

THE POSTPOSITIONS OF ARAWAK*

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0. Introduction

1. List of postpositions
2. Some examples of their use
3. Discussion

0. The term 'postposition' is employed here to denote a small but important class of simple, complex and compound forms, for the most part translatable by our prepositions. Hickerson interpreted those she met with as suffixes; and this at least some of them most probably are when appended to nouns or to other postpositions. But they also occur quite as often with the personal prefixes (1 sg. *da-*, 2 sg. *b-*, 3 sg. *human male l-*, 3 sg. *female-neuter th-*, 1 pl. *oA-*, 2 pl. *h-*, 3 pl. *human nA-*) and/or suffixes (1 sg. *-de*, 2 sg. *-bo*, 3 sg. *human male -i*, 3 sg. *female-neuter -no* ~ *-n*, 1 pl. *-o*, 2 pl. *-hi*, 3 pl. *human -ie*), which differ somewhat from the corresponding personal pronouns (*dái* ~ *déi*, *bfi* ~ *bfi*, *líi*, *théi*, *oái* ~ *oéi*, *híi* ~ *héi*, *nái* ~ *néi*). And if *da-* *my* is a prefix and *-kona* *thumb* a stem in (*kárika*) *dakóna my thumb (hurts)*, there is no linguistically valid reason why *da-* should be a stem and *-khona* *on; about* a suffix in (*kárika*) *dakhóna my body (hurts)*.

Moreover, to whatever word-class the postpositions in their morphologically free occurrences may be assigned, they enter as stems into both nouns and verbs; so, from *óma* *together with* come both *thómathi* *her male companion* and *thómakaí* *he is with her*.

1. The following list of postpositions contains only such as have been found in tran-

scribed texts; and is divided into four groups according to frequency of occurrence in these texts: A consists of 1 item with 247 occurrences, B of 6 items each with from 57 to 45 occurrences, C of 6 items each with from 23 to 14 occurrences, and D of 13 items each with 7 or fewer occurrences. Apart from four cases (12, 13, 21 and 23) where analysis is doubtful, compound and complex forms are not listed as such, but will be discussed in what follows.¹

- A. 1. *omón* ~ *omín*, *-mon* ~ *-mín* ~ *-(o)n*, *for; to (dative); at; etc.*
- B. 2. *ábo*, *-bo*, *with; by means of; in possession, charge, support of; etc.*
3. *oária*, *-oria* ~ *-aria*, *from.*
4. *odóma*, *-doma*, *because, on account or by reason of*

¹ In A Preliminary View of Arawak Phonology (IJAL 35.234-8), I tried to show that nasalized vowels, while usually occurring in pre-consonantal and word-final positions only, were also heard, though rarely, before an oral vowel belonging to the same word, as in (*kaoáka*) *bahí* *he (is not) at home* (cf.: *kaoáka bahíno* *she is not at home*) and (*látha*) *lóoa* (*he said*) *to himself*—instead of equivalent and more common, *látha lónoa*. No such case occurs in the examples employed in this article; and since nasalization of a word-final vowel often represents the addition of a suffix (*báhí* *at home*, from *báhi* *house; home*), all nasalized vowels will be shown in this article as V + n.

While there can be no doubt as to the distinctive functions of the aspirated/unaspirated oppositions, *kh* ≠ *k* and *th* ≠ *t* (cf.: *khídín* *to chase away* vs. *kídín* *to bathe*, both transitive), some morphemes replace the unaspirated by the aspirated stop under conditions which are not yet clear to me. So, for example, when the locative suffix *-di* is added to a form ending in /kV/, the resulting form has the shape /khVdi/: *konokhódi* *in/at the forest* from *kónoko* *forest*, *lokhódi* from *loko* *in*. The same suffix, *-di*, brings about no such change when it follows upon other CV: *dakósa* and *dakosádi* *beside me*, *thokhóna* and *thokhóndi* *about it; on it* (but: *ánaki*, *anakhídi*; *diáko*, *diakhódi*; *diki*, *dikhídi*; etc.).

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5. okhóna, -khona ~ -khon-, *on; about, etc.*
6. olóko, -loko ~ -lokho-, *in; during; in accordance with*
7. óma, -ma, *together with*
- C. 8. -bena (*part or portion*) of or from (selection); *subsequent to, since*
9. (-)bithi(-) *towards; for = to get or to fetch*
10. obóra, -bora, *for; before (locative or temporal)*
11. (a)diako, -diako, *upon.*
12. (-)ínabo *following; in pursuit of; cf. -ína base and 2 above*
13. mária, -(o)maria, *place; side; cause; region; direction*
- D. 14. (-)ádi *over; above; beyond; by; towards; (more) than*
15. (-)áoa *with regard to; about; (watch) over; (open/close) up*
16. (o)bána, -bana ~ -ban-, *expanse of or surrounding*
17. (a)díki, -diki(-), *footsteps or tracks; after*
18. -din *like*
19. -iábo *behind*
20. (-)ikirádi *round about (encircling).*
21. (o)kobóroko *among; inner part of (body, mind, earth, forest) cf. 25.*
22. akósa, -kosa, *side, beside*
23. -oáia *alone; -self*
24. irákho, -rakho, *in (of liquids only)*
25. -roko *inner part of (anatomy); so, from adína arm; wing, dadínaroko my armpit vs. dadínaloko (with 6) in my arms*
26. (-)seen (*there/where-*)*abouts; all around; (locality or direction)*

2. By far the most frequently employed is omón or omín (the last vowel is /o/ with some speakers, /i/ with others) and its variants, often translatable by *for* or *to* as in (thobokáka) thóio omín (*she cooked*) *for her mother* and (látha ..) tho anoána híaro omín (*he said ..*) *to the vulture woman*. So also: (lidiáka tha) lóiomín (*he spoke*) *to his mother*, dasíkifa bomínno *I'll give it to you* (b-omín-no

you-to-it). When prefixed by the markers of 1 sg. dA-, 1 pl. oA-, 3 pl. nA-, by attributive kA- or privative mA-, the initial vowel of this and other forms in VC is replaced by /a/. The reduced forms, *dan to/for me*, *bon to/for you*, *lon to/for him*, etc. may always replace *damón*, *bomón*, *lomón*, etc.; and the employment of one or the other set seems to be purely stylistic, although it was noticed that the former is usually employed in combination with the reflexive suffix -oa: (bísika tho dadínáoa) *dan (give) me (my wings)*, (thátha) thónoa (*she said*) *to herself*.

The reduced form of omón, -(o)n, also occurs as a nominal and postpositional suffix with what may seem to be somewhat different function. So, compare: *lisíbon facing him, in front of him*, from *lisíbo his face*, (lándin ki théi íon) *lísikoan (when he arrived there) at his home*, and (losá tha) *lisikoánro (he went) to his home* (-ro is a directional suffix), from *lísikoa his home*, (leréitho tha ósa) *lobóra (his wife went) ahead of him*, but (thandá tha) *loborán (she arrived) before him*. From this last example it might seem that the reference of the postposition obóra (No. 10) was changed from spatial to temporal by the addition of the suffix -n; while instances of *dakhóna about me = about/on my person* vs. *dakhonán about me = concerning me* (No. 5) suggest that this suffix indicates secondary or extended reference. But while it is true that the unsuffixed forms in my texts always have what I take to be primary reference, so also in many cases do the suffixed forms.

The reduced forms of (o)mín are not mentioned in the anonymous 18th-century Wörterbuch and Grammatik of the language where we find, for example, only *ukún namün* for what is now *okhonán* (v. supra) *bahümün* and *bahümüniro* for what now are *bahín at the house* and *bahínro to (in the direction of) the house* (from *báhi house*), and *tumün* for what today may be either *thomün* or *thon for/to her or it*.

The glosses given for postpositions are

course but a rough makeshift; only a long list of contexts in which each occurs could give a more accurate idea of its functional range. So, for example, ábo (2) and óma (7), both glossed *with*, are by no means equivalent, though either may occur in some contexts. But the former refers, inter alia, to use as instrument or means, to the position or act of supporting or sustaining, to addition or supply or possession or charge of something or somebody, whereas óma means *together with, in (dis)agreement with, in antagonism to*. Thus, the utterance: losá tha kaboiánro *he went to the garden* (káboia *garden, provision ground*) can be expanded by, for example, thábo (with 2) or thóma (with 7), either of which, if occurring in isolation, might be translated *with her or it*, though their senses differ. But whereas in the case of the second expanded utterance (with thóma), we may be reasonably sure that reference is to a girl or woman (one does not usually 'go together with' an object), and translate *he went to the garden with her*, only general situation or wider context can tell us, in the case of the first expansion (with thabo), whether the prefix th- refers to someone or to something. And if it refers to a person, the only adequate English translation will be a paraphrase, *he took her to the garden*; for only in this way can we convey, as does the Arawak, that 'he had charge of her'.

Like omín (1), with which it combines to form abómin ~ ábon and abónro *under, beneath*, ábo (2) occurs in different degrees of bondage. Compare: hamáron tha abóda thandáda *everything it-is with she-comes = she brings back all sorts of things*, dandá aba híaro abo *I come a woman with = I've brought a woman*, hálika móthokhan tho híaro abo bandá dadiakóna, Harioánli? *what sort-diminutive this woman with you-come upon-me, H.? = what sort of a woman is this that you've brought me, H.?* liiánkaboária ábo *his-flute with = with (playing) his flute*; but: hamáa-bo? *what with (by what means)?* (cf. hamáa-khona? *what about?*, hamáa-loko?

what in?, hamáa odóma? *what for = why?*) dandá ikikhodobo *I-come firewood-with = I've brought firewood*, (lósa thidéinthi thi bithíro) líkásiparánbo (*he-went her-uncle towards-it*) *with-his-cutlass = her uncle went towards it with his cutlass*. (The -n of líkásiparán *his cutlass*, from kasipára *cutlass*, is a possessive or subordinating suffix distinct from homophonous postpositional -n and from personal -n.)

In dábothi *the man responsible for or in charge of me*, ábo occurs as the stem of a noun, and as that of verbs in: (híme) ábokade (*fish*) *with-am-I = I've brought fish* (cf. kákikade *I'm alive*, mítekade *I'm tired*, somólekade *I'm drunk*, etc.), (dái) háboha (hoionátho) (*I*) *pl.-you-with-fut.-tense (pl.-your-mother) = I, your mother, shall take care of you*; while abókoton *to lay hold on; to hold; to bear* is recognized by native speakers as derived by the causative suffix from abo *with*.

With -oáia (23), abo forms compound or complex I-oaiábo *by himself = alone*; whereas lábo + -oa (reflexive) yields láboa *by himself = without help*, and abo + -min or -n gives abomin ~ abon, abónro *under, beneath* (with or without directional -ro, depending on whether direction or position is to be expressed). It is doubtful, though not improbable, that abo should be contained in ínabo *following, in pursuit of* (12). Cf. -ina *base, proximal extremity*, as in adáina *tree stump* from áda *tree*, adináina *shoulder* from adína *arm*, (thoborio másoa) onínaro (abónro) (*its kidney sank*) *to the bottom of the water (under)* (oni-*water* + -ina *bottom* + -ro *to*). But should -ina be regarded as a postposition or as a noun (cf. oniábo *water*)?

Except after a prefix in A-, óma (7) *together with* usually retains its /o/; but in two consecutive sentences of the same tale, I find: (tho abá bíkidoliátho) thíkithíma (tho áni) (*there was a girl*) *and her grandmother (this way)*, where -ma *and* is clearly bound, and thíkithi óma thokhán *her-grandmother with this-little = she was spending a little time with her grandmother*, where it

seems to be morphologically free. So also it has greater freedom in (láitha thakho hálika láma dián) thora híaro óma (he didn't know how he could talk) with that woman, than in thosáda thoiomáro thabo she went with it (she took it) to her mother, where it is followed by directional -ro.

óma with combines with omón (or omín) to/for to form the compound or complex postposition omámon (or omámin) to; by; at, employed mainly after or before verbs meaning come, arrive, visit, etc., in the same way as -maro is employed after verbs meaning go, etc., with reference to persons or their homes. However, the form omámon (or omámin) is usually reduced to ámon (or ámin), which was (in the 18th-century work referred to above) and is said to be 'just the same'. Examples: aba hébetho ámin nánda an old-woman to they-came = they came to an old woman, thandáthe lámín she came to him, bobálita dámin sit down by me, lósa dikhánro lóio ámin he-went to-visit his-mother's at = he's gone to see his mother (dikhin, v.t., to see, is replaced by intransitive dikhán . . . ámin when the sense of see is visit). It should be noticed that personal forms in omón (No. 1) and those in ámon (Nos. 7 + 1) differ only in stress when prefixed by dA-, oA- or nA- (e.g., damín vs. dámin), whereas elsewhere also the first vowels differ (bomón/bomín vs. bámon/bámin).

This postposition, ámon or ámin, is of particular interest, since from it are derived kámonin to be at (the home of) or to have and mámonin not to be at or not to have. And, with person-markers, we get: fátano iréno bámonka? how many children have you?, dámonkan(o) I have it or it is 'at me' (= at my place or in my possession), lámónkan he has it, mámon lan he does not have it, thámonkabo she has you or you are at her place, bámonfao you will have us, mámon bofáo you will not have us. Or, with attributive kA-: náí híaróno kámonka nakoráoá they the women have their own hammocks.

oária, odóma, okhóna and óloko occur in their simple forms as in: (dáosa-kobáa tha)

Oreála oária hamaa odóma (I went away) Oreala from what for = why I left Oreala (toponym), (nándin) kaboiária (their coming) from the garden, mékheboária from work, thidikhándoma (lii Harioánli) her-seeing-because (him H.) = because she saw H., kiadóma for which reason (wherefore), (háliman) thokonáka thérebo-khóna (how-long she walked) along the embankment, (aba sákoantho) modekeléloko in (a clean) landing place, thokonánloko her walking in = while she was walking, thiiákhatoá lória she-hid from-him, losá-tha thória he-went-away from-her, daosáthe bória I'm about to go away from you = I'm going to leave you, dadóma because of me; on my account, lobálika lória he passed from-him = he passed (a test) successfully, daionóthi ahóda dáoria my-parents died from-me = I lost my parents, ioária from there; from then; thence (ión + 3; íon there is non-deictic and anaphoric).

But oária often occurs in combination with another postposition, as in: tholokoária out of it from thóloko in it, thitelokoária out of her entrails, (lahóda deréthi) dakhonária (my husband died) from about me = I lost my husband, thidiakoária from off it from thidiáko upon it, thisidiakoária from off he head, thandá-tha báhi aboária it came from under the house, (daboroáthalibo thoras hamátali) lokoária (I-must-help-you the thing) out of = I must help you out of the difficulty. Here again we find different degrees of bondage; and it is often hard to decide whether word-spacing is or is not justified.

Also (-)mária (13) appears to be a compound of óma (7) with oária (3); although the meanings and functions attached to it in my texts differ so much from those of its presumed components as to have induced me to list it apart from them. Cf. (sikínno) abmária (putting them) on one side, iahámari on this side (of the border); in this part (of the country), iaráamaria on that side; thóiomariáro (thátha lória) (she turned from him) to her mother's side = she neglected him for her mother. Yet the Wörterbuch lists thi

form as: 'umária von, -wärts, in der Gegend, da herum'—glosses which, taken as a whole, are not incompatible with the proposed etymology (7 + 3), clear in dandáthe lomaoária *I come from (with) him*. Cf. also: thomadiáko thana *this being the case*, with 7 + 11, and (thebesonoánbia kobáa-tha lokóbia) oamádin *(she was metamorphosed to become a person) like us*, with 7 + 18 (and the personal prefixes of 3rd sg. fem.-neuter and 1st pl. respectively).

Some of the forms listed as postpositions are translatable in certain contexts by English nouns. So, for example, lokósa (22) may mean *beside him* or *his side*, whereas (thandáthe) lokosán *(she came) beside him* and (akonán) lokosádi *(walking) beside him* can have only the first meaning. And similarly, díki (17) does or may mean *tracks, footsteps* (péeroron díki lidikhá báilokhódi *he saw only dog's tracks in the house*), whereas díkhidi and díkin can mean only *after*; (báthian kásakabo) díkhidi *(six days) afterwards*, (thandá-tha) dádikin *(she arrived) after me*—with which contrast: thandá-tha daiábon *she came behind me*, with 19, and thandá-tha dáinabo *she came after me = in pursuit of me*, with 12. In such cases, -n (from 1) and -di (from 14?) clearly have a locative function, which is less obvious when they are appended to forms like -khona (5) and -bora (10). For example: dakanabósia-khonán *what I've heard about*, tho bóroetóro-khonán *at the foot of the balata (tree)* tho bóroe-dáia-khondi *along the trunk of the balata (tree)*, mótho bálabalabán loborán *just sitting in front of him*, thandá-tha loborán *she arrived before him*, thokonáka loborádi *she walked in front of him* (but: bobáda dabóra! *wait for me!*), bínikan loborádi! *take it before he does!*

Unless and until I can find evidence that these suffixes, -n and -di, are in any consistent way functionally distinct, I conclude that one or the other or either is employed as convention demands or allows. Thus, from the nouns baráa *sea*, lísikoa *his house/home* and karáobana *savanna* (kárao *grass*

+ 16), come baráadi *at sea*, lísikoa *at his house*, lísikoa banáro *his homeland* and both karáobanan and karáobandi *in or on the savanna*.

The reflexive suffix -oa, which may or may not be contained in the postposition -oáia (23), occurs not only with postpositions, but also with nouns and with verbs; so: (thátha) thomónoa ~ thónoa *(she said) to herself from thomón ~ thon to/for her or it*, (thobokotá tho oniábo) tháboa *(the water held) by itself from thábo with her or it*, thisáoa *her own child from thisá her child*, lofároa *he killed himself from lofára he killed*. But its use is often redundant from our point of view, as in: (fádokodon) thóroa *(shaking it out) away from herself from thória from her*, (tho lepéron lonaká) lomáoa *(this dog of his that he brought) with himself from lóma with him*, (lóthika béletho kháli) loboránoa *(he found soft cassava) ready for himself from loborán for or before him* (10 + 1), (látha) loloálokoa *(he said) in his own heart from loloáloko in his heart*, (liniká) libodéoa *(he took) his own fish-hook from libóde his fish-hook*, (lisimaká) leréithoa *(he called) his own wife from leréitho his wife*. Moreover, whereas reflexive -oa follows the postpositional stem, as in thomónoa ~ thónoa and loboránoa (v. supra), it precedes the postpositional suffix in such a reflexive noun as leréithoámin *to/for his own wife*.

The directional suffix -ro *to (in the direction of)* is usually appended to (-)bithi *towards*; *for = to get/fetch* (9), and less often to óma (7), mária (13), etc., as in: lósa thibithiro *he went towards her/it*, díkhákoa nátha libithiro *they looked in his direction*, (thosá tha) thoiomáro *(she went) to her mother*, thoiomáriaro *to the side (= cause) of her mother*, onínaro abónro *down to the bottom of the water* (oni- *water*, -ina *base*, abon *under*; *beneath*). As in the second word of this last example, -ro often combines with -n, the reduced form of omón (1) to give -nro as in kaboiánro *to the garden* from káboia *garden*, bahínro *to the house* from báhi *house*, etc.

Another suffix that occurs with some post-

positions is -koa, which I take to be a different morpheme from homophonous -koa still, yet, occurring with verbs. So: harán hómakoa (handáthe dabithíro) (*come to me all of you together*, (nahírikidáka) nabokoáoa (*they gathered together*) one with another, or among themselves, (oafarábathé) oonikoáoa (*we must fight*) one another, where it seems to be reciprocal, and, doubtfully, (aíboa) thadikoáoa *her transitory state (ended) = she attained puberty*, in which it combines with óma (7), ábo (2), oni from omón (1) and, seemingly, with ádi (14), as well as, in the last three examples, with reflexive -oa. But my data concerning postpositional -koa are too few to allow of reliable analysis; and it may well be that, for example, -omakoa contains -oman *quite, every, altogether* rather than -oma *together with*.

There is often some latitude in the choice of a postposition referring to the indirect object of such a verb as dakobórokoatoáka *I thought* or laadákota *he asked*, in which contexts *about you* may be expressed, it would seem indifferently, by bokhónan (5 + 1), bámin (7 + 1) or báoa (15).

Both direct and indirect pronominal objects may be expressed as affixes in words whose stem is a postposition (as is the case also in verbs and in verbal nouns); so: damárita daonoáno *I made it for myself* (with 1), damárita doaiáno *I made it by myself* (with 23), damárita boboráno *I made it for you* (with 10), damárita dabóranoáno *I made it to be ready for myself* (with 10 + 1), in which final -no *it* is the direct object. On the other hand, in (iaháthe) dakosábo (*come here*) *beside me* (with 22) and (iaháthe) damábo (*come here*) *with me* (with 7), final -bo *you* refers to the person addressed; although we cannot call this the subject, since iaháthe is not a verb.

Not only nouns, but also demonstratives (including interrogatives) can take at least some of the postpositional suffixes. So, from iáha *here* come (máothi lándifa) iahámin (*tomorrow he'll come*) *hither* and (máothi lósifa) iahária (*tomorrow he'll go*) *hence*; while

from hálon *where* come halónro *whither*, haloária *whence*, halomária (lósá) *which way* (*did he go*)? halónseen (dasikáno)? *whereabouts* (*did I put it*)? and halónbo? *where at*? or *just where*? (which include the suffixal forms of 1, 3, 13, 26 and 2). The functions of -bo in this last word—as also in iarábo *just there* from iára *there*, thorábo *that one*, the other one from thóra *that* (*fem.-neuter*) and halikánbo (ósifa dama)? *which one* (*will-go with-me*)? from hálikan? *which?* (*fem.-neuter*)—seem to be very different from that which it has in hamá(a)bo? *what with?* (= *by means of what?*) from hamá(ha) *what*, and in other examples of its use cited above. But informants insist upon the identity of -bo in all these occurrences with the postposition (2), whose presence they also recognize in some nouns where it seems to form part of the stem, as in bánabo *temporary shelter* (cf. -bana *leaves*) and oniábo *water* (cf. óni *rain; river*), whose subordinate form is, however, -(o)nia (bónia *your water*, daniáoa *my own water*).

3. One of the difficulties of this language is the recognition of the same morpheme as it appears in different shapes (bísika/bósika *damónno/damínno/danno* *give it to me!*), coupled with the identification of homophonous morphs belonging to different morphemes. So, there can, I think, be no doubt that a suffix -n may represent any one of four morphemes: lisíbon *facing him* from lisíbo *his face* contains -n as a reduced suffixal form of the postposition omón (1); but lisíban *his stone* from síba *stone* contains the subordinating nominal suffix -n. And whereas the final -n of akánabon *hearing; to hear* marks the indefinite form of the verb, that of dakánaban *I hear/heard it* is the reduced form of the personal suffix of 3rd sg. fem.-neuter, -no ~ -n.

As for suffixal -bo, it would seem that this form may represent any one of at least three morphemes: that marking the progressive form of the verb, postpositional -bo, and the personal suffix of 2nd sg., -bo. For example:

thisimakábo (perhaps: thisimakáabo) *she is shouting*, but thismakabo *she called you*, and thikisábo akósabo *she-is-sewing with-(a)-needle* (thikisábo thokósathe-oábono *she is sewing it with her own needle*), with kisa-sew, probably borrowed from Sp. coser, and akósa *needle* certainly borrowed from Sp. aguja).

The independence of progressive -bo from the personal suffix -bo could hardly be questioned (cf. thisímakabóbo *she is calling you*, where the former precedes the latter); and that of postpositional -bo seems almost as obvious. However, it is perhaps worth noting that progressive verbs in -bo are not even mentioned in the 18th-century Grammatik of the language; though I find there (p. 193) what seems to be one instance of this usage, "lumalitabúka lüssikoawa er macht sein (eigen) Haus," in a discussion of the reflexive. (And in the Wörterbuch, p. 92, there is another: "hamma bánibuka? was machst du?") Elsewhere in this work, the same author gives 'lumalita' as the male 3rd person sg. present indic. of 'amalitin machen'; and the two forms correspond to lomárita *he makes* and lomaritábo *he is making* (lisikoáoa *his own house*) of the modern language. So we may perhaps assume that German 'macht' here has its progressive rather than its habitual sense. And although 'lumalitabúka' contains a suffix, -ka, which has no place in the modern progressive construction, this -ka still occurs both as verbalizer (somóle-ka-i *he is drunk*, from somóle *drunk*) and as a verbal suffix with verbs whose indefinite form ends in -an (dakáka *I bathe/bathed*, from akán *bathing; to bathe*),—as amáritin *making; to make* does not.

Now if the very common, modern progressive forms in -bo come from rather uncommon, older forms in -boka, which were likewise progressive, we must seek the one-time function of this -ka in such a form as

'lumalitabúka'. I can only suggest that it was verbalizing; and that, as lomaritábo is a reduction of lomáritabóka, so the latter is a reduction of *lomaritin-abo-ka *he is with making* (lomaritin *his making* being a verbal noun),—something after the style of Dutch aan het maken, German beim Machen or older English on making. But even should I be right, this does not, of course, mean that the progressive and postpositional morphemes should be identified today; although the latter still has some strange bedfellows: (tánohoária) ábo (*from now*) *on*, and dahébe ábo *I've grown old* (dahébe *my old age*)—as well as hebénbode *I'm getting old*.

Finally, when we compare two such forms as lósa dakásiparánbo *he went off with my cutlass* (kasipára *cutlass*) and lósa dabáron ábo *he went off with my ax* (báro *ax*), we may well ask why -bo should be written as a suffix, but ábo as a word, when both belong to the same morpheme and have, except stylistically, the same function. In this article, preconsonantal and word-final n represents what I hear, with the great majority of speakers, as nasalization of the preceding vowel; although with some old people one hears the nasal consonant as well. But when a suffix beginning in a vowel, such as reflexive -oa, is added to a word ending in a nasalized vowel, such as dabárɔ *my ax*, the vowel is usually denasalized and consonantal n added, as in dabarónoa *my own ax*. Were this the general rule, it would suffice to say that I never heard *dábarónábo (though dabarónbo is common). However, prevocalic nasalized vowels do occur, though quite rarely, with some speakers; so that one hears lomóoa and lóoa, as well as lomónoa and lónoa, for the same word meaning *to or for himself* (v. postposition 1). And this being so, my only justification for writing dabáron ábo as two words is the retention of the /a/ of abo, and the accentuation which does not resemble that of a single word.