano|d-áučîkâ|da|bo l-a-m-bia thá-its-face that basket-in now I-get thee he-says
to-muin|da k-aimá-loko-dî|da. 22. L-èkóporë-n-doma t-išîbò|da hálika|t-a-sa-sheto wrath-in he-bind-because its-face how (§ 30)
bó-ya ma koró|da a-bóratu-n-à|da. 23. Bági-ya baikàde thu-kuyabu(n can not deliver really she-beseech
da|l| a-yë-n|tha lo-muin|n balîn. lè-kõna-sa-bó-ya kóro thè-kuyabu(n him weep he-to indeed he hear-result not she-beseech
konâ-n|da.
at

24. Kienbàiikiáda kakó-inya lè-dibaledà-ya-‘|a|da|n yom-bàikiada. 25. then living he-roast her there
Yógada-bâna th-á-n-ka|da kákó-kwa t-a(ŋ-ka|da adakwathâ-ya kýyabó-in barbecue-on she-being live-yet she-being ask beseech
bali-n|da|l. 26. Lo-khóto-m-bia|ta ikîhi th-a-bó|da. 27. Kientháda indeed him he-collect fire she-with then
th-odo-m-bia|da. 28. Th-odo-n-bena tháda lo-dókoda kienbiadaba to she-die she-die-after he-lose that
keké|daba thàwa. 29. Kì kóba kiáda lo-kholobétâ-da(ŋ kutá-di(n. 30. basket § 120 v) 3) then he-cut up her animal-like

the basket, which he had made. 19. She knew not what was going to happen to her.

20. When she had entered into it, without her knowing it, he suddenly closed up the unfinished basket, and tied her inside. 21. Now I have got you, said he to her in wrath. 22. Because he had tied her, she could not free herself. 23. She besought him weeping, but he gave no heed to her prayers.

24. Then he roasted her alive. 25. When she was on the rafter, and still living, she was asking and beseeching. 26. He collected firewood. 27. Then she died. 28. After she had died, he untied the basket. 29. He cut her up like an animal. 30. After he had cut her up, he roasted
31. After he had roasted her thoroughly, he put her into a knapsack with the other dried meat, and tied it together. 32. Then he returned from thence to his village.

33. He comes to the house, to his wife's family. 34. They make tapana for him. 35. He came to them. 36. As he came, the inhabitants of the house gave him to drink. 37. He drank hastily. 38. After he had drunk, he made haste again. 39. I go back again, said he to them. 40. I shall fetch her, said he to them. 41. She has a heavy load, he said, deceiving them. 42. Then he returned.

43. After he had gone, they emptied his knapsack. 44. Uppermost in his knapsack he had put his wife's liver. 45. Because they were hungry,
§ 214 THE MAN WHO ROASTED HIS WIFE 293

to-bánná|da. 46. Kienbaikiáda n-ekei-ya to to-bánná|da. 47. N-ikí-m-
that liver then they-eat that her-liver they-eat-
bená|da. 48. Adekê-re|n-a-m-bia|tádé to kakhô|da to mákwa
from see that knapsack-in-
ária|da. 49. Kiátá n-adêkê|n
head § 48 b) roasted-thing it-all her-necklace. § 112 e) they-see
that liver then they-eat that her-liver they-eat-
bena|da. 46. Kienbaikiáda n-ekei-ya to to-bánná|da. 47. N-ikí-m-
that liver then they-eat that her-liver they-eat-
bená|da. 48. Adekê-re|n-a-m-bia|tádé to kakhô|da to mákwa
from see that knapsack-in-
ária|da. 49. Kiátá n-adêkê|n
head § 48 b) roasted-thing it-all her-necklace. § 112 e) they-see
that liver then they-eat that her-liver they-eat-
bena|da. 48. Adekê-re|n-a-m-bia|tádé to kakhô|da to mákwa
from see that knapsack-in-
ária|da. 49. Kiátá n-adêkê|n
head § 48 b) roasted-thing it-all her-necklace. § 112 e) they-see
that liver then they-eat that her-liver they-eat-
bena|da. 48. Adekê-re|n-a-m-bia|tádé to kakhô|da to mákwa
from see that knapsack-in-
ária|da. 49. Kiátá n-adêkê|n
head § 48 b) roasted-thing it-all her-necklace. § 112 e) they-see
that liver then they-eat that her-liver they-eat-

the-ánikó|da to-kótí-dibaledá|sa má-thó the-kábo|de hara|n t-úši
her-things, § 78 e) 2) her-foot-roasted-thing with her-hand complete her-
kowá|i l-édebalidi|sa to mákwa th-iýédi. 49. Kiátá n-adêkê|n
head § 48 b) roasted-thing it-all her-necklace. § 112 e) they-see
domá|da n-ewéda-tí-ka-tí' tatá-loko to na-mókóddó-sá-wa balí-n. 50.
because they-vomit-wish strong-in that they-swallow, thing-own indeed
A-thó|ibaikia na-thá-ya balí-n n-ewédi-m-bia|thá|no. 51. Kiákí|tháda
beverage they-drink indeed they-vomit-to be it then
to amáhtali balí-tó|da aimatá|n bia na-kóboroko n-ausó-m-bia bákia
these things reality (?) angry they-among they-go
wádi|n l-ibiči|da.
seek he-for
52. N-áucika-sá-bo-ya|kóro|da|i: [fíró|to]tha adé-be-ra-tú|ši áda
they-find-result not him great high top tree
lu-mudá-ya a-yakátú|n-a balí-m|bákia. 53. Audá-bia diá|na a-wádi|n
he-mount hiding indeed mad thus seek
l-ibiči. 54. N-áucíka-ya kóro|de. 55. To-moróa tháda ada ší-waría
he-for they-find not but tree top-from
yó|n-koro lü-yakátú|n-a, yuwária tháda l-édeke|ša-kathá|da|ye. 56. Balí-n|ta
place he-hide from thence his-see-result hide them indeed
n-awádi|n l-ibiči-ro|da, ná-ibo|a lo-konáría|da. 57. L-ači|n ná-ibo-n-oa
they-seek he-for they-cease he-for he-know they-cease

they bit the supposed animal-liver. 46. Then they ate that liver [the
mother of the family ate first from the liver]. 47. After they had eaten
well that human liver, they shook out the remaining contents of the knap-
sack. 48. They saw all the things of that female: her dried feet with
her hands complete, her head which he had dried, all her necklaces. 49.
As they saw that, they strongly wished to vomit out that which they had
swallowed. 50. Tapaná they drank in order to vomit it out. 51. Then
they were very angry and went to search for him.
52. They could not find him at all: he had mounted upon a high tree
and was well-hidden. 53. Frantically they sought for him. 54. They
found nothing. 55. But from his hiding-place on the top of the tree, he
spied all. 56. Really they sought for him. they stopped. 57. When he
knew that they had stopped searching for him, he descended, and fled to another place.

§ 215. The man who killed the bush-spirits

[In the corresponding Warau tale, recorded by R., 19a, Sect. 19ff.; the hero is called Kororomanna (this volume, § 166 e) 2); comp. also D. 8, 188.]


1. There was a man. 2. In the forest he was splitting basket-reed, seated upon a big tree. 3. As he was splitting, he heard as it were the sound of splitting made with the mouth. 4. Therefore he looked to see what could be imitating him. 5. Two small children were in the hollow of that tree. 6. They were children of a bush-spirit. 7. Therefore he pulled them out of that tree to kill them. 8. Poisoned (curare-) arrow-points he pricked under their nails to make them die. 9. Then, because he had killed them, he afterwards climbed a high tree.

1) § 178, nature-spirits are regarded as belonging to the class of non-rational beings (nature).
10. *Ki(n kubaikiada k-irekata th-ande-n|tu kónoko-kuyahá|da.* then married-couple they-come those bush-spirits


18. *Má-mudi-(n koa|l-á-ŋ-ká tohó|da kónoko-kuyá|da l-ibitsí-ro aiomó- not-mount-yet it-do-when that bush-spirit he-at high-at ro, kia-bóra-kwá-n|da to soká-ti-ka|tá to áda l-a-bó da.* 19. *To- sokó-m- that-before-yet it-cut-wish that tree he-was it-cutting

10. Then came the couple [man and wife] of bush-spirits.

11. They saw their children dead. 12. Therefore they followed him.

13. They saw his image in a pool of water. 14. They could not see upwards, because their forehead protrudes over their eyes (do. R. 19a, Sect. 23, 99). 15. Because they saw his image in the water, they knew him to be upon the high tree. 16. Therefore the male bush-spirit began climbing to the top, to get at the person that was on the tree. 17. Upside-down it was climbing; when he was upside-down, the man hit his testicle (see R. 19a, Sect. 99) with a kufa-fruit (creole *abrasa*, Clusia sp. 1)), and he died. (Nos 18—27 form part of the history which the narrator had omitted).

18. Before the bush-spirit climbed towards him, he wished to cut down that tree on which he was. 19. When cutting, the axe got loose from the

---

1) D. 8, 267 ["The nest of the humming-bird is a marvel of strength, lightness, and beauty. It is skillfully plastered throughout with the clammy part of] the cuffa or wild onion, the seeds of which resemble canary seeds, and afford food to some birds. An Indian will avoid treading on an unripe fruit of the cuffa, dreading from its acridity a sore called "stone bruise". At the risk of the stone bruise, the toes rubbed with the cuffa are said to be safe from bat bites." See also R. 19a, Sect. 168.
handle, and fell into the water. 20. Then he tore off a long creeper
(bokhorona, Arum sp. ?1)) for measuring the depth of the water. 21. He
tore off a great quantity of that creeper. 22. Because that creeper was
very thin, in the water it came together in a heap in coils. 23. [He did
not perceive that, and.] Therefore he thought the water was very deep.
24. He let his axe lie in it. 25. "Devil's axe" they call the (a certain
species of) tortoise: it was the bush-spirit's axe which he let fall into the
pool which became in ancient times the tortoise. 26. To this very day
they call it "devil's axe". 27. He saw the blue sky reflected, and fancied
that the water was very deep, and left the axe.

---

1) D. bucuruma, sarsaparilla: a similar name in Sm. bukurumana hatti, a species
of very thick and long Cayenne pepper: comp. with this D. 8, 184, R. 19a, Sect. 103,
the bush-spirit having peppers on its head, and Koch-Grünberg 45c. II, p. 148: the
pepper plant on the head of Platima.
28. After the husband had died, the wife sought for a charm in order to practice magic with the man's foot-prints. 29. Before she went to seek a charm, she took his foot-prints and wrapped them in the leaf of a tree. 30. Then she went to look for a charm, and forgot the packet. 31. After she was gone, that man came down and opened the packet. 32. He took his own foot-prints and put the bush-spirit's foot-prints in their stead. 33. All [the magic things she used] were tree-leaves and wrapped in them a fire-fly [which has the habit, if there is a fire, of flying into it]. 34. From these the charm was made. 35. She thought that it were the foot-prints of the man, but on herself she practiced magic. 36. Then the man climbed again up the high tree. 37. He was still up that tree, when she came. 38. She collected fire-wood and made a big fire. 39. If I
practice magic on him, he will fall down into the fire, she thought; I practice magic on him, said she. 40. It was herself that ran into the fire and burned. 41. So the bush-spirit’s wife died.

§ 216. The tortoise, the thrush and their mother-in-law; the great flood

Dutch spelling

(comp. R. 19a, Sect. 162C ; B. 5e, 10, Koch-Grünberg 45d nos 41, 49, 107)

1. Lokoh khona th-a-n-ka|tha hikorli ma-tho korlasiri, kaboja tham like being tortoise and thrush field they-
tho-soko-fa th-mikkethnatho o-bora. 2. Kasakabo-noma|tha a-mekhebo-n cut-will their-mother-in-law for day-all work
ro ose-fa-be-n: 3. Kenda th-mikkethnatho, bahe-n ka|tha obada-n go and their-m.i.l. house-at when wait
tho-bora-n-be: korlasiri tha mehra andi-n, hikorli tha ajowa-
them-for thrush quick (§ 104 b) ) come tortoise late-only
ron anda bah-m, kijadoma tho-mikketeh k-ansi ka tho hikorli, mika-kho,
come house-at therefore its-m.i.l. loves that tortoise hard
l-mekhebo-n mn thana.
his-work 1) at

4. Aba ka|tah korlasiri koro|kahlin bahe-n andi-n, ken baikija ka-tha-n other time thrush not quick house-at come then with-drink

1) The pronominal prefix of the male class has to be used here, because the mother-in-law speaks of her son-in-law.
§ 216  TORTOISE, THRUSH, MOTHER-IN-LAW; GREAT FLOOD 299

th-oja th-mikkethenatoh, th-fa-te-sa rontah th-asiekie-n-bija korlasiri
herself their-m.i.l. her-do-future-result mixed she-give thrush

mn. 5. Hamakhoro l-mekhebo-ka mn thana korlasiri amon: 6. Hikorli
to. nothing he-work at thrush to tortoise
koro rontah th-keleke ti-n-bija th-imikketh usa-tho th-era-wabo ataha
not mixed she-reach-cause) its-m.i.l. good its-juice-genuine drink
da. 7. Kija tha-khoro a-mekheboto-hja toho hikorli, awsonor-tho baikija
that it was not working the tortoise idle
sabasabadi-n jaraha-di ma-mekhebo tha-ja. 8. Aba-li tha ka-sa-tho kija
trampling yonder not-work one having-child that
korlasiri da, th-usa baikija aka-n-bija th-ietsi wa amaha th-ikketeh
thrush its-child tell its-father what its-grandmother
adija-n a-miriti-djaron th-ietsi jaloko. 9. Kijadoma|tha th-imawtowa koba
say reviling § 140 c) its-father against therefore it-became angry
korlasiri th-mikketeh amoni. 10. Korlasiri tha, a-hibida-tho kaboja a-soko-n.
thrush its-m.i.l. at thrush finished field cutting
11. Th-ibita tah tho kaboja hibien kiba. 12. Th-mikketeh a-kasirida
it-burn that field already also its-m.i.l. prepare kasiri
kikaba, kija emelija-tho kaboja bana, 13. firo-tho tha samako o-loko
again new field on great pot in
th-siki fa|da|no, tho-sonko-n-owa-bija, 14. kija-tho tho-sonko-n-owa
she-put it it-pour that this her-pouring
koba|tha tho barla bija da. 15. Amaha a-tendo-tho-koba, kija|tha|to
past the sea become what sunken was that the
orijo bija koba.
water-spirit became

the thrush. 5. "He has done no work, the thrush". 6. To the tortoise
the m.i.l. did not give diluted tapana, but good pure tapana. 7. The
tortoise, however, had not been working, but had idled, trampling on the
grass. 8. The thrush had a child. and the child told its father how its
grandmother was reviling him. 9. Therefore the thrush became angry
with its m.i.l. 10. The thrush finished cutting the field. 11. It had
already burned it too. 12. Its m.i.l. had again prepared kasiri on that new
field. 13. in a big jar she put it. [She came to look at the field and
collided with a big tree, which had not yet been cleared away: the vessel
containing kasiri touched that tree, and the kasiri] ran out. 14. that spilled
kasiri became a big lake. 15. The m.i.l. sunk and became a water-spirit.

[At that same moment a koata (Ateles) was planting a bixa-fruit (Bixa

1) The mother-in-law has the tapana given to the tortoise by a child: she may
not do so herself. see § 165.
Orellana, red paint) ; when the great flood came, the koata not knowing what to do, rubbed the bixa-fruit on its forehead, after which it fled to the forest; ever since that time, the koata has a red spot on its forehead. The m.i.l. had many things with her, among others a cassava-squeezer and grated cassava ; a cylinder of grated cassava which came out of the squeezer, then became the fish *kwériman* (Mugil Brasiensiis)]

### § 217. The vain trogon and the industrious colibri

**Dutch spelling**

1. *Wakili-be-koba* (or *wakili-koba*), *lokohona th-a-n-kha*, long ago man like being all *makowa-ron khotah ma-tho kodibijo, bokolawro ma-tho bimiti kha-koba.* animal and bird trogon and colibri were

2. *Da-marli-iti-ba do da-la-nnijawa firo ba da-jakhoro, a-baleta-ti-rro* I make, § 60 b) my-bench-own great also my-soul (?) sit-wish-only *da-ja-fa do, n-ahla-n o-llokko, tah tha bokolawro adja-n, akanabokota-n my-soul (?)-will their-bench in said trogon speaking hear-causing bimiti da.* 3. *Kasakabo-man tha, bokolawro da, amari-amarlida-ka colibri day-whole trogon make-make th-la-nnijawa.* its-bench-own

4. *Kidija th-a-n doma bokolawro adja-n|da, bimiti da, arleke-fa adija-thus because trogon speak colibri move(stir) word he bokolawro adi|da.* 5. *Bimiti baikija da akobantowa-ron mana, kija thada trogon upon colibri field-make only being*

---

1. Very long ago, when all animals and birds were like men, there were a trogon 1) and a colibri. 2. I will make a bench 2) for myself ; not only am I great, but I will also sit on a bench, on the people’s benches, said the trogon, so that the colibri heard it. 3. The whole day the trogon was occupied in making its bench. 4. Because the trogon spoke so, the colibri spoke in proverbs (a side-hit) to (“upon”) the trogon. 5. The colibri

---

1) The trogon (*Trogon viridis*) is a sacred bird, a medicine-bird. The trogons sit with their backs to each other, when eating, and after that example the Indians formerly also sat with their backs to each other when eating; they might not look at each other (comp. R. 19a, Sect. 223).

2) In several tales and customs an Indian bench appears as a sign of distinction. D. 8, 264 “The *hablah* was the divining stool used by Piai priest-doctors during their incantations, ornamented with fanciful designs of animals, chiefly the tortoise and the alligator. It is now one of the few ordinary articles of furniture in every Indian household.”
§ 218. The tortoise and the opossum

Dutch spelling

1. Hikodi ma-tho jawarle tha, a-kisidowa koba halika-n djaro tata-sabon-tortoise and opossum tried which ever [strongest

[a hammusia mn : 2. kijadoma tha hikori, jawarle tha a-kkere-fa|da|n

hunger at therefore tortoise opossum tie it

hobo abon|da|no. 3. Ts-ikien ka-tokorlo-n bo-ren baikiya tho hobo

plum under it moment blooming (just begin) this plum
t-ekkera|no jawarle tho hikori da : haliman|thatha tho hikori k-ebena-n

it-tied it opossum the tortoise so the tortoise long time

jomn hobo abon ma-khoto-nia, kijaron kakke kowa|th-a-n tha. 4. Tho

there plum under without-eating live yet being that

hobo da, ka-tokorlo-ja hibien, k-iwi-ka badijan, kijadoma thokololon

plum blooming already set-fruit also therefore fallen unripe fruit

abo tha tho-bojowa-ja. 5. Wadja wai tha|da th-dekhi-n-bija the tho

with ir-feeds-self afterwards very it-look the

jawarle da|no. 6. Awothiki-ren baikiya|da|no tho hikori kakke ren-tho|da.

opossum it find it the tortoise live still

7. Kijaloko hebe-tho hobo iewi th-mn, tho th-ikie-n bija th-tata ansig

next-time (?) ripe plum fruit it-at it-eat it-strengthen-self

wa|da, ma-odo-n th-a-n-bija.

not-die it-to be

was preparing a field, and said 6. I cut my field, 7. nothing shall my

children get to eat from me, [if] I cannot look after them.

1. The tortoise and the opossum once tried which of them could best

stand hunger. 2. To this purpose, the opossum tied the tortoise under a

plum-tree (Spondeas lutea). 3. At the time the tortoise was tied up by the

opossum, the plum-tree was only just coming in bloom; so the tortoise had
to stay a long time under the plum-tree without food, yet it remained alive.

4. So the plum-tree bloomed and bore fruit, and then the tortoise fed

upon the unripe fruit which had fallen off. 5. A long time afterwards,
the opossum came to look at the tortoise. 6. It found the tortoise still
alive. 7. Next time, the plum-tree had ripe plums. and through eating
them, the tortoise had regained its strength.
8. Then the opossum untied the tortoise, and they changed places, and the tortoise tied the opossum to the foot of an agave. 9. At the time when it was just coming in bloom, the opossum was tied up to remain there. 10. Many days afterwards, the tortoise went to look at the opossum. 11. In the beginning, when the tortoise called it, it answered with a strong voice. 12. Next time, its voice was weak. 13. Another time when the tortoise went to see it, and called its name, it could no longer answer loudly. 14. Many days later, the tortoise came again to the opossum, it was already dead; the carrion-flies only answered. 15. And that is why the tortoise can stand hunger so well. [It may do three months without food].
§ 219. The girl and the goatsucker (whip-poor-will)

Dutch spelling

(comp. Koch-Grünberg 45d, n°. 67).

1. *Wakilie koba*|tha, *aba* bikidoli*ja-tho* hijaro, bakkelama khan long ago one time a girl female evening

ansa-n-bo. 2. *Kenkhoro baikiya, wakorlajo a-moromoroda-bo waboroko* grating then goatsucker fly-flying path

siri warija. 3. *A-joroda th-a-n-kha baikija, waboroko-sirie-n|da kakkih* begin from squeeze she-being path-begin-at making

rethajabo wakorlajo. 4. *Kijadoma*|tha iekihie josie tho hijaro|da noise goatsucker therefore half-burned firewood the female

a-bborle-borleda-bo th-ibitsi to wakorlajo: 5. *bijama-ka|tha tho-borledie-n* throw-throwing it-at the goatsucker second time she-throw to hijaro th-iebietsi|to hijaro. 6. *Ken baikija th-kabinte|th okhoni da* the female it-at the female then third time

th-oson|da hijaro waboroko-sierie-nro th-ienabo to wakorlajo. 7. she-go the female path-head-at it-after that goatsucker

abakharen|tha to wakorlajo a-beso-n-owa bija aba loko wadilie dien|da. suddenly that goatsucker transforming a man male as

8. *Kijadoma*|tha to wakorlajo da adi|na-bija to hijaro o-ma: 9. therefore that goatsucker speak that female with

kakkehitsi bija a-beso|ta hna. 10. *Dai ronnija|da hijaro ussa.* 11. Da-sie-living man become transformed it I only woman good I-love-

n-domabo hadijaken da-jarratowa-bo b-mon. 12. Khiddowahni bija because thee with desire I-appear thee-to verify

baikija bikidoliatsi loko wadilie dija th-a-n a-beso-n-a|n. 13. *Tho-ma to youth man male as being transform it it-with the*

1. One evening, long ago, a girl was grating cassava. 2. Then came a goatsucker and flew round and round the place where the road from the village begins. 3. As she was squeezing the cassava the goatsucker made a great noise at the beginning of the path. 4. Therefore the girl threw pieces of half-burned fire-wood at the goatsucker. 5. She threw a second time. 6. The third time she went to the beginning of the path after the goatsucker. 7. Suddenly the goatsucker was metamorphosed into a man. 8. And the goatsucker spoke with the girl: 9. it had become a living man. 10. It is only I, good woman. 11. Because I love you, I appear thus before you. 12. Really he had become a young man. 13. The
goatsucker took the girl to be his wife. 14. He was like a real man, and took good care of his wife.

15. A long time afterwards, when the woman had got accustomed to him. 16. He said: I will visit my little mother, go with me; so the goatsucker enticed the woman to accompany him. 17. So the woman went with him to his mother, and saw his mother. 18. Her mother-in-law loved her very much, and gave many things to her daughter-in-law. 19. Once she gave her d.i.l. an armful of firewood, but it was not real firewood, they were bones of dead men. 20. Once she gave her d.i.l. kasiri, but it was the fluid from dead bodies. 21. She did not drink; “I have colic, therefore I cannot drink”, said she. 22. Her husband had advised her to act in this manner. 23. [At the place where they were, there were no
§ 220. The man and the goatsuckers

In 1910 I was working in the balata-trade at the Wayombo, and slept in an Indian village. About half past nine, when everybody was asleep, I heard a goatsucker, and when he came near, I heard two. When they were very close, they shook my hammock as if a man was doing it. I felt as though I had been struck by an electric current: for a quarter of an hour I did not know whether I was alive or not. — I lighted a lamp, and asked the birds whether they were living men or spirits. Then I dreamt that they were two men. — The day after, I told this to the inhabitants, and then someone said: two persons, a man and his wife, have been buried here, at the place where you have slept.

§ 221. The dead woman who became a deer

Dutch spelling

1. *Wakilie koba, aba|tha loko wadilie, l-iereitho owda|tha, lu-karata|tha*
   long ago a man male his-wife died he-buried
da|no; *Na-wah kowan-tsi tah daba nara* 2. *lu-kkarati-n bena|to lo-
   her they-alone (§ 120 § 3), *«) he-bury after that*
bodija-wa|da l-ose-[a aba-nro]da th-idiki. 3. *Atenowa|tha l-osaa konoko-nro,*
   his-corpse he-go-will other-at it-after first he-go forest-at

1. Long ago, there was a man whose wife died: [when] he buried her, they (he and his dead wife) were alone. 2. After he had buried her, he went to another place. 3. First he went to the forest. 4. When evening

1) Comp. also R. 19a. Sect. 103: a bush-spirit's brains were scattered, and from each piece there grew a urokori-yu. Yu = spirit? (§ 167 d).

Verhandel. Afd. Letterkunde (Nieuwe Reeks) Dl. XXVIII B 29
4. ken kho baikijada, bakkelama khan jokha-waria l-anda ki-fa l-sikowa-n, then evening hunt-from he-come his-house-at
jon-tho bie wabbeka l-ieretho-wa lu-kkarati-n; 5. bakkelama wabo-where just now now his-wife he-bury evening very-
ron|tha konoko-sie-n-bo hadali da, lo-balie fa aba-nro da.
only forest-begin sun he-pass will other-to
6. Ken khojro baikija, sjokhan l-a-n-bena oso-n|ki|tha ma-tato-n-a kowa then somewhat he-be-after go not-far-being yet
l-a-n-kha, lu-kkanabi-n bija|tha a-siemaka-he l-ienabo-wa|da.
he-be-when he-hear cry he-after
7. Lu-kkanabana baikija, l-ieretho be-koba o-jorleroko dija-tsi|th-a-n he-hear his-wife past throat-in like
barlie-n. 8. Amaha-ron b-ieba | de !! tah tha kakonon ben a-simaka-n indeed what thou-leave me said loudly calling
l-ienabo. 9. Toho|tha lu-kkanabi-n doma tata-n th-isimaka-n kakhitsi he-hear this he-hear because hard she-calling living man
dien|da lu-ddarlieied-n bija tha da. as he-run
10. Wa-tha-khoro l-ienabo th-oson, lu-darilda|thata tata-n ken barlie-n. long-is-not he-behind she-go he-run hard very indeed
waa-ja-khoro baikja, th-ose-n l-ienabo. 11. Homoni doma thee no, lo-
long-not she-go he-behind near because she he-
boreda-ka|thatho-bora-die, addekhe-ren baikija|no, hodo-hodo khoren: throw-away she-before see-distinctly her bowed very
12. lo-joko-n bija baikija siemara abo|da|n, th-owda|kika th-a-sa-ba. he-strike arrow with her she-die again § 30
13. Kojarla dijatsie-n a-beso-n-a|tha. 14. kentha lu-darlidie-n-bija deer as she transformed then he-run
lo-jono-mamonro, l-akka-n-bija tho-khonan 15. nah oso-n-bija his-family-to he-tell her-concerning they go

came, he intended to return home, where a short time ago he had buried his wife. 5. It was late already ; when he came to the edge of the forest, the sun went down, and he passed on to another place.
6. When he had gone a short distance and was not yet far away, he heard a voice behind him. 7. He recognised the voice of his late wife. 8. "Why have you left me !" cried she loudly behind him. 9. When he heard her crying like a living being, he began to run.
10. She followed him very fast, and the more he ran, the faster she followed him. 11. When he was close by, he went to the wayside and saw distinctly that she was bent. 12. He hit her with an arrow, and she died. 13. She was metamorphosed into a deer (see § 167 a) 11)). 14. He ran to his family, and told what had happened. 15. They went
1. Once upon a time, a long while ago, a man had gone out hunting. 2. He was bitten by a snake and returned home because he could no longer stand the pain the bite caused him. 3. Towards morning, another man again went out hunting. 4. He saw what he took to be male persons coming to meet him. 5. When he saw them coming, he hid behind a big tree which had just fallen in the middle of the path. 6. He saw two big snakes, so-called bushworms (Lachesis rhombeata). 7. Before he had seen them coming to meet him as if they were living men, he had heard them talking. 8. Yesterday I missed him because I shot at him only with
an arrow which is used for shooting rats. 9. They talked about the man, who they had bitten yesterday [for the snakes had assumed bodies or shapes of men]. 10. Because he really saw the snakes, he has killed them both.

§ 223. The man and the savannah-dog

There was a man; his name was Long John. One day, when he returned from a kasiri-feast, about 3 or 4 o'clock in the morning, he heard cries as if coming from savannah-dogs (*oaliru*). First one, then a second. The man was somewhat drunk, and when still another cried, he reviled against them.

A moment later he saw a man coming to meet him, who said: "what did you say just now, don't you know who I am?" The man was not frightened, because he was drunk, and answered: "I did not speak to you, I only scolded the savannah-dogs. But where do you come from?" The other said: "I have come, because you have deeply offended me". Thereupon they wrestled. When both were exhausted, the man who had come to meet him, said: "I am stronger than you are; I go away now, but you must not abuse me any more".

The man did not know whether it was a man, or only had the shape of a man. But it was a spirit (*uyahd-wa*); [na-yaloko-wa*yatháda would mean: that was the spirit of a human being].

§ 224. The origin of the Besoa-family

(comp. B5e, 176. v. C. 7e Ant III, 484.)

There was once a man who lived quite alone: he had no wife, but only a small delicate dog that remained at home the whole day. Every day the man went hunting, and when he came home, he saw the dog lying there.

It is a custom with the Indians, that when the husband comes home, his wife has prepared a beverage for him. Now, one day, the man came home, and saw a vessel with a beverage. He did not know who had prepared that, for only the dog was there.
He made up his mind to watch who had done that for him. He said to the dog: "I am going away for two days". But he came home earlier, and then he saw a woman baking cassava in order to make a beverage from it. He said: "What woman is that? I should like to know where she comes from". He walked softly behind the woman, and there he saw hanging over a beam, the skin of his dog. He took the skin secretly, and threw it into the fire. Thereupon he said to the woman: "You belong to me, and you will remain here".

The woman began to cry and said "why have you done that? give me my skin back". The man said: "I have burned it; if you want to be a human being, you should live like one." And so he lived with her ever afterwards, and she became the mother of the Besoa-na.