

the second is designated by an *m*, the third by an *i*; *maz*, 'thou art;' *muerepuec araquapemaz?* 'why art thou sad?' properly 'what for sad thou art;' *punpuec topuchemaz*, 'thou art fat in body,' properly 'flesh (*pun*) for (*puec*) fat (*topuche*) thou art (*maz*). The possessive pronouns precede the substantive; *upatay*, 'in my house,' properly 'my house in.' All the prepositions and the negation *pra* are incorporated at the end, as in the Tamanac. They say in Chayma, *ipuec*, 'with him,' properly 'him with;' *euya*, 'to thee,' or 'thee to;' *epuec charpe guaz*, 'I am gay with thee,' properly 'thee with gay I am;' *ucarepra*, 'not as I,' properly 'I as not;' *quenpotupra quoguaz*, 'I do not know him,' properly 'him knowing not I am;' *quenepura quoguaz*, 'I have not seen him,' properly 'him seeing not I am.' In the Tamanac tongue, *acurivane* means 'beautiful,' and *acurivanepura*, 'ugly—not beautiful;' *outapura*, 'there is no fish,' properly 'fish none;' *uteripipura*, 'I will not go,' properly 'I to go will not,' composed of *uteri*,* 'to go,' *ipiri*, 'to choose,' and *pra*, 'not.' Among the Caribbees, whose language also bears some relation to the Tamanac, though infinitely less than the Chayma, the negation is expressed by an *m* placed before the verb: *amoyenlengati*, 'it is very cold;' and *mamoyenlengati*, 'it is not very cold.' In an analogous manner, the particle *mna* added to the Tamanac verb, not at the end, but by intercalation, gives it a negative sense, as *taro*, 'to say,' *taromnar*, 'not to say.'

The verb *to be*, very irregular in all languages, is *az* or *ats* in Chayma; and *uochiri* (in composition *uac*, *uatscha*) in Tamanac. It serves not only to form the Passive, but it is added also, as by agglutination, to the radical of attributive verbs, in a number of tenses.† These agglu-

* In Chayma: *utechire*, 'I will go also,' properly *I (u)* to go (the radical *ute*, or, because of the preceding vowel, *te*) also (*chere*, or *ere*, or *ire*). In *utechire* we find the Tamanac verb 'to go,' *uteri*, of which *ute* is also the radical, and *ri* the termination of the Infinitive. In order to show that in Chayma *chere* or *ere* indicates the adverb 'also,' I shall cite from the fragment of a vocabulary in my possession, *u-chere*, 'I also;' *nacaramayre*, 'he said so also;' *guarazazere*, 'I carried also;' *charechere*, 'to carry also.' In the Tamanac, as in the Chayma, *chareri* signifies 'to carry.'

† The present in the Tamanac, *jarer-bac-ure*, appears to me nothing else than the verb *bac*, or *uac* (from *uacschiri*, 'to be'), added to the