

4

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NOTES UPON A NATIVE BRAZILIAN LANGUAGE. By Prof. JOHN C. BRANNER, Indiana University, Bloomington, Ind.

[ABSTRACT.]

IN the little-explored parts of Brazil are many tribes of natives that have never come in contact with civilization. And yet, in the main, the dividing line between the Brazilians of European origin and the original inhabitants is rapidly disappearing.

Near the coast and along the Amazon and its readily navigable tributaries, the native tribes are rapidly losing their identity and their old customs, and adopting those of the Europeo-Brazilians. With these tribes their language must also disappear. I have frequently met and conversed with these natives, and have even had them in my employ for months at a time, but I have seldom had an opportunity of learning anything of their languages. Sometimes they were extremely uncommunicative, even after two or three months' acquaintance; at other times their knowledge of the Indian language was evidently too imperfect to permit me to feel any confidence in information obtained from them, and again their knowledge of the Portuguese would be too imperfect to enable me to converse with them readily.

At Aguas Bellas, in the interior of the province of Pernambuco, I once met for an hour only, a native belonging to one of these rapidly disappearing tribes, who spoke Portuguese fluently, and was more communicative than such people usually are. He was an old man, sixty or more, though bright and active, and upon occasion acted as interpreter for members of his tribe. I regret exceedingly that, having met him in the evening, when upon a long and tiresome journey, I was not able to obtain further notes from him concerning his language and his people.

The Brazilians at Aguas Bellas call these Indians the Carnijós. The Indians call themselves, that is, this tribe, in their own language, *Förniiö*, while Indians as distinguished from other people, are called *Iacotóá*.

There are several sounds in this language that do not occur in the Portuguese, and several that we do not have in English. For example, they have the sound of the German *ch*, English *th*, *u*, *w*, *h*, none of which belong to the Portuguese, and it is possible that there are others which my ear did not detect. My informant told me that my own pronunciation of their language was much better than that of the Brazilians, which is to be attributed to the absence of many of the sounds from the Portuguese language.

I can vouch for the accuracy of the few words given, as far at least as my ear could detect their forms, for they were repeated by me after my informant until he assured me that I had caught the correct pronunciation.

The numbers run only to ten; everything beyond that is many.

It will be noticed that this language seems to have a dual number, and that it makes a grammatical distinction between an object belonging to the speaker and one belonging to another person; for example, see the words for *my eyes*, *another's eyes*, and *two eyes*. The combinations made with the word for *hand* are also interesting.

It will be noticed also, in the case of the sentence given, that the object of the request is placed first.

I would call attention to the absence of the labials in these words, though of course this may be due to the small number given. To me this suggests that these Indians formerly used lip ornaments, such as are now used by Botocúdu, and which would render it impossible or very inconvenient to pronounce the labials.

Among the published works upon the native languages of Brazil, I have not been able to find any of these words.

On account of its simplicity, I have used the Portuguese spelling wherever it is possible.

{ Itó = my eyes.	{ Tchó = the hand.
{ Ató = another person's eyes.	{ Tchó tchá = the lower arm.
{ Tocáno = two eyes.	{ Tchá fuá = the whole arm.
{ Dereté = my nose.	{ Tchó túlli = all the fingers.
{ Aretá = the nose of another.	{ Tchó kú = the little finger.
{ Dutchí = my mouth.	{ Tchó sū = the thumb.
{ Aotchí = another's mouth.	D'hó hó = the breast, bosom.
{ Jaxí = my tooth.	Ichitá = the belly.
{ Axí = another's tooth.	(Ich in this word has the sound of the
{ Huntór = one.	German <i>Ich</i> .)
{ Jaxí huatór = all my teeth, my	Sçi ku = food.
whole set of teeth.	Ōū tchí = meat.
{ Taláw = horse.	Kí tchí ūh = <i>farinha</i> .
{ Tskūh = cow.	Tökūh = salt.
{ Refeitiūh = cattle.	Ōyē = water.
Tóch = fire.	Ōyē tēhn i tichina = give me some
Tatchá = firewood.	water.

PIUTE HERBALISTS. By Dr. CHARLES P. HART, Wyoming, Ohio.

[ABSTRACT.]

IN passing through Wyoming, Utah, Idaho and Nevada, during a recent trip to the Pacific coast, I fell in with various wandering tribes belonging to the Shoshone family of Indians, commonly known as Plutes. These are a migratory or nomadic family of hunters, made up of various Shoshone tribes, which wander about New Mexico, Nevada, Utah and Colorado, and number some 15,000. They are met with at almost every stopping place along the line of the Union Pacific and Southern Pacific railroads, over which they are allowed free passage, under certain restrictions, by express provision of the U. S. Government. At Winnemucca, Nev., I met a large