easy to make; but perhaps the following general formula will answer:

*Such* means 'of that [or, this] kind'; *so*, 'to that [or, this] extent'. In a doubtful case substitute both these periphrases for the single word; you will see immediately which of the two makes sense (and makes *the* sense), and will accordingly know whether to use *so* or *such*.

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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 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 Brasilica*, 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,
On the Lingoa Geral of the Amazonas.

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 inde. This is still frequently used, especially in certain localities, but the more common form is iné. So the old form mendár, to marry, has given way to menáá; 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 mbaé, thing, is still largely used, but more commonly it is simplified to maeá; I have a few times heard baé. Mbo'á'a is snake, but one hears mbo'í'a in one place and boí'a in another. It is from this word that the English word boa (-constrictor) is derived.

Terminal áé may become ad or d, and mbaé may be contracted to má. The termination áóoa (ába old Tupí) is of very frequent occurrence, and in many places it is contracted to d, as kysáóoa, a hammock, kysá; apýáóoa* (apýába, old Tupí) a man, apýáá. 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 Língoa 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 Língoa Brasilica,

* Where the ý is very guttural I add a g. 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 Tupié 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 Tupié, 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 Tupié, 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 (û), 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, ûg, 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 Mundurucú, Maué, and in several other Brazilian languages. The digraphs aî, aû, and öz 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 (û) is of very frequent occurrence especially after a short i as mériû little. There is also the combination ûnû, 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. 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 ō, 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 intí 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 ãî, ãû, and ãō, I propose hereafter to use linked letters, and I shall substitute another character for ō.
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. Yaowára resá would be the dog’s eye. Supié is egg, sapukáia rupiá, hen’s egg. In this last case I have never met with the form tupiá, but one finds dupsá in Mundurucú, and wáatchakará rupsá hen’s egg. In Maué it is wáipaká opiá.

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

Seté or teté body, sereté my body; Yuruparí devil, bad spirit; yurupariratá hell.

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

M and p are to a certain extent interchangeable and we find mútuá and pútuá, to rest, and muraséi and puraséi, to dance. I have elsewhere remarked that the name Maraño (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-mirí, literally, a little river.

The noun is indeclinable: ýmýrá 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: apýgáwa man; apýgáwa ýgára the man’s canoe.

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

Moñáy to make; moñáyáwa the place where something is made; moñáyára the one who makes.

---

Pindá meaning fish-hook, pindámoñayára is one who makes fish-hooks, and pindámoñayáoa the place where fish-hooks are made, whence Pindamonhangába, 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.
maasíy, adj. sick, maasíysáwa, sickness.
yumím, v. to hide, yumimisáwa, a secret.
yuír, v. to ascend, yuírisáwa, an ascent.
kýrímbáoá, kyribásáwa, kyrímbásá, strength.
kýrímbááo, kyribásá, adj. strong, kyribásá, strength.

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. Túpána is God, also a saint; watá a walk, march, whence Túpána-watá, a religious procession; óka 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.); paratú a plate (práto, Port.); sapatú a shoe (sapáto, Port.); wener to sell (vender, Port.); wapor a steamer (vapor, Port.).

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

Karíwa  ýgára osú  owatá  waé  tatá  iráum,
White man’s canoe big walks (goes) that fire with.

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

* gyóik, earth-powd::r, is sand; pirá kut, fish farinha. Kuit evidently means that which is ground up like sand, gunpowder, fish farinha. Farinha de mandiocá, the common food of the Indians of Brazil would be maniok kuit, 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 mandiocá farinha came to be the farinha par excellence, the word maniok was dropped and with it went the k from kuit, leaving uí as the common name of this article of food. Fish farinha is still pirá kuit.
On the Lingoa Geral of the Amazonas.

A coach, he called

*Karwa ywaćára osú owatá oáé 沔wíf rupít kawará irum,*

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:

*Karwa  },{ára osú owatá oáé tátá irum mokóiğ*

White man’s canoe big goes which fire with two

itu pokú-pokú reté rupít, 沔wíf árpe,

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 sápukáia, the screamer, from the verb sapukái, 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 tapi (†*Tapirus Americanus*) is derived from the Tupí *tapiwra*. When the ox was introduced into Brazil its resemblance to the tapi led the Indian to apply to it the same name, but, by and by, the ox came to be of more importance than the tapi and monopolized the name. To distinguish the tapi, therefore, the epithet *kaá-wára, dweller in the forest*, was applied to it, so that, while to-day the ox is *tapiwra*, the tapi is *tapiwra kaáoára*. There is another termination *óra*, which also distinguishes a dweller, but it differs from *wára* 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: *Tupaió-wára* means an inhabitant of the city of Santa-ram, but *pirá parani-óra*, 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 wára, the following examples are given:

\[ A'wa pesú-wára taá orekó \]
Who of you has my cuia?

\[ serekúia? \]
my cuia (curd cup)?

\[ Aé kurutéy-wára imaasý, \]
He fell suddenly ill.

\[ He suddenly sick (was). \]

\[ Xayór kurutéy-wára aráma, \]
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: kamá is breast, ýg 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 rýkuéra for milk, týkuéra being derived from the verb týkýr 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: wirapára is a bow; but wírá is a bird, and apírá, crooked; wírá is doubtless a corruption of ýmýrá (ýmbýrá Old Tupí), a stick (tree).

The adjective is indeclinable and follows the noun it qualifies, thus: itá péwa the flat stone; apýgáua katá 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:

\[ Ixé sekátá xaíkó, or simply, Ixé sekátá, \]
I am good, well.

\[ Sekátá méríy (mérí) xaíkó, \]
I am pretty well, “Estou zinho bom” (Prainha).*

\[ Ikatá será oíkó? \]
Is he (it) good, well?

\[ Intí ipóra oíkó, \]
It is not loaded (the gun).

* Indian dialect.
Iné nemaraiw seri? Art thou tired?

The comparative is formed by the use of pũrũ (pũrt): by the side of.

Iné nekũryma pũrũ amuiti sut,
Thou art stronger than the others.

Ixé xayumutir pũrũ kuari kuũyį-mukį resé, surũ retė resé,
I like this girl best because she is very good natured.

The numerals are only three:

1. Ixé, oyepé, muyepé. 2. Mokóig. 3. Mosapýr.

Above these the modified Portuguese numerals, quáro, sýgko, &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 ţ to the numerals, thus:

Emut mosapýr ţ! Cut it three times!

The personal pronouns are: Ixé, I; indé or iné, thou; aé he, she; yané or yandé, we; peñéγ (peñégy) ye; áiya or áintá, they. They are declined as follows:

1st personal pronoun:

<table>
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<tr>
<th></th>
<th>Sing.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>Ixé</td>
<td>Yandé or yané</td>
</tr>
<tr>
<td>Gen.</td>
<td>Se-</td>
<td>Yande- or yane-</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ixéu</td>
<td>Yandéu or yanéu</td>
</tr>
<tr>
<td>Acc.</td>
<td>Se-</td>
<td>Yande- or yane-</td>
</tr>
<tr>
<td>Ab.</td>
<td>Sesui</td>
<td>Yandé or yanésui</td>
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</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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<th>Sing.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>Indé or iné</td>
<td>Peñéγ</td>
</tr>
<tr>
<td>Gen.</td>
<td>Ne-</td>
<td>Pe-</td>
</tr>
<tr>
<td>Dat.</td>
<td>Indéu or inéu</td>
<td>Peñémo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ne-</td>
<td>Pe-</td>
</tr>
<tr>
<td>Ab.</td>
<td>Nesuí</td>
<td>Pesuí</td>
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</table>
3d personal pronoun:

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<th></th>
<th>Sing.</th>
<th>Pl.</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Aé</td>
<td>āúγa (aíntá)*</td>
</tr>
<tr>
<td>Gen.</td>
<td>I-</td>
<td>āúγa-</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ixupé</td>
<td>āúγa supé</td>
</tr>
<tr>
<td>Acc.</td>
<td>Aé- (?)</td>
<td>āúγa (aíntá)</td>
</tr>
<tr>
<td>Ab.</td>
<td>Ixúí</td>
<td>āúγa suí.</td>
</tr>
</tbody>
</table>

The demonstrative pronouns are kuaé (kuaá, kud) this, and ůaé (ňaá, ňaáy, ňá) that.

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

A'wa taé omanó? Who died?
Maé taé,
Maá taá or ēremuñáy? What are you doing?
Mbaad taá,

Maé apúgáwa taé rexipíak án? What man did you see?

The only relative pronoun is waé who, or which:
Xaxipíák apúgáwa osýk waé kuesé, I see the man who arrived yesterday.

Xaxipíák maé rexipíak 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 meég, to give, we have—

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<th>Sing.</th>
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<tr>
<td></td>
<td>1. Ixé xameég</td>
<td>Yané yameég</td>
</tr>
<tr>
<td></td>
<td>2. Iné reméég,</td>
<td>Pěněég penyéég</td>
</tr>
<tr>
<td></td>
<td>3. Aé omeég</td>
<td>āúγa (aíntá) omeég.</td>
</tr>
</tbody>
</table>

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: Ixé peraúsá, I love ye, the ordinary prefix-pronoun being omitted.

* I have observed aíntá only in the nominative and accusative. It may perhaps be used in other cases.
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:

*Xamumáuí xaikó,* I am finishing.

*Xamumáãi xaikó,* I am making.

While *xaikó*, 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 *xamuñáy xaikó ramé,* ramé being an adverb meaning *when,* thus:

*Xasó xaikó ramé seróka kýtjí, xawáintíj akiámonosára irúm,*

As I was going to my house I met a hunter.

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

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

*Xayupír an ramé ýohtíra árpe, xaxipíak ódíg 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:

*Xayuká kuri mokóiíg suásá,* I will kill two deer.

*Aphiyáwa kuri omanó,* The man will (must) die.

The future perfect is formed by adding *kuri ramé* to the perfect definite: *xamuñáy óán 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:

*Amaña okýr ramé inti xasó,*

If it rains I will not go.

*Yamuñáy ramé ñaé, kurumú teé yamanó,*

If we do this, we may die.

*Moïa oyuká ramé tapanúna, aramé kuri ixé xayuká moïa,*

If the snake kills the negro, I will kill the snake.
Xarekó ramé amú, xaméey amú inéu,
If I had another I would give it to you.
The following are imperative forms of the verbs meéy give, muñáy make, u eat, and suk wash:
Emeéy itá ixéu! Give me the stone!
Pemuñáy tatá! Make (ye) fire!
Yayusúk! Let us bathe ourselves!
Eú! Eat (thou)!
The verb só to go is irregular in the imperative, making xasó I go, but ekóy! go thou! yasó án! let us go!
When the verbs putár to wish, desire, kuáá to be able, to know, are used as auxiliaries with a verb, this last takes the pronominal prefix and is followed by putár or kuáá, without prefix, thus:
Intí xaróyu kuáá, semaraáár I cannot run, on account
reté resé, of being very tired.
Xasó putár neirám, I wish to go with thee.
The reflexive is formed by prefixing you (ye?) to the verb:
Suk to wash, yusúk to wash oneself.
Mutimá to swing, xayumutimá I swing myself.
Muñáy to make. yumuñáy to grow.
Aé oyuyuká putár, He wishes to kill himself.
The causative may be made by prefixing mu (mo?) to the verb, thus:
Páá to finish, xamumáá to cause to finish,
Katáá to shake, mukaták to cause to shake.
Yawáá to flee, muyawáá to frighten away, put to
flight.
Xasó xamupúám tañá, 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: píráá red, mupíráá to make red; santáá firm, hard, musantáá to make firm or strong; sainé sharp, musainé to sharpen.
To express that a thing is ordered to be done, kar is added to the verb, thus:
On the Lingoa Geral of the Amazonas.

Xamuñáyw kár tátá,
Xayunuwe kár putár, aasuí
yayumusardíáráma, yapurasdí aráma,

Xasó xasérúk kár semýmý-
ra,* kurumú téç omanó
kurutqué-wára séra ýýma,†

I ordered fire to be made.
I wish to order prayers to be
said (mandar resar), in or-
der that afterwards we may
dance and play.

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
akayayá crazy; muakanyayá would be ‘to make crazy’, ‘to
seduce’, ‘to turn one’s head’; the reflexive form would be
yumakanyayá whence xayumakanyayá I make myself crazy;
muakanyaysará is a seducer, one who makes people crazy.
There being no proper conjunctions in Lingoa Geral, cir-
cumlocutions are used or the Portuguese forms are employed.
Sometimes and is expressed by yuur (again).

Adverbs and adverbial phrases are numerous. The follow-
ing are examples: iké Port. aqui? here; mímé there; ódn
(an) already; reté very, &c. Several adverbs are formed
from the noun maé (mbaé) thing (what), by adding adverbs
or post-positions, thus: maé resé? (for what?) why?
maé-
yawé? (like what?) how? maékíyé? (toward what?) whither?
maèsuí? (from what?) whence? &c.

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

Some of the post-positions are used as suffixes: as for
instance, -pe (-mê) in; ókape in the house, paranámé 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

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

† ýýma is a privative suffix. It is found also in Mundurucú, thus: oetaý'm
blind, without eyes, sesá ýýma Lingoa Geral.
penêmo, 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 Lingoá 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 oará 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 karáúy 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 karáúy 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, Tupán; 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 taraśu yawdra, 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 Oiařa or water-sprite figures largely in Tupí 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 (sipó), — 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 Paitána 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.

Owará Oyanãy Karáuy.
THE IBIS CHEATS THE NIGHT-HAWK.

Rimaéy-wára (ára?) karáuy oñéy rámé míra yawé, Once upon a time the night-hawk he spoke when people (men) like,

ikamixá ipuráy ré, ipiráy resé. Owará kamixá
his shirt pretty very red because. The ibis’s shirt

ipixin, ayá. Owará omeý karáuy resé, oyunutár*
black ugly. The ibis he looked night-hawk at, he was pleased

karáuy kamixá resé. Oñéy: “Xasó xapandý† the night hawk’s shirt on account of. He said I go I cheat

kuaé karáuy!” Owará osýk karáuy ruaké. Kuaé
this night hawk. The ibis arrived night hawk by the side of. This

yawé oñéy ixupé: “Epurá‡ raéy (rañe) nekamixá ixéu!”
like he spoke to him: Lend thy shirt to me!

Karáuy opuraná wará supé: Maeresé kuité repurú
The night hawk he asked the ibis to: Why (now) thou borrowest

putár sekamixá?” Owará osuaxáár: “Xasó aráma wish my shirt? The ibis he answered I go in order to

xayumusardí§ Marái’opé, xapurási putár.” Karáuy oñéy amuse myself Marajó in, I dance wish. The night hawk he said

“Até || maeramé?” Owará osuaxáar: “Até mosapýr ára Until when? The ibis he answered: Until three days

riré.” Karáuy oyuó ikamixá. Omeý wará supé after. The night hawk he took off his shirt. He gave the ibis to

* 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 empréstou sua canoa. This puts one in mind of the Tupécism Ella foi encher aço no pote, instead of Ella foi encher a pote de aço.
§ Verb reflexive and causative, probably from same root as surij’ happy.
|| Portuguese.
On the Lingoa Geral of the Amazonas.

"Kosekói, wará! Teñé 1 seyanáγ, seraráγ 2 iné!" Oóará  
Here  ibis!  Do not  me cheat, me await thou!  The ibis
osó án, inti óán oyowír, osó reté óán karááγ suí.  
went (away) never he returned, he went completely the night hawk from.
Intí óán oyukuáá karááγ kýt̄. Karááγ osaráγ  
never he appeared the night hawk toward. The night hawk he awaited
wará. Intí oyukuáá. Karááγ yaxiá osapukái, onééγ:  
the ibis. Not he appeared. The night hawk wept, he cried, he said,
"wará! Erúr sekamixá ixéu!" Kuýr osapukái teñé  
Ibis, bring my shirt to me!" Now he cried always (still)
wará  resé.  
ibis on account of.

1 Prohibitive particle.  
2 From verb saráγ.

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>øetá,</td>
<td>tesá,</td>
<td>eye.</td>
</tr>
<tr>
<td>ký,</td>
<td>kupixáwa,</td>
<td>farm.</td>
</tr>
<tr>
<td>oitaá,</td>
<td>itá,</td>
<td>stone.</td>
</tr>
<tr>
<td>sap,</td>
<td>sáwa (saba Tupí),</td>
<td>hair.</td>
</tr>
<tr>
<td>ñgá,</td>
<td>ñka,</td>
<td>house.</td>
</tr>
<tr>
<td>akobá,</td>
<td>pakáa,</td>
<td>banana.</td>
</tr>
<tr>
<td>ípí,</td>
<td>ññy (ññy Tupí),</td>
<td>ground, earth.</td>
</tr>
<tr>
<td>kip,</td>
<td>kymá (kymá Tupí),</td>
<td>louse.</td>
</tr>
<tr>
<td>erutí iptídýu,</td>
<td>neturína ññyçe,</td>
<td>your breeches are on the ground.</td>
</tr>
<tr>
<td>pomá oí?</td>
<td>mbaá suí?</td>
<td>whence?</td>
</tr>
</tbody>
</table>
oêbê,  ixêu (ixêbo Tupi), to me.
radgê ipikutuân tãasã the hog roots in
  ñôy opõkôn, the ground with
  ñjabûn, his snout.
  iapôjì ìrûm,

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 resembles the Tupi 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>Maué</th>
<th>Lingoa Geral</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñgãt,</td>
<td>ñká,</td>
<td>house.</td>
</tr>
<tr>
<td>sêt,</td>
<td>sêra,</td>
<td>name.</td>
</tr>
<tr>
<td>ñpõj,</td>
<td>ñôy (ñbê Tupi),</td>
<td>ground, earth.</td>
</tr>
<tr>
<td>kôsây,</td>
<td>pirâyãa,</td>
<td>red.</td>
</tr>
<tr>
<td>pûsâp,</td>
<td>ñkêdôwa,</td>
<td>hammock.</td>
</tr>
<tr>
<td>mohây,</td>
<td>pôsáyãa,</td>
<td>medicine.</td>
</tr>
<tr>
<td>ñatô,</td>
<td>wószá,</td>
<td>great.</td>
</tr>
<tr>
<td>ñj,</td>
<td>(sê Tupi),</td>
<td>mother.</td>
</tr>
<tr>
<td>ateaukã,</td>
<td>xayuká,</td>
<td>I kill.</td>
</tr>
<tr>
<td>aterekô,</td>
<td>xarekô,</td>
<td>I have.</td>
</tr>
<tr>
<td>pêp,</td>
<td>pêwâ (peba Tupi),</td>
<td>flat.</td>
</tr>
<tr>
<td>aikoodt kahô eka-</td>
<td>maê waê taê neygára</td>
<td>what is the length</td>
</tr>
<tr>
<td>ná yây káp?</td>
<td>râyôwa?</td>
<td>of your canoe?</td>
</tr>
<tr>
<td>kát kahô eturût</td>
<td>maê taê rerûr ixêu?</td>
<td>what do you bring</td>
</tr>
<tr>
<td>ohepê?</td>
<td></td>
<td>me?</td>
</tr>
</tbody>
</table>