

## YON PANORAMA SIVILIZASYON ENDYEN AYISYEN A PANORAMA OF HAITIAN INDIAN CIVILIZATION

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Si nou trase orijin Endyen ayisyen yo, selon tradisyon natif yo, n ap jwenn ke il la te peple pa de (2) gwoup Endyen ki te soti Laflorid avèk *Yucatan*, e pa de gran gwoup ki te imigre sot Amerikdisid.

If we trace the roots of the Haitian Indians according to the tradition of the natives, we find that the island was populated by Indians from Florida and the Yucatan, and by two large groups from South America.

Istoryen toujou chwazi pou santre sou de tribi prensipal yo: *Awawa* ak *Karayib* yo. *Awawa* yo te rele *Arahwako* tou. Nan lang *marcorix* la, yon lang ki te predominè yon fwa Ayiti; mo *Awawa* vle di «manjèd farin manyòk».

Historians always have chosen to focus on the two main native tribes: the *Arawaks* and the *Caribs*. The *Arawaks* were also called *Arahuacos*. In the *Marcorix* language, once a predominant language of Haiti, the word *Arawaks* means “eater of the yucca flour”.

Zansèt *Awawa* yo, *Galibi*, te abite rejyon Lagiyàn avèk Amazòn nan. *Awawa*, *Kaketyo*, *Loukayo* avèk *Tayino* yo te desandan *Galibi* yo ki te imigre vè Grann Zantiy ak *Ti Zantiy* yo.

The *Arawaks*' ancestors, the *Galibis*, had inhabited the regions of Guyana and the Amazon. The *Arawaks*, *Kaketios*, *Lucayos*, and *Tainos* were all descended from *Galibis* who had migrated to the Greater and Lesser Antilles.

Literati nasyonal la konpoze avèk pwezi ak tradisyon oral ki rele «*Areyto*». Dènye a se te fòm ki te pi popilè a. *Sanba* oubyen *twoubadou* il la te konn chante jwa ak tristès yo. Yo te konn chante bote fanm yo, bravou chèf yo, pouvwa dye yo avèk lagè.

The national literature consisted of poetry and an oral tradition called “*Areyto*”. The latter was the more popular form. The *Sambas* or *Troubadours* of the island sang their joys and their grief. They sang the beauty of the women, the bravery of their chiefs, the power of the gods, and of war.

Itilize de tip literati sa yo kòm medya, endividi an patikilye transmèt tradisyon sa yo de jenerasyon an jenerasyon. «*Bovit* yo», se lejann ki enkli nan literati sa a; pami yo gen: «*Nonum*» (lalin), yon istwa ki montre jalouzi ekla solèy la, avèk preferans li pou l klere nan nuit. Lòt lejann gen pou wè avèk paradi aprè lamò, kreyasyon lamè, kijan sèpantye eskilte sèks fanm, e poukisa

Using these two types of literature as their media, particular individuals transmitted these traditions from generation to generation. “*Bovites*” are legends which included in this literature. Among them are: “*Nonum*” (Moon), a story of the moon’s jealousy of the sun’s brightness, and its preference to shine at night. Other legends deal with paradise after death, the creation of the sea, how the woodpecker sculpted the female gender, and why the nightingales sing.

wosiyòl yo chante.

Lè (Kristòf) Kolon debake an 1492, il la te divize an sis «kasika» ou «teritwa» ki te gouvène pa yon chèf endyen ou «kasik». Kasika yo te: *Igwe, Sigwe, Maryen, Xaragwa, Magwa* avèk *Magwana*. Karayib yo te peple de premye teritwa yo. Tayino yo te abite Maryen avèk Xaragwa. De dènye yo te sou kontwòl fame *Kawonabo*, yon kasik ki te mari yon bèl fanm ki rele *Anakawona*, rèn teritwa Xaragwa.

Byenke Espayòl yo te detwi Endyen ayisyen yo, tras sivilizasyon yo rete nan istwa ak literati peyi a. Tèks ki pi ba a se tradiksyon yon *powèm epik* fame kasik Anri. Powèm sa a dekri rezistans Endyen yo kont fòs espayòl.

**-I-**

Bityòs yo pwomèt laviktwa  
O Zemès! Sipòte kòz nou!  
Vizaj nou kolore ak zagwa.  
Nou pote (siy) latèrè nan figi nou!  
*Lanbi* a sonnen nan lè!  
Anyen pa ka rete nou.  
Ann touye! Ann dechouke! Ann boule!  
Po yo va sèvi *hamak*  
Pou pitit nou kouche  
*Aya bonmbe, aya bonmbe!...*

**-II-**

Papa nou yo, frè nou yo, paran nou yo  
Te anpil tankou zetwal sou tèt nou,  
Pa t lontan de sa  
Avan arive a nan il nou an.  
Lamè a vomi mons sou il nou an!  
Kote yo kounyeya?  
*Irikàn* soufle sou yo!  
Sèl *Chemis* yo ki konn kounyeya  
Nan ki peyi yo vwayaje  
Men san rele san

Upon the arrival of Columbus in 1492, the island was divided into six “cacicats” or “territories”, governed by an Indian chief, or a “cacique”. The cacicats were: *Higuey, Ciguay, Marien, Xaragua, Magua* and *Maguna*. The Caribs populated the first two territories. The Marien and the Xaragua were inhabited by Tainos. The last two were under the control of the famous *Caonabo*, a man who was the husband of the beautiful *Anacaona*, Queen of the Xaragua.

Although the Haitian Indians were wiped out by Spaniards, races of their civilization remain in the history and literature of the country. The following text is a translation of an epic poem by the famous cacique Henri. This poem describes his resistance against European forces.

**-I-**

The Butios have promised victory  
Oh, Zemes! Be on our side.  
Our faces are colored with xagua.  
We carry the sign of terror on our faces  
The *lanbi* sounds in the air!  
Nothing can stop us.  
Let’s kill, exterminate and burn!  
Their skin will serve as a hammock  
In which our children will sleep  
*Aya bonmbe, aya bonmbe!...*

**-II-**

Our fathers, brothers, parents  
Were recently as many  
As the stars above our heads  
Before the arrival.  
The sea has vomited monsters on our island!  
Where are they now?  
The hurricane has been blowing on them!  
The gods *Chemis* are the only ones who know  
To what country they have gone

*Aya bonmbe, aya bonmbe!...*

**-III-**

Nou pa pral mouri ankò an lach!  
Pa kontinye viv pou fouye mòn yo!  
Ni pou fouye rivyè yo  
Dèyè lò!  
Nou rayi poud jòn nan!  
Zagwa a ki gen kolore men nou  
An wouj pou batay la,  
Zagwa a ki krache san  
Tou wouj  
Mil fwa pi bèl  
Pa pèse tè a ankò.  
*Aya bonmbe, aya bonmbe!...*

**-IV-**

Pou mouri lib, fò ou monte  
Byen wo, pi wo toujou, pi wo  
Kote yo pa ka grenpe!  
Pye yo pa asire epi yo pa rapid!  
Plèn nan trayi nou epi l lage nou  
*Bahoriko* resevwa nou epi l gade nou  
O manman sakre, o mòntay sen  
O *Mamona*, gran refij!  
Pran zo nou, ou menm ki fidèl!  
Kilès ki ta oze chèche nou nan bra ou?  
E nan krenyè cheve lyann ou yo?  
*Aya bonmbe, aya bonmbe!...*

But blood is called blood  
*Aya bonmbe, aya bonmbe!...*

**-III-**

Die not as cowards!  
Live not to pierce the mountain!  
Neither to dig the rivers  
In search of gold!  
We hate this yellow powder!  
The xagua that holds our red hands  
For fighting  
The xagua that that spits blood  
In its .....  
Is a thousand times more beautiful.  
Dig not the land anymore.  
*Aya bonmbe, aya bonmbe!...*

**-IV-**

To die free, one has to climb up  
Very high, higher again and always  
Where they cannot climb.  
Their feet are not secured!  
The plain betrays us and leaves us.  
*Bahoruco* receives us and guards us  
Oh, sacred Mother! Oh, sacred Mountain!  
Oh, *Mamona*, supreme refuge!  
Take our bones, oh faithful!  
Who would dare look for us in your hands?  
And in your wild vine hair?  
*Aya bonmbe, aya bonmbe!...*

**Glosè (lis mo)**

**Aya bonmbe, aya bonmbe!:** mouri tankou moun lib olye pou rete esklav.  
**Bahoriko:** non yon mòn.  
**Bityòs:** prèt e doktè (fèy).  
**Chemis:** yon dye.  
**irikàn:** van; tanpèt.  
**lanbi:** kòn pou sonnen.  
**Mamona:** yon deyès.  
**zagwa:** yon plant ki grandi nan il la. Endyen yo te konn itilize l pou kolore figi yo lè yo pral nan lagè.  
**Zemès:** yon dye.

**Glossary**

**Aya bonmbe, aya bonmbe!:** die free.  
**Bahoruco:** name of a mountain.  
**Butios:** priest and doctor.  
**Chemis:** a god.  
**urucane:** hurricane.  
**lanbi:** conch shell (use to blow to gather people or to send a particular message).  
**Mamona:** a goddess.  
**xagua:** a plant that grows on the island. the Indians used it to color their skin when going to war.  
**Zemès:** a god.

\*Atik sa a pibliye (an anglè) nan revyi *Prisma*, inivèsite *Massachusetts-Boston*. Avril 1990.

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## Kesyon & Konpreyansyon

1. Ak ki peyi nan Amerikdisid «Giyàn» fè fwontyè?
2. An konbyen «kasika» Ayiti te divize lè Kristòf Kolon te debake la?
3. Bay yon lòt mo pou «lanbi».
4. Defini mo «Bovit» ak «Nonum».
5. Kijan Espayòl yo te trete Endyen yo?
6. Ki kontras powèt la fè ant «plèn» ak «montay» nan powèm nan?
7. Ki lòt gwoup Endyen ki t ap viv nan Karayib la apre «Awawa» ak «Karayib» yo?
8. Ki lòt non yo te bay «Awawa» yo?
9. Ki moun «Awawa» ak «Karayib» yo te ye?
10. Ki relasyon Kawonabo te genyen ak Anakawona?
11. Kijan Endyen yo ta konsidere yon seri andwa kouwè «plèn» ak «mòn».
12. Kijan yo te rele zansèt Awawa yo?
13. Kilè Endyen yo ta kolore vizaj yo?
14. Kilès ki te pale lang «Marcorix» la?
15. Kilès «Kristòf Kolon» te ye?
16. Kilès «Bityòs» yo te ye?
17. Kilès «Anakawona» te ye?
18. Kilès «Kawonabo» te ye?
19. Kilès ki zansèt Awawa, Kaketyo ak Tayino yo?
20. Kisa «Baworiko» ye nan tèks la?
21. Kisa «Bovit» yo te ye?
22. Kisa «Irikàn» ye?
23. Kisa «Nonum» ye?
24. Esplike fraz «tradisyon oral».
25. Kisa «zagwa» ye e kijan yo pèsoufyè l (oubyen ba l karaktè moun) nan tèks la?
26. Kisa espresyon «Aya bonmbe» vle di?
27. Kisa mo «Areyto» vle di?
28. Kisa mo «Awawa» vle di?
29. Kisa mo «kasik» vle di?
30. Kisa mo «literati» vle di?
31. Kisa mo «sanba» ak «twoubadou» vle di?
32. Poukisa yo itilize yon «hamak» (ramak)?
33. Kisa yon «powèm epik» ye?

## Questions & Understanding

1. What are the countries that border “Guyana”?
2. Into how many “cacicats” was Ayiti divided when Christopher Columbus arrive there?
3. Give another word for “lanbi”.
4. Define the words “Bovit” and “Nonum”.
5. How were the Indians treated by the Spaniards?
6. What contrast the does the poet do between “plain” and “mountain” in the poem?
7. What other groups of Indians who were living in the Caribbean besides the «Arawaks» and the “Caribs”?
8. What other name did they give to the “Arawaks”?
9. Who were the “Arawaks” and the “Caribs”?
10. What kind of relation existed between Caonabo and Anacaona?
11. How would the Indians consider places like “plains” and “mountains”?
12. How were the Arawaks ancestors called?
13. When would the Indians colored their faces?
14. Who spoke the “Marcorix” language?
15. Who was “Christopher Columbus”?
16. Who were the “Butios”?
17. Who was “Anacaona”?
18. Who was “Caonabo”?
19. Who were the ancestors of the Arawaks, Kaketyos and Tainos?
20. What is “Baoruco” in the text?
21. What were the “Bovites”?
22. What is “Urucane” ye?
23. What is “Nonum”?
24. Explain the phrase «oral tradition».
25. What is “xagua” and how is it personified in the text?
26. What does the idiom “Aya bonmbe” mean?
27. What does the word “Areyto” mean?
28. What does the word “Arawak” mean?
29. What does the word «cacique» mean?

34. Nan ki peyi Laflorid sitiye?
  35. Nan ki pati Amerik la «Galibi» yo te soti?
  36. Nan ki zòn an Amerik «Yucatan» ye?
  37. Nan tèks la, èske Endyen ayisyen yo te moun ki «lach»?
  38. Poukisa yo itilize yon «lanbi»?
  39. Site «Kasika» yo.
  40. Site kèk peyi ou «depatman doutremè» ki sitiye nan Ti Zantiy yo.
  41. Site peyi ki fè fòm «Grann Zantiy» yo.
30. What does the word “literature” mean?
  31. What do the words “sanba” and “troubadour” mean?
  32. What do they use a “hammock” for?
  33. What is an “epic poem”?
  34. In what country is Florida located?
  35. In what part of the Americas did the “Galibis” come from?
  36. In what area in the Americas is “Yucatan” located?
  37. In the text, were the Haitian Indians cowards?
  38. Why do they use a “lanbi” for?
  39. Name the “cacicats”.
  40. Name some countries or “depatman doutremè” found in the Lesser Antilles.
  41. Name the countries that form the “Great Antilles”.