VI.—Notes on the Lingoa Geral or Modern Tupí of the Amazonas.

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The great Tupí-Guaraní stock, in its migrations over South America east of the Andes, broke up, long ago, into a large number of tribes, which, living apart from one another, developed, in course of time, more or less distinct manners and customs, religious ideas, and languages. Of these great divisions of the stock we have, for instance, the Guaranís of Paraguay; the Apiacás of Central Brazil; the Mundurucús, the Maués, and Omáuas (Omaguas) of the Amazonas; the Tupís proper of the Brazilian coast and the Amazonas, now almost entirely civilized; and other tribes which I shall not here enumerate.

The languages of these tribes appear at first sight to differ widely from one another; but, so far as we know, they all have the same general structure, and the roots are, to a greater or less extent, the same in all. Unlike the North American Indian tongues the languages of the Tupí-Guaraní family are not polysynthetic in structure, and the Tupí is remarkable for abounding in general terms.

When Brazil was discovered the Tupí was spoken along the whole coast, and this led the old writers to give it the name Lingoa Geral Brazilica, or the general Brazilian language. The Tupí was adopted by the Jesuits and used in their intercourse with the natives. The missionaries preached and wrote in it, and grammars, vocabularies, catechisms, prayers,
hymns, &c., by Anchieta, Figueira, and others, are extant, though exceedingly rare and very difficult to obtain.

Of modern works on the old Tupí we have the dictionaries of v. Martius, Gonçalves Dias, and Ferreira. All of these are based on old vocabularies, but they admit many modern words and corrupted forms written with the modified pronunciation necessary for their adoption into the vulgar Portuguese of Brazil. The "Chrestomathia" of Ferreira is, beside, badly arranged, carelessly edited and disfigured by innumerable typographical errors.

With the civilization of the Indians, the Tupí has ceased to be spoken on the coast, but in its modern form, the Lingoa Geral, it is still in use on the Amazonas from Peru to the sea, not only by Indians of Tupí origin, but also by many tribes of different stock. It is, in fact, the general language of the Amazonian tribes, and in some localities it is the only language spoken. Along the main river and in towns, the Portuguese is fast superseding it, and, with the rapid progress of civilization, the Tupí must soon die out. But the Lingoa Geral of the Amazonas is not the old Tupí of the Jesuits. In pronunciation and structure the two differ even more than Spanish and Italian, and the prayers, hymns, &c., of the Jesuits are unintelligible to the Amazonian Indian of to-day. It is extremely doubtful whether in the times of the old Jesuits the Tupí of the Amazonas was completely identical with that of the coast of southern and middle Brazil, and it is very probable that there were important local peculiarities not only in pronunciation but also in structure.

Though the modern Tupí is spoken with great uniformity over a vast region on both sides of the Amazonas, there are found, as might be expected, variations, especially in pronunciation, peculiar not only to the inhabitants of localities widely separated, but also of those close to one another.

The effects of that laziness, which leads all nations to simplify the pronunciation of words by dropping certain sounds from difficult combinations, and shortening and clipping words, are also seen in the Lingoa Geral. The old Tupí used with great frequency the double letters
nd and mb, the latter being often initial. Though the old forms are here and there preserved, the general tendency has been to shorten them by dropping the d from nd and the b from mb. Thus the old form of the pronoun, second person singular, was ūndē. This is still frequently used, especially in certain localities, but the more common form is ūnē. So the old form mendār, to marry, has given way to mendr; but in no case, so far as I have observed, has the n been dropped leaving the d alone; in fact, this consonant is never found unless combined with n.

In the case of mb the b is usually dropped, very rarely it is the m; thus, the old form mbāé, thing, is still largely used, but more commonly it is simplified to māé; I have a few times heard baé. Mboi's is snake, but one hears mói in one place and boi in another. It is from this word that the English word boa (constrictor) is derived.

Terminal ae may become ad or d, and mbaé may be contracted to má. The termination áwā (ába old Tupí) is of very frequent occurrence, and in many places it is contracted to a, as kysawā, a hammock, kysá; apygaia* (apyába, old Tupí) a man, apygá. The initial x (sh) is here and there replaced by an aspirate (h). Changes such as these cause the pronunciation to vary much in different localities, though they may be accompanied by no important changes in the structure of the language.

Of the modern Tupí or Lingoá Geral there exists no published grammar or dictionary. The vocabulary of v. Martius is wretchedly small and very inaccurate. The best vocabulary is that of the Padre Seixas, published in Pará in 1853, for the use of the Episcopal Seminary of that city. It is a pamphlet of sixty-six very small pages, and is now out of print and extremely rare. Seixas was, however, very imperfectly acquainted with the language, and the vocabulary is full of errors.

Col. Faria of Obydos, province of Pará, published in 1858 a pamphlet of 28 pp., entitled Compendio da Lingoá Brazilica,

* Where the ĵ is very guttural I add an a. See page 62, post.
written for the use of the same seminary, but, curiously enough, it is based on a dialect spoken on the upper Rio Negro, very different from the Lingoa Geral, properly so called, and not intelligible on the Amazonas, at least not in Pará! This Compendio, in many respects unreliable, shows nevertheless that this dialect preserves some important features in the structure of the old Tupi which have become obsolete on the Amazonas.

Four years ago, in the preparation of a volume "On the Geology and Physical Geography of Brazil," I found it necessary to study the derivation of the indigenous geographical names of that country in order to arrive at their orthography. Finding this a difficult task with the books at hand, I determined to take advantage of a visit to the Amazonas in 1870, to make myself familiar with the Lingoa Geral. While traveling I made it a point, as far as possible, to secure as guides natives who spoke Tupi, and, using a phonetic alphabet, I collected with their aid, a considerable vocabulary. As I became somewhat familiar with the language, I wrote down from the lips of the natives hundreds of sentences illustrating its grammatical structure, and, finally, having trained two of my guides to dictate to me in Lingoa Geral, I was able to collect dialogues, stories, legends, myths, &c. Everything was written exactly as spoken, and afterwards, with the aid of natives, corrected again and again, so as to reduce the chances of error to a minimum. On my second visit to the Amazonas in 1871, I revised the work of the previous year and added very largely to my material. The whole is now in course of preparation for the press.

In this little paper I can only give, in a general way, some of the peculiarities of the structure of this language.*

In the Tupi, as spoken on the Amazonas to-day, we find the following peculiarities of pronunciation. The vowels a, e, i, o, u, (long) and a, e, i, o, u, (short) are pronounced nearly as in the Portuguese. Between o and u it is often difficult to

* The examples given are just as I wrote them down from the lips of the natives. It will be observed that there are variations in pronunciation of the same word. Sometimes these are local, sometimes individual.
distinguish. In addition to the above vowel sounds there is another represented by the letter (y), resembling the German ü, but pronounced with a raising of the back part of the tongue, as in the pronunciation of the German ich, so that the vowel is accompanied by a more or less guttural sound, and it is as difficult to pronounce as to describe. In the word for water, ãg, this guttural breathing is very marked. The sound may be imitated by placing the back of the tongue in a position intermediate between that required for the pronunciation of the ch in ich, and the ch in Buch, and then attempting to pronounce the German ü. This same sound occurs in Mundurucu, Maué, and in several other Brazilian languages. The digraphs ãi, ãu, and ã occur in Lingoa Geral.

The sounds represented by f, g, j (English, French, or Portuguese), l, v, x (ks), and z, do not occur; b is found only in the compound mb, or, very rarely, in words originally pronounced with mb, from which the m has been dropped; d as already stated is found only in the compound nd, and never alone. The aspirate h occurs only in those rare instances where it replaces x (sh). A nasal sound (y) is of very frequent occurrence especially after a short i as merit little. There is also the combination ãuy, which is exactly the Portuguese ão (am). When the nasal forms part of a syllable in the middle of a word it always terminates it, and no part goes over to the next syllable, thus: puráya beautiful, is pronounced purá-ya and not purá-ya-a. This makes the language somewhat difficult to pronounce. The y is sometimes initial, as in yanáy (enganar, Portuguese), to cheat. Ñ, pronounced as in Spanish, is very common but it tends to pass into y. The sound equivalent to our English w I represent by ò, to avoid it being mistaken for a v.* The only double consonants are mb, nd, and nt, the first two being usually contracted to m and n, and the latter being restricted to the word inti not, so that, as the language is rich in vowels

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* In adopting a phonetic alphabet for the Lingoa Geral I have striven to make it as simple as possible and I have based it on to the Portuguese so as to make it available in Brazil. It has been found, however, impracticable to use this alphabet in the present paper. For the digraphs ãi, ãu, and ã, I propose hereafter to use linked letters, and I shall substitute another character for ò.
and remarkably free from dull sounds, it is a pleasant one to the ear. The accent is very marked, usually falling on the last syllable, more rarely on the penult.

There are several euphonic changes which are interesting. A large number of words, usually pronounced with an initial s, may also be pronounced with an initial t, thus: sesá or tesá is eye, but when such word follows a genitive terminating in the vowels a or e the initial consonant is changed to r. Yawára resá would be the dog’s eye. Súpiá is egg, sapu-káia rupiá, hen’s egg. In this last case I have never met with the form tupiá, but one finds dupá in Mundurucú, and oũatchakará rupá hen’s egg. In Maué it is oũisipá ophiá.

The same change of t or s into r, in many instances, takes place in verbs after the prefixed pronoun in the accusative: as saúsá, (sáusúb, old Tupí) to love, Iũé neráusá I love thee. Other examples of this change are as follows:

Seté or teté body, sereté my body; Yurupari devil, bad spirit; yurupariraté hell.

Sometimes an r is added between words for the sake of euphony, thus: ẽka house, se-rōka, seróka, my house.

M and p are to a certain extent interchangeable and we find mũtuá and pũtuá, to rest, and muraséi and puraséi, to dance. I have elsewhere* remarked that the name Marañon (Spanish form) or Maranhão (Portuguese form) applied to the Rio das Amazonas is doubtless the same as paraná sea or river, and I have found on the Tapajos Maranhãozinho as the Portuguese form for Paraná-miriý, literally, a little river.

The noun is indeclinable: ŵmũrás is tree, or trees. A collective form is made by adding itá: kurumí (kurumíy) boy, kurumíta boys, in general.

The genitive is denoted by position, thus: aũỵgdáwa man; aũỵgdáwa ŵỵdra the man’s canoe.

Many nouns are formed by adding certain terminations to verbs or adjectives, thus:

Moũñáy to make; moũṇ̄gáwa the place where something is made; moũṇ̄gára the one who makes.

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Pindá meaning fish-hook, pindámoñayára is one who makes fish-hooks, and pindámoñayáwa the place where fish-hooks are made, whence Pinda'monhangába, the name of a little town in the province of São Paulo.

By adding the termination sáwa we form the following:

From supí, adj. true, supisáwa, truth.
katú, adj. good, katusáwa, goodness.
maasý, adj. sick, maasýsáwa, sickness.
yumím, v. to hide, yumímisáwa, a secret.
yupír, v. to ascend, yupirisáwa, an ascent.
kýrymáwa,
kýrymbáwa, { adj. strong, kýrymasáwa, } strength.
kýrymbá,

Compound words are formed with great facility, and since the advent of Christianity and civilization the vocabulary has been much enriched by such words, the great majority having been introduced by the Jesuits. Tupáína is God, also a saint; watá a walk, march, whence Tupáína-watá, a religious procession; éka is house, Tupaóka, God's house, a church; mukáwa is a gun, apparently the exploder, from the verb mbúk to explode, to burst, mukaóka is a fort, mukáwa kut* is gunpowder.

Many of the new compound words are too cumbrous, and the Portuguese, modified in pronunciation, is used instead. Thus we find the following: kamixá, a shirt (camisa, Port.); parató a plate (práto, Port.); sapató a shoe (sapáto, Port.); wenér to sell (vender, Port.); wapor a steamer (vapor, Port.).

My guide Maciel described a steamer in true Indian style as:

Karíwa ñgára osú owatá owaé tatá irúm,
White man's canoe big walks (goes) that fire with.

or, The big canoe of the white man that goes by fire.

* gníkut, earth-powd:r, is sand; pírá kut, fish farinha. Kut evidently means that which is ground up like sand, gunpowder, fish farinha. Farinha de mandioca, the common food of the Indians of Brazil would be maniók kut, and was at first doubtless so called, but, as the genius of the language would not allow of the doubling of a consonant, the name was and would be to-day pronounced with only one k. In time, as mandioca farinha came to be the farinha par excellence, the word maniók was dropped and with it went the k from kut, leaving úi as the common name of this article of food. Fish farinha is still pírá kut.
A coach, he called

Karíowa ḳgára osú owatá waé ḳwój ruptí kawarú īrúm,
White man's canoe big goes that land on horse with,—
The canoe of the white man that goes on the ground with a horse.

Having no word for railroad carriage, he described it as follows:

Karíowa ḳgára osú owatá waé tatá īrúm mokóyg
White man's canoe big goes which fire with two
itá poká-poká reté ruptí, ḳwój dárpe,
stones long long very upon ground on top of,—

The big canoe of the white man that goes by fire on two very long stones (irons), on the top of the ground.

The hen is an introduced fowl to which the Indian gave the name sápunkáía, the screamer, from the verb sapukáí, to cry out, scream.

There are several species of fish in Brazil belonging to the genera Serrasalmo and Pygocentrus called in Tupí, piráña (piranha, Port.) from pirá fish, and táña tooth, for the teeth of this fish are exceedingly trenchant. Because the introduced European scissors bit like the piráña they received the same name. Writers on Brazil have quite uniformly supposed that the fish was named after the scissors.

Our English word tapir (Tapirus Americanus) is derived from the Tupí tap̣ítra. When the ox was introduced into Brazil its resemblance to the tapír led the Indian to apply to it the same name; but, by and by, the ox came to be of more importance than the tapír and monopolized the name. To distinguish the tapír, therefore, the epithet kaá-ωára, dweller in the forest, was applied to it, so that, while to-day the ox is tap̣ítra, the tapír is tap̣ítra kaáωára. There is another termination póra, which also distinguishes a dweller, but it differs from ωára in that, while the latter conveys the idea of dwelling in a place with power to go out at will, the latter means a dweller in a locality without the power of leaving it; thus: Tupái̯-ωára means an inhabitant of the city of Santaram, but pirá paraní póra, the fish that lives in the river.
This distinction is however not always preserved. The correct use of these two words is to a stranger very difficult. To show some of the uses of *wära*, the following examples are given:

* A'wa pesui-wära tā́i orekó Who of you has my cuia?  
  Who you of have  
  serekía? my cuia (gourd cup)?

* Ae kurutēy-wära imaasj He fell suddenly ill.  
  He suddenly sick (was).

* Xayór kurutēy-wära arāma I came for a moment.  
  I came quickly for.

As in other languages compound words have sometimes lost their original meaning and come to have a different application, so also in Lingoa Geral. One illustration will suffice: *kamā* is breast, *Ỹg* water, liquid, whence *kamýg* or *kambýg* milk, but since the term has come to be applied to the milk or sap of trees, and even to the breast, one sometimes hears *kamýg* ṭykuéra for milk, ṭykuéra being derived from the verb ṭykyr to drop, distil. In other cases the form of the whole or of part of a compound word has changed so that its origin is unrecognizable or traceable with difficulty, thus: *owrapāra* is a bow; but *owirá* is a bird, and *apāra*, crooked; *owira* is doubtless a corruption of ṭmýrá (*ṁmbýrā* Old Tupi), a stick (tree).

The adjective is indeclinable and follows the noun it qualifies, thus: *itu péwa* the flat stone; *apýgáua’katu* the good man. When however the adjective forms the predicate of the verb to be (ikó) expressed or understood, it always takes prefixed the genitive of the pronoun agreeing in person with the subject, thus:

* Ixé sekutá xaikó, or simply, Ixé sekutá, I am good, well.  
  Sekutá mery (meri) xaikó, I am pretty well, “Estou zinho bom” (Prainha).*

* Ikatú será oikó? Is he (it) good, well?  
  Intí ipóra oikó, It is not loaded (the gun).

* * Indian dialect.
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Iné nemaravir seri? Art thou tired?
The comparative is formed by the use of pýrý (pýrî): by the side of.
Iné nekýrymá pýrý amuitá sui,
Thou art stronger than the others.
Ixé xayumutáir pýrý kuári kuñiy-muká resé, surý reté resé,
I like this girl best because she is very good natured.

The numerals are only three:
Above these the modified Portuguese numerals, quáro, síkxo, &c., are used. It will be remembered that other South American languages are equally deficient in numerals, while some tribes, as for instance the Botocudos, cannot count. The numeral adverbs are formed by adding ɨ to the numerals, thus:

Emut mosapýr ɨ! Cut it three times!

The personal pronouns are: Ixé, I; índé or iné, thou; aé he, she; yané or yandé, we; peñéy (peñêy) ye; aûya or ɨintá, they. They are declined as follows:

1st personal pronoun:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>Nom. Ixé</td>
<td>Yandé or yané</td>
</tr>
<tr>
<td>Gen. Se-</td>
<td>Yande- or yane-</td>
</tr>
<tr>
<td>Dat. Ixéu</td>
<td>Yandéu or yanéu</td>
</tr>
<tr>
<td>Acc. Se-</td>
<td>Yande- or yane-</td>
</tr>
<tr>
<td>Ab. Sesuí</td>
<td>Yandé or yanésuí</td>
</tr>
</tbody>
</table>

The termination in the dative is derived from an old post-position bo, now obsolete in Lingoa Geral, supé having taken its place, but still preserved on the Rio Negro. This old form is used to distinguish the dative of the 1st pers. pronoun from that of the 3d pers.

2d personal pronoun:

<table>
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<tr>
<th>Sing.</th>
<th>Pl.</th>
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</thead>
<tbody>
<tr>
<td>Nom. Indé or iné</td>
<td>Peñéy</td>
</tr>
<tr>
<td>Gen. Ne-</td>
<td>Pe-</td>
</tr>
<tr>
<td>Dat. Indéu or inéu</td>
<td>Peñémo</td>
</tr>
<tr>
<td>Acc. Ne-</td>
<td>Pe-</td>
</tr>
<tr>
<td>Ab. Nesuí</td>
<td>Pesuí</td>
</tr>
</tbody>
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3d personal pronoun:

Sing.  
Nom. Ḍe  
Gen. ḍ  
Dat. ḍuré  
Acc. ḍ-(?)  
Ab. ḍu̯  

Pl.  
āu̯a (āintá)*  
āu̯a-  
āu̯a supé  
āu̯a (āintá)  
āu̯a su̯.  

The demonstrative pronouns are kuaé (kuad, kud) this, and Ṇaé (nada, nády, ná) that.

The interrogatives are áwa? who? maé (mbaé, mbaá, mbá, maá, má,)? which, what? These are used with the interrogative particle táé (taá, tá), thus:

A'wa taé omanó? Who died?  
Maé taé,  
Maá taá or ḍ-remuñáy? What are you doing?  
Mbaá taá,  

Maé āyigáoa taé rexipíák án? What man did you see?

The only relative pronoun is waé who, or which:

Xaxipíák āyigáoa osýk waé kuesé, I see the man who arrived yesterday.

Xaxipíák maé rexipíák waé, I see that which thou seest.

Verbs vary much in the endings of their roots, as may be seen from the examples given through this paper; many end in r.

The persons are distinguished by pronominal prefixes, thus in the indefinite tense of the verb mééy, to give, we have—

Sing.  
1. ḍe xameéy  
2. iné remééy,  
3. ḍe omeéy  

Pl.  
Yané yameéy  
Peneéy pemeéy  
āu̯a (āintá) omeéy.  

The verb may be used with the pronominal prefix alone, just as in Portuguese or Latin the pronominal suffix is sufficient to mark the person and number without the pronoun.

Where the object of a verb is a personal pronoun, it is prefixed to the verb, thus: ḍe peraúsá, I love ye, the ordinary prefix-pronoun being omitted.

*I have observed aintá only in the nominative and accusative. It may perhaps be used in other cases.
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The tenses are distinguished definitely by auxiliary verbs and certain particles.

The present indefinite is formed by adding the pronominal prefix to the verb, thus: *Ixé xawasém* I find, but this same form might be used as past or future. The present is expressed definitely by adding the verb *ikó* to be, as an auxiliary, both taking the pronominal prefix, thus:

- *Xamumāu xaiiko*, I am finishing.
- *Xamuñāy xaiiko*, I am making.

While *xaiiko*, alone, would be either present, or past, as an auxiliary without a particle it can serve to distinguish only the present.

The imperfect would be *xamuñāy xaiko ramé*, *ramé* being an adverb meaning *when*, thus:

- *Xasó xaiko ramé seróka kytít, xawāntīg akaámonosāra irūm,*
  As I was going to my house I met a hunter.

The perfect definite is formed by adding *oán* (*an*) to the indefinite tense, thus: *xamuñāy oán* I made.

The pluperfect is expressed by the addition of *ramé* to the perfect, thus:

- *Xayupir an ramé yāyítra árpe, xaxpiák opdíg maé,* When I had climbed upon the mountain, I saw every-thing.

The future definite is formed by adding *kuri* (*by and by*) to the indefinite tense, thus:

- *Xayukd kuri mokóig suasa,* I will kill two deer.
- *Apygáwa kuri omanó,* The man will (*must*) die.

The future perfect is formed by adding *kuri* *ramé* to the perfect definite: *xamuñāy oán kuri ramé,* When I shall have made.

In a similar way other tenses are formed.

*Ramé* sometimes takes the place of *if*, as in the following sentences:

- *Amána okýr ramé inti xasó,*
  If it rains I will not go.
- *Yamuñāy ramé ñaé, kurumú téj yamanó,*
  If we do this, we may die.
- *Móîa oyuká ramé tapañúna, aramé kuri ixé xayuká móî'a,*
  If the snake kills the negro, I will kill the snake.
The following are imperative forms of the verbs meég give, mundy make, u eat, and suk wash:

- Eméégy itá ixéu! Give me the stone!
- Pemundy tatá! Make (ye) fire!
- Yayusúk! Let us bathe ourselves!
- Eu! Eat (thou)!

The verb sò to go is irregular in the imperative, making xasó I go, but ekóig! go thou! yasó án! let us go!

When the verbs putár to wish, desire, kuáú to be able, to know, are used as auxiliaries with a verb, this last takes the pronominal prefix and is followed by putar or kuáú, without prefix, thus:

- Inti xááy kuáú, semaraád I cannot run, on account of being very tired.
- Xasó putár neírám, I wish to go with thee.

The reflexive is formed by prefixing yu (ye?) to the verb:

- Suk to wash, yusúk to wash oneself.
- Mutimú to swing, xayumutimú I swing myself.
- Muñáy to make. yumuñáy to grow.

- Àé oyuyukó putár, He wishes to kill himself.

The causative may be made by prefixing mu (m÷) to the verb, thus:

- Páá to finish, xamumáá to cause to finish,
- Katáák to shake, mukatáák to cause to shake.
- Yawaáú to flee, muyawááú to frighten away, put to flight.

- Xasó xamupuáam taíyá, I cause the child to rise.

From sakó hot, is formed musakó to heat, whence yumusakó to heat oneself.

By the use of the same prefix a great number of verbs are made from adjectives: pirááya red, mupirááy to make red; santááy firm, hard, musantááy to make firm or strong; saímé sharp, musaímé to sharpen.

To express that a thing is ordered to be done, kar is added to the verb, thus:
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Xamuñay kár tatá, I ordered fire to be made.
Xayumué kár putár, aasú I wish to order prayers to be said (mandar resar), in order that afterwards we may dance and play.
yayumusardi aráma, yapura-sá aráma,

Xasó xaserük kár semêm¿ra,* kurumú têç omanó kurutéy-wára séra ýma,† I am going to order my child to be baptized; it might die suddenly without a name.

The following is an example of word-building of a more than usual polysynthetic character: akáya is head, ayú bad, whence akayayú crazy; muakayayú would be ‘to make crazy’, ‘to seduce’, ‘to turn one’s head’; the reflexive form would be yuumuakayayú whence xayumuakayayú I make myself crazy; muakayayusára is a seducer, one who makes people crazy.

There being no proper conjunctions in Lingoa Geral, circumlocutions are used or the Portuguese forms are employed. Sometimes and is expressed by yuir (again).

Adverbs and adverbial phrases are numerous. The following are examples: iké Port. aquí? here; mímé there; óán (an) already; reté very, &c. Several adverbs are formed from the noun maé (mae) thing (what), by adding adverbs or post-positions, thus: maé resé? (for what?) why? maé-yaoé? (like what?) how? maékýtý? (toward what?) whither? maésuí? (from what?) whence? &c.

Post-positions are numerous. The following are among the more important: aráma for, in order to, kýtý to, towards, sui from, pupé inside of, árpe on top of, opé upon, irúm with, riré after, supé to.

Some of the post-positions are used as suffixes: as for instance, -pe (-mê) in; ókapé in the house, paranáme in (or on) the river. I have already spoken of the old form -bó to, which appears in the dative sing. and pl. of ixé and iné; in

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* The mother calls both son and daughter, mým¿ra; the father says tayira son, tanyira daughter. The names, indicating relationship used by the woman are different from those used by the man. This subject will be thoroughly discussed elsewhere.

† ýma is a privative suffix. It is found also in Mundurucú, thus: coetaý’m blind, without eyes, sesd ý’ma Lingoa Geral.
We have an example of the interchange of b with m; perhaps originally this post-position was -mbo.

The influence of the Tupí on the Portuguese, as spoken in Brazil, has been, if anything, greater than that of the Portuguese on the Tupí. If the Tupí has been forced to adopt many Portuguese words and idioms, it is, as I have shown, so flexible a language that it has admitted of the creation of new words from already existing roots; but the Portuguese has been forced to adopt from the Tupí the names of almost all the plants and animals of Brazil, and to a very large extent the geographical names also. The plants and animals of Brazil being entirely different from those of Portugal, the Portuguese colonist on his arrival in South America found himself without names for them, and since the Tupí names required but little change to fit them for admission into the Portuguese vocabulary, they were readily adopted. Many Portuguese idioms have crept into the Tupí; but, on the other hand, the Portuguese, as spoken on the Amazonas, besides containing a large admixture of Tupí words, is corrupted by many Tupí idioms.

To illustrate more fully the structure of the Lingoa Geral, I have appended to this paper, with interlinear translations, one of the shortest of the myths I collected on the Amazonas. It was dictated to me by an Indian, and I have tried to report it exactly as spoken. The oarā is a species of Ibis—a beautiful bird extremely abundant on the island of Marajó or Johannes, and distinguished by its brilliant red plumage. The karāy is a night-bird of the goat-sucker family and noted for its sombre plumage. The story relates how the ibis, falling in love with the red coat (camixá) of the night-bird, borrowed it, ostensibly to attend a feast on the island of Marajó, but he never returned with it, wherefore the karāy still mourns his treachery, clad in the sombre-hued coat of the ibis.

The mythology of the Tupís was characterized by great simplicity. If we may accept the testimony of early writers, they believed in a sort of celestial deity, Tupân; but under Portuguese influence the conception of this spirit has been so
completely merged in that of the Christian God that I fear it is now impossible to disentangle and rehabilitate the old myth. A demon, Yuruparí, has, in like manner, become confused with the Semitic devil. Although usually anthropomorphic this last spirit sometimes appears as a taraasú yarô, half hog, half jaguar, a raving werewolf. The Kurupiras are anthropomorphic, male or female, troll-like, forest spirits, characterized by reversed feet, who appear suddenly, like a flash, before the eyes of the bewildered wanderer in the forest, leading him astray, and perhaps to destruction. They are generally maleficent, but may occasionally do man a good turn, and many myths describe how the Indian hunter has received from them arrows that never missed their mark. The Kurupiras are often fond of playing serious practical jokes, but they may, however, be outwitted by man, and, in a story that finds its counterpart in the Norse tale of "Boots who ate a match with a Troll," —a hunter induced one to cut himself open and thus commit suicide! The Oidra or water-sprite figures largely in Tupi mythology and, like the mermen and mermaids of North-European mythology, carries human beings down to its subaqueous habitation.

Animal myths are numerous and bear a very striking resemblance to the zoological myths of the Old World. I have, for instance, found among the Indians of the Amazonas a story of a tortoise that outran a deer by posting its relations, at short distances apart, along the road over which the race was to be run—a fable found also in Africa and Siam! A great many other fables are related of the tortoise; as, for instance, how he laid a wager with a big fish that he could pull him on shore, and with a tapir that he could pull him down to the river, and how he gained the wager by tying the two animals together by a liana (sipa),—each becoming exhausted in his endeavors to resist, as he thought, the effort of the tortoise.

The swan-maiden appears in the myth of the Paitúna as a parrot, who lays aside her feather dress and becomes a maiden. A man seizes her before she can regain her dress and she is compelled to remain in human form; so she becomes his wife.
and the mother of a new tribe. Myths of the underworld are common, especially among the Mundurucús, and, if space would allow me, I could indicate many other points of resemblance between Tupí and Old World mythology.

As I hope soon to publish in full the myths I have collected, with translations and notes, I shall not here enter into any discussion as to their meaning or probable origin.

Oará Oyanáb Karááy.
THE IBIS CHEATS THE NIGHT-HAWK.

Rimaéy-wára (ára?) karááy oñéey ramé mirá yaaé, Once upon a time the night-hawk he spoke when people (men) like,

ikamixá ipiráy reté, ipiráy resé. Oará kamixá his shirt pretty very red because. The ibis's shirt

ipixín, auyá. Oará omanáy karááy resé, oyumutár* black ugly. The ibis he looked night-hawk at, he was pleased

karááy kamixá resé. Oñéey: "Xasó xayandár† the night-hawk's shirt on account of. He said I go. I cheat

kuaé karááy?" Oará osýk karááy ruaké. Kuaé this night hawk. The ibis arrived night hawk by the side of. This

yaow oñéey ixupé: "Epurá‡ raéy (rañé) nekamixá ixéú!" like he spoke to him: Lend thy shirt to me!

Karááy opuraná owar supé: Maeresé kuité repuru The night hawk he asked the ibis to: Why (now) thou borrowest

putár sekamixá?" Oará osuaxár: "Xasó aráma wish my shirt? The ibis he answered I go in order to

xayumusaráí§ Mará’ope, xapurasá putár. Karááy oñéey amuse myself Marajo in, I dance wish. The night hawk he said

"Até || maeramé?" Oará osuaxár: "Até mosapýr ára Until when? The ibis he answered: Until three days

rive." Karááy oyuó ikamixá. Oñéey owar supé after. The night hawk he took off his shirt. He gave the ibis to

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* Probably reflexive from putár to write.  † Enganar, Portuguese.
‡ The verb purú means both lend and borrow, so the Indian says in Portuguese Empresta me a canoa do Senhor! which is correct, and Eu emprestei a canoa do homem, instead of tomei emprestado a canoa do homem, or o homem me emprestou sua canoa. This puts one in mind of the Tupéism Ella foi encher aço no pote, instead of Ella foi encher o pote de aço.
§ Verb reflexive and causative, probably from same root as surý happy.
|| Portuguese.
On the Lingoa Geral of the Amazonas.

"Kosekóí, vará! Teñé¹ sepanán, serará³y iné!" Oará
Here ibis! Do not me cheat, me await thou! The ibis
osó án, intí oán oyaír, osó reté oán karáuŋ suí.
went (away) never he returned, he went completely the night hawk from.
Intí oán oyukuáu karáuŋ kútj. Karáuŋ osarúy
never he appeared the night hawk toward. The night hawk he awaited
wará. Intí oyukuáu. Karáuŋ yaxì osapukáí, oñeéy:
the ibis. Not he appeared. The night hawk wept, he cried, he said,
"wará! Erúr sekamíxá íxéu!" Kuýr osapukáí teñé
Ibis, bring my shirt to me!" Now he cried always (still)
wará resé.
ibis on account of.
¹ Prohibitive particle. ² From verb sarúy.

Note on the Mundurucú and Maué Languages.

The Mundurucú language abounds in dull sounds, and is very difficult to pronounce. The word for fire I will write raxá, but the first letter represents a dull sound that swings, so to speak, through r, l, n, nd, d, to t. If a native is compelled to pronounce the word slowly or distinctly, he may use the sound represented by any one of these letters or combinations. The collection and verification of a vocabulary is, as may be imagined, exceedingly difficult.

Though widely different from the Tupí, ancient or modern, I am satisfied that the Mundurucú belongs to the same family. The following are a few words and phrases for comparison with the Lingoa Geral and Tupí:

<table>
<thead>
<tr>
<th>Mund.</th>
<th>Lingoa Geral</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>oetá,</td>
<td>tésá,</td>
<td>eye.</td>
</tr>
<tr>
<td>ký,</td>
<td>kupixáwa,</td>
<td>farm.</td>
</tr>
<tr>
<td>oitáá,</td>
<td>itá,</td>
<td>stone.</td>
</tr>
<tr>
<td>sap,</td>
<td>sáóa (saba Tupí),</td>
<td>hair.</td>
</tr>
<tr>
<td>ñgá,</td>
<td>óka,</td>
<td>house.</td>
</tr>
<tr>
<td>akobá,</td>
<td>pakía,</td>
<td>banana.</td>
</tr>
<tr>
<td>ipí,</td>
<td>ñwñ (ñbñ Tupí),</td>
<td>ground, earth.</td>
</tr>
<tr>
<td>kip,</td>
<td>kýwá (kýbá Tupí),</td>
<td>louse.</td>
</tr>
<tr>
<td>erutí ipidju,</td>
<td>neturína ñwñpe,</td>
<td>your breeches are on the ground.</td>
</tr>
<tr>
<td>pomá oí?</td>
<td>mbadá suí?</td>
<td>whence?</td>
</tr>
</tbody>
</table>
oebé,  ixéu (ixébo Tupí), to me.
radgé ipikutúdn tāasá ýoy opykóy the hog roots in
djaban,  iapójírúm, the ground with
his snout.

The Maué is a soft musical language very closely allied to
the Lingoa Geral. It abounds in vowels, and does not allow
double consonants. It has a sound intermediate between r
and l and, besides, a soft v. Its vocabulary more nearly re-
sembles the Tupí than does the Mundurucú. I give below
a few words and phrases for comparison.

Of this beautiful language no vocabulary has, so far as I
know, been published. I have ready for the press an extensive
one accompanied by a large number of sentences illustrating
the grammatical structure of the language.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ýgát,</td>
<td>łoa,</td>
<td>house.</td>
</tr>
<tr>
<td>sét,</td>
<td>serde,</td>
<td>name.</td>
</tr>
<tr>
<td>ýpíj,</td>
<td>ýoy, (ýbý Tupí),</td>
<td>ground, earth.</td>
</tr>
<tr>
<td>kýsáy,</td>
<td>piráca,</td>
<td>red.</td>
</tr>
<tr>
<td>pýsadá,</td>
<td>kýsáwa,</td>
<td>hammock.</td>
</tr>
<tr>
<td>mohdy,</td>
<td>pýsadá,</td>
<td>medicine.</td>
</tr>
<tr>
<td>wató,</td>
<td>wasú,</td>
<td>great.</td>
</tr>
<tr>
<td>tí,</td>
<td>(ší Tupí),</td>
<td>mother.</td>
</tr>
<tr>
<td>ateuká,</td>
<td>xayuká,</td>
<td>I kill.</td>
</tr>
<tr>
<td>aterekó,</td>
<td>xarekó,</td>
<td>I have.</td>
</tr>
<tr>
<td>pép,</td>
<td>péo (péba Tupí),</td>
<td>flat.</td>
</tr>
</tbody>
</table>
|aiñooată kahó eka-
nda yaág káp? | maé waé taé neýgára | what is the length |
|kát kahó eturát | raŋáwa? | of your canoe? |
ohepé? | maé taé rerúr ixéu? | what do you bring
|  |  | me? |