

CHAPTER I

FINITE VERB

§ 1. Let us consider the following sentence:

H-adeka, d-imigoda hu sikapo wolf o-koboroko jin: ki-o-doma 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-moroa
 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”. *I*, “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 *t*-, *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*, *ueü*, B. *ii*; G. noted *ö*, *ö* (*ĩ*) or *ö* (*ü*) (a mixture of *ö*, *ü* and *ĩ*), *üü* or *ue*, *ĩ* 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), *t* (§ 90), *s* (§ 113), *n* (§ 83 a), perhaps also upon *b* (§ 125 c) 1).

§ 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 \hat{a} = 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 *ü* group; no distinct difference of meaning between these *i* and *ü* 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-aiit* 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 *-oaiya*, self, e.g. *b-isadwa b-uaiya*, 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)	Action-words					Quality-words		
	i group	o group	a group	i group, oa	o group, oa	a group, oa	I ¹⁾	II ²⁾
1. Imperative m.	-a	-a	-a	-oa	-oa	-oa	—	—
2. Indicative m., Perfect t.	-a goba	-a goba	-a goba	-oa goba	-oa goba	-oa goba	-goba	-goba
3. Abstract	-a-hu	-a-hu	-a-hu	-oa-hu?	-oa-hu	-oa-hu	-hu	-hu
4. Indicative m., Present t.	-a	-a	-a-ga	-oa	-oa	-oa-ga	-ga	—
5. Potential m., Present t.	-a ma	-a ma	-a koma	-oa ma	-oa ma?	-oa koma	-koma	-ma
6. Indicative m., Future t.	-i fa	-o fa	-a fa	-o fa	-oo fa	-oa fa	-fa	-fa
7. Present participle, Infinitive	-i-n	-o-n	-a-n	-o-n-wa	-o-n-wa	-oa-n	-(i) n	-(i) n
8. Agent-noun	-i-ci, f. -i-tu	-o-ci, f. -o-tu	-a-ci, f. -a-tu	-o-ci, f. o-tu	-oo-ci, f. oo-tu	-oa-ci, f. oa-tu	-ci, f. -tu	-ci, f. tu
9. Object-noun	-i-sia	-o-sia	-a-sia	-o-sia	-o-sia	-oa-sia	-sia	-sia
10. Hortative-Optative	-ia	?	-a-ia	-o-ia	-o-ia?	-oa-ia?	-ia	-ia
symbolic representations	adekti-	imigodo-	ikita	adeko-(n-wa)	imigodo-(n-wa)	ikitoa	kokke	isa
adopted in this work:	(to see)	(to send)	(to serve)				(to be living)	(to be good)

1) The following have been met with: 1^o *Ialoko*, being a Spirit, etc.; 2^o *d-ajago*, being upon me, *ororo ajecago*, being in the world (upon earth); *iskwa o-loko*, being in the house, etc.; 3^o *k-akosi*, having eyes, *m-akosi*, being blind, *ka-loko*, having contents, *na-loko*, being empty, etc. (§ 10); 4^o *bari*, indeed, (Sm.) *aba*, to be different, *aboa*, ill, *ibi*, ready, *biama*, being two, *ifili*, *ifiro*, great, (*a-Ifuri*, springing up, *kari*, suffering, *kokke*, living, *kudi*, heavy, *kwaa*, absent, *amaro*, afraid, *imeko*, ready, *misi*, right, *nokoma*, sorrowing, *orosi*, being filled with food, *-sabu*, very, *isi*, stinking, *isogo*, small, *yuhio*, being a quantity; 5^o *alon*, *alomun*, where?

2) The following have been met with: 1^o *ada*, being a tree, etc.; 2^o *lo-tokani o-loko*, being in the (his) secret chambers; 3^o *na-gura*, having no root, *ka-koborokwa*, wise, *ma-koborokwa*, foolish, *ka-ruta*, appearing; 4^o *kalime*, being light, shining, *keru*, negation, *alikiibe*, glad, *alikiibi*, rejoicing, *alokosia*, thirsty, *amisia*, hungry, *murtiga*, false, *isa*, good, *saka*, withered, *simika*, jealous, *tuha*, fat, *yaha*, here, *wakata*, evil; 5^o *ama*, what?

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 2)), *-ba* (“also”, § 60^b), *faroka* (“if”, § 144), *sabu* (“very”, § 149), *robu* (“only”, § 150), *kwona-hu* (instrument, § 120^a 2) 1)).

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^e, 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-doma* (§ 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^k.

Forms 6 : *fa* 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 isadi-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) *aiomuni 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-adaiana-sia* : ... *abar-li l-ikita fa* (a, 6) ; *l-ibiamti-ci l-imita fa* (a, 6), *jaro*. *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 baja*, 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 ajiaia* (*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*?, *oa*, 4) *bu-mun*, I thank thee, *b-adeka*, *b-isadwa* (*i*, *oa*, 4), behold, thou art made whole, *b-ikiduada Adaie-li Jesus Christ o-konomun*, *kena b-isado fa* (*i*, *oa*, 6), believe on the Lord Jesus Christ, and thou shalt be saved, *kena hiaro isadwa goba* (*i*, *oa*, 2) *kia ikisi warea*, and the woman was made whole from that hour, *alika-i kiana isadwa ma* (*i*, *oa*, 5) ? who then can be saved ? *b-isadwa* (*i*, *oa*, 1) *b-uaiya* ! save thyself ! *aba-no l-isada barin*, *l-oaiya l-isadoia* (*i*, *oa*, 10), *kiana*, he saved others, let him save himself, *biama-ga c-isado-n-wa* (*i*, *oa*, 7) *kiana*, and both are preserved, *to-makwa bu-loa abu b-ikiduadi faroka*, *bu-baptize* (*i*) *doa ma* (*i*, *oa*, 5), if thou believest with all thine heart, thou mayest (be baptized), *c-ibitoia* (*i*, *oa*, 10) *ibin ama d-ansi-ka kiana* ? what will I, if it be already kindled ? *toho origahu abu bu-ialoko adagatoo fa* (*o*, *oa*, 6) *b-aurea*, this night thy soul shall be required of thee, *naii k-ikisi-ka n-akonnabo-n-wa* (*o*, *oa*, 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 akonnaboa goba* (*o*, *oa*, 2), in Rama was there a voice heard, *penster aiomun-bonna-n-tu baja a-torodwa* (*o*, *oa*, 4), and the windows of heaven were opened, *ho-kwaiaboa* (*o*, *oa*, 1), *m-ausi-n h-a-n bia wakaia ikisida-hu o-lokomun*, pray that ye enter not into temptation, *to-moroo toho jiamutu koro a-fitikida ma*, *to-moroo a-kwaiaboa-hu* (*o*, *oa*, 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*, *oa*, 4) *ho-loa o-lok-oa* ? why do thoughts arise in your hearts ? *loko o-loa a-koborokwatoa-n* (*a*, *oa*, 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*, *oa*, 9) ... *lo-loa o-lok-oa*, every imagination of the thoughts of his heart, *d-adaikitwa faroka* (same form as *a*, *oa*, 6) *da-uaiya*, *ausirobu-in d-adaikitwa-ga* (*a*, *oa*, 4) : *Da-ci adaiakita di*, if I honour myself, my honour is nothing : it is my Father that honoureth me, *ma-sweardoa-n* (*a*, *oa*, 7) *h-a-li abaren* : *Aiomun koro abu bu-sweardoa fa* (*a*, *oa*, 6), swear not at all ; [neither] by heaven (not shalt thou swear), *loko Aiici andi-n goba-te jin*, *l-ikitwa-n* (*a*, *oa*, 7) *bia koro*, *to-moroo l-ikita-n bia*, even as the Son of man came not to be ministered unto, but to minister, *a-sweardoa-hu* (*a*, *oa*, 3) *abu*, [he denied] with an oath, *a-nokondwa-hu* (*a*, *oa*, 3), lamentation, *k-amunaiga goba kiana w-ajia-n ho-mun*, *kena hui koro a-nokonnedwa goba* (*a*, *oa*, 2). we have mourned unto you, and ye have not lamented, *aiika-hu-sikwa sanoci*

a-nokonnidwa 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-aiitoa-li* (i, oa, 1) *kiana*, *h-ikitwa-hu* (a, oa, 3) *abu a-kwaiabo-n-wa* (o, oa, 7), take ye heed, watch and pray, *h-aiitoa*, *h-ikitoa* (a, oa, 1) *k-iitesia-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, *biana 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.

kokke ka (4) *i !* he lives ! *kodibiyu-bi ... anda fa-te b-amun*, *b-ikita-n bia n kokki-n* (7), fowls ... shall come unto thee, to keep them alive, *tanahu isi-ga* (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 di*, I have compassion on the multitude, *nokonne* (1) *wa-kona-n bu !* have mercy on us ! *kena hui nokonne fa* (6), *to-moroa ho-nokonne-hi* (3) *a-sifudo fa ahalikibi bia*, and ye shall be sorrowful, but your sorrow shall be turned into joy, *to-moroa 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) *biana 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-moroa oniabu ki Daii a-siki-sia lo-mun. *lo-loko fa* (6) *a-ciga* (*a-cigi*, to dig) *oniabu a-sorokodo-tu ma-iibo-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 ajeago 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.

ki-o-doma naii ikisida-arin fa (6) *ho-mun*, therefore they shall be your judges ;

d) Quality-words which do not take *ga* (*ka*), and take *ma* instead of *koma*.

isa (1), *W-adaiana-sia*, well, Master, *isa-li* (1) *kiana hu abaren*, be ye therefore perfect, *isa* (4) *b-ajia-n*, thou hast well said, *lo-boredwa-ga t-adinabo jin*, *kena saka* (4) *i*, he is cast forth as a branch, and is withered. *kena t-egura kowa-n tu-mun o-doma*, *saka goba* (2) *n*, and because it had no root, it withered away, *isa fa* (6) *hu*, ye shall do well, *isa-hi* (3) *jiaro*. *wakaia-hu* (3) *jiaro ? isada-hi kokke-hu jiaro*. *aboada-hu jiaro ?* to do good, or to do evil ? to save life, or to destroy it ? (L. VI, 9). *kenbena ama ibia koro sa-ma* (5) *n*, it is thenceforth good for nothing (Mt. V, 13). *waakoro fig ada saka-in* (7) ! how soon is the fig tree withered away ! *to-makwa kibi l-onyi-ka isa-n* (7), he hath done all things well ;

ifi-ro ka t-adinabo kiana, *ki-o-doma kodibiyu-bi aiomun warea-tu ka-sikwa ma* (5) *t-iya abomun*, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it, *bara ma-iaukwa ma kiana*, and there was a great calm, *fox ka-sikwa* (4) *t-oolai o-loko*, foxes have holes (dwell its-hole in), *kena waii anda fa-te l-amun*. *ka-sikwa fa* (6) *lihi o-ma u*, and we will come unto him, and make our abode with him, *Cain ausa kiana Adaie-li isibo warea*, *Nod ororo mun ka-sikwa-n* (7), and Cain went out from the presence of the Lord, and dwelt in the land of Nod, *aiomun abomun-tu oniabu a-herakidaia aba-ro o-loko*. *ka-raia-ia* (10) *kiana waa-tu ororo*, let the waters under the heaven be gathered together unto one place, and let the dry land appear, *ma-gura* (4) *ie na-loa o-lok-oa*. *to-moroa m-ibena robu n-a oaboddi-n*, and (they) have no root in themselves (their heart), and so endure but for a time.

§ 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 :

- I) No object : *l-adeka*, he looked up (Mk. VIII, 24), *d-ausa*, I go ;
- II) Object fully affected : *d-imigoda hu*, I send you, *l-adeka ie*, he saw them ;
- III) 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 ;
- IV) (II) + III) *d-imigodi fa-te i h-ibici*. I will send him unto you ;

2) *Oa* form :

- I) *t-eda botoli oakudwa*, the (leather) bottles break ;
- II) 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, *ko%ke 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-atena 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-nu ebekitto a üssa-tti üjahü 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-parrükittu-nn-ua u-kunnamün*, 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".

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

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^g) may be added as suffixes.

bena, after, § 38
ibici, to, towards, § 58^d 1)
ibicro, to, towards, § 102^b)
abu, by, with, § 65