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Gabas N (2006), Tupian Languages. In: Keith Brown, (Editor-in-Chief) *Encyclopedia of Language & Linguistics, Second Edition*, volume 13, pp. 146-150. Oxford: Elsevier.

lectures, literature, and political speeches. Modern Standard Arabic (MSA) is more commonly employed yet less formal than Classical Arabic. Tunisian Arabic, sharing features with Maghrebi Arabic also spoken in Morocco, Algeria, and Libya, forms with MSA a diglossia and occupies a lower standard than both Classical Arabic and MSA. Educated Arabic is another linguistic variety developing from the competition between Tunisian Arabic and MSA. Finally, French Arabic represents a mixture of French and Arabic.

Tunisian Berber speakers account for less than 1% of the population. Berbers are found in six small villages in the south of Tunisia: Chenini, Douiret, Guellala, Tamezret, Taoujout, and Zrawa. Berbers also continue to migrate back and forth between their villages and larger cities in Tunisia and France. Unlike the Berber varieties in Morocco and Algeria, Tunisian Berber is facing obsolescence because of widespread Arabic and French bilingualism as well as its relegation to use only among family and friends.

French, of course, remains the second language of Tunisia due to the establishment of the country as a French protectorate from 1912 to 1956 and the continued political, economic, and cultural ties that have existed since independence. While the curriculum in basic education has been Arabized, French is taught from the third year. In secondary school, French is the language of math and science instruction, while Modern Standard Arabic is used to teach the humanities. In practice, varieties of Arabic reflecting the diglossic continuum and French are commonly used in Tunisian education. While Arabization is

continuing in government ministries and educational institutions, French also remains firmly established.

Other languages in Tunisia include English, German, and Italian. For the foreseeable future French will remain the dominant second language; however, there is an ongoing struggle between the spread of English and the continued use of French in Tunisia. The argument put forward by certain educators, journalists, and businesspeople in Tunisia and elsewhere in the Maghreb is that while French provides a window to the outside world, English opens a larger door. Discussion concerning modernization and privatization often leads to questions about language policy and planning decisions. German and Italian are additional languages commonly taught and used in Tunisia because of trade and tourism.

While Arabization will carry on within domains of Tunisian society, socio-economic cooperation with European Union countries indicates that Tunisia will continue to encourage multilingualism as a tool for development.

*See also:* Arabic; Berber.

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## Tupian Languages

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The Tupí family is one of the largest families of languages of South America. It contains 10 branches, with a variety of languages in each branch. The first comprehensive classification of the Tupian languages was by Rodrigues (1964), and further improvements of his classification were made by Cabral (1996, 1997), Gabas (2000), Rodrigues and Cabral (2002), Rodrigues and Dietrich (1997), and Rodrigues (1966, 1980, 1985a, 1997). It is generally accepted that the point of origin of Tupian groups is the state of Rondônia, in the northwest part of Brazil. Rondônia is still the homeland of five Tupian

branches – Arikém, Mondé, Puruborá, Ramaráma, and Tuparí – and of a few dialects (Amondawa, Karipuna, and Uru-eu-wau-wau) of the Kawahib cluster of the Tupí-Guaraní branch.

Nine branches of the Tupí family are shown in [Table 1](#), together with the languages that belong to each branch. Classification of the tenth branch of the Tupí family, Tupí-Guaraní, is shown separately, in [Table 2](#), because of its complexity; the Tupí-Guaraní branch has the largest number of languages of the Tupí family (almost 50 languages, arranged in several subgroupings), and several of its members are spoken in countries other than Brazil. In [Table 1](#), languages on the same line separated by a slash correspond to dialects of the same language; languages within parentheses correspond to alternate names for that

**Table 1** Classification of nine branches of the Tupi family

Branch	Language	Population
Awetí	Awetí	100
Arikém	Arikém	Extinct
	Karitiána	170
Jurúna	Jurúna	210
	Xipáya	15 (two speakers)
Mawé	Mawé (or Sateré)	5800
Mondé	Aruá/Cinta-Larga/Gavião/ Zoró	36/640/360/250
	Mondé (Salamây)	3 (semi-speakers)
	Suruí	580
Mundurukú	Mundurukú	3000
	Kuruáya	10
Puruborá	Puruborá	20 (two semi-speakers)
Ramaráma	Karo (Arara)	170
Tuparí	Ayurú	40
	Akuntsu	7
	Makuráp	130
	Mekéns (Sakirabiat)	70
	Tuparí	200

language. In [Table 2](#), language clusters are indicated by italics. These correspond roughly to dialects of the same language. The population numbers given in both tables, except where indicated, correspond to the actual number of speakers of the language.

Of the 10 branches of the Tupí family, the Tupí-Guaraní branch is the one mostly studied. Languages of this branch have a higher degree of lexical and morphological similarities to each other when compared to languages of other branches. Internal classification of the Tupí family is currently in the early stages, but what is known about languages outside the Tupí-Guaraní branch allows a few generalizations to be made about Tupian languages as a whole. Larger genetic relations between Proto-Tupí and other families of languages, especially Macro-Jê and Karíb, have been proposed by Greenberg (1987) and Rodrigues (1985b, 1999, 2000) (*see Macro-Jê; Cariban Languages*).

### General Properties of Tupian Languages

From the point of view of phonetics and phonology, Tupian languages do not have intricate consonantal and/or vocalic systems. Rodrigues (1999: 112) has reported that consonant systems across the family vary from 10 to 19, and Rodrigues and Dietrich (1997) proposed that Proto-Tupí has a six-vowel system. It is common that languages of various branches have a phonological distinction between short and long vowels (cf., Jurúna and Xipáya, of the Jurúna branch; Mundurukú, of the Mundurukú branch; possibly all languages of the Tuparí branch;

all languages of the Mondé branch; and Karitiána, of the Arikém branch). Furthermore, nearly half of the Tupian branches have languages with either a true tone system (the Mundurukú and Mondé branches and possibly the Tuparí and Jurúna branches) or a pitch-accent system (Arikém and Ramaráma branches). Stress in Tupian languages is predictable, occurring generally in the last syllable of words. Tupian languages also have a syllable structure that typically does not allow consonant codas word-internally, with the exception of the glottal stop and the glottal fricative. Thus, patterns of consonant-vowel-consonant (CVC) and vowel-consonant (VC) occur exclusively word-finally.

From the point of view of morphology, Tupian languages are agglutinative and isolating. Only a few linguistic categories are marked by affixes – for instance, pronominal prefixes, two or three valence-changing prefixes (causative, comitative causative, and detransitivizer or passivizer), modal markers (usually indicative and gerund), and diminutive/augmentative markers. Categories such as number, gender, tense, and aspect are syntactically marked by particles.

Word classes are well established and easily distinguishable from each other on morphological and/or syntactic/semantic bases. Typical word classes are nouns (including pronouns), verbs (transitive, intransitive and, sometimes, uninflected verbs), postpositions, and particles. Adjectives occur in only a few branches (Arikém, Ramaráma, and Mondé). In all other branches, a descriptive verb fulfills the function of ‘attributes’ and ‘properties.’ Core cases, with the possible exception of Tupí-Guaranian languages, are not morphologically marked. Oblique case marking is conveyed by postpositions, in postpositional phrases. Usually, four or five cases are marked (ablative, allative, dative, instrumental, locative), although languages such as Karo have a larger system; Karo has 12 different postpositions that are used to mark the ablative, abessive, adessive, allative, comitative, dative, dispersive, inessive, instrumental, locative, similitive, and circumjunctive cases.

Nouns, with the exception of those for elements of nature, are categorized as either alienable or inalienable. Alienable nouns generally designate manufactured items, kinship terms, animals, and plants, and occur freely in noun phrases. Inalienable nouns include mostly body parts (and, in some languages, kinship terms), and must occur preceded either by a free noun or a personal prefix (or, in some languages, such as Karo, a personal clitic). The occurrence of positional demonstratives, which mark the lying, standing, sitting, and hanging position of the head noun, is common in Tupian languages. Positional

**Table 2** Classification of the Tupi-Guarani branch<sup>a</sup>

Subgroup	Language and clusters <sup>b</sup>	Country	Population
I	Ancient Guaraní	Brazil	Extinct
	Chiriguano (Avá)	Argentina/Bolivia/Paraguay	15 000/35 000/2000
	Izoceño	Bolivia	15 000
	Guayakí	Paraguay	850
	Kaiwá	Argentina/Brazil/Paraguay	500/9000/10 000
	Mbyá	Argentina/Brazil	1000/2000
	Nhandéva	Brazil	4900
	Paraguayan Guaraní	Paraguay and border areas of Argentina and Brazil	4 000 000
II	Xetá	Brazil	3
	Guarayu	Bolivia	5000
	Sirionó	Bolivia	650
III	Jorá	Bolivia	5–10
	Lingua Geral Paulista	Brazil	Extinct
IV	Nheengatu	Brazil	3000
	Tupí	Brazil	Extinct
	Tupinambá	Brazil	Extinct
	Avá (Canoeiro)	Brazil	100
	Asurini of Tocantins	Brazil	200
	Guajajára	Brazil	10 000
	Parakanã	Brazil	350
	Suruí of Tocantins	Brazil	150
	Tapirapé	Brazil	200–350
	Tembé	Brazil	100–200
V	Turiwára	Brazil	Extinct
	Anambé of Cairari	Brazil	20
	Araweté	Brazil	80
	Ararandewára-Amanajé	Brazil	200 (extinct)
VI	Asurini of Xingú	Brazil	65
	Apiaká	Brazil	70
	Kawahib cluster		?
	<i>Amondawa</i>	Brazil	50
	<i>Karipuna</i>	Brazil	12–15
	<i>Juma</i>	Brazil	9
	<i>Tenharim</i>	Brazil	260
	<i>Uru-eu-wau-wau</i>	Brazil	100
	Kayabi	Brazil	800
	Parintintin	Brazil	130
VII	Kamayurá	Brazil	270
	North of the Amazon		
VIII	<i>Emerillon</i>	French Guiana	200
	<i>Wayampi (Oyampi)</i>	Brazil/French Guiana	500/650
	<i>Zo'é</i>	Brazil	140
	South of the Amazon		
	<i>Guajá</i>	Brazil	350
	<i>Aurê and Aurá</i>	Brazil	2
	<i>Urubú-Kaapor</i>	Brazil	500

<sup>a</sup>Data from Rodrigues and Cabral (2002).

<sup>b</sup>Names in italics indicate language clusters.

demonstratives are found in Mekéns, Karitiána, Mawé, and Mundurukú.

There is a remarkable class of words called 'ideophones' in many Tupian languages. Although their properties are not yet totally understood and/or described, roughly, ideophones have similarities to intransitive verbs, but their phonological,

morphological, syntactic, and discourse behaviors are rather different. Ideophones are found in Karo (Ramaráma), Karitiána (Arikém), Mundurukú (Mundurukú), Xipáya (Jurúna), and Kamayurá (Tupí-Guaraní). Languages of the Awetí, Mawé, Mondé, and Tuparí branches do not have ideophones, but rather have a class of uninflected verbs.

Syntactic characteristics of Tupian languages include a basic subject-object-verb (SOV) order of clause constituents, with fronting of S or O being used as a syntactic device for emphasis or contrast. The occurrence of clause-chaining constructions, whereby a clause is structured of one main verb in the finite form plus one or more chained verbs in non-finite or unmarked form, is common and is sometimes erroneously interpreted as serial verb constructions (Jensen, 1990). Typically, coreferential intransitive subjects receive special markings in chained clauses (although this does not characterize a switch-reference system), and transitive subjects are absent (zero-anaphora).

Evidentiality is also a widespread phenomenon in all branches of the Tupí family. Unfortunately, this is not yet fully understood and described, with the exception of Karo (Gabas, 1999) and Kamayurá (Seki, 2000). In Karo, the 11 evidentials are grouped in two categories. One grouping refers to the attitude of the speaker toward the proposition conveyed, and the other refers to the source of information. For Kamayurá, Seki (2000: 104) has described the existence of ‘interjective particles’ that are used to report to the attitude of the speaker toward the information conveyed. Although Seki does not explicitly analyze these particles as being evidentials, they can easily be interpreted as such.

Tupian languages also have systems of noun classification. In two branches, Mundurukú and Karo, a robust classifier system occurs. In Mundurukú, approximately 50 classifiers occur associated with the preceding noun according to their shape. Classifiers in Mundurukú also occur in concordance with other elements in the noun phrase. In Karo, a set of 11 classifiers occurs, relating to the shape (7), arrangement (2), and gender (1) of the preceding noun (the meaning of the 11th classifier remains unknown). Classifiers in Karo also occur, obligatorily, after an adjective, in concordance. Although languages of other branches do not have classifier systems per se, cognates of classifiers in Karo and Mundurukú occur lexicalized in many words throughout the family, usually the classifier for round objects, *ʔaʔ*; the classifier for concave/convex objects, *ka* or *kap*; and the classifier for flat objects, *peʔ*. This suggests that a system of noun classification already existed in the protolanguage, Proto-Tupí.

*See also:* Adjectives; Adpositions; Brazil: Language Situation; Cariban Languages; Converbs; Demonstratives; Evidentiality in Grammar; Guarani; Ideophones; Imperatives; Macro-Jê; Mood and Modality in Grammar; Nouns;

Passives and Impersonals; Serial Verb Constructions; Word Classes/Parts of Speech: Overview.

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## Turgot, Anne Robert Jacques (1727–1781)

D Droixhe

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Born in Paris in 1727, the future *Intendant* of Limousin (1761–1774) and General Controller of Finances (1774–1776) started to discuss the fashionable question of language under the influence of Condillac (1746; see Condillac, Etienne Bonnot de (1714–1780)) and Maupertuis (1748). His commentary on the latter's *Réflexions philosophiques sur l'origine des langues et la signification des mots* was opposed, in a pré-Rousseauist way, to the idea of the invention of language by primitive reasoning like a 'philosopher.' Words evolve dynamically from metaphors to a sort of *tablature*, 'a methodical disposition of signs' which allows thinking. In the metaphors are culturally printed the various perceptions of the world; so, Turgot rejected at the same time the Cartesian primacy of ideas and the growing tendency to explain the diversity of languages by climate or national psychology. A decisive effort was made to establish the linguistic field as an object in itself.

Planning a study *On the formation of languages and general grammar*, of which some fragments are preserved, Turgot quickly shifted from genetic interrogation to 'semantic history' or 'experimental metaphysics.' He was asked to write the article *Etymologie*

for Diderot's *Encyclopédie* (1756; see Diderot, Denis (1713–1784)), his main contribution to modern linguistics, which belongs to the same scientific movement as Sarmiento's *Elementos etimológicos* (1758–1766) or Tetens's *Über die Grundsätze und den Nutzen der Etymologie* (1765–1766).

Turgot applied to this subject the Leibnizian law of continuity, with tendencies towards the principles of immediacy and proximity. An etymology must take into account the internal relationships of a given language, before it refers to exotic roots. Then, it has to reconstruct a 'chain of alterations' offering 'a succession of facts known directly or proved by credible inductions.' These alterations are not universal, but fundamentally particular and open to the most unexpected developments. 'Every language, and in every language every dialect, every nation, every century, constantly changes some letters into other letters, and resists other changes which are just as constantly adopted by neighbors.' Rask (see Rask, Rasmus Kristian (1787–1832)) recognized Turgot's epistemological innovation.

The effect of the latter in comparativism was limited by the perturbing principle of contact and borrowing, to which some lexical correspondences were readily attributed by Turgot. The prevailing concept of 'commerce' was probably not extraneous to this option, as the bourgeois ideology of the 'added value' must have influenced his insistence on the transformation of reality by words and on their poeticity.