and 'híbichet' (sifters) are made; latanier, from Island-Carib aláta ~ haláta, is a fan-palm; Creole zicaque, from Island-Carib (h)íkháku, is the Chrysobalanus icaco, or ‘fat pork’ of local English; and maho goujat or Marie goujat (sic!), from Island-Carib merékvia (itself borrowed from Tupi), is a wild species of passion-fruit. Some others, such as mibi, and calabouli, which are both lianas or ‘bush cords’, and mouben, a large forest tree called ‘hog plum’ in local English, have kept their Island-Carib forms. The local opossum is still known to both Creole and English speakers alike as the manicou, from Island-Carib maníku ‘quiet one’ (ma-, privative prefix, ani ‘do or say’, -ku, a nominal collectivizer). Creole couliboui, from Island-Carib kulbidi ‘bird (in general)’, now designates the hummingbird, or a species thereof, as do French and Spanish colibri from the same model. Another bird is called courapiacou in Dominica, and yet another is called courivivicou in Martinique; and it seems possible that both these names have been taken from the same Island-Carib model as is cited in the preceding sentence. Creole vevéra, from Island-Carib bétevera, or bétevera, is the name of a very ugly black sea snail that is sometimes eaten. The Island-Carib name appears to be a compound of béte ‘soft, sticky’, and évera, ‘tool, penis’, and in Creole it is also called papis neg ‘Negro’s penis’.

Also personal names of native ancestry appear to have been, in the main, descriptive or reminiscent. Writing in the middle of the 17th century, RAYMOND BRETON mentions a Dominican chieftain called kuálc ‘stick-insect’, and a woman who named her baby girl wiñabana ‘seaside-grape leaf’ (Coccoloba uvifera). Even today I know a man who is nicknamed aattirw ‘turtle’, and a woman known as átatina, which is (or was) the Island-Carib name of a species of bird.

Place names of French ancestry fall into two main groups: those which designate or once designated an ‘habitation’ (French) or ‘estate’ (English), and commemorate the family names of their first owners; and those others that are, for the most part, descriptive of the landscape’s natural features. So, Beaubois, Dauchamps, Dilon, Dublanc, La Coudraie (despite its also meaning ‘hazelnut grove’), Robert, Rosalie, and St. Aromant are still plantations bearing the names (so far as Creole speakers are concerned) of their first, long dead owners; while Laudat, Louise, and Pichelin are villages that grew up around the now defunct estates of Messrs. LAUDAT, DE L’OUBIERE, and JEAN-BAPTISTE BARON — dit “Pichelin”. Indeed, nearly all the present inhabitants of Laudat claim descent from that enterprising gentleman, who is said to have arrived from Martinique alone, and to have settled on the high plateau overlooking both Caribbean and Atlantic where the village named for him now stands. Mountains may be named for their prevailing colour — so Morne Jaune, Morne Vert, for the birds that frequent or once frequented them — so Morne aux Frégates (for the frigate-bird) and Morne Diablotin (for a species of petrel now probably extinct), for a species of tree found on their slopes — so Morne Bois Diable (a Licania), a natural feature or striking appearance — so Morne la Fontaine, Morne Brulé, Morne Canot, Trois Pitons, or for a nationality, as in the cases of Morne Espagnol and Morne Anglais. The same is true, by and large, of other natural features of the landscape; so, La rivière Claire is noted for its good water, while the streams known as Dleau (i.e. ‘water’, from French de l’eau) Gommier, Dleau Manioc, Dleau