



The Carib Language as Now Spoken in Dominica, West Indies

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The CARIB LANGUAGE as now spoken in DOMINICA, WEST INDIES. By JOSEPH NUMA RÂT, St. Kitts, West Indies, February, 1897.

ORTHOGRAPHY.

FIVE of the vowel sounds used in these illustrations of the Carib language are those of the Italian, viz., *a, e, i, o, u*. A sixth is that of a short *ũ* and corresponds to the vowel as it is pronounced in the French word *vu*; e.g., *sũsũ* = a bird. A seventh is the short *ɨ* pronounced as in the English *sin* and found in such words as *iatina* = I am, in which the second *i* is so lightly sounded that the third syllable may be omitted in conversation and the verb become *iatna*.

Whenever two or more vowels are in contact each is pronounced separately.

The consonants have more or less the same sounds as in English. They are the same in number as in that language with the exception of the soft *c, j, æ, and z*, which are not employed in Carib, and *d*, which is probably replaced by *t*.

The compound consonants are *nh* and *ch*. The former occurs in *nha*, which is the third person plural of the personal pronoun. The *n* is pronounced, as far as it can be, before the *h* which is aspirated. The latter, when at the beginning of a word, is sounded as in the English *church*; and, when final, as in the Scotch *loch*.

The letter *h* is always aspirated.

The accent in the Carib words will be indicated by placing the French acute accent over the vowel on which it falls; e.g., in *mútu*, the accent should be placed on the penultimate, and, in *háruṭi*, on the antepenultimate syllable.

As a rule to which I remember no exception, the accent in words of two syllables is placed on the penultimate, and, in those of three or more syllables, on the antepenultimate syllable.

THE ARTICLE.

The indefinite.

The indefinite article is expressed, as it is in many other languages, by the word meaning one, viz., *ába*; *ába mútu* = a person; *ába yámati* = a basket. The word *ába* is sometimes omitted in phrases in which the indefinite article is expected in

English; thus, *aparánuba buírühü, napúroku wátu nakútahani* = if I kill a wild pig, I light a fire to roast it; *átüka kréeti mátu ába báti* = when a person wants to build a house. *Buírühü* = wild pig; *wátu* = fire; *mátu* = person.

The definite.

There is no definite article in Carib. This is shown by the following sentences, *barunámuti úrma arábsen* = I took the road through the forest (*barunámuti* = I took, *úrma* = road, *arábsen* = through the forest); *súlütna túna akáiruku* = I reached the bank of the river (*súlütna* = I reached, *túna* = river, *akáiruku* = bank).

The place of the definite article is supplied by the third person of the personal pronoun and by the demonstrative pronoun, e.g., *lákusa síbui* = the gommier tree (*síbui* = gommier, *ákusa* = tree, *l*, short for *li*, = the third person singular of the personal pronoun); *lákusa liha síbui* = the tree of the gommier (*liha* = a demonstrative pronoun); *ába wáküri* = a boy, *ábana liha wáküri* = one of the boys; *harútium nhílewe* = the flowers are white (*harútium* = white, *ílewe* = flowers, *nh*, short for *nha*, = the third person plural of the personal pronoun).

THE SUBSTANTIVE.

The subject of a sentence may either precede or follow the verb; *nibáya su han awáita* = all my children are grown up (*nibáya* = my children, *su* = all); *yanhi nhapúkasa su nibaya* = all my children were born there.

There is no declension in the Carib language. The possessive noun generally precedes the others; thus, *túna akáiruku* = the bank of the river; *kiere ákusa* = pieces of manioc (*túna* = river, *kiere* = manioc). It may, however, follow; e.g., *lúbuye liha baranáki* = the house of the white man (*lúbuye* = the house, *liha* = the, *baranáki* = white man); *lúbuye ába mátu* = the house of a person. The relation between the nouns in such instances can only be gathered from their meaning.

Dependence on a verb when direct is expressed by placing the dependent noun immediately after the verb; when indirect, by inserting the personal pronoun of the third person between the verb and the noun. *Wa suáha wáiriti wéwe* = we cut down the large trees (*wa* = we, *suáha* = cut down, *wáiriti* = large, *wéwe* trees). *Rubái uíhi lúni áuli* = give the meat to the dog (*Rubái* = give, *uíhi* = meat, *lúni* = to him (the), *áuli* = dog).

Instrumentality is indicated by the preposition *áo* = with; *láo akáiruku* = with creepers; *láo musiérc* = with leaves; motion from, by *oána* = from; *loária báti* = from the house.

When placed before a noun, such prepositions as *áo*, *odria*, etc., have always prefixed to them the third person of the personal pronoun, viz., *l* or *t*, short for *li* or *ti*, according as the noun is masculine or feminine.

NUMBER.

The plural has generally the same termination as the singular. This is doubtless due to the want of education as well as to the indolence of those by whom the Carib language is now spoken, the context being left to indicate the number of the noun.

When a Carib is sufficiently pressed to make a distinction between the two numbers, it is found that this is effected by adding *em* or *iem* to some, and *um* or *ium* to other nouns.

GENDER.

The letters *l* and *t* prefixed to substantives indicate the masculine and feminine genders respectively. It should, however, be remembered that *l* and *t* are short for *li* and *ti*, the masculine and feminine of the third person of the personal pronoun which serve the purposes of the definite article and the possessive pronoun. In such expressions, therefore, as *lóaku lísibu* = over his face, and *tóaku tísibu* = over her face, the literal translation should be, over the face of him or over him, his face, and over the face of her or over her, her face.

Hence Carib substantives may be grouped in two classes, the *l* class and the *t* class; and, as the former include all male, and the latter, all female beings, the substantives of these two groups may be described as masculine and feminine respectively with as much propriety in Carib as in any other language.

A few substantives, like *áuli* = dog, being common to both sexes, may also be correctly described as being of a common gender. In such cases the sex is indicated by placing the word *wúkúri* = male, or *wúri* = female, before the substantive.

The majority of the substantives of the *l* or masculine class end in *i* or *e*; and the majority of those of the *t* or feminine class in *o* or *u*.

ADJECTIVES.

Adjectives, when in direct contact with the substantives which they qualify, always precede the latter; *waíríti wéwe* = large trees (*wéwe* = trees); *kibe weyu* = many days (*wéyu* = days).

When the modern Carib takes the trouble of expressing the plural of an adjective, he does so by adding to the singular the same termination as in the case of the substantive.

Degrees of comparison are indicated by means of such suffixes as *odria*, *lati*, *kasi*, *sikúkua láo*, *lábu*, etc.

The first of these is used in conjunction with personal pronouns in the following way :—

| | | 1st. | | 2nd. | | 3rd. |
|----------|----|--|----|--|----|---------------------------------------|
| Singular | .. | <i>Nodria</i> (More than I.) | .. | <i>Bodria</i> (More than thou.) | .. | <i>Lodria</i> . (More than he.) |
| Plural | .. | <i>Wodria</i> (More than we.) | .. | <i>Hoaria</i> (More than ye.) | .. | <i>Nhodria</i> . (More than they.) |

The subjoined sentences illustrate the use of the above suffixes :—

Wairítña lodria líra = I am taller than he.

Líha wáiriti nodria = He is taller than I.

Mawairikútiwa hílati = We are not as big as you.

Watíriti líha mésu kasi líha áuli = The cat is as big as the dog.

Hanuhutétña héve sikúkua láo buírúhú arasáni = I fear a tête de chien (name of a snake) more than a wild pig.

Líha bímeti lábu líkuya = This one is less sweet than that one (*ábu* = under or beneath).

The superlative, when used absolutely, is expressed either by repeating the adjective, *e.g.*, *wíri wíri* = very black, *haru haru* = very white, or by lengthening the vowel of the first syllable, thus *wííííri*, *haaaaru*. When employed relatively, it is formed as in French, by placing *líha* = the, before the comparative.

PRONOUNS.

Personal.

There are two forms of the personal pronoun, viz., the absolute and the conjunctive.

The absolute.

| | | 1st. | | 2nd. | | 3rd. |
|----------|----|---|----|--|----|---|
| Singular | { | <i>Nákuya</i> or <i>Áo</i> | .. | <i>Búkuya</i> or <i>Ámoro</i> | } | { <i>Líkuya</i> (masc.) <i>Túkuya</i> (fem.) |
| Plural | .. | <i>Wákuya</i> | .. | <i>Húkuya</i> | .. | <i>Nhákuya</i> . |

Káta mátu yánhi = Who is there ?

Áo = It is I ; *Ámoro* = It is thou ; *Wákuya* = It is we.

Though generally reserved for the absolute form of the pronoun, the above may be used in conjunction with verbs in cases in which emphasis is required, *e.g.*,

Ao ba búma = I go with thee.

Amoro ba núma = Thou goest with me.

Líkuya atúkáyali = He did it.

Ao and *ámoro* are used by men, and *níkuya* and *búkuya* by women. The other persons are used by both sexes.

The Conjunctive.

| | | 1st. | | | 2nd. | | | 3rd. |
|----------|----|-----------------|--|--|-----------------|--|--|--|
| Singular | .. | <i>Ni</i> | | | <i>Bu</i> | | | <i>Li</i> (masc.) or <i>Ti</i> (fem.). |
| Plural | .. | <i>Wa</i> | | | <i>Ha</i> | | | <i>Nha</i> . |

Biábri wéyu láusen ni síruni = It is four days since I left.

Nha bunáhái lubuyékua = They buried him in his own house.

When the verb begins with a vowel, the terminal vowel of the pronoun is dropped; *átíka* = to make; *natúkaya* = I am making; *abúaha* = to cook; *tabuáhaya aíkini* = she cooks my food.

The relations of the personal pronouns to other words are indicated by such suffixes as *úni*, *úma*, *óroman*, *óaku*, *óaria*, etc., added to the pronominal consonants *n*, *b*, *l* or *t*, *h*, *nh*, and to *wa*, the first person plural:—

| | | 1st. | | | 2nd. | | | 3rd. |
|----------|----|--------------------|--|--|-------------------|--|--|------------------------------|
| Singular | .. | <i>Núni</i> | | | <i>Búni</i> | | | <i>Lúni</i> or <i>Tíni</i> . |
| Plural | .. | <i>Wáuni</i> | | | <i>Húni</i> | | | <i>Nhúni</i> . |

Róbai núni = Give it to me.

Ni síkuba líha búni lo béheru bárunu núni = I give you this to buy plantains for me.

Chiséntina búni = I love you.

Káriti nári núni = I have toothache (literally, my tooth is painful to me).

Nibisikaétina boária = I am ashamed of you.

Akuiméhati táma = He is making love to her.

The forms in *úni* are used when the pronouns are in the

dative case or when they are indirectly dependent on verbs. When they are directly governed by verbs or placed at the end of words, they are expressed as follows :—

| | | 1st. | | | 2nd. | | | 3rd. | | |
|----------|----|-------------|----|----|-----------------------|----|---|-----------------------------|----------------------------------|-------------------------|
| Singular | .. | <i>Na..</i> | .. | .. | <i>Bu</i> or <i>B</i> | .. | { | (m.) <i>Li</i> or <i>I.</i> | (f.) <i>Ru, Ti</i> or <i>Tu.</i> | <i>Em</i> or <i>Um.</i> |
| Plural | .. | <i>Wa</i> | .. | .. | <i>Hũ..</i> | .. | | .. | | |

Nutainuba Kairabu, nahirubátibu = If I go to Roseau, I will see you.

Nha bunáhai makáiti = They buried him without a coffin (*bunáhai* = buried him).

Barihúbatina mamáruku = Thou wilt see me to-morrow.

Kátana = Who am I? *Kátahũ* = Who are ye?

Kia, in combination with a personal pronoun, corresponds to the English "self." It is affixed to that form of the pronoun which ends in *úni*.

| | | 1st. | | 2nd. | | 3rd. |
|--------------------------------|-------------------|------|----|-------------------|----|------------------|
| Singular .. | <i>Nuníkua ..</i> | .. | .. | <i>Buníkua ..</i> | .. | <i>Luníkua.</i> |
| Plural .. | <i>Wanuníkua</i> | .. | .. | <i>Huníkua ..</i> | .. | <i>Nhuníkua.</i> |
| = I myself, thou thyself, etc. | | | | | | |

Arámata = To hide (trans.).

Arametákua = To hide (intrans.), or to hide oneself.

Narametákua nuníkua = I am hiding myself.

The words *líha* (masc.), and *túha* (fem.), which are really demonstrative pronouns, meaning "this," are used to indicate "him," and "her"; *lóaku líha* = on top of him; *lóaku túha* = on top of her; *tiámati líha* = he is pretty; *tiámatu túha* = she is pretty.

POSSESSIVE.

Possessive pronouns are expressed by prefixing the personal pronouns or the letters which represent them to substantives; *nukúsiri* = my father; *nukúsuru* = my mother; *níani* = my wife; *nibáya* = my children.

Íri = name; *Úma* = mouth.

| | 1st. | 2nd. | 3rd. |
|-------------|----------------------------------|--------------------------------------|---|
| Singular .. | <i>Níri</i> .. (My name.) | <i>Bíri</i> (Thy name.) | <i>Líri</i> or <i>Tíri</i> . (His or her name.) |
| Plural .. | <i>Wáiri</i> .. (Our name.) | <i>Háiri</i> (Your name.) | <i>Nháiri</i> (Their name.) |
| Singular .. | <i>Níuma</i> .. (My mouth.) | <i>Bíuma</i> (Thy mouth.) | <i>Líuma</i> or <i>Tíuma</i> . (His or her mouth.) |
| Plural .. | <i>Wáuma</i> .. (Our mouths.) | <i>Háuma</i> (Your mouths.) | <i>Nháuma</i> . (Their mouths.) |

There is no absolute form of the possessive, corresponding to the English "mine," "thine," etc. The answer to, *Kat'áuli kía*? Whose dog is this? is *Láuli kía* = It is his dog, the substantive *áuli* being required in the reply.

Other possessive pronouns are met with which are compounded of the personal pronoun and the affixes *lúkũ* or *ékũ*.

| | 1st. | 2nd. | 3rd. |
|-------------|---------------------|---------------------|----------------------------------|
| Singular .. | <i>Níúkũ</i> | <i>Bílúkũ</i> | <i>Lílúkũ</i> or <i>Tílúkũ</i> . |
| Plural .. | <i>Wálúkũ</i> | <i>Hílúkũ</i> | <i>Nhálúkũ</i> . |

Nílúkũ áuli = my dog; *Bílúkũ áuli* = thy dog, etc.; *Níékũ áuli* = my dog, etc.

The particle *kúa* is also found in combination with the possessive; thus, *lubuyé-kua* = his own house.

| | 1st. | 2nd. | 3rd. |
|-------------|---------------------|-----------------------|---------------------|
| Singular .. | <i>Nubuyékua</i> .. | <i>Bububuyékua</i> .. | <i>Lubuyékua</i> . |
| Plural .. | <i>Wubuyékua</i> .. | <i>Hubuyékua</i> .. | <i>Nhubuyékua</i> . |

DEMONSTRATIVE.

The words *líha* and *túha* represent the demonstrative "this" in the masculine and feminine respectively; *líha wíkũri* = this boy; *líha síbui* = this gommier-tree; *túha wuri* = this girl; *túha yámati* = this basket.

Líha is used generally, as in English, without respect to gender, in such phrases as, *Itati líha*? = What is this? *Itália batúkábali líha*? = Why have you done this?

"That" is expressed by *líketa* (masc.) and *túketa* (fem.). *Ámuye* signifies "other," as in the phrases, *Hália ámuye*? =

Where is the other? *Irifuti liha, yáwati liha ámuve* = This one is good, the other is bad.

Líketa is used generally, irrespective of gender, in the same way as *liha*, *liha líma líketa* = this and that.

RELATIVE.

The relative is not expressed. It is understood in such sentences as, *Líkuya atúkáyali* = It is he who did it; *liha mítu wa búnahai* = the person whom we buried (*wa* = we).

INTERROGATIVE.

Káta is the only form of the interrogative pronoun.

Káta bu ? = Who are you ?

Káta mítu yáhi ? = What person is that there ?

Katúkuya ? = Who is it ?

Káte bíri ? = What is your name ?

Kátae ? = What is it ?

Káta ánuke buakúbali ? = What disease have you got ?

Káta ba nátrika ? = What am I going to do ?

It may, however, be replaced by *íta* in such phrases as—

Ítati ? = What is the matter ?

Íta bíá ? = What is the matter with thee ?

Ítalia bíri ? = What is your name ?

Ítati líha ? = What is this ?

But *íta* can also be used as an adverb.

Ítalia batúkábali líha ? = Why have you done this ?

Ítalia bíábri ? = When did you arrive ?

Ítaba lasiríbuta ? = When will he return ?

Ítabuka lasiríbuta ? = When did he return ?

NUMERALS.

There are only four cardinal numerals in modern Carib, viz.,

Ába = one.

Bíaba = two.

Írua = three.

Bíabri = four.

The remaining numbers are expressed by using the words of the French patois of the country.

The ordinals are formed by prefixing *l* or *t*, according to the gender of the substantive, to the cardinals, and suffixing the particle *áni*.

Labánani or *tabánani* = the first.

Libiábani or *tibiábani* = the second.

Liríani or *tiríani* = the third.

Libiabríani or *tibiabríani* = the fourth.

Abakúati, *biabakúati*, *iruakúati*, *biabrikúati*, etc. = once, twice, thrice, four times, etc.

One by one, two by two, etc. = *ába ába*, *bíaba bíaba*, etc.

Líbiri = half.

Átri = How many ?

Itákara = a little, some.

Búi = much or many (literally "full").

Also *wáiriti* = plenty (literally "large").

Su = all.

Úa = not.

Úati útu = there is no fish.

Mátati báruru = there is no plantain.

(*m* when prefixed denotes "absence of").

THE VERBS.

The verb "to be" is *ía*, which is sounded as two syllables, the accent being on the first syllable. It is conjugated as follows—

| | Present. | | Imperfect. |
|-------|--|--|------------|
| Sing. | <div><div><div>1st. <i>Nia</i> ..</div><div>2nd. <i>Bia</i> ..</div><div>3rd. <i>Lia</i> (m.)</div><div>(or <i>Tia</i>) (f.)</div></div><div>}</div><div>or</div><div><div><div><i>Iátina</i></div><div><i>Iátibu</i></div><div><i>Iáli</i> (m.) or <i>Idti</i></div><div>(f.)</div></div><div>}</div></div></div> | <div><div><div><i>Niábuka</i> or <i>Iatinábuka</i>.</div><div><i>Biábuka</i> or <i>Iatibúbuka</i>.</div><div><i>Liábuka</i> (m.) or <i>Ialíbuka</i> (m.)</div><div>or <i>Tiábuka</i> (f.) or <i>Iatíbuka</i> (f.).</div></div></div> | |
| Plur. | <div><div><div>1st. <i>Wia</i> ..</div><div>2nd. <i>Hia</i> ..</div><div>3rd. <i>Nhia</i> ..</div></div><div>}</div><div>or</div><div><div><div><i>Iátiwa</i></div><div><i>Iátihũ</i></div><div><i>Ianum</i></div></div><div>}</div></div></div> | <div><div><div><i>Wiábuka</i> or <i>Iatiwábuka</i>.</div><div><i>Hiábuka</i> or <i>Iatihúbuka</i>.</div><div><i>Nhiábuka</i> or <i>Ianúbuka</i>.</div></div></div> | |

| | Perfect. | Pluperfect. | Future. |
|-------|--|--|---|
| Sing. | { 1st. <i>Iahátina</i> 2nd. <i>Iahátibu</i> 3rd. <i>Iáhali</i> (m.) <i>Iáhali</i> (f.) } or { | { <i>Iahatinábuka</i> <i>Iahatibúbuka</i> <i>Iahalíbuka</i> (m.) <i>Iahatíbuka</i> (f.) <i>Iahatiwábuka</i> 2nd. <i>Iahátihũ</i> 3rd. <i>Iáhanum</i> } | <i>Iábatna</i> . <i>Iabátibu</i> . <i>Iábali</i> (m.) <i>Iábati</i> (f.) <i>Iabátiwa</i> . <i>Iabátihũ</i> . <i>Iábanum</i> . |

It occurs in such phrases as—

Íta bíá? = How are you?

Íta líá lírí? = What is his name?

Chevalier *líá nírí* = Chevalier is my name.

Ináruṭi tíá = It is true.

Írua íátina = We are three.

In the present and imperfect the personal pronouns may either precede or follow the verb. In the other tenses they always follow it. When that is the case, the particle *tí* is interposed between the verb and the terminal pronoun.

The personal pronoun is suffixed in the following examples—

Karífuna íátina = I am a Carib.

Libúkaye íátina = I am his brother.

Háíá íátina? = Where am I?

Wúküríáí = He is a man.

Yarúáru = She is a girl.

Tiámatu túha = She is pretty.

(*Tu* and *ru* as well as *tí* are forms of the third personal pronoun of the feminine gender) *Yáru* = a girl; and *íaru* = "she is"; *túha* = she.

The past is indicated by the termination *buka*, which converts the present and the imperfect into the imperfect and pluperfect.

The perfect in all verbs expresses a past definite action or condition, irrespective of time; thus—

Iahátina = I have been.

Sülürühátina = I have come; but when the period of a past condition or action is defined, the past perfect is employed.

Bínarū yahiáhali buka = It was there in olden times.

Kúyarū sülürühátina búka = I came yesterday.

The perfect is formed by incorporating the syllable *ha* in the verb; thus—

Iátina = I am.

Iahátina = I have been.

Ba, which is really the verb "to go," is used to indicate the future.

Iabátina = I shall be, literally, I am going to be.

Bátina = I am going and *íá* = to be.

When the personal pronoun follows the verb *íá*, the interposed particle *tí* is omitted in the third person; thus we have *íali* (masc.), *íati*, *íatu* or *íuru* (fem.) and *íáhali* (masc.) *íáhati*, *íáhatu* or *íáharu* (fem.).

Tina is pronounced as if the *i* were omitted, the vowel being so short ; so that *iatina* and *iahátina* sound as if written *iatna* and *iahatna*.

The verb *ía* is often understood.

Yahátina = I am here (*yaha* = here).

Irufútina = I am good.

Ítali? = What is the matter ?

Índruti = It is true (*ínaru* = true).

In the expression *inaruti tia* = it is (really) true, *ía* is understood between *ínaru* and *tí*.

The conditional is thus expressed :—

| Present. | | | | Imperfect. | | | |
|------------------------|----|----|---------------|-----------------------------|----|------------------|--|
| <i>Aónuba</i> .. | .. | .. | If it be I | <i>Aónuba mûka</i> .. | .. | If it were I. | |
| <i>Amoróbuba</i> .. | .. | .. | If it be thou | <i>Amoróbuba mûka</i> .. | .. | If it were thou. | |
| <i>Likuyáluba</i> .. | .. | .. | If it be he | <i>Likuyáluba mûka</i> .. | .. | If it were he. | |
| <i>Wakuyáwaba</i> .. | .. | .. | If it be we | <i>Wakuyáwaba mûka</i> .. | .. | If it were we. | |
| <i>Hakuyáhuba</i> .. | .. | .. | If it be you | <i>Hakuyáhuba mûka</i> .. | .. | If it were you. | |
| <i>Nhakuyánhaba</i> .. | .. | .. | If it be they | <i>Nhakuyánhaba mûka</i> .. | .. | If it were they. | |

Likuyáluba, ariakábai lúni lebéuru = If it be he, tell him to come in.

Amoróbuba mûka bisikaímuka lúni = If it were thou, thou wouldst give it to him.

The past perfect is formed by adding *ha* to *mûka*.

Aónuba hámmuka = If it had been I.

Amoróbuba hámmuka = If it had been thou, etc.

Aónuba hámmuka, nisikahámuka lúni = If it had been I, I would have given it to you.

The equivalent of "there is" is *íhai*, which is equal to *íati* or *íati*, the final *i* being short for *li* or *tí*, and *h*¹ being inserted for euphony :—

Íhai ába bárruru nûma = I have one plantain = There is one plantain with me. "There is not" is expressed by *ma* or *úa*.

Mámati bárruru = There is no plantain.

Úati útu = There is no fish.

Tísseti Kaírabu? = Is Roseau far ?

Matísseti Kaírabu = Roseau is not far.

¹ I am rather uncertain about the existence of this aspirate in the word which I have written *íhai*. It is possible that it should be written *iai*, and that the idea of an *h* being present between the initial *i* and the *a* is due to the false pronunciation of the Carib who dictated the sentence which I have given as an illustration.

(*ia* is understood in those sentences ; and, in the first, *ma* is reduplicated).

The feminine of the personal pronoun of the third person, viz., *ti*, is used in the above expressions, and in many others as frequently and as indefinitely as the word "it" is in English ; and such phrases as *T'isei Kairuta* ? are equivalent to those in English, like, "Is it far to Roseau ?"

Ka = to have.

The verb "to have" is *ka*. It always precedes both the object and the personal pronoun which is the subject :

Kabarurútina = I have plantains (*báruru* = plantains).

Kahálati = It has something in it.

Kiléweti = It bears flowers (*ílewe* = flowers), literally, it has flowers.

It really consists of an unchangeable particle, *ka*, which indicates possession, and the terminal *a* of which is dropped before words beginning with vowels.

The following are illustrations of the use of *ka* :—

(*Yámati* = Basket, the final *i* being changed into *e*.)

Ka yamatétina = I have a basket.

Ka yamatétibu = Thou hast a basket.

Ka yamatétina búka = I used to have a basket.

Ka yamatehátina = I had a basket.

Ka yamatehátina búka = I had had a basket.

Ka yamatebátina = I shall have a basket.

Ka yámati núba = If I have a basket.

Ka yámati búba = If thou hast a basket.

Ka yámati núba múka = If I had a basket.

Ka yámati búba múka = If thou hadst a basket.

Ka báruru núba, nisíkuba búni = If I have plantains, I will give you some: (*báruru* = plantains; *síka* = to give).

Ka báruru búba, bisíkuba lúni = If you have plantains, you will give him some.

Ka báruru núba múka, nisikámuka ába búni = If I had plantains, I would give you one.

Ka báruru búba múka, bisikámuka ába lúni = If you had plantains you would give him one.

Possession is also indicated by expressions which correspond in construction with the questions :—

Atria búma ? = How many have you ?

Atri báruru búma ? = How many plantains have you ?
(*búma* means, literally, with you).

Ába báruru nima = I have one plantain (*nima* = with me).

Ába báruru búma = Thou hast one plantain (*búma* = with thee).

Ába báruru kima = He has one plantain (*kima* = with him).

Absence of is expressed by *ma* which is used in the same way as *ka* :—

Mabarurútina = I have no plantains.

Mabarurútibu = Thou hast no plantains.

TRANSITIVE VERBS.

Most transitive verbs are conjugated like the verb *átuka* = to do.

| Person. | Present. | Imperfect. |
|---------|---------------------------------|-------------------------------|
| 1st .. | <i>Natúkaya</i> | <i>Natúkaya búka.</i> |
| 2nd .. | <i>Batúkaya</i> | <i>Batúkaya búka.</i> |
| 3rd { | <i>Latúkaya</i> (masc.) | <i>Latúkaya búka</i> (masc.). |
| | <i>Tatúkaya</i> (fem.) | <i>Tatúkaya búka</i> (fem.). |
| 1st .. | <i>Watúkaya</i> | <i>Watúkaya búka.</i> |
| 2nd .. | <i>Hatúkaya</i> | <i>Hatúkaya búka.</i> |
| 3rd .. | <i>Nhatúkaya</i> | <i>Nhatúkaya búka.</i> |

| Person. | Perfect. | Pluperfect. |
|---------|----------------------------------|--------------------------------|
| 1st .. | <i>Atúkahátina</i> | <i>Atúkahátina búka.</i> |
| 2nd .. | <i>Atúkahátibu</i> | <i>Atúkahátibu búka.</i> |
| 3rd { | <i>Atúkaháli</i> (masc.) | <i>Atúkaháli búka</i> (masc.). |
| | <i>Atúkaháti</i> (fem.) | <i>Atúkaháti búka</i> (fem.). |
| 1st .. | <i>Atúkahátiwa</i> | <i>Atúkahátiwa búka.</i> |
| 2nd .. | <i>Atúkahátihü</i> | <i>Atúkahátihü búka.</i> |
| 3rd .. | <i>Atúkahátinum</i> | <i>Atúkahátinu búka.</i> |

| Person. | Futuro. | Person. | Future. |
|---------|--|---------|-------------------|
| 1st .. | <i>Natúkuba.</i> | 1st .. | <i>Watúkuba.</i> |
| 2nd .. | <i>Batúkuba.</i> | 2nd .. | <i>Hatúkuba.</i> |
| 3rd .. | { <i>Latúkuba</i> (masc.) <i>Tatúkuba</i> (fem.). | 3rd .. | <i>Nhatúkuba.</i> |

The imperative is formed by adding *ba* to the infinitive :—

átuka = to do.

atúkaba = do.

atúkabai = do it (*i* is short for *li* = it).

báiba atúkai = go and do it.

atúkabai líha = do this.

matúkabai líha = don't do that.

The conditional is conjugated as follows :—

| Person. | Present. | Imperfect. |
|---------|----------------------------------|-------------------------------|
| 1st .. | <i>Atúkánuba</i> | <i>Atúkánuba muka.</i> |
| 2nd .. | <i>Atúkábuba</i> | <i>Atúkábuba muka.</i> |
| 3rd { | <i>Atúkáluba</i> (masc.) | <i>Atúkáluba muka</i> (masc.) |
| | <i>Atúkátuba</i> (fem.) | <i>Atúkátuba muka</i> (fem.) |
| 1st .. | <i>Atúkáwaba</i> | <i>Atúkáwaba muka.</i> |
| 2nd .. | <i>Atúkáhuba</i> | <i>Atúkáhuba muka.</i> |
| 3rd .. | <i>Atúkánhaba</i> | <i>Atúkánhaba muka.</i> |

Tikábuba átu, báruba ába núní = If you catch fish, bring me one.

Níbríbuba yáha, nariakubátibu = When you come here, I will tell you.

Nutáinuba múka Káirabu, néheru múka mábi búi = If I went to Roseau, I would buy potatoes for you.

By prefixing *ha* to *múka* the pluperfect is obtained.

Atúkánuba hámuca.

Atúkábuba hámuca.

Alukurabúbali hámuca nátuka hámuca ába yámati buni = If you had sold it, I would have made a basket for you.

The object of an action is expressed by placing *lu* or *luni* before the infinitive.

Kátaba basíkai líha ípula? = Why are you digging that hole?

Lúni nabúnaku báruru = It is for me to plant plantains.

Lúni labúnaku kiere = It is for him to plant plantains.

Nisíkuba líha búi lu béheru úihi núní = I give you this to buy meat for me.

A gerund-like form of the verb is found in such sentences as :—

Barumukayábuka, batúkúbali = You were sleeping, while you were doing it.

Narihúbatibu mamárúkǎ, nasukurúbaii = I will look at you to-morrow, when I am passing.

The termination *úbali*, which is that of the gerund, would be similar in form to that of the future indicative and the present conditional, but for the additional syllable *li* in the former. Another ending of the gerund is *úbame nibrinúbame, neherúbali búni* = when I am coming, I will buy it for you.

The termination of the present indicative, such as it is found in *natúkaya*, suggests a compound of the infinitive *átuka* and *ia* = to be, as an auxiliary, so that the verb might be written *natukáia*. This view is supported by the structure of the present indicative of the verb *watikámare* = to work, which is *níwatakímária*, and of that of *akusaku* = to sew, which is *nakusákuya*, which might be written *nakusakúia*. And in favour of this it may be added that I have found it very difficult to decide whether the accent in the above verbs *natúkaya* and *nakusákuya* should be where they are placed or on the vowels which immediately follow the *k*. When, however, we come to verbs ending in *i*, like *iútiri* = to go and *iabri* = to come, we find their present indicatives to be *níutiria* and *niábria*. Yet even here it might be said that the *i* of *ia* has been merged into the terminal *i* of the verb.

The particle *ha* is incorporated with the verb and personal pronoun to form the perfect.

átuka = to do.

atúkahátina = I have done.

This, at least, should be the regular formation of the perfect. But, in conversation, the *ha* is practically dropped and *atúkahátina* becomes *atúkátina*. Similarly *watikámare* and *iabri* become *watikamarétina* and *iabritina* in the perfect. When however, the verb ends in *u*, there is a recurrence to the *ha*, as in *akúsaku* = to sew, the perfect of which is *akusakuhátina*.

Súlürúhali wéyu = the sun has risen (literally, has arrived).

Eheruhátiwa ába yámati = we have bought a basket.

The perfect may also be constructed by adding *muti* to the infinitive, the personal pronoun being joined to the former.

Sa = to cut.

Sa númuti = I have cut.

Sa búmuti = Thou hast cut.

Sa lúmuti = He has cut.

Sa wámuti = We have cut.

Sa húmuti = You have cut.

Sa nhámuti = They have cut.

Kúrákua = to tie.

Kúrákua númuti, kúrákua búmuti, etc.

The imperfect and the past perfect are formed by adding *buka* to the present and the perfect.

In the future, the terminal vowels of verbs ending in *a* are dropped and *uba* is added to the remaining portion of the infinitive; *átuka* = to do; *atúkuba* = I shall do. The same rule holds good for verbs ending in other vowels; thus

| Infinitive. | Future. |
|---------------------------|------------------------|
| <i>Watikámare</i> | <i>Niwatikámáruba.</i> |
| <i>Íabri</i> | <i>Níábruba.</i> |
| <i>Akúsaku</i> | <i>Nakusákuba.</i> |

The imperative ends in *ba*; *átuka* becomes *atúkaba*; *watikámare*, *watikámareba*; *iábri*, *iábriba* *akúsaku*, *akusákuba*.

Reflective verbs are formed by adding *kúa* = self, to the infinitive of the active; *arámeta* = to hide, *arametákua* = to hide oneself.

They are conjugated like the active, the imperfect and past perfect being compounded of the present and the perfect respectively and *buka*, and the perfect and future being characterised by the incorporated *ha* and the terminal *uba* respectively; *arametákua* (present), *arametakuahátina* (perfect), *arametákua buka* (imperfect), *arametakuahátina buku* (past perfect), *arametakudnúba* (future), *arametakúaba* (imperative).

An intensified reflective is formed by adding the reflective pronoun to the simple reflective; thus

Narametákua núni kúa, etc., = I am hiding myself, etc.

The conditional follows the same rule that governs its construction in the case of active verbs; and so the present, imperfect, and past perfect of *arametákua* are *arametákua núba*, *arametákua núba mûka* and *arametákua núba hámbuka*.

It may be observed that an *n* has been introduced in the future tense between the terminal *a* of *arametákua* and *uba*. This has apparently been done for the sake of euphony. The letter *k* is similarly introduced in the future of *ákaba* = to hear, which is written *nakabákuba*.

In the passive, the tenses are constructed by placing the personal pronoun after the reflective verb, the particle *ti* being interposed between them as in the conjugation of *ia* = to be. The verb *ia* = to be, is evidently understood in all the tenses of the passive:

| Indicative. | Conditional. |
|---|--|
| <i>Arametakuátina, aramalekuátibu, etc.</i> <i>Arametakuátina búka, etc.</i> <i>Arametakuahátina, etc.</i> <i>Arametakuahátina búka, etc.</i> <i>Arametakuabátina, etc.</i> | <i>Arametakuánuba, etc.</i> <i>Arametakuánuba múka, etc.</i> <i>Arametakuánuba hámbuka, etc.</i> |

Though there is no difference in construction between transitive and intransitive verbs, *arūmuka* = to sleep, and *asúaha* = to cut, becoming *narumūkaya*, etc., and *nasuáhaya*, etc., in the indicative present, etc., yet some verbs are conjugated like *ia*, the personal pronoun being suffixed and the particle *ti* interposed between it and the verb. The following are examples of such verbs:

atunuhátina = I am coughing.

asuehátina híta = I am spitting blood.

I have not been able to trace any rule which determines such a difference in construction among verbs; but the verbs conjugated like *ia*, such as the two last-mentioned, are generally, though not always, those which denote a condition of mind or body rather than an action. This is noticeable in such expressions as:

Anukutína = I am ill.

Abiruátina = I have fever.

Makrabútina = I am thirsty.

Lamátina = I am hungry.

Hanuhutétina = I am afraid.

Kaifutétina = I am afraid.

Ibisikaetina = I am ashamed.

Kürétina = I want.

Some of these may be considered as adjectives combined with personal pronouns, the verb *ia* being understood, such as—

Makrabútina from *mákrabu* = thirsty.

Lamátina from *láma* = hungry.

But many of them govern either an infinitive or a noun substantive. Thus we find such phrases as—

Hanuhutétina héwe = I am afraid of a *tête de chien* (a snake).

Kanistína báruru = I like plantains.

Káta kürétibu? = What do you want?

Arúmuka kürétina = I want to sleep.

Marámuka kürétina = I do not want to sleep.

Even these also are merely compounds of either nouns or adjectives with personal pronouns. Just as *anukútina* is derived from *anúkui* = disease, and *abiruatina* from *ábiru* = fever, so *hanuhutétina*, *kanísítina*, *küretina*, etc., are formed by adding *na* to *hanúhuti*, *kanasi*, *küre*, etc., *ti* being interposed.

Chíseti, *kanísiti*, *mátati*, etc., are examples of impersonal verbs or rather of composite words used as such.

Chíseti, *núni nasúaha wéwe* = I like to cut wood.

Kanísiti núni náttuka yánuti = I like to make baskets.

Matátini watakímare = I like to work.

The third sentence is probably ungrammatical and should have been *mátati núni níwatakímare*.

In the first three sentences, the infinitive is used as if it were a substantive with the personal pronoun *ni* prefixed, the *i* having been dropped before *asúaha* and *átuka*, because they begin with a vowel. They should be rendered, if literally translated, as it pleases me, or literally, it is my desire or pleasure to cut wood, to make baskets, to work.

The word *kanísiti* is derived from *ánisi* = heart and hence desire or pleasure. The letter *k* when prefixed thus is short for *ka*, which denotes entirety or completion as well as possession; so that *kanísítina* and *kanísiti núni* may be considered to mean, it is entirely my desire or pleasure, or I have the desire or pleasure.

Verbs of this form of conjugation govern the personal pronouns in the dative:—

Chísetíbu núni ? = Dost thou love me ?

Chísetína búni = I love thee.

Káriti nári núni = My tooth pains me.

PECULIARITIES OF THE CARIB LANGUAGE.

The term "Carib."

A modern Carib is called by his countrymen, *Karífuna*. In referring to the whole race of Caribs, the word *Karínaku* is used.

Raymond Breton does not mention *Karífuna*. He calls a Carib *Callínago* and several Caribs *Callínagoyum*. The word *Callínago* is evidently the same as *Karínaku*, the *r* of which has been incorrectly replaced by *ll*.

The name given to themselves by the Caribs of South America is *Karínia*, which is probably derived from *Karínaku*.

It is not, however, from these words that the name Carib has originated. The leeward coast of Dominica is called *Káirabu*,

which is also applied to Roseau, the capital of the island, whose other name is Sâiri. Raymond Breton wrote it Caerabone. It seems to me that the word Carib owes its origin to the answer *Káirabu* given by the Indians of Dominica to the Europeans who first asked them to what country they belonged. Hence the peculiar term Cariboo would, in spite of its singular sound, be really the most correct of all similar names.

Language of the women.

Though the language generally speaking is the same among both sexes, there are certain words in it which are used by the women only. The following are examples of this peculiarity.

| | | | | | Used by men. | | Used by women. |
|--------------|----|----|----|----|-----------------|----|----------------|
| Moon | .. | .. | .. | .. | <i>Núnu</i> | .. | <i>Káti.</i> |
| Rain | .. | .. | .. | .. | <i>Kúnáibui</i> | .. | <i>Háya.</i> |
| Fish-hook | .. | .. | .. | .. | <i>Káwi</i> | .. | <i>Búre.</i> |
| Cassava root | .. | .. | .. | .. | <i>Kíere</i> | .. | <i>Káí.</i> |
| Son | .. | .. | .. | .. | <i>Wúkúri</i> | .. | <i>Éyeri.</i> |
| Daughter | .. | .. | .. | .. | <i>Wúri</i> | .. | <i>Yáru.</i> |
| Pepper | .. | .. | .. | .. | <i>Bürmüi</i> | .. | <i>Áti.</i> |
| Fowl | .. | .. | .. | .. | <i>Álira</i> | .. | <i>Kágu.</i> |
| Sea | .. | .. | .. | .. | <i>Bárana</i> | .. | <i>Barawa.</i> |

The most probable of the explanations suggested for the above is the one which supposes that the women who use such words are descendants of some who were captured by the Caribs from other Indian tribes. But this theory is not without its difficulties. All the Carib women use those foreign words, and none of the men do so. It is evident, therefore, that though those words may have been thus introduced into the language, there must have been some custom which, while it made their use general among females, limited them to women only. It has been suggested that the boys used these words until they were of an age to associate with men, when they discarded them as effeminate.

Another theory might be advanced on the subject, and that is that the strange words were introduced by Carib women who had been captured by other tribes and were afterwards rescued.

The probabilities are that, if either theory is correct, both are so. For the capture and rescue of women must have been events of very frequent occurrence among the Caribs and the tribes with whom they were constantly engaged in war.

The resemblances between certain of these alien words and some in the Arawak language point to that tribe as the most

probable source of many, if not of all the terms peculiar to the Carib women.

For example, the word *káti* used by Carib women for the moon is similarly employed in Arawak. While the Caribs in South America have adopted the Macusi word for one, viz., *owi*, the insular Caribs call that numeral *ába*, which is almost the the same as the equivalent Arawak word *ábaro*.

WORDS ADOPTED FROM THE FRENCH AND SPANISH.

Many words have been adopted by the Caribs from the Spanish as well as from the French or the French patois of the island, the necessary vowels having been added to the originals to make them conform to the usual Carib orthography.

The following are from the Spanish :—

Bácasu (*vaca*) = cow.
Cábara (*cabra*) = goat.
Cábayu (*caballo*) = horse.
Cáta (*carta*) = paper.
Sálu (*sal*) = salt.
Kusúu (*cuchillo*) = knife.
Vínu (*vino*) = wine, etc.

From the French or its patois are derived :—

Tábula (*table*) = table.
Púlatu (*plat*) = plate.
Tásu (*tasse*) = cup.
Véru (*verre*) = glass.
Cúyeru (*cuillère*) = spoon.
Búteyu (*bouteille*) = bottle.
Sápote (*chapeau*) = hat.
Símisi (*chemise*) = shirt.
Rúbu (*robe*) = dress.
Búrike (*bourrique*) = donkey.
Mútoni (*mouton*) = sheep, etc.

It is singular that the Carib word for salt should be *sálu*, which is evidently derived from the Spanish, *sal*. It is probable that the Spanish word was adopted and used in the place of the original Carib term which became forgotten. For it is scarcely to be supposed that a people living by the sea would not have a word in their vocabulary to express salt.

EXAMPLES OF MODERN CARIB.

ORIGINAL.

I.

Hália líba narímata Baraisiri lá líri. Kanianítina nima, wáma bíabri nábaya, bíaba wúkkúri, bíaba wúria. Nivatakimare nátúka yámati, nasuáhaya lóni wéwe, niútiri átíaha. Níani arimétatu aútubu, takusákuya, tabuáhaya aíkini, tasibákuya, tahúrúhaya kíere, tahulúhaya bárruru, tabuitáhaya batíruku, tiwatakimária tísari. Nábaya su han awáita; ábana líha wúkkúri wairihali, liwatakimária loníkua. Nukúsuru Karífuna yaru. Múlatu yari nukúsiri. Napúkasa Warísima. Láuse alóaha níani, niútiri Baraisiri. Yáhi nhapúkasa su nábaya.

TRANSLATION.

I.

The place where I live its name is Baraisiri. I have a wife and four children, two boys and two girls. My work is making baskets, cutting down trees, fishing. My wife stays at home; she sews, she cooks food, she washes, she grates cassava, she pounds plantains, she sweeps the house, she works in the garden. All my children are grown up. One of the boys is big; he is working for himself. My mother was a Carib woman. My father was a mulatto. I was born at Warísima. After I took a wife I went to Baraisiri. All my children were born there.

ORIGINAL

II.

Hiakítina láuse láue nukúsiri. Láuse láue nukúsiri narímota tuma nukúsuru. Bínarú háli láuse táue nukúsuru. Mariétina (from French marier) lubarákiwa táue nukúsuru. Atakatu nukúsuru huit (French huit) tábaya. Hilaha six (French six); werémetu bíaba. Táue nukúsuru, Warísima wa búnaha. Bínarú hiláluba ába Karífuna, nha bunáhahi lubuyékua. Kúliha hilákua ába, bahúkuti wa bunáhahi. Bínarú hiláluba ába mútu, nha bunáhahi makáiti; rótiu weve labuse, rótiu kiu láuse; rótiu ába púlatu (either French plat or Spanish plato) lóaku lísibu ma bútsola háwa lakúrukú. Haugurákua nha mútui nhakabandárúku.

TRANSLATION.

II

I was little when my father died. After my father died I lived with my mother. It is a long time since my mother died. I married before my mother died. My mother had eight children. Six died and two remained. When my mother died, we buried her at Warisima. In olden times when a Carib died we buried him in his own house. Now, where anyone dies we bury him outside. In olden times when a person died, they buried him without a coffin; they put a board under him, they also put one over him; they put a plate on his face to prevent the earth from getting into his eyes. They wrapped him up in his bed-clothes.

ORIGINAL.

III.

Lubarákiwa iútiri abunákua, wa súcha wáiriti wéwe lawará-hatu. Háwara nháluba, iútiri akútai. Kutawaháluba, iútiri aráúhai. Lubarákiwa wa ákutu, abaihátiwa. Su wa máti abútaha líha kárau lóni wa kútaha. Kíbeti lánúkü wéyu lubarákiwa lákutu wáiriti wéwe. Hikuhálubali wátu, bálisi tiliháluba, iútiri awáuha lóni wa abúnaku ktere. Wa súcha kiere akusa, lóni wa abúnaku.

TRANSLATION.

III.

Before we begin planting we cut down the large trees to let them get dry. When they are dry we begin to set fire to them. After we have burnt them we clear the ground. Before we burn, we cut away the undergrowth. We collect all the undergrowth together to burn it. The large trees are a long while before they burn away. When the fire is extinguished and the ashes are cold, we begin digging to plant the cassava. We cut up the cassava sticks to plant them.

ORIGINAL.

IV.

Átuka kréti mútu ába báti, líuti árabu asúaha luvéwéri lóni átuuku líbana. Sulaháluba asúaha luvéwéri, larurákuni rulú-muti tímase líbana lóni lakivéreha. Sulaháluba akivéreha su luvéwéri, líútiri asánaha híwa, lóni lisíkuni luakáburi. Rulú-muti wákabu ipuláruku buíkita lumuti híwa, ipuláruku láo

wákabu. Bárati wéwe, lahubiha húwa láo wákabu. Lakúrákua misípeti wéwe láo akúruka lóaku líbiri wákabu, kúrákua yatíwa rayyati wéwe lóaku misípe. Rayyati wéwe, bayarákua lía líri. Liútiri ázuka wirikáburi, lóni lakúráku lóaku, lóni labútaha líbana. Labútaha wirikáburi lao musíere.

TRANSLATION.

IV.

When a person wants to build a house, he goes into the woods to cut the wood to build his house. When he has finished cutting the wood, he drags it and puts it near to his house to prepare it. When he has finished preparing all the wood, he begins to dig the ground and fix the posts. He puts the posts in the holes; he fills the holes with earth round the posts. He takes a pole and he rams the earth round the posts. He ties long poles with creepers to the tops of the posts; he ties cross-poles on the long ones. The cross poles are called *bayarákua*. He goes and cuts poles to tie on top to make the roof of the house. He covers the poles with leaves (*musíere* = a broad short leaf specially used for that purpose).

JUNE 15TH, 1897.

A Special Afternoon Meeting

was held on this date at the South Kensington Museum, when Mr. A. P. MAUDSLAY gave a lecture on the "Maya Monuments and Inscriptions in Central America."

The Meeting was attended by many of the Fellows, and the interest of the lecture was increased by the exhibition of a collection of casts from the various monuments spoken of.

A vote of thanks was passed to Mr. Maudslay on the proposal of Mr. CLEMENTS MARKHAM.