

## The Language of the Tacana Indians (Bolivia).

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### a) Literature.

The only known vocabulary of the Sapibocona <sup>1</sup> dialect is that which has been inserted by the ex-Jesuit LORENZO HERVÁS in the works listed below <sup>2</sup>.

# "Aritmetica delle nazioni e divisione del tempo fra l'orientali". Opera dell'abbate don LORENZO HERVÁS. Cesena, per GREGORIO BIASINI, 1786, p. 102 <sup>3</sup>;

# "Vocabulario poligloto con prolegomeni sopra più CL. lingue dove sono delle scoperte nuove", &c. Cesena, 1787 <sup>4</sup>.

This material has been partially reprinted by ADELUNG in his

# "Mithridates, oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in beynahe fünfhundert Sprachen und Mundarten, von JOHANN CHRISTOPH ADELUNG... bearbeitet von Dr. JOHANN SEVERIN VATER. Dritter Theil. Erste Abtheilung. Berlin, 1812, p. 571 and p. 576 <sup>5</sup>.

The Sapibocona glossary has likewise been reprinted in BALBI's "Atlas Ethnographique du Globe", Paris. Rey et Gravier, 1826, Tab. XLI, No. 467.

According to LUDEWIG <sup>6</sup> vocabularies and grammatical notes on the Tacana and Maropa are to be found in D'ORBIGNY's "L'Homme Américain", I, p. 359 and p. 376 (Tacana); p. 380 (Maropa).

LUDEWIG related the Tacana and the Maropa to their neighbors, the Xuracaré, whose language, however, differs from that spoken by the former.

The Sapibocona numerals 1—10, from BALBI, op. cit., p. 74, were reprinted by Prof. POTT <sup>7</sup> in his

"Die Quinäre und Vigesimal Zählmethode bei Völkern aller Erdtheile." Halle, 1847.

<sup>1</sup> LUDEWIG, "The Literature of American Aboriginal Languages". London. 1858, p. 168, gives erroneously the Sapibocona as related to the Kétšua.

<sup>2</sup> Regarding to the items signed with # I relied on LUDEWIG, op. cit.

<sup>3</sup> Vol. XIX of the work "Idea dell' Universo, che contiene la storia della vita dell' uomo", etc.

<sup>4</sup> Vol. XX of the same work.

<sup>5</sup> See also "Linguarum totius orbis vocabularia comparativa, August. (Catherina II) cura collecta (a P. S. PALLAS digesta)". Petropoli, 1786—1789. — "Das Gebeth des Herrn oder Vaterunersammlung in 152 Sprachen." Herausgegeben von GUSTAV VON BERGMANN. Gedruckt zu Ruin 1789. — "Oratio Dominica CL linguis versa", etc. Edente Marcel. Parisiis, Anno repar. sal. 1805.

<sup>6</sup> Op. cit., pp. 206—207.

<sup>7</sup> Op. cit., "Addenda" by Prof. WM. W. TURNER, p. 238.

Thirty-nine words and the numerals 1—20 were gathered by WEDDEL from Tacana Indians, probably at the Mission of Guanay, on the river Mapiri. These data are found in the following work:

"Voyage dans le Nord de la Bolivie et dans les parties voisines du Pérou ou visite au district aurifère de Tipuani." Paris and London, 1853<sup>8</sup>, p. 456.

WEDDEL's glossary and the numerals were reprinted by LAFONE QUEVEDO<sup>9</sup>.

The earliest known printed text in Tacana is a small octave of forty-one pages, "Catecismo de la Doctrina Cristiana en Idioma Tacana", por un Misionero del Colegio de Propaganda Fide de La Paz de Ayacucho. 1859. Imprenta de Vapor. — Calle de la Aduana, No. 356<sup>10</sup>.

The text is entirely in Tacana, without the corresponding Spanish. The Lord's Prayer and the Creed in Tacana were reprinted by BRINTON<sup>11</sup>.

The author of this "Catecismo" was the Franciscan missionary Father JOSÉ DE COMAS<sup>12</sup>.

There is another "Catecismo" in Tacana and Spanish composed by the Franciscan missionary Father ANTONIO GILI. This treatise had been printed in 1862, at La Paz<sup>13</sup>, and lately it was reprinted by LAFONE QUEVEDO<sup>14</sup>.

The only data regarding the Guariza dialect is found in Prof. E. TEZZA's "Saggi Inediti di Lingue Americane". *Appunti bibliografiche. Annali della Università Toscana*. X. Pt. I. Scienze Nool. Pisa, 1868<sup>15</sup>.

The Lord's Prayer in this dialect has been reprinted by Dr. D. G. BRINTON<sup>16</sup>.

The numerals 1—20, 30, 40 and 100 (most probably taken from HERVAS-ADELUNG) were inserted also by Prof. FRIEDRICH MÜLLER, in his

"Grundriß der Sprachwissenschaft", II. Band. Anhang, p. 438, Wien 1882.

In the comparative vocabulary appended to the article, "Dialects of Bolivian Indians", by the well-known American explorer E. R. HEATH<sup>17</sup>, there is a Maropa glossary, 156 words of which were inserted by Dr. BRINTON in the "English-Tacana and Dialects Vocabulary"<sup>18</sup>.

<sup>8</sup> LAFONE QUEVEDO, "Tacana", p. 7, gives 1850 (?).

<sup>9</sup> Op. cit., p. 8.

<sup>10</sup> BRINTON, "Studies", pp. 13—14. — SCHULLER, "Weitere Ergänzungen zur Bibliographie der Nu-Sprachen (Pano-Gruppe)" "Anthropos", VI, 1911, p. 640.

<sup>11</sup> "Studies", pp. 14—15.

<sup>12</sup> SANJINÉS, "Manual", p. 3.

<sup>13</sup> SANJINÉS, op. cit., loc. cit.

<sup>14</sup> "Tacana", pp. 109—133.

<sup>15</sup> BRINTON, op. cit., p. 8.

<sup>16</sup> Op. cit., p. 15.

<sup>17</sup> "A Philological contribution from information gathered during three years residence in the Department of Beni, in Bolivia"; in "Kansas City Review of Science and Industry". Vol. 6, No. 12, 1883. — All my endeavors to find this most valuable paper in the libraries of Vienna have been fruitless.

<sup>18</sup> Op. cit., pp. 15—19.

As to the Maropa dialect, my study is based upon BRINTON and CARDÚS<sup>19</sup>. Father CARDÚS published twenty words and twenty-eight sentences in the Cavineña<sup>20</sup>, and nineteen words and twenty-eight sentences in the Maropa dialect<sup>21</sup>. These glossaries have also been reprinted by LAFONE QUEVEDO<sup>22</sup>.

Tacana, Araona and Cavineña vocabularies occur in ARMENTIA'S "Navegación del Madre de Dios", Biblioteca Boliviana de Geografía e Historia, I, La Paz, 1887. Extracts from the Araona glossary we find in LAFONE QUEVEDO'S "Cavineña"<sup>23</sup>.

One hundred eighty-three Tacana words, forty-four Araona and forty-three Cavineña words (from ARMENTIA, 1887) were incorporated by BRINTON in the "Tacana and Dialects-Vocabulary"<sup>24</sup>.

References to the Tacana language we find also in BRINTON'S "The American Race". New York, 1891, pp. 298—300 (*cf.* also the edit. of 1892). The linguistic appendix contains sixteen words and the numerals 1—5 from the Tacana, sixteen words and the numerals 1—5 from the Maropa, and eleven words and the numerals 1—3 from the Sapibocona dialect<sup>25</sup>.

BRINTON'S second contribution to the study of this linguistic branch bears the following title: "The Tacana Language and its dialects"<sup>26</sup>. The comparative vocabulary also contains twenty-three words of the Sapibocona from HERVAS<sup>27</sup>. The Tacana proper words, about one hundred and twenty-two were taken from ARMENTIA, 1887; and eight words from a closely related dialect chosen from WEDDEL'S glossary. The numerals given by BRINTON are borrowed words<sup>28</sup>.

Most valuable indications with respect to certain peculiar sounds in the Tacana dialect are contained in Father SANJINES' "Manual en el idioma Tacana, para el servicio de los Padres misioneros y aun para el de los patrones de Barracas"<sup>29</sup>, donde hay esparcidos algunos miles<sup>30</sup> de naturales Tacanas" compuesto por el R. P. F. FERNANDO DE M. SANJINES. Small-8vo, printed in 1891 at La Paz<sup>31</sup>.

The grammatical sketch, based chiefly on ARMENTIA, 1887, is followed by

<sup>19</sup> "Las Misiones Franciscanas", etc., p. 311.

<sup>20</sup> *Op. cit.*, pp. 311—312.

<sup>21</sup> *Op. cit.*, pp. 314—315.

<sup>22</sup> "Cavineña", pp. 117—120. The Tacana glossary occurs again on pp. 117—118; and again on pp. 119—120.

<sup>23</sup> Pag. 23—24; *cf.* also pp. 17, 18 and p. 19.

<sup>24</sup> "Studies", pp. 15—19, according to the reprint from the "Proceedings of the American Philosophical Society". Philadelphia, 1892.

<sup>25</sup> Pag. 358; on p. 300 there occur also eight words from the Tacana compared with the corresponding Kétsua.

<sup>26</sup> "Studies", pp. 7—21. My quotations are made according to the reprint.

<sup>27</sup> *Op. cit.*, pp. 15—19.

<sup>28</sup> See also "Tacana-English Vocabulary", pp. 19—21.

<sup>29</sup> Settlements of rubber traders in the virgin forest.

<sup>30</sup> It seems somewhat exaggerated.

<sup>31</sup> The copy of the "Manual" I found in the library of the "Anthropos" at Sankt Gabriel-Mödling, is defective, being missing the title page (III — 108 pp.).

the "Doctrina Cristiana", which runs from p. 17 to p. 77. The "Names of Consanguinity", etc., are found on pp. 77—79.

The songs in Tacana only run from p. 80 to p. 82. "Popular Spanish Songs" are to be found on pp. 83—91. The "Breve Formulario de Frases y Voces en Tacana (-Spanish) para facilitar el trato con los Indios", it contains about two hundred and forty-one words and one hundred and forty-six sentences in Tacana with the corresponding Spanish translation, pp. 92—101.

These treatises are followed by a "Doctrina Cristiana" in the Pacaguára (Pano) language. The text is entirely in Pacaguára, without the corresponding Spanish text, and it runs from p. 104 to p. 108<sup>32</sup>. This is the earliest, perhaps the only known printed text in the Pacaguára language. Further more, we possess the linguistic materials gathered by the missionary and pioneer Father NICOLÁS ARMENTIA, O. F. M.

The vocabularies and grammatical notes were commented and annotated by the Argentine savant LAFONE QUEVEDO and published under the following title:

a) "Tacana, Arte, Vocabulario, Exhortaciones, Frases y un mapa por el R. P. FR. NICOLÁS ARMENTIA. Oraciones y Catecismo por el Rev. P. FR. ANTONIO GILI, misionero de la Recoleta de La Paz." Introducción y notas por SAMUEL A. (LEJANDRO) LAFONE QUEVEDO, M. A. La Plata, Talleres de Publicaciones del Museo, 1892. (Biblioteca Lingüística del Museo de La Plata. — Sección de Bolivia. Tomo I. Primera Parte.) In 4to. 135 pp.

b) "Cavineña o Cavina. Arte y Vocabulario. Manuscrito del R. P. Fray NICOLÁS ARMENTIA", ordenado con notas por SAMUEL A. LAFONE QUEVEDO, La Plata, 1904. In 4to. 120 pp.

On pp. 30—32, there occur "Oraciones Cavineñas", viz., the "Padre Nuestro", the "Ave Maria", "El Credo" and "Yo Pecador", with the Spanish interlinear translation.

Finally, there is an anonymous and not yet published manuscript dealing with both the Mosesteno and Tacana Language which I found in the library of the "Anthropos"<sup>33</sup>. The MS. bears no date, nor name of the author. It is very legible and judging from the letter, it is probably the work of a Spanish missionary of the past century. As to the Mosesteno, it is doubtless an original work<sup>34</sup>. The twenty sentences in Tacana with the corresponding Spanish translation occupy one page and a half, twenty lines to the page, of a notebook in small 4<sup>o</sup>. So far as the contents are concerned, these sentences are the same as those which occur at the end of Father GILI's "Catecismo"<sup>35</sup>.

Yet a careful comparison shows that the translation of the Spanish sentences into Tacana must necessarily have been made by two different persons. Thus:

<sup>32</sup> It was taken from a Mss. written 1851 by a Franciscan missionary.

<sup>33</sup> Languages: Am. 52.

<sup>34</sup> Further details will be found in my paper on the Mosesteno.

<sup>35</sup> "Tacana", p. 134, especially 24, 25, 26, 27, 28, 29, 31, 35, 36, 37, 38, 39, 40, 41, 42, 43 44 and 45.

Sentences:	Anonymous:	GILI:
where from?	<i>quie-h-inetia?</i>	<i>quie-x-enetia?</i>
dangerous	<i>re-h-ada</i>	<i>re-x-ada</i>
mountain(-in)	<i>e-h-i-he(-šu)</i>	<i>e-x-i-xe(-su)</i> Locatif
to run	<i>h-ududu</i>	<i>x-ududu</i>

Aspirated *h* became guttural *x*, palatal *š* became dental *s*.

### b) Phonology<sup>36</sup>.

The letters *j*, *l* and *s* (Spanish *ce*, *ci*) are lacking in Tacana, Cavineña, Araona and Maropa. The pre-dental *z*, however, is pronounced like *j* by the Araona women, as for instance, *Majifi*, instead of *Madidi* (*Mazizi*).

*z* It represents ARMENTIA's *d* and SANJINÉS' *d* (English *th*).

*š* It sounds like French *ch* in *cheval*.

*x* According to SANJINÉS, it is a guttural sound like *j* (Sp. pr.)

*x* As in Spanish *j* (*g* before *e* and *i*).

*lš* As in Spanish *ch*, in *nóche*.

*tr* It represents ARMENTIA's *d*; and *tr* employed by SANJINÉS. Before *e* it is pronounced *ts*, and sometimes *tš*.

*ts*<sup>37</sup> As in Cavineña *zun*, navel.

According to ARMENTIA, the Spanish *ñ* is lacking in Tacana<sup>38</sup>. SANJINÉS, however, writes *ebaña* and *ebania*, indiscriminately<sup>39</sup>.

The dental *s* in Spanish words seems to become palatal in these Indian languages, as for instance: *miša*, *mass*; *miša*<sup>40</sup>. Unfortunately, the authors make no reference to accentuation and vowel quantities.

The vowels are: *a*, *e*, *i*, *o*, *u*.

The diphthongs are: *ai*, *au*, *ei*, *eu*, *oi*.

Vowel and diphthong clusters occur as follows: *aa*, *ee*, *ii*, *uu*, *ae*, *ai*, *au*, *ea*, *ia*, *ua*, *ei*, *eu*, *ie*, *iu*, *ue*, *aua*, *eue*, *iai*, *iua*, *eue*, *eaua*.

The only clusters of consonants that I found in the material now accessible are *xacti*<sup>41</sup>, *jacti*<sup>42</sup>.

In these languages the rule is that only a vowel (diphthong) may be final. The authors of the different treatises referred to generally adopted the rule of Spanish pronunciation.

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<sup>36</sup> Based on the "Anthropos" Alphabet; cf. "Die Sprachlaute und ihre Darstellung in einem allgemeinen linguistischen Alphabet" (Les sons du langage et leur représentation dans un alphabet linguistique général). Von P. W. SCHMIDT, S. V. D.; in "Anthropos", Bd. II, Heft 2 bis 6, 1907, pp. 282—1105.

<sup>37</sup> The anonymous author of the Lord's Prayer in the Guariza dialect gives *etse-tra*, *our*, while in the anonymous "Catecismo", 1859, we find *tsine-su* to-day (day-in, on). *Pamapa tsine-su*, every day-on, Father GILI also writes.

<sup>38</sup> "Tacana", p. 28.

<sup>39</sup> "Manual", p. 11.

<sup>40</sup> *Mitša* also occurs there.

<sup>41</sup> "Tacana", p. 62, *jacti*, to make, *deed*; cf. p. 92, where *ati* to make; and p. 93, *jacti*, *jatti*, *jalti* (!). The latter is evidently an error.

<sup>42</sup> Cf. "Creed in Tacana", BRINTON, "Studies", p. 15. SANJINÉS, op. cit., p. 19, gives *xatti cucinasa deed-we-of* (our deeds).

English	Tacana	Cavineña
body	<i>equita</i>	<i>ecuita</i>
head	<i>etsua</i> <sup>43</sup>	<i>iyuca</i>
hair	<i>etsua eina</i>	<i>etsaru</i>
forehead	<i>etsua matina emata</i>	<i>equiti</i>
skull	<i>etsua tsau</i> (head bone)	<i>iyupa-tsau</i>
face	<i>ebu, bu</i> <sup>44</sup>	<i>ebu-se-quini</i>
eye	<i>etua</i>	<i>yatua</i>
eye-brow	<i>sinu</i>	<i>sipi</i>
nose	<i>ebi, ebiam</i>	<i>ebi</i>
mucus	<i>v'di (vizi)</i>	<i>uixi</i>
ear	<i>eidaxa</i>	<i>ixaca</i>
mouth	<i>ecuatsa</i>	<i>ecuatsa</i>
tongue	<i>sana</i>	<i>xana</i> (to speak), <i>ana</i>
tooth	<i>etse</i>	<i>etse</i>
gums	<i>etse-tsaxa</i>	<i>etse-cunu</i>
spittle	<i>equedi</i>	<i>ecuedi</i>
beard, chin	<i>queda, equequeda</i>	<i>ecueducu</i>
shoulder	<i>earapa</i>	<i>yaracaca</i>
arm	<i>ebai</i>	<i>ebi</i>
hand	<i>eme</i>	<i>eme-tucu</i>
finger	<i>eme-tsaxa</i>	<i>eme-tucu-sapara</i>
spinal column	<i>ebedede</i>	<i>ebebacua-tsau</i>
bone	<i>etsau</i>	<i>etsau</i>
back	<i>bitsi</i>	<i>ebebacua</i>
hip	<i>etimai</i>	<i>ettima</i>
foot	<i>euatsi</i>	<i>euatsi</i>
leg	<i>eta, etidada</i>	<i>euatsi-mare</i>
shin-bone	<i>eta-batse</i>	<i>euatsi-mare-tsau</i>
rib	<i>epareiri</i>	<i>epere</i>
femur	<i>etidada</i>	<i>ettada</i> (hip)
nerve	<i>esauna</i>	<i>exaruna</i>
lunge	<i>etsata, xatacua</i>	<i>exasa</i>
blood	<i>(e)ami</i>	<i>ami</i>
excrementa	<i>dumi</i>	<i>dumi</i>
mamma	<i>atsu</i>	<i>atsu-pa</i>
	<i>atsu-pa</i>	<i>atsu</i> (milk)
	<i>atsu, tsutsu</i> (to suck)	<i>utsu-vitu</i> (to suck)
		<i>susu</i> (to suck)
figure	<i>eimea</i>	<i>emeya</i>
fornication	<i>sidu</i>	<i>ribu-ribu</i> (frequentat.)
ayllo, tribu	<i>ata</i> <sup>45</sup> (consanguineous)	<i>ata</i>
father	<i>t-ata</i>	<i>t-ata</i>
mother	<i>cuara</i>	<i>cuacu</i>
stepfather	<i>tata-puxi</i> (father-for)	<i>e-tata-puxi-que</i>
grandfather	<i>baba</i>	<i>baba</i>
ancestor of the Araona	<i>Baba-bu ada</i>	
tribe		

<sup>43</sup> Cf. PAEZ: *tsua*, hat; *etsua*, hat, according to Castillo; Carib: *itsugu*, head; *itsoque*, head; Cayapa: *atsua*, hair; Colorado: *apitsu*, hair; Caiguer: *aitsi*, hair; Tšontal Carib: *ahua*, head.

<sup>44</sup> Carib: *itsibu*, face.

<sup>45</sup> See my paper "Die sprachliche Verwandtschaft der Maya-Quitse mit den Carib-Aruac" in "Anthropos", Tome XIV—XV, 1919—1920.

English	Tacana	Cavineña
grandmother	<i>anu</i>	<i>anu</i>
grandchild	<i>utsecua</i>	<i>y-utsecua-que</i>
stepmother	<i>cuara-puxi</i> (mother-for)	<i>cua-puxi-que</i>
uncle, brother of the mother	<i>xuxu</i>	<i>cucu</i>
nephew	<i>bacua</i>	<i>e-bacua-pea</i>
boy, man	<i>dexa</i>	<i>deca</i>
woman	<i>epuna</i>	<i>epuna</i>
lake	<i>bai</i>	<i>bei</i>
salt	<i>banu</i>	<i>banu</i>
mountain	<i>exixe</i>	<i>equique</i>
house	<i>ete</i>	<i>etare</i>
cover	<i>matsa</i>	<i>maitsa</i>
canoe	<i>cuaba</i>	<i>cuaba</i>
cedar	<i>cuaba-du</i>	
car	<i>etaruxi</i>	<i>etaruqui</i>
sling	<i>livivi</i> (from Aymará?)	<i>viuviu</i>
jug	<i>matu</i>	<i>tura</i>
water	<i>ena</i>	<i>ena</i>
rain	<i>nai</i>	<i>nei, ney</i>
sun	<i>idetti</i> ( <i>izetti</i> )	<i>ixeti</i>
moon	<i>badi</i> ( <i>baži</i> ), <i>batri</i>	<i>badi</i> ( <i>baži</i> )
mist, fog	<i>rida apuda</i>	<i>apuda</i>
fire	<i>cuate</i>	<i>etiqui</i>
wood		<i>cuati</i>
ashes	<i>etimu</i>	<i>etiquimuru</i>
night	<i>dida</i>	<i>meta</i>
sky	<i>buda</i>	<i>puxe</i>
dark	<i>apuda</i> , cf. "mist"	<i>apuapu</i>
west	<i>idetti enubiani</i>	<i>ixeti nubiaque</i>
lightning	<i>tseru</i>	<i>pupida</i>
mud	<i>xutsu-xutsu</i>	<i>uyu-uyu</i>
nest	<i>esaxi</i>	<i>exa</i>
duck	<i>suse</i>	<i>xexedece</i>
partridge	<i>buni</i>	<i>buni</i>
turdus	<i>tsico</i>	<i>tsico</i>
eagle	<i>vipa, bipa</i>	<i>vivipa</i>
ostrich	<i>utsane</i>	<i>utsane</i>
bird	<i>dia</i>	<i>upati</i>
tiger	<i>iba</i>	<i>iba</i>
wild boar	<i>guabuquere</i>	<i>guaburu</i>
rabbit	<i>inica</i>	<i>inica</i>
rat	<i>sitte</i>	<i>yete</i>
bat	<i>bina</i>	<i>vina</i>
turtle	<i>datti</i>	<i>dati</i>
caiman	<i>mama-mama</i>	<i>matuxa</i>
iguana	<i>banacua</i>	<i>banacua</i>
rattlesnake	<i>du</i>	<i>tururu</i>
worm	<i>tunu</i>	<i>tiunu</i>
scorpion	<i>assi</i>	<i>axi-pa</i>
louse	<i>bia</i>	<i>bia</i>
wasp	<i>bia</i>	<i>bira</i>
bee	<i>guasa</i>	<i>guaxa, guasa</i>
honey (of bees)	<i>guasa-ena</i> (bee-liquid)	

English	Tacana	Cavineña
honey (of sugar-cane)	<i>siti-ena</i>	
wild cane	<i>bue</i>	<i>bue</i>
bark of the tree	<i>aquiviti</i>	<i>ebiti</i>
maize	<i>dixe</i>	<i>exique</i>
pajonal	<i>eatsi</i>	<i>yatsi</i> (straw)
willow-tree	<i>zizi</i>	<i>tsisi-cue</i>
liane	<i>xunu</i>	<i>cunu</i>
name	<i>ebani</i>	<i>bacani</i>
voice	<i>utsui</i>	<i>etsuri</i>
shame	<i>bidu</i> ( <i>bizu</i> )	<i>visu</i>
piece	<i>pedu</i> (to break)	<i>ayi-pexo</i>
fear	<i>iyuba, taxida</i>	<i>muda, baxida</i>
cramp	<i>xaribaiti</i>	<i>casibute</i>
tickle	<i>truqui</i>	<i>suqui</i>
hiccough	<i>tsudu</i>	<i>tsudu</i>
pus	<i>busu</i>	<i>ebutsu</i>
pest	<i>tsiqui</i>	<i>uxexe</i>
breath (to)	<i>xu</i>	<i>cuxa</i>
silver	<i>tšipilo</i> (?)	<i>tšipilo</i> (?)
footprint	<i>euatsi</i>	<i>euatsi</i>
earth	<i>eaua</i>	
	<i>medi</i> ( <i>mezi-metri</i> )	<i>metsi</i>
cicatrice	<i>dipi</i>	<i>ipi</i>
blow	<i>tara</i>	<i>tata</i>
to marry	<i>xaxemiti</i>	<i>caneti</i> (married)
„ drink	<i>idi</i> ( <i>izi</i> )	<i>ixi</i>
„ talk	<i>quisa-quisa</i> (frequent.)	<i>quisarati</i>
„ learn	<i>xababetsuati</i>	<i>habexu</i>
„ burn	<i>utsu</i>	<i>xuxu</i>
„ get tired	<i>xaduiti</i>	<i>cana</i> (tired)
„ augment	<i>epudcuatiani</i> (augmenting?)	<i>epid-yameka</i>
„ lade	<i>xabuitque</i> (imperat.)	<i>abu</i>
„ bathe	<i>ena-bitanisu</i> (when they are bathing)	<i>nabiti</i>
	<i>ena</i>	<i>ena</i>
water		<i>ena-quini</i>
pitcher		<i>ena-sapa</i> <sup>46</sup>
marsh, mud		<i>ena-me</i>
broth		<i>paxadaha</i>
to whiten	<i>pasanexa</i>	<i>paxada</i>
white	<i>pasane</i>	<i>risi</i>
to fasten	<i>eirs</i> (?) - <i>ixi</i> (fastened)	<i>ina</i>
„ catch	<i>ina</i>	<i>sanada</i>
green	<i>ezaua</i>	<i>erara</i>
dry	<i>sara</i>	<i>catyidaaqui</i>
serious	<i>bu-iyuda</i>	<i>cuareruda</i>
round	<i>peroruta</i>	<i>diaque</i>
on, upon	<i>(e)biasu</i>	<i>etsuxebute</i>
cheap	<i>tsuxe, pitši</i> <sup>47</sup>	<i>esiri</i>
old	<i>edi</i> ( <i>ezi</i> )	

<sup>46</sup> Surely related to the Kétšua *maqui-sapa*, mud.

<sup>47</sup> Etymologically related to *pitšintša*, Kétšua; cf. LENZ, "Diccionario Etimológico", etc. Santiago de Chile, 1904, voz *pichincha*.



English	Tacana	Cavineña
stout, fat	<i>tseida, etsei</i>	<i>tserida</i>
thin	<i>utsuri</i>	<i>utsuri</i>
quick	<i>tipeida padi, betsuda, vetsuda</i>	<i>venida, bibada</i>
full	<i>exexe</i>	<i>execuuxu</i>
long	<i>bauda</i>	<i>cumuda</i>
insensible	<i>ineba</i>	<i>inimema</i>
good	<i>saida</i>	<i>aida</i>
bad	<i>idama, madada</i>	<i>xamauati</i>
much	<i>xucuada</i>	<i>usuada</i>
nothing, not	<i>biame, mave, bia, ayma</i>	<i>ayxama</i> <sup>48</sup>
envious	<i>inideba</i>	<i>inieda</i>
cold	<i>binada</i>	<i>bada</i>
acrid	<i>asaxuda, saxuda</i>	<i>acudaha, acuda</i>
smelling	<i>ibida</i>	<i>ibida-xu</i>
agitated	<i>xanata</i>	<i>canaxeti</i>
before	<i>equene</i>	<i>peque</i>
black	<i>devena, zevena</i>	<i>tseveda</i>
within	<i>mesi-xu</i>	<i>equini-xu</i>
until	<i>texe</i>	<i>exe tupu</i> <sup>49</sup>
to wash	<i>tracutracua</i>	<i>utsa</i>
„ call	<i>ivuati</i>	<i>igua</i>
„ arrive, to come	<i>cuina</i>	<i>cuinana</i> <sup>50</sup>
„ command	<i>ecuatsasia</i>	<i>cuadicia</i>
„ kill	<i>itseguana</i>	<i>iye</i>
„ look	<i>ba-que</i> (imperative mood)	<i>ba</i>
„ ask	<i>baxa</i>	<i>baba, baca</i>
„ plant	<i>bana</i>	<i>vaha, va</i>
„ put, to place	<i>itsa</i>	<i>ya</i>
„ remain	<i>ani-que</i>	<i>ani</i> (to be)
„ receive	<i>exeminia</i> (I am receiving)	<i>quemi</i>
„ know	<i>babe</i>	<i>bave</i>
„ suffer	<i>tutsi</i>	<i>iduxo</i>
„ breathe	<i>anasia</i>	<i>*canaxeti</i>
„ rob	<i>tsi</i>	<i>tsiri</i>
„ sow	<i>bana, evanaxi</i> (for sowing)	<i>va</i>
„ whistle	<i>ui</i>	<i>uvia</i>
„ delay	<i>tsunuda</i>	<i>tsumutati</i>
„ miss a footing	<i>diriri</i>	<i>rivi</i>
„ row	<i>taru</i>	<i>taru-taru</i> (frequent.)
„ live	<i>eide</i>	<i>*canaxeti</i> (cf. to breathe)
„ fly	<i>cuabetsa</i>	<i>eta</i>
„ enter	<i>nubi</i>	<i>nubi</i> <sup>51</sup>
„ come	<i>epueiti</i>	<i>eti</i>
„ swallow	<i>ibudia, ibudya</i>	<i>buxi</i>
„ bury	<i>papa</i>	<i>papa</i>
„ see	<i>ba</i>	<i>ebaña, ebania</i> (I am seeing)
„ die	<i>manu</i>	<i>maxu</i>

<sup>48</sup> Cf. negative particle in the Maya-Quiché languages.<sup>49</sup> Cf. "enough" Moseteno.<sup>50</sup> Cf. to be born; and see also Rama: *no-kuima-lut*, our family "unsere Gebornen".<sup>51</sup> Cf. "west".

English	Tacana		Cavineña
to swim	<i>betsa-babe</i> (to-swimknow)		<i>vesa</i>
„ get wet	<i>naya</i> , cf. rain		<i>nacataha</i>
„ be born	<i>cuina</i> , cf. to come		<i>cuinatsa</i>
„ pinch	<i>dixu</i>		<i>mudi</i>
„ lick	<i>tseu</i>		<i>tsexu</i>
„ weep	<i>pa</i>		<i>paa</i>
„ go down	<i>bute</i>		<i>bute</i>
„ compose	<i>baseta</i>		<i>baxexe</i>
„ believe	<i>xei</i> , <i>xeipu</i>		<i>exene</i>
„ fall	<i>daxaxa</i>		<i>pacaca</i>
English	Tacana	Araona	Cavineña
head	<i>etsua</i>	<i>etsua</i>	<i>iyuca</i>
hand	<i>eme</i>	<i>eme</i>	<i>eme-lucu</i>
foot	<i>euatse</i>	<i>euatse</i>	<i>euatse</i>
body	<i>equita</i>	<i>ecuitsa</i>	<i>ecuita</i>
flesh		<i>yami</i>	<i>erami</i>
blood	<i>ami</i>		
man. male	<i>dexa</i>	<i>dexa</i>	<i>deca</i>
woman	<i>epuna</i>	<i>epuna</i>	<i>epuna</i>
boy	<i>edeave</i>	<i>toro</i> (Span.?)	<i>ebacua-pi</i>
girl	<i>epunave</i>	<i>ebaetsacua</i>	<i>ebacuna</i>
father	<i>tata</i>	<i>tatadi</i>	<i>tata</i>
mother	<i>cuara</i>	<i>uauadi</i>	<i>cuacu, cuaha, ecuaquie</i>
daughter	<i>ebaquie-puna</i>	<i>ebacue-puna</i>	<i>ebacue-puna</i>
brother	<i>dau</i> , <i>zau</i>	<i>tsau</i> , <i>uitsecua</i>	<i>xau</i> , <i>usi</i> , <i>exuquie</i>
to fructify			<i>daue</i> , <i>zau</i>
elder brother	<i>dutru</i> , <i>zutru</i>		
younger sister	<i>dana</i> , <i>zana</i>	<i>tsatna</i>	<i>xana</i> , <i>nasi</i>
uncle	<i>xuxu</i>	<i>xuxu</i>	<i>cucu</i>
wife	<i>euani</i>		<i>euane</i>
aunt	<i>nene</i>	<i>nene</i>	<i>nene</i>
aunt (sister of the mother)	<i>cuaiba</i>		
sun	<i>izetti</i>	<i>itseti</i>	<i>ixeti</i>
moon	<i>bafri</i>	<i>badi</i> , <i>bazi</i>	<i>badi</i>
star	<i>etubai</i> , <i>etuxai</i>	<i>etuxai</i>	<i>purari</i>
fire	<i>cuati</i>	<i>cuati</i>	<i>etiqui</i>
trunk, tree	<i>aqui</i>	<i>acui</i>	<i>acui</i>
charcoal	<i>etide</i>	<i>etesi</i>	<i>etiur-tseve</i>
ashes	<i>etimu</i>	<i>etimu</i>	<i>etiqui-muru</i>
house	<i>ete</i>	<i>etai</i>	<i>etare</i> , <i>ettare</i>
canoe	<i>cuaba</i>	<i>cuamba</i>	<i>cuaba</i>
water	<i>eavi</i>	<i>xubi</i>	<i>ena</i>
earth	<i>eaua</i>	<i>eugua</i>	<i>metsi</i> , <i>yana</i>
tiger	<i>iba</i>	<i>imba</i>	<i>iba</i>
rain	<i>nai</i>	<i>nai</i>	<i>nei</i>
river	<i>ena</i>	<i>manu</i>	<i>ena</i>
fish	<i>see</i>	<i>xae</i>	<i>xae</i>
stone	<i>tumu</i>	<i>tumu</i>	<i>tumu</i>
earth	<i>mezi</i>	<i>metsi</i>	<i>metsi</i>
on earth	<i>eaua-su</i>	<i>euabba-tsu</i>	<i>yana-xu</i>
yucca	<i>cuabe</i>	<i>cuabe</i>	<i>cuave</i>
meal	<i>xana</i>	<i>xana</i>	<i>edduca</i>

English	Tacana	Maropa	Cavineña
sun	<i>ixetti</i>	<i>etsetti</i>	<i>ixeti</i>
moon	<i>batři</i>	<i>bansri</i>	<i>badi</i>
star	<i>etubai</i>	<i>buanavi</i>	<i>purari</i>
fire	<i>cuato</i>	<i>cuati</i>	<i>etiqui</i>
maize	<i>dixe</i>	<i>tsixe</i>	<i>exique</i>
tsitsa	<i>eidi</i> (to drink)	<i>itsi</i>	<i>tupari</i> <sup>52</sup>
meal	<i>xana</i>	<i>xana</i>	<i>edduca</i>
water	<i>eavi</i>	<i>xubi</i>	<i>ena</i>
tiger	<i>iba</i>	<i>imba</i>	<i>iba</i>
rain	<i>nai</i>	<i>nai</i>	<i>nei</i>
heaven	<i>ebacua-patša</i>	<i>embacua-patša</i>	<i>barepa</i> , cf. "sun" Pano.
language	<i>mimi</i>	<i>mimi</i>	
to greet	<i>mi-tsu</i> (speaking)		
sit down!	<i>ani-ute</i> (to sit down)	<i>animbut</i>	<i>ani-buteque</i>
stay here!	<i>ani-que</i>		<i>ani-que</i>
What's thy name?	<i>ai mi banime?</i>	<i>am bani nai?</i>	<i>ai bacani mi?</i> <sup>53</sup>
to go	<i>pu-ti</i>	<i>eme-puti</i> (I go)	<i>putisa</i> (to flee)
this morning	<i>apudaya</i>	<i>maputia</i>	<i>aputaya</i>
to-morrow	<i>maita</i>	<i>maita</i>	<i>metauya, yabare</i>
yesterday		<i>baunra</i>	<i>bie-barepa</i> <sup>54</sup>
arrow	<i>pia</i>	<i>pixda</i>	<i>pisa-pisa</i>
Is there?	<i>eani?</i>	<i>eani?</i>	<i>ania?</i>
Where?	<i>quie-pia?</i>	<i>pia-tsu?</i>	<i>ene-xu?</i>
to where?	<i>quie-pia?</i>	<i>piax-du?</i>	
with (instr. and so- cial suffix)	<i>nee, nex</i>	<i>nex</i>	<i>tseve, tsebe</i>
with the arrow	<i>pisa-nee</i>	<i>pixda-nex</i>	<i>pitsi-nex</i>
to wish, to seek	<i>trada</i> , S. <sup>55</sup> <i>tsada</i> , A. <sup>56</sup>	<i>trutsda</i>	<i>bixadaba</i>
to wish		<i>eme trumtambaxda</i>	<i>bixitda-baya</i>
I love	<i>eamu mu</i> <sup>57</sup> <i>eyu-bania</i>	<i>eme xaimunem- baxda</i>	<i>baya</i>
to go		<i>xuyu</i>	
do go!	<i>xutrutru</i> (to run to flee)	<i>xuyu-xe</i>	<i>exuri</i> (current)
English	Tacana	Guariza	Cavineña
our father	<i>ecuana-sa tata</i>	<i>etse-tsa tata</i>	<i>ecuana tata</i>
our mother	<i>etsesa cuara</i>		<i>etsesa cuara</i>
our sins	<i>ecuana-sa, xutša- cuana</i>	<i>etse-tsa xutša</i>	
our enemies	<i>maxai</i> (enemy)	<i>etse-sa maxai- cuana</i> <sup>58</sup>	<i>maquei</i> (enemy)
our food	<i>xana</i> (meal)	<i>etse-sa xana</i>	

<sup>52</sup> *tupare*, manioc-root in Lapaçu; cf. "La Langue Lapaçu", in ZE., p. 524.

<sup>53</sup> *Aibeanaimi* is evidently a mistake in CARDÚS, p. 312/I.

<sup>54</sup> Also *rie-barepa* (this-heaven-sun).

<sup>55</sup> S. SANJINÉS, CARDÚS, 311/II, gives *rsatda* and *marsatda*, both forms, are of course, mistakes.

<sup>56</sup> A. ARMENTIA.

<sup>57</sup> *eamu*, in CARDÚS, is surely another mistake.

<sup>58</sup> Cavineña *comaqueiti*, war.

English	Tacana	Guariza	Cavineña
day	<i>tsine</i> , S. <i>tsine</i> , 1859 <sup>59</sup> <i>tsine</i> , G. <sup>60</sup> <i>sine</i> , A.		
thy name	<i>mizue ebani</i>	<i>mixe evani</i>	<i>micue bacani</i>
went up	<i>troati</i> , S. <i>soati</i> , 1859 <i>tsuatida</i> , G. <i>tuati</i> , <i>tsuati</i> , A.		<i>tsura-cuare</i>
to-day	<i>xeave</i> , 1859 <i>xeave</i> , S.	<i>xeabe</i>	<i>rique</i>
they wish	<i>mique enime</i> , 1859	<i>mixe enime</i>	<i>micue enime</i>
do give!	<i>tia-que</i>	<i>tia-xe</i>	<i>tia-que</i>
to give	<i>tia</i>		<i>tia</i>
on earth	<i>eaua-su</i> <i>eawa-su</i> , S. <i>eaua-su</i> , G.	<i>eubba-tsu</i>	<i>yana-xu</i>
to be	<i>papu</i>	<i>papau</i>	<i>papu</i>
.. forgive	<i>itsenuba</i>		
forgive us		<i>etsebe-itsenuba-xe</i>	

Instead of the peculiar sound (*tr*) *tr*, which had been used by ARMENTIA in his first Tacana glossary, this author employed *ts*. That peculiar sound had also been noted by the American explorer HEATH. Thus:

English	A. 1887	HEATH	A. 1902	as it should read:
bone	<i>etro</i>	<i>etra</i>	<i>etsau</i>	<i>etrau</i>
breasts	<i>atru</i>	<i>atru</i>	<i>atsu</i>	<i>afru</i>
chest	<i>etredu</i>	<i>etsentru</i>	<i>etsedu</i>	<i>etrezu</i>
foot	<i>equatri</i>	<i>evatri</i>	<i>euatsi</i>	<i>ecuatři</i>
mouth	<i>aquatři</i>	<i>equatra</i>	<i>ecuatsa</i>	<i>ecuatři</i>
brother	<i>tsau</i>	<i>betři</i>	<i>dau</i>	<i>zau</i>
man	<i>dexa</i>	<i>trexa</i>	<i>dexa</i>	<i>trexa</i>
moon	<i>barři</i>	<i>bantri</i>	<i>batri</i>	<i>batři</i>
earth	<i>medi</i>	<i>metři</i>	<i>medi</i>	<i>mezři, metři</i>
day	<i>trine</i>	<i>tsine</i>	<i>sine</i>	<i>trine</i>
tortoise	<i>dati</i>	<i>trati</i>	<i>dalti</i> (?)	<i>trati, zati</i>
mosquito	<i>di</i>	<i>tri</i>	<i>di, tsui</i>	<i>tri, zři</i>
to sing	<i>satsu</i>	<i>tsatru</i>	<i>sautsa</i> <sup>61</sup>	<i>sautři</i>

English	Tacana	Maropa	Sapibocona
head	<i>etsua</i>	<i>etsuxa</i>	<i>etsuxa</i>
hair	<i>etsua-eina</i>	<i>efra</i>	<i>etsau</i>
eye	<i>etratruntru etua</i>	<i>etatsuntru</i>	<i>etuatsuru</i>
forehead	<i>etsua matina emati</i>	<i>emmata</i>	<i>emata</i>
nose	<i>evi, eviani, ebi,</i> <i>ebiani</i>	<i>evi</i>	<i>evi</i>
tongue	<i>eana</i>	<i>eana</i>	<i>eana</i>

<sup>59</sup> The "Catecismo".

<sup>60</sup> G. GILL.

<sup>61</sup> As to ARMENTIA 1887 and HEATH's Maropa, my quotations are based upon BRINTON's "Studies".

English	Tacana	Maropa	Sapibocona
hand	<i>eme</i>	<i>eme</i>	<i>eme</i>
neck	<i>etipi</i>	<i>etipi</i>	<i>etipi</i>
foot	<i>ecuatsi, ecualtri</i>	<i>evatri</i>	<i>ebbatsi</i>
God	<i>edutse</i>		<i>erutsi</i>
man	<i>dexa</i>	<i>trexa</i>	<i>reansi</i>
(my) father	<i>rema tata</i>	<i>qui-tata</i>	<i>tsecua</i>
(my) mother	<i>quema-cuara</i>	<i>qui-cua</i>	<i>cua</i>
woman	<i>epuna</i>	<i>anu</i>	<i>anu</i>
grandmother	<i>ane</i>		
fire	<i>cuati</i>	<i>cuati</i>	<i>cuati</i>
lightning	<i>tseru-tseru</i>	<i>xili-xili</i>	<i>ilapa</i>
day	<i>trine</i>	<i>trine</i>	<i>tsine</i>
heaven	<i>ebacua-patša</i>	<i>embacua-patša</i>	<i>evacuaepana</i>
earth	<i>metri, mezi, eava</i>	<i>metri, eugua</i>	<i>metsi</i>
water	<i>ena</i>	<i>xuvi</i>	<i>euvi</i>
lake	<i>bai</i>	<i>bai</i>	<i>eubi-bure</i>
river	<i>ena</i>		<i>enac</i>

As to the borrowed words in the Tacana, BRINTON gives, among others, the following forms:

<i>bruada</i>	cold
<i>metsi</i>	earth
<i>etai</i>	house (Maropa)
<i>drexā</i>	man (Maropa)
<i>maita</i> <sup>62</sup>	morning
<i>esi</i>	old
<i>eruxai (etuxai)</i>	star

Yet none of these words is related either to the Kétšua or to the Aymará. *dr(-exa)* is evidently the dental affricative *tr*, as, for instance, in *batři*, moon.

*etai*, house, is one of the numerous forms in the Tacana dialects which points towards the Carib-Aruác linguistic family.

We find in

Guaná	<i>p-eti</i>	house
Kustenáu	<i>eti</i>	pudenda
Moxo	<i>p-eti</i>	house
Araicú	<i>p-e(t)i</i>	house
Bakaĩrĩ	<i>y-eti</i>	my house
Makuší	<i>eu-ete</i>	house
Paravilhana	<i>ev-ode</i>	house
Pano	<i>baquenna nete</i>	infans nidus habitatio matrix.

Nor can I see any relationship between *sixe*, *dixe*, *exique*, maize and the Kétšua word *tsertsi*, roasted maize.

Pano	<i>sequi</i>	maize
Culino	<i>tšüqui</i>	
Piro	<i>šínque</i>	
Atsĩri	<i>šínque</i>	
Amuěša	<i>šínque</i>	

<sup>62</sup> *maylla* in Aymará may come from the Spanish *mañana*, though *maita* is genuine Tacana, as well as *metsi*, *esi*, *exuxai*, etc.

As to the origin of the Tacana word *umatša*, *umarsi*, tobacco, BRINTON<sup>63</sup> asserts, that it is borrowed, doubtless from the Tupí *put-uma* (in the modern Guaraní as spoken in Paraguay *pety*). Yet, the exact Tupí-form is *pütýma*. The Tacana word for tobacco can rather be claimed for the Carib-Aruác.

Cf. for instance:

Taino	<i>ta-b-acco</i>	the bifurcated tube <sup>64</sup>
Carib	<i>m-aco</i>	tobacco
Betóye	<i>aque</i>	tobacco
Ipurucoto	<i>acui</i>	tobacco
Maquiritari	<i>m-acque</i>	tobacco
Xabarana	<i>m-az-acque</i>	tobacco
	<i>yex-m-aque</i>	to smoke
Amuésa	<i>ye-m-ats</i>	tobacco
Sipibo	<i>si-aqui</i>	tobacco
Piro <sup>65</sup>	<i>iri-p-axi</i>	snuffing tobacco
Mobima	<i>yu-m-ares</i>	tobacco
Cavineña	<i>u-m-axa</i>	tobacco
Maipure	<i>ei-m-a</i>	tobacco
Tariána	<i>xee-m-a</i>	tobacco

The following examples will illustrate linguistical and cultural relations between the Tacana and Carib-Aruác.

English	Tacana	Cavineña	Pano
mamma	<i>atsu, atru-pa</i>	<i>susu, atru-timare</i>	<i>suma</i>
female breasts			<i>suma</i>
milk		<i>atro</i>	<i>suma, enne</i>
to suck	<i>tsutsu</i>	<i>susu</i>	<i>cucciu</i> <sup>66</sup>
uncle	<i>xuxu</i>	<i>cucu</i>	<i>cuca</i>
flesh	<i>eami</i>	<i>erami</i>	<i>nami</i>
blood	<i>ami</i>	<i>ami</i>	<i>ximi</i>
bone	<i>etsau</i>	<i>etsau</i>	<i>sau</i>
spinal column <sup>67</sup>			<i>casa-tsau</i>
to fornicate	<i>tsotati</i>		<i>tsuta</i>
spittle	<i>equedi</i>	<i>ecuedi</i>	<i>queno</i>
mouth	<i>ecuatsa</i>	<i>ecuatsa</i>	<i>quesa</i>
leg	<i>eta</i>		<i>vitas</i>
to breathe	<i>xu</i>	<i>cuxa</i>	<i>hucu</i> (cough)
blind	<i>pada</i>	<i>uxunxu</i>	<i>cusun-qui</i>
to hear		<i>exacaqui</i>	<i>micaqui</i>
tongue	<i>eana</i> <sup>68</sup>	<i>xana</i>	<i>ana</i>

<sup>63</sup> "Studies", p. 10.

<sup>64</sup> The Taino-Ahiti word for the plant is *cohiba*; cf. OVIEDO "Historia General y Natural de las Indias". Madrid, 1851, I, lib. V., Cap. II, pp. 130—131. See also plate 1, where is found a picture of the bifurcated tube of cane to which was applied the name *tabaco*. The *cohiba*, generally, had been simply snuffed into the nostrils.

<sup>65</sup> The Piro-Simirintši, called also Tšonta-qui, today almost extinct, formerly occupied the virgin forests of the upper Ucayali, the Urubamba, the Tambo and Peréne.

<sup>66</sup> Cf. *cucu*, maternal uncle.

<sup>67</sup> By V. D. STEINEN, "Diccionario Sipibo", p. 31/I, erroneously translated Dorn, Stachel.

<sup>68</sup> The tribal name *Tac-ana* is etymologically related to *e-ana*.

English	Tacana	Cavineña	Pano
language		<i>ana</i> (word)	
tail (of animals)		<i>ina</i>	<i>hina, xina</i>
grandmother	<i>anu</i>	<i>anu</i>	<i>s-anu</i>
son	<i>ebacua, ebacue, G.</i>	<i>ebacua</i>	<i>baque</i>
matrix	<i>ete, etai</i> (house)	<i>ettare</i>	<i>baquenna nete</i> (child-of-house)
people	<i>epu</i>		<i>cai-bo</i>
woman	<i>epu-na</i>	<i>epu-na</i>	
wasp	<i>bia</i>	<i>bira</i>	<i>bina</i>
louse	<i>bia</i>	<i>bia</i>	<i>hia</i>
mosquito	<i>tsiu</i>		<i>sio</i>
butterfly		<i>apui</i>	<i>puenpue</i>
squirrel		<i>danapa</i>	<i>capa</i>
hedgehog	<i>ida</i>	<i>ixa</i>	<i>hiza</i>
snail	<i>buturu</i>		<i>buto</i>
wax	<i>bini</i>	<i>vini</i>	<i>bui</i>
flower	<i>sasa</i>		<i>xua</i>
camote	<i>xariri</i>		<i>cari</i>
maize	<i>exique</i>	<i>dixe</i>	<i>šequi</i>
barbasco	<i>zata</i>		<i>sadta</i>
beans	<i>xixiu</i>		<i>xusu</i>
to plant	<i>bana, evana-xi</i>	<i>va, vaha</i>	<i>bana-qui, banei</i>
tartago (palm)	<i>tauadaua</i>		<i>tau</i> (Tarapoto palm)
straw, plant	<i>eatsi</i>	<i>xats</i>	<i>huasi</i>
to burn		<i>xuxu</i>	<i>utsu</i>
wood, forest	<i>cuati</i>	<i>cuati</i>	<i>caru</i>
yucca	<i>cuabe</i>	<i>cuabe</i>	<i>atsa</i>
harina (of mandioca)	<i>asa</i> (Moseteno)		<i>atsa-poto</i>
fire	<i>cuati</i>	<i>etiqui</i>	<i>tsi</i>
hot	<i>cuasi</i>		
charcoal	<i>etide</i>	<i>etesi</i>	<i>tsiste</i>
trunk, tree	<i>aqui</i>	<i>ecui, acui</i>	<i>huihi</i>
ashes	<i>etimu</i>	<i>tsim</i>	<i>tšimapu</i>
flame	<i>si-cue</i>	<i>xuxu</i>	<i>utsu</i>
moon	<i>batri</i>	<i>badi</i>	<i>usi</i>
sun	<i>izetti</i>	<i>ixeti</i>	<i>bari</i>
heaven		<i>bare-pa</i>	<i>nai-cu</i>
rain	<i>nai</i>	<i>nei</i>	<i>nai-butsi-qui</i>
air	<i>naixe</i> (Moseteno)		
arrow	<i>pisa-pisa</i>	<i>pia, pixda</i>	<i>pitsa, piia</i> (Jaunávo)
bow	<i>pisa-tsue</i>		<i>pia</i> (Maxuruha)
to measure	<i>tupu-ha</i>		<i>tupun-qui</i>
measure			<i>tupu-na</i>
enough	<i>tupu</i> (Moseteno)		
liquid (water)	<i>ena</i>	<i>ena</i>	<i>enne</i>
milk			<i>suma-enne</i>
honey	<i>quasa-ena, cf. bee</i>		<i>bui-enne, cf. wax</i>
river	<i>ena</i>	<i>ena</i>	<i>gene</i>
border	<i>ena-xe</i>		<i>gene-quesa</i>
beach	<i>ena-maxe, cf. tsu-maxe-xe</i>		<i>maši, patši</i>
rivulet	<i>ena-baque</i> (river-son)		

English	Tacana	Cavineña	Pano
broth	<i>ena</i>	<i>ena-me</i>	<i>enne</i>
to nail	<i>tata</i>		<i>tatsa</i> (nail)
„ make	<i>aque</i> , S., <i>aha</i> , A.	<i>aha</i>	<i>acqui</i> , <i>accai</i>
„ come, to	<i>xuyu-xe!</i>	<i>exuri!</i>	<i>xuai!</i>
arrive (by foot)			<i>xui-que</i>
affinity (by blood)	<i>ets-ama</i> (-belly)	<i>ebacua</i>	cf. son, matrix
foetus	<i>mabbe</i>	<i>maqui</i>	
enciente Indian	<i>etsama</i>	<i>utsama</i>	<i>sama</i>
virgin	—	<i>xaxama</i>	
to conceive	<i>xamabiati</i>		

Consonants are liable to change of mode of articulation. Thus, guttural become palatal.

English	Tacana	Cavineña
breath	<i>xu</i>	<i>cuxa</i>
ear	<i>eidaxa</i>	<i>ixaca</i>
to hear	<i>idabaxa</i>	<i>ixabaca</i>
uncle	<i>xuxu</i>	<i>cucu</i>
man, male	<i>dexa</i>	<i>deca</i>
oar	<i>etaruxi</i>	<i>etaruqui</i>
mountain	<i>exixe</i>	<i>equique</i>
liane	<i>xunu</i>	<i>cunu</i>
to rest	<i>xanaua</i>	<i>canaara</i>
„ get tired	<i>xaduiti</i>	<i>cana</i>
„ ask	<i>baxa</i>	<i>baca</i>
„ fall	<i>daxaxa</i>	<i>pacaca</i>
„ receive	<i>exeminia</i>	<i>quemi</i>
„ rebel	<i>xadu-xati</i>	<i>cac-i-cati</i>
„ roast	<i>eidaxi</i>	<i>eina-qui</i>
„ roll up	<i>xaperuruata</i>	<i>capiruriti</i>
acrid	<i>saxuda</i> , <i>asaxuda</i>	<i>acuda</i>
under	<i>emaxe</i>	<i>emaque</i>
naked	<i>xabi-xati</i>	<i>cavi-cati</i>

Noteworthy are the following examples:

mamma	<i>tsutsu</i>	<i>utsu</i>
head	<i>etsua</i>	<i>iyuca</i>
mud	<i>xutsu-xutsu</i>	<i>uyu-uyu</i> <sup>89</sup>
to kill	<i>itse</i>	<i>iye</i>
„ put	<i>itsa</i>	<i>ya</i>
„ suffer	<i>tutsi</i>	<i>iduxo</i>
devil	<i>itsagua</i>	<i>ixaua</i>
cheap	<i>tsuxe pitsi</i>	<i>etsuxebute</i>
to swim	<i>betsa</i>	<i>vesa</i>
grandchild	<i>utsecua</i>	<i>y-utsecua-que</i>
to rob	<i>tsi</i>	<i>tsi-ri</i>
lungs	<i>etsata</i>	<i>exasa</i>
I go to learn	<i>xababa-etsuati</i>	<i>babexu</i>
to burn	<i>utsu</i>	<i>xuxu</i>
worm	<i>sutsu</i>	<i>tsuxu</i>

<sup>89</sup> This word seems to be related to the Kétšua.



English	Tacana	Cavineña
camp	<i>eatsi</i>	<i>yatsi</i>
footprint	<i>euatsi</i>	<i>euatsi</i>
master, owner	<i>eme-tse</i>	<i>eme-tse</i>
rat	<i>sitte</i>	<i>yete</i>
pus	<i>busu</i>	<i>e-butso</i>
nerve	<i>esauna</i>	<i>exaruna</i>
nest	<i>esa-xi</i>	<i>exa</i>
scorpion	<i>assi</i>	<i>axi-pa</i>
bee	<i>guasa</i>	<i>guaxa</i>
white	<i>pasane</i>	<i>paxada</i>
in (locat.)	<i>su</i>	<i>xu</i>
in	<i>su</i>	<i>tsu</i>
fornication	<i>sidu</i>	<i>ribu</i>
sun	<i>izetti</i>	<i>exeti</i>
thorn	<i>aqui-za</i>	<i>acui-xa</i>
shame	<i>bidu, bizu</i>	<i>visu</i>
old	<i>sinu</i>	<i>sipi</i>
flower	<i>sasa</i>	<i>saisa</i>
much	<i>xucuada</i>	<i>usuada</i>
black	<i>z. vena, devena</i>	<i>tseve-da</i>
unfastened	<i>xapidu</i>	<i>pitsu</i>
tickle	<i>truqui</i>	<i>suqui</i>
to wash	<i>tracu-tracua</i>	<i>utsa</i>
piece	<i>pedu, pezu</i>	<i>pexo</i>
to hear	<i>idabaxa, idbaxa,</i> <i>izabaxa</i>	<i>ixabaca</i>
moon	<i>batři</i>	<i>badi</i>
gum	<i>ematři</i>	<i>einadi (?)</i>

We have no indication as to vowel quantities, yet judging from the few Maropa words furnished by CARDUS, it seems that initial *e* and *i* are lengthened by the following labial nasal *m*.

English	Tacana	Cavineña	Maropa
tiger	<i>iba</i>	<i>iba</i>	<i>imba</i>
heaven	<i>ebacua-patša</i>	<i>barepu</i>	<i>embacua-patša</i>

Further *a* in cuaba, canoe: *cuaba*      *cuamba*<sup>70</sup>  
*i* in anibute, seat: *anibute*      *animbute*

The Tacana dialects extending over a relatively small area, still seem to be related to the neighboring Indian languages. As I have said in my study on the Moseteno, the morphological and syntactical structure of the latter convey the impression that it is related to the Tacana group<sup>71</sup>.

As to the glossary, analogies worth mentioning are:

English	Tacana	Cavineña	Moseteno
nephew	<i>ata (tribe)</i>	<i>ata</i>	<i>atta</i>
young man	<i>na, na, son (Ara- ona)</i>	<i>nanada</i>	<i>nana-t</i>

<sup>70</sup> BRINTON, "Studies", p. 10, relates *cuamba* to the Aymará *huampu*, boat, but he is mistaken.

<sup>71</sup> Op. cit., p. XCIII.

English	Tacana	Cavineña	Moseteno
sister	<i>ʒatna, datna</i>	<i>tsatna</i> (Araona)	
soul		<i>x-ata exuana</i>	
consanguineous	<i>ata</i>	<i>ata-piisi</i>	
to suck	<i>tšutšu</i>		<i>tšii</i>
father-in-law	<i>xuxu</i> (uncle)	<i>cucu</i>	<i>tšutšu</i>
aunt	<i>nene</i>	<i>nene</i>	<i>tšu-ne</i> (son-in-law)
grandmother	<i>anu</i>	<i>anu</i>	<i>nono</i>
wife	<i>euani</i>	<i>euane</i>	<i>aua-ne</i> (daughter)
son		<i>aua-di</i> (Araona)	<i>aua-mu</i>
God	<i>edutsi</i>	<i>edutsi</i>	<i>doxit</i>
thou	<i>mi-da, mi-aza, mi-ada</i>	<i>mi-quia</i>	<i>mi</i>
navel	<i>tsuxumutu</i>	<i>tsun</i>	<i>oxo</i>
eye-brow		<i>sipi</i>	<i>aʃi</i> <sup>72</sup>
foot	<i>xutrufru</i>	<i>exuri</i> (current)	<i>xu, yu</i>
go!	<i>xuyu-xe!</i>		
head	<i>etsua</i>	<i>iyuca</i>	<i>xutsi</i>
fat, pregnant	<i>maʃbe</i>	<i>ive</i>	<i>mabe, an</i>
cheek		<i>ebana</i>	<i>an</i>
word, tongue	<i>mimi</i> <sup>73</sup> (language)	<i>mimi</i> (Maropa)	<i>mic</i>
water		<i>ena</i>	<i>oni</i>
river	<i>ena</i>		<i>enac</i>
rain	<i>nai</i>	<i>nei</i>	<i>a-nei</i>
air			<i>nei-xe</i>
canoe	<i>cuaba</i>	<i>cuaba</i>	<i>cuaba</i>
cedar	<i>cuaba-du</i>		
fire	<i>cuati</i>	<i>cuati</i>	<i>tson</i>
sun	<i>izetti</i>	<i>ixeti</i>	<i>itsun</i>
moon	<i>baʃri</i>	<i>badi</i>	<i>iva</i>
neg. part.	<i>ma</i>	<i>ma</i>	<i>ma</i>
enough	<i>tupu</i>	<i>tupu</i>	<i>tupu</i>

A number of words have been borrowed from their Kétšua and Aymará neighbors, such as:

pork	<i>cutši</i>	year	<i>mara</i>
cat	<i>miši</i>	sin	<i>xutša</i> <sup>75</sup>
flesh	<i>aitša</i>	sling	<i>livivi</i> (?)
three	<i>quimiša, quimitša</i> <sup>74</sup>		

(To be finished.)

<sup>72</sup> Guatuso *maʃi tšiku*, eye.

<sup>73</sup> See *simi*, Kétšua, or language of the people (*simi runa*).

<sup>74</sup> Excepting one, two, in Tacana and Cavineña, five, *eme-rucuata* (cf. *eme*, hand) and ten, *eme-beta-ve* (hands-two), in Aracana, all the other numerals are borrowed from the Kétšua and Aymará.

<sup>75</sup> See also *Xibaro o Šiwora*; and *el Xebera* of F. SAMUEL FRITZ. *Xutša* has also been introduced in the *Tšolona* language, of Central Perú (upper Huallaga).

# The Language of the Tacana Indians (Bolivia).

By RUDOLPH SCHULLER †.

(Conclusion.)

## Personal Pronouns.

The personal pronouns are compounds. It is difficult to say, whether the affix *-ma* is related to *(uts-)ama*, Indian <sup>76</sup>. If such is actually the case, then *e-ama*, *i-ama* signifies "I-my-being", or the like. There can be, however, no doubt as to its relationship to *e-ami*, body.

Synonymous with *ania* is surely the affix *-quie*, *-quia* in the Cavineña dialect.

For instance:

*tua-tseve*, with him.

*tua-tseve-quie*, fraternal, viz., that one-with-my-being (related by blood with me).

*tu-xa-quie*, that one (of-his-being), his, of him.

The same idea seems to be contained in *e-ama* (I-my-being); *i-ama*, A.; *i-quie* and *i-quia*, Cav. These affixes are merely emphatic particles <sup>77</sup>.

This is the only way to explain the combination of the different suffixes in the genitive of the 2<sup>nd</sup> and 3<sup>rd</sup> personal singular of the absolute pronouns and in the possessives, in the Cavineña.

Doubtful, however, are the forms *e-ra*, Cav. <sup>78</sup>, *mi-ra*, thou; *tu-ra*, T., he, she. The latter two seem to be rather datives.

### Cavineña

<i>e-cuana-ra</i> ,	á nosotros (to-for-us)
<i>mi-ra</i> ,	á tí (to-for-thee)
<i>xume-ra</i> ,	á aquél (to-for-that one)
<i>mi-cuana-ra</i> ,	á vosotros (to-for-you)
<i>xuma-cuana-ra</i> ,	á aquéllos (to-for-those ones)
<i>tuna-ra</i> ,	á ellos (to-for-them)

*era* is a mistake, for which the copyist may be blamed. The correct form of the 1<sup>st</sup> pers. sing. is doubtless *e-ca*, or *e-xa* (cf. *deca*, *dexa*, man.).

*tu-be* and *mica-be*, in the Maropa dialect signify "only-that-one", "only-you-there", respectively.

<sup>76</sup> *ma-qui*, penis, T., *ma-qui*, enceinte, foetus, Cav., *xama-biati*, to conceive, T.

<sup>77</sup> Cf. *exui*, menstrua; *exu-quie*, brother, sister, Cav.

<sup>78</sup> Cavineña, p. 28.

Cf.:

<i>pea-ve</i> , only one;	<i>betana-ve</i>	} those-two-only
	<i>beta-ve</i>	
<i>aque-ve</i> , make it alone (thou)		
<i>madada-ve</i> , only sick		
<i>tua-ve-za</i>	} only that one	
<i>tue-za-ve</i> <sup>79</sup>		
<i>ea-ve-za</i> , this one alone		
<i>eme-beta-ve</i> , hand-two-only (ten)		
<i>treca-ve</i> (Maropa), boy (from <i>treca</i> , man)		

The suffix *-ve* occurs also in diminutives, as for instance, *epuna*, woman; *epuna-ve*, girl; *eanana*, baby; *enana-ve*, tender; *pitši*, cheap; *pitše-ve*, less.

The plural is formed by adding the suffix *-cuana* to the stem<sup>80</sup>. *Cuana* must primitively have had the sense of "people" (we, the Indians, the Tacana, only), and as such have been used to form the plural of animated beings and of those thought to be. It is still recognizable as a compound, which no doubt etymologically is related to *cua-ra*, mother, T., *cua-cu*, Cav., *e-cua-i*, master, Lord, T., *eanana*, baby, *cui-na*, to give birth, &c.

The same meanings<sup>81</sup> have the suffixes *-xana*, *lhána*, *-cu-na*, *-quena*, in the tribal names, as: Paravi-lhána, La-yaná, Uapi-sána, Are-cuna, Bare-quéna, &c.

The dental *n* has become palatalized in Araona. SANJINÉS, however, in the Tacana gives *eana* and *eania*, to be, being, indiscriminately.

*xume-que*, the 3<sup>rd</sup> person sing. as given by CARDÚS, is the possessive, his, that-one-of (his-being-of-him).

The genitive of the 1<sup>st</sup> pers. sing. of the absolute pronoun is formed by prefixing the element *qui-*.

Thus:

	Tacana	Araona
of me	<i>qui-ema</i>	<i>qui-ema</i> (of-my-being)

In Cavineña, however, the particle *-quia*, *-cue* are suffixed.

of me =	<i>e-cue</i>
of thee	<i>me-cue</i>

The genitive and the possessive are identical.

	Tacana	Araona	Cavineña
my	<i>qui-ema</i>	<i>qui-ema etetse</i>	<i>e-qui-quia</i>
thy	<i>mi-que-za</i>	<i>mi-que etetse</i>	<i>mi-qui-quia</i>
his, her	<i>tu-se-za</i>	<i>vaza etetse</i>	<i>tu-xa-que</i>
our	<i>e-cuana-sa</i> <i>e-cuane-za</i> , S.	<i>e-cuaza-xa</i>	<i>emetse-e-cuana-qui-quia</i>
your	<i>mi-cuana-sa</i> <i>mi-cuana-za</i> , S.	<i>mi-cuana-xa</i>	<i>emetse-mi-cuana-qui-quia</i>
their	<i>itšu-cuana-sa</i> <i>tu-nese-za</i> , S.	<i>xuma-cuana-xa</i>	<i>emetse xuma-cuana-xi-kie (que)</i>

<sup>79</sup> Cf. *ecuan-e-sa*.

<sup>80</sup> *ecua-za*, we, Araona, is one of those strange forms which very frequently occur, without explanation or reference whatsoever, in LAFONE QUEVEDO's paper on the Tacana.

<sup>81</sup> Cf. *cuna*, "people", and the plural suffix in the Kétšua.

The accessible material is not so extensive as to give an accurate idea of the possessives in all their parts. Still, in the Cavineña there occur several forms, from which we may infer that the suffixes *-qui*, *-quia*, are emphatical particles, meaning *of-my-being*.

CARDÚS gives:

Tacana	<i>mi-que-mimi ema babe</i> , I understand thy language
Cavineña	<i>mi-qui-xana ique babe</i>
Maropa	<i>mi mimi me t ambaxda</i>

In the short Cavineña text, as published by LAFONE QUEVEDO, we find *mi-equia ecarani-xu quie* (of-thy-being-womb-in-the-being) = of thy belly; *mi-cue ebani*, thy name.

Tacana	<i>mique neda</i> , thy sickness
	<i>mique epuna</i> , thy wife
	<i>mique xutsa-cuana</i> , thy sins

The Araona possessives are followed by the word *emetse* which simply means property, possession, from *eme*, hand, cf. *eme-tsene*, to take possession of a thing; *eme-tara*, finger-ring.

The dental *s* and *z* of the Tacana possessives become guttural in both the Araona and Cavineña. The vowel *a* is weakened before predental *z*, as in: *tuna*, *tune-za*, *mi-cuana*, *mi-cuane-zu* <sup>82</sup>.

The vocabularies and short grammatical sketches which have been published from the Tacana dialects, of course, contain serious errors both in regard to the translation and the compound nominal and verbal forms, as well as in many other respects. Least trustworthy of all are the diacritical marks. This subject to which the highest importance should have been attached was carelessly neglected in both the Tacana and Cavineña materials.

As to the 1<sup>st</sup> sing. *e-ma* (*eama*), LAFONE QUEVEDO <sup>83</sup> is mistaken, for it can be subject as well as object.

Tacana	<i>eama mutsama-xixi</i> , I-that-loked (at)
	<i>eama zu etata</i> , me (I) will nail
	<i>saipiave ema</i> (good-well-being-I) = I feel well
	<i>tsama-que ema!</i> look at me!

The suffixes *za* and *xa*, in the form *mique-za*, *tu-xa-que*, are used in the demonstrative sense.

The following demonstratives occur:

	Tacana	Araona.	Cavineña
this	<i>ihe-ise</i>	<i>uxa, uaxa</i>	<i>rie</i>
these	<i>ihe-cuana</i>	<i>uaxa-cuana</i>	<i>rie-cuana</i>
that	<i>itšu</i>	<i>xuma</i>	<i>xue-que</i>
those	<i>itšu-cuana</i>	<i>xuma-cuana</i>	<i>xuma-e-cuana</i>
this one	<i>xi-za</i>	<i>va-za</i>	
these ones	<i>xi-za-cuana</i>	<i>va-za-cuana</i>	

<sup>82</sup> *mi-cuane-tda* (= *za*), your, it appears of course erroneously in the absolute personal pronouns of the Tacana-CARDÚS.

<sup>83</sup> "Tacana", p. 108, II.

*ua-xa* and *va-za* are identical. These forms undoubtedly must have been obtained from Araona Indians, who spoke different dialects.

*i-tšu*, *i-tšo* and *xu(-ma)*, *xu(-que)* are, I believe, etymologically related. The palatal *tš* became guttural in the Cavineña and the Araona dialect.

The verbs are conjugated with the personal pronouns, as well as with the possessives.

In spite of the conflicting statements regarding the conjugation, a few examples may here be given.

The pronouns generally follow the verb.

Tacana	<i>eani quiema</i> , I am
Araona	<i>ema</i> (soy)
	<i>ania</i> (estoy)
Cavineña	<i>iquia</i>
	<i>ania</i>

The present indicative is a simple juxtaposition of the infinitive and the respective pronouns, excepting the 3<sup>rd</sup> person plural to which is added the particle *-pa*<sup>84</sup>.

*tune-za-ani-ta*, they are.

By suffixing *-na* to the thema *ani-*, a tense is formed which denotes that the action has taken place not long ago.

I was:	<i>eama</i>	} <i>ani-na; quiema-ani-na</i>
	<i>quiema</i>	

Tenses more or less identical with our perfect are formed by postpositions, most of them are temporal adverbs as: *mane*, before; *mane-itša*, yesterday, in Tacana; and *tsine*<sup>85</sup>, yesterday, in Cavineña.

	Tacana	Araona	Cavineña
I was	<i>eani-mane</i>	<i>eahi-mane</i>	<i>ani-tsine</i>
	<i>ani-mane-itša</i>		<i>u-tsine</i>
he was	<i>ani-ta-mane</i>		<i>ique-xua</i>
	<i>ani-ta-mane-itša</i>		
	(a moment ago)		
they were	<i>ani-ta-za</i>		

The latter is identical with the so-called remote perfect of *to have*.

I had	<i>ani-za-quiema</i>	<i>ani-za ecuanese-za</i>
	<i>ani-za-mi-quiema</i>	<i>ani-za-mi-cuane-se-za</i>
	<i>ani-ta-ie-za-itšu-sa</i>	<i>ani-ta-i-za-itšu-ecuanese-se-za</i>

The present indicative of *to have* and *to be* are the same. The future is formed by suffixing *-ti* to the thema *ani-*, and in Cavineña *-buque*.

Tacana	<i>quiema ani-ti</i> , I shall be
	<i>ani-ta-iti</i> , they will be
Cavineña	<i>ani-buque</i> , I shall be (I will be?)

The conditional seems to be expressed by adding the following suffixes to *ani*.

<sup>84</sup> This affix occurs likewise in the 3<sup>rd</sup> person sing. of the perfect and other tenses.

<sup>85</sup> Simply "day" in Tacana.

If I were: *ani-cua-su* *ani-rerepu* *eani-u*<sup>86</sup>  
*eani-su*<sup>87</sup>

If they were: *ani-ta-cua-su*

If I had been: *ani-cua-epu-mane-su*,  
 or *ani-cua-su*

Cav.: *ani-cuenau-xua-ra*  
*ani-quena-xua*  
*ani-queneu-tsine*

If they had been: *ani-ta-cua-epu-mane-su*

These suffixes, as already noted, are adverbial particles. *Cua-su* corresponds to *xua-ra* in Cavineña. Both are compounds. *Su* is evidently the locative suffix, as for instance in:

*ebacua-patša-su*, in the heaven (= heaven-in)  
*irine-su*, to-day (day-in)  
 Guariza *tsine-su*, in the evening (the day is waning)

The following is a paradigm of the verb to have.

I have:	<i>eama eani</i>	or	<i>eani quiema</i>
	<i>miaza eani</i>		<i>eani miqueza</i>
	<i>itšuza eani</i>		<i>eani itšuza</i>
	<i>ecuanasa eani</i>		<i>eani ecuanaseza</i>
	<i>micuanasa eani</i>		<i>eani micuaneseza</i>
	<i>itšucuanasa eani</i>		<i>eani itšucuanasa</i>
I had:	<i>ani-na quiema</i>	Cav.:	<i>ani-na</i>
	<i>ani-na eama</i>		
I had:	<i>ani-za quiema</i>		<i>ani-za</i>
We had:	<i>ani-ta-i-za itšu-sa</i>		
They had:	<i>ani-ta-i-za itšu-cuana-sa</i>		
I have had:	<i>ani-mane-itša</i>	Cav.:	<i>ani-mane</i>
I had had:	<i>(e)ani-tuque-quiema</i>		<i>tuque-eani (?)</i>
I shall have:	<i>quiema-ani-ti</i> <sup>88</sup>		<i>ani-ti</i>
			<i>ani-buque</i>
I shall have:	<i>eama da eani</i> <sup>89</sup>		
They will have:	<i>itšu-cuana-sa eani-ta-i-ti</i>		
I shall have had:	<i>quiema xea ani-cua</i>		

### Conditional.

I had: *quiema ani-cua-su* Cav.: *eani su (?)*  
*ema xea ain-cua*

I should have: *quiema ani-cua-puina-su* *aquene-xua, aquenetsine*  
*quiema detra ani-cua-puina, aquene-cua-re*  
 S.

We would have: *itšusa ani-ta-cua-puina-su*

They would have: *itšu-cuana-sa ani-ta-cua-puina-su*

Periphrase is very often used in the present indicative.

<sup>86</sup> LAFONE QUEVEDO, p. 29.

<sup>87</sup> LAFONE QUEVEDO, p. 20.

<sup>88</sup> TACANA: *eani xea dapia*. I (shall) will be there. *ai mave da ema*, I won't be there.

<sup>89</sup> TACANA: *itšu-cuana da eata*, they have to do (it).

Infinitive: *du-se*, to bring (here).

I bring, I am bringing: *e-duse-ni (ani)*  
 he is bringing: *itšua-e-duse-tani*  
 they are bringing: *itšucuana e-duse-ta-ni*  
 I brought: *eama duse-ta-ina*  
 he brought: *tueza duse-ta-na*  
 or: *tueza duse-iza*  
 they brought: *itšucuana duse-ta-iza*  
 I have brought: *eama duse-xixi*  
 I should have brought: *eama xea duse-iza*  
 if they brought: *itšucuana e-duse-ta-ni-ta-su*  
 if they had brought: *tueza e-duse-ta-cua-su*

The tense corresponding to our perfect, in the Cavineña is formed by suffixing *-cuare* to the infinitive.

Cavineña: <i>papa-cuare</i> , he was buried	Tacana: <i>papa-xixi</i>
<i>bute-cuare</i> , he went down	<i>bute-t-iza</i>
<i>tsura-cuare</i> , he went up	<i>tsua-t-iza</i>
<i>tata-cuare</i> , he was nailed	<i>tata-xixi</i>

### Imperative.

make ye! *ha-que* <sup>90</sup>  
 bring, *duse-que* <sup>91</sup>

Cavineña: *a-cue*, make from  
*aha*, to make

The object in most cases precedes the verb.

### Tacana

*miža ema ebunia*, I like thee.  
*miža ema equisaba*, I will ask thee.

Though it can be placed also between pronoun and verb.

### Tacana

*tueza etsama-ta-ni*, that (one)-me-look at-being, he looks at me.  
*ema mi quiema enidu etiania*, I-thee-my-soul-giving (giving being)  
*ema mi eme-baxa* { I-thee-serve.  
*ema miža eme-baxa* {  
*miža ema ebunia*, thee-I-like-being.  
*Diosua miža perdona-ta*, God-thee-pardon-will.  
*miža Tata diosua-e-perdona-ta*, God will pardon thee.  
*baque mi quiema ebacua*, look-at-me-thy-son.  
*tsauaque ema*, help me.  
*tua-ve-ža miža tu-sa ebacua-patša* <sup>92</sup> *edu-su-ta*, he-himself-there-thee-he-of-  
 heaven-put-in-will.

<sup>90</sup> The explosive becomes palatal in the Guariza dialect, as for instance, *tia xe etsetsa xana puxi*, give-we-of-food-for (give us our bread).

<sup>91</sup> Cf. Sipibo love ye: *mi-hue*, from *miqui*, to love.

<sup>92</sup> Perhaps rather *ebacua-patša-su*, heaven-in.



*ema quisa-que*, ask me.

*ema mu* <sup>93</sup> *eidi*, I-it-drink.

*ihe eagua-su ema matse-que*, this-earth-on-we-castigate-do.

*tueza eneiguita ecuana-sa Tata ecuana ha-xi*, he-there-surely-we-of-Father-us-made <sup>94</sup>.

*tueza me ata-iza*, he thee created.

*du-su-que-ve-cuana*, put-in-do-alone-them.

*tua-ve-za miza eide eha-ta*, he-only-there-thee-save-make-will.

#### Cavineña

*rique ecuana tiaque*, give us today, today (this day-sun)-give-do.

*ecuana nereca-ba-cue*, forgive us, us-forgive-will-do.

*nereca-buti-cue ecuana*, free us.

*nerecabana*, "we forgive", in LAFONE QUEVEDO <sup>95</sup> is a mistake.

Neuter verbs become transitive by suffixing the causative particle *-me* to them.

#### Tacana

*aha*, to make

*ha-que*, make!

*ha-me-que*, have made!

#### Sipibo

*raru-ma-qui*, make merry

*mutsa-ma-hue*, cause to be adored!

#### Tacana

*neba*, to feel

*edi*, to drink

*bauna*, to grow

*aha*, to make

*segua*, to raise

*segua-me-xixi*, the creator, maker, tutor

#### Cavineña

*aha*, to make

*a-cue*

*tia-me-que*, cause to be given!

*neba-me*, to cause pain

*edi-me*, to let drink

*edi-me-su*, to give to drink (in side the house)

*bauna-me*, to stretch

*a-me-puda-que*, have (ye) made it quick!

*segua-me*, to cause it to grow

As to the real function of the suffix *-xi*, LAFONE QUEVEDO's remarks are, as we shall see here after, mere conjectures <sup>96</sup>.

<sup>93</sup> *mu* seems to be the indefinitum. So we find *mu rara*, a hole; *za-mu*, for that, therefore.

<sup>94</sup> LAFONE QUEVEDO's translation "us make" is evidently wrong. *ha-xi* is nomen actionis from *aha*, to make.

<sup>95</sup> "Cavineña", p. 57, I; cf. p. 21, where we find *anisa-bana*, hubo, there was. *Nerca*, p. 57, is another mistake. It should read *nereca*, to request with urgency, to worry. The same may be said of *nercaqui*, for the verbal adjective must be *nerecaqui* (or *neracaqui*).

<sup>96</sup> He misunderstood ARMENTIA's Tacana materials.

By suffixing *-xi* to the infinitive, verbal adjectives and nouns are formed.

<i>tsi</i> , to rob	<i>tsi-pu</i> , to rob (rob-do)
<i>tsi-xi</i> , hurt, robbed	<i>tsi-pu-xi</i> , thief
<i>buque</i> , to accompany	<i>buque-xi</i> , companion
<i>epere-epere</i> , to call upon	<i>epere-xi</i> , friend
<i>etani</i> , to press (squeeze)	<i>etani-xi</i> , scissors
<i>pisa-pisa</i> , to let fly the arrow	<i>pisa-pisa-xi</i> , "hormiga flechadora", ant (spec.?)
<i>e-tata</i> , to nail	<i>tata-xi</i> , hammer

### Adjectives derived from Substantives.

<i>tumu</i> , stone	<i>tumu-xi</i> , stony
<i>neda</i> , pain	<i>neda-xi</i> , sick
<i>budu</i> , sky	<i>budu-xi</i> , clouded
<i>beibi</i> , cheerfulness	<i>beibi-xi</i> , cheerful
<i>etse</i> , tooth	<i>etse-xi</i> , being with teeth
<i>aracara</i> , hunger	<i>aracara-xi</i> , hungry

### Verbal Nouns.

<i>puna</i> , to walk	<i>puna-xi</i> , one of feminine appearance
<i>equina</i> , to keep, to attend	<i>equina-xi</i> , concubine
<i>etasia</i> , to kick	<i>etasia-xi</i> , kicked
<i>asaita</i> <sup>97</sup> , to treat well	<i>asaita-xi</i> , well treated

The fricative *x* becomes explosive (guttural) in the Cavineña.

<i>enaru</i> , to keep	<i>enaru-qui</i> , keeper
<i>ticua</i> , to put out	<i>ticua-qui</i> , one who is doing so
<i>pieba</i> , to tell	<i>pieba-qui</i> , story-teller
<i>cunabute</i> , to kill	<i>cuana-bute-qui</i> , assassin
<i>taxaxa</i> , to run	<i>taxaxa-qui</i> , the runner
<i>taru-taru</i> , to row	<i>taru-qui</i> , oar <sup>98</sup>
<i>tsapecarama</i> , to preserve	<i>tsapecarama-qui</i> , preserver
<i>xira</i> <sup>99</sup> , cockscomb	<i>xira-qui</i> , one who is wearing the feather- crown
<i>epapa</i> , pavement	<i>epapa-qui</i> , paver
<i>tse</i> , tooth	<i>tse-qui</i> , one who has teeth
<i>tecua</i> , to let fly the arrow	<i>tecua-qui</i> , arrow
<i>ettari</i> , what is spun	<i>ettari-qui</i> , spinner

Verbal adjectives and nouns are formed by suffixing *-qui*<sup>100</sup> to verbs and nouns.

<sup>97</sup> Cf. *saida*, good; Cav. *aida*, good, well; *beida*, satisfied; *beida-xi*, to be satisfied.

<sup>98</sup> T a c a n a : *taru*, to row; *etaruxi*, oar; *epere-babe*, to know to row, from *ere* wood (of which rafts are made) and *babe*, to know. The latter being itself a compound of *ba*, to see, and *be(ve)*, at once, also.

<sup>99</sup> *Tira*, *tira adadaha*, *tiraqui*, in the Cavineña glossary, p. 64, are plain mistakes; cf. also p. 55, and see p. 41, where *cira* is found. The exact form of the latter is undoubtedly *xira*.

<sup>100</sup> In the Cavineña text "Yo Pecador" (I, the Sinner), there we read *Tata Dio-so ata-qui*, God Father Almighty; cf. *atapiisi*, consanguineous.

*cadiama*, to exaggerate  
*tere*, to perish  
*diaida*, laziness  
*cadaiti*, caution  
*cabacti* (*cabacati*), devotion  
*caxadebate*, astuteness<sup>101</sup>  
*canana*, whining  
*camaqueiti*, war  
*apuisama*, experience  
*caxo*, hump  
*camuiti*, honor

*ixave*, play  
*iyaquediana*, to console  
*camacaca-ti* (reflex.), embrace

*cadiama-(a)qui*, exaggerated  
*tere-aqui*, infinite  
*diaida-aqui*, lazy  
*cadaiti-aqui*, cautious  
*cabacati-aqui*, devoted  
*caxadebati-aqui*, astute  
*canana-aqui*, sniveller  
*camaqueiti-aqui*, warrior  
*apuisama-aqui*, expert  
*caxo-aqui*, humpbacked<sup>102</sup>  
*camuiti-ma* (honor-not)  
*camuiti-ma-aqui*, unmannerly fellow  
*ixave-aqui*, player, gambler  
*iyaquediana-(a)qui*, consoler  
*camacacati-aqui*, one who is embracing

Noteworthy is the following compound: *ixeti-ambi-aqui*, West (sun-to-go-in-doing).

In Tacana are formed verbal adjectives by suffixing *-xixi*.

<i>adera</i> , to retire	<i>adera-xixi</i> , retired
<i>ape</i> , to finish	<i>ape-xixi</i> , finished
<i>tata</i> , to nail	<i>tata-xixi</i> , nailed
<i>aha</i> , to make	<i>a-xixi</i> , made

It conveys the sense of past time when suffixed to nouns. Thus:

*texusea-xixi*, an abandoned field (*chacra*)<sup>103</sup>.

<i>tia</i> <sup>104</sup> , to give	<i>tia-me</i> , to cause to be given
	<i>tia-me-xixi</i> , parcel
<i>mesia</i> , to leave to abandon	<i>mesia-xi</i> , abandoned (adj.)
	<i>mesia-xixi</i> , abandoned (tense)

*mesia-xi* is evidently an attributive adjective, while the past participle is formed by adding the reduplicated suffix to the infinitive<sup>105</sup>.

Adjective from adjective by suffixing *-xi*:

<i>beida</i> , satisfied	<i>beida-xi</i> , cheerful
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In Cavineña, nouns from nouns by suffixing *-qui*:

<i>pia</i> , arrow	<i>pia-qui</i> <sup>106</sup> , who is making fly the arrow
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As to the formation of the reflexive verb, BRINTON's statement<sup>107</sup> is just

<sup>101</sup> Also *ca-h-adebate*; *h* seems to be a surd velar sound; cf. *caxacati*, mind, genius.

<sup>102</sup> LAFONE QUEVEDO gives *caxo-qui-quie*, humpbacked, in the Cavineña; yet it seems to signify rather the hump; cf. *etaru-qui-quie*, the owner of the oar (raft-man).

<sup>103</sup> It corresponds to *-cué* in modern Guaraní; cf. *tapera-cué*, an abandoned dwelling-place; or *Pedro-cué*, when referring to the late Peter.

<sup>104</sup> *tia-tia*, to supply; *tia-za*, to add.

<sup>105</sup> BRINTON is wrong, when he says, "the suffix *xi* appended to a noun, signifies possession, as *tšipilo-xi*, one having money"; cf. "Studies", p. 24.

<sup>106</sup> *eani-xi*, seat, from *eani*, to be.

<sup>107</sup> "Studies", p. 13.

as inexact as what LAFONE QUEVEDO observes <sup>108</sup> with respect to the suffixes *-xa* and *-ti*.

*xei-xati-xi*, to obey, is a compound of *xei*, to believe; *xati*, to make, and the suffix *-xi*. The correctness of this statement can easily be shown.

There we have *xei-hati-bae-mave*, disobedient <sup>109</sup>.

*x* and *h*, as we have seen above, very often interchange, especially before, *-a*. It is the Tacana palatal, which becomes guttural (velar?) in the Cavineña, as for instance:

Tacana: *xati*, to make

Cavineña: *cati*, to make

Thus, *xeixati*, obedient, and by suffixing *-xi* to this adjective, we obtain the verb *xei-xati-xi*, to obey.

The reflexive verb, however, is a compound of the respective verb and the element *xa-ti*, being *xa* prefixed and *-ti* suffixed to the infinitive, as for instance in

*zama*, to cover

*xa-zama-ti*, to cover oneself

*dapuxu*, to blow up

*xa-dapuxu-ti*, to blow up oneself

*exemi-nia*, I am receiving

*xa-(e)xemi* <sup>110</sup>-*ti*, they receive themselves (each other "casamiento"-marriage)

*xa-(e)uane-ti*, to marry, referring to the man; and *xa-(a)ve-ti*, to marry, referring to the woman (they receive each other).

The following comparison will clear up the question as to the meaning of these terms:

*xa-(e)uane-ti*

cf. *e-uane* <sup>111</sup>, spouse

*xa-(a)ve-ti*

cf. *c-ave-ti* <sup>112</sup>, consort

cf. *e-ave* <sup>113</sup>, husband

*ave-xi mave* <sup>114</sup>, woman without husband or

*ave-mave* <sup>115</sup>, not married, single woman.

*cananeti*, married, referring to the man, and *caneti*, married, referring to the woman are plain mistakes.

<sup>108</sup> "Tacana", p. 25; cf. also p. 22 and p. 24.

<sup>109</sup> See "Spanish-Tacana Vocabulary", p. 87; and "Tacana-Spanish", p. 65, where are given *xei-xati-xi* and *xei-pu*, believe-make.

<sup>110</sup> Of course related to *eme*, hand. There can be no doubt whatsoever that this term had been formed by the Franciscan missionaries. — SANJINÉS, p. 74, gives *exemiani*, I receive. GILI, pp. 132, 133, uses *miaza exemiani*, thou art receiving, and *etsesa xa-xemi-ti sanapaxi*, our (Dual) marriage is recognized (recognizing, as translated by LAFONE QUEVEDO evidently refers to *etiani*, which is the present participle of *eti* [-*eani*] "to-give-being"); p. 83, there occur *eave-ti-ani*, marriage.

<sup>111</sup> "Tacana", p. 94; cf. p. 42.

<sup>112</sup> Op. cit., p. 78.

<sup>113</sup> Op. cit., p. 42.

<sup>114</sup> Op. cit., p. 47.

<sup>115</sup> "Cavineña", p. 76.

Reflexive is also *xauaiduti*, to rock oneself <sup>116</sup>.

So we have:

*xa-uaidu-ti*

*xa-cuatsa-ti*, to bow oneself, from *cuatsa*, to bow, to impute.

Derivatives are:

*xa-cuatsa-budi-ti*, to kiss, kiss

*xa-cuatsa-sia-ti*, rule

*xa-cuatsa-sia-ti-bae mave*, does not know to obey

*xa-cuatsa-(e)uaua-ti*, sneezing (sternutation = bowing the head).

The latter contains *uaua*, earth, probably referring to the bowing of the head when feeling disposed to sneeze.

*metsene* <sup>117</sup>, to take possession

*xa-metsene-ti* <sup>117</sup>, to size

*tua-quisa* <sup>118</sup>, to accuse

*xa-tua-quisa-ti*, to accuse oneself

In the Cavineña there are to be found many verbs ending in *ha(xa)*, mostly derived from nouns.

*apuisama*, experience

*diana*, joy

*erere*, pergola

*ina*, to catch

*asicatura*, contamination

*esa*, ear of the maize

*guaxada* <sup>119</sup>, sweet

*apuisama-ha*, to try

*diana-xa*, to enjoy

*erere-ha*, to make one

*ina-ha*, to make inserviceable

*asicatura-ha*, to contaminate

*esa-ha*, to get spikes

*guaxa-ha*, to sweeten

The suffix *-ha(-xa)* is undoubtedly related to *aha* <sup>120</sup> make, to do.

The following are some derivatives ending in *-xu* (incohatives).

*buxe, puxe*, sky, patch

*esiri*, age

*miri*, blow

*guani*, smoke

*mere* <sup>122</sup>, work

*buri-buri*, joy <sup>123</sup>

*cuabu-ixave*, ball-game

*buxe*, patch

*puxe-xu*, to soil, spot

*esiri-xu*, to grow old

*cana-esiri-xu*, to fortify

*miri* <sup>121</sup> *-xu*, to beat

*guani-xu*, to smoke

*mere-xu*, to work

*emere-xu*, to enslave

*buri-buri-xu*, to enjoy

*cuabu-ixave-xu* <sup>124</sup>, to play ball

*buxe-ma*, patch-not (= clean)

*buxe-ma-cuita*, patch-not-body (= chastity)

*buxe-ma-xu*, patch-not-do (= to clean)

<sup>116</sup> "Tacana", p. 25. — See "Tacana-Spanish", glossary *uaidu-que*, the imperative, rock ye! and *uaxi*, waiving, i. e., to and fro, or up and down.

<sup>117</sup> Both related with *eme*, hand. — "Apoderarse", reflexive in both the Tacana and Cavineña. A good many of the reflexive verbs, as given in ARMENTIA'S glossary, might have literally been translated from Spanish into Tacana and Cavineña.

<sup>118</sup> Compound: *Tua*, eye; *quisa*, to say, to accuse = to say before the eyes.

<sup>119</sup> See: bee and: honey.

<sup>120</sup> It becomes prepalatal, as for instance in *iquia-ya* (= of-working) = I do, I make.

<sup>121</sup> *miri-qui*, stick, trunk, truncheon.

<sup>122</sup> Etymologically related to *eme*, hand.

<sup>123</sup> ARMENTIA, p. 47, gives also *epuri-epuri-xu*, joy, to delight.

<sup>124</sup> The balls used in the game are made of *cuabu*, rubber; cf. *cuaba*, *cuabadu*, cedar; *cuabe*, yucca; *cuasi*, hot; *cuabi*, to roast; *cuati*, fire; *sa-cuabu*, jipijapa-palm.

An idea of the formation of words, a matter of high importance, will give the following examples.

## Cavineña

<i>eme-tucu-pucaca-tsu-bana-ca-pa</i> : slap (= in- hand-ball [fist]-in cheek-make-hurt-the [face])	( <i>e</i> ) <i>me-re-qui-xu</i> , to enslave ( <i>e</i> ) <i>me-re-aqui</i> , laborer ( <i>e</i> ) <i>me-re-xu-xe-qui</i> , day-laborer
<i>eme-bucu-pucaca</i> , hand-ball (= fist)	( <i>e</i> ) <i>me-re-caba</i> <sup>125</sup> , pardon
<i>eme-suru</i> , nail	( <i>e</i> ) <i>me-pana-ti</i> , to confess <sup>126</sup>
<i>eme-tucu-sapara</i> ( <i>esepara</i> ?), hand-branch (= finger)	<i>neti-me-re</i> , to receive hospitality
( <i>e</i> ) <i>me-tara</i> , finger-ring	<i>eme-da-ha</i> , to break into pieces
( <i>e</i> ) <i>me-re</i> , to work	<i>eme-tsi-quié</i> <sup>127</sup> , master
( <i>e</i> ) <i>me-re-xu</i> , to work	<i>eme-tse</i> , proprietor, property

Tacana	English	Cavineña
<i>aqui</i>	wood, trunk	<i>aqui</i>
<i>acui</i>	tree	<i>ecui</i>
<i>aqui-biri</i>	bush	<i>ecui-viri</i>
<i>aqui-za</i>	thorn, spine	<i>acui-xa</i>
<i>aqui-eni-eni</i> <sup>128</sup>	many branches	<i>acui-xa-qui</i> , leaf
<i>aqui-tsa</i>	branch, twig	<i>esepara</i> <sup>129</sup>
<i>aqui-biti</i>	bark	<i>acui-ebiti</i>
<i>exixe</i>	forest	<i>equique</i>
<i>dixe, zixe</i>	maize	<i>exique</i>
<i>ediqui</i>	Jucáya	
<i>ba</i>	to see, to look	<i>ba, batsua</i> , to look up
<i>ba-ve</i>	to know	<i>ba-be</i>
<i>ba-be-xu</i>	to learn	<i>ba-be-tsua</i>
<i>ba-vi-tia</i>	to teach	<i>ba-be-pu-xa</i> , to want to learn
<i>ba-vi-tia-qui</i> <sup>130</sup>	teacher	<i>ba-be-quisa</i> , to teach
<i>quisa-ra-ti</i> <sup>131</sup>	to gossip	<i>quisa</i> , to tell
<i>quisa-ra-ti-qui</i>	talker	<i>quisa-quisa</i> , to chat
		<i>ba-be-quisa</i>   gossiping
		<i>quisa-quisa-xi</i>
<i>qui-su</i> <sup>132</sup> <i>-sa-ti</i>	to invoke	<i>sui</i> <sup>132</sup> <i>-quisa</i> , to accuse
		<i>quisa-ba</i> , to ask
		<i>xa-babe-tsua-ti</i> (reflex.), to instruct oneself, to learn <sup>133</sup>

<sup>125</sup> Surely referring to the cross (*bendición*) made by the missionary after the confession; cf. *caba-cati*, to concede.

<sup>126</sup> Cf. *pana-ti-taqui*, to take the Holy Sacrament.

<sup>127</sup> Instead of *qui*, as in *mia-qui-quié*, thee-of (= thy).

<sup>128</sup> *bata-eni*, nice; *epu-eni-eni-eni*, he is very bad (speaking of a sick person).

<sup>129</sup> Cf. finger in Tacana.

<sup>130</sup> *epuna ba-vi-tia-xa-que*, female teacher.

<sup>131</sup> Cf. *ara, aracara*, respire, breathe.

<sup>132</sup> Cf. *etsuri, etsui*, voice; *tsui*, to bite; *tsudu*, hiccup.

<sup>133</sup> SANJINÉS gives *ba-be-fo-atí*.

Tacana	English	Cavineña
<i>tsu, xu</i>	loc. suffix in, to within	<i>tsu</i>
<i>tsu-ra-cuare</i>	went up	<i>tsu-ati, tō go up</i> <i>tsu-ati-za</i> cf. <i>babe-tsu-ati</i> , want to learn <i>adera-tsu-a</i> , to turn up sleeves <sup>134</sup>

## T a c a n a

<i>pie</i> , to describe	<i>pie-ba</i> , to narrate <i>pie-ba-(a)qui</i> , narrator <i>pie-ba-(a)qui-ma</i> , what is not to be told
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## T a c a n a

## C a v i n e ñ a

<i>xae</i>	fish	<i>see</i>
<i>xae-ate</i>	fishing	<i>sei-na</i>
<i>xae-(a)qui</i>	fisher	

## C a v i n e ñ a

<i>ne-da</i> , pain	<i>ne-da-xi</i> , sick <i>ne-ba</i> , to feel <i>ne-ba-me</i> , to cause pain <i>nari-ve</i> , quite near <i>nari-a</i> , to press
<i>nari</i> , near	

## T a c a n a

## C a v i n e ñ a

<i>ena</i>	water	<i>ena</i> <i>ena-baque</i> , rivulet <i>ena-bue</i> , pond <i>guasa-ena</i> , bee-honey <i>sita-ena</i> , honey of cane <i>na-pu-du</i> , juice, broth <i>na-papata</i> , wet <i>na-pa-na-pu</i> , wet <sup>135</sup> <i>na-ya</i> <i>nai</i> <i>nai-pu</i> , raining <i>ena-bit-ani-su</i> , bathing <i>batři</i> <i>batři-xana</i> <i>ena-nada</i> , little pond <i>ena-na-ve</i> , tender
<i>ena-caca</i> , fruit-juice		
<i>ena-me</i> , liquid make (= broth)		
<i>ena-sapa</i> , mud		
<i>ena-cata</i> , to get wet		
<i>na-cata-ha</i> , to wet		
<i>nei</i>	rain	
<i>nei-xu</i>	to rain	
<i>na-bitі, to bathe</i> <sup>136</sup>		
<i>batři</i>	moon	
<i>badi-nana</i>	novilunio	
<i>nanada</i>	infans	

ARMENTIA says nothing as to the formation of the participle mood. In his paper, however, there occur forms, which seem to correspond to our present

<sup>134</sup> *xa-(a)dera-tsu-ati*, to turn up one's sleeves.

cf. *adera*, to move;

*epu-(a)dera-(a)ni*, to transfer, from *pu*, to make and *ani* (*eani*), to be (*being*).

*bia-(a)dera*, to empty; cf. *bia*, to make water.

<sup>135</sup> Also, *napada-napada*; and *nado*; cf. *naho*, *nao*, &c., rain, moon in the Carib-Aruac dialects, and see the relation between the moon and the rain, especially in mythology.

<sup>136</sup> *biti-puxi*, to take off the bark; *biti-ere*, fish-scale; *ui-xa*, to take off the cloth; *xa-bi-xa-ti-ba*, (*being*) bare-bodied.

and our perfect participle. From the materials already published it is almost impossible to give an accurate idea of the formation of the future participle.

### Tacana

*esuru*, ripe, mature<sup>137</sup>  
*erada*, voluminous

*esuru-ani*, ripening  
*erada-(a)ni*, heap  
*rada-itsa*, heap-lay  
*rada-neti*, heap-stay  
*erada-itsa-(ha)nia*, making heaps

The present participle thus is formed by suffixing to nouns and verbs or (*e*)*ani*, to be, or the present participle (*eha*)*nia*, from *aha*, to make<sup>138</sup>.

### Tacana

*cuina*, to go out  
*idi*, to drink  
*idi-me*, to cause to drink  
*idi-me-t-ani*, causing to drink

### Cavineña

*ecuina-na*, to give birth, to arrive<sup>139</sup>  
*eba*, to look  
*eba-nia*, looking  
*etsama*, to look  
*etsama-t-ani*, looking  
 Example: *tueza ema etsama-t-ani*, he is  
 looking at me  
*etaru*, rowing

In the Cavineña the present participle and the gerundium are formed by suffixing *-tsu* to the infinitive.

Thus:

*ani*, to be  
*mere*, to work  
*inedaba*, to love

*ani-ba-tsu*, being looking  
*mere-tsu*, working  
*inedaba-tsu*, loving

The past participle is formed by adding the suffix *-tsu* to the imperfect and sometimes to the perfect.

### Cavineña

*mere-xua-tsu*, having worked  
*ineda-bana-tsu*, having loved.

The suffix *-xa* expresses desire, wish (optative?).

### Tacana

*idi*, to drink  
*puti*<sup>140</sup>, to go  
*pu*, to make  
*dia*, to eat

*ema idi-xa*, I wish to drink  
*ema puti-xa*, I wish to go  
*pu-xa*, being disposed to do  
*dia-dia-xa*<sup>141</sup>, hunger (eat-eat-wish)

Then: *dia-xa*, I am hungry  
*ida-xa*, I am thirsty  
*tabi-xa-cuana*, we are sleepy

<sup>137</sup> Cf. *esiri*, age.

<sup>138</sup> The editor of ARMENTIA's materials, p. 21, misunderstood, indeed.

<sup>139</sup> "Cavineña", p. 61, *quinana*; cf. p. 42. The suffix *-na* is etymologically related to *nana(da)*, infants; cf. *cua-na*, we, plural suffix; Cav. *xura-cuana*, filiate (affiliate?).

<sup>140</sup> Compounds are *pu-ti*, to go; *pu-e*, to come; as well as *pu-xi*, the particle of the dative (*ema-puxi*, for me).

<sup>141</sup> "Tacana", p. 62, the editor of ARMENTIA's materials is mistaken when he says that *-xa* is "sufijo negativo"!



No rules determining the gender are found in either Tacana or Cavineña. The Araona, however, use *deca*, *dexa*, male, and *epuna*, female, to distinguish the peculiarities in the male and female animals.

*pisini-deca*, roe buck  
*vey-deca*, cock pigeon  
*misí-deca*, he-cat

*pisini-epuna*, hind roe  
*vey-epuna*, dove  
*misí-epuna*, she-cat

The case relations are expressed by means of suffixes.

## Singular:

*deca*, man  
*deca-sa*, of the man  
*deca-puxi*, to the man  
*deca*, man

## Plural:

*deca-cuana*  
*deca-cuana-sa*  
*deca-cuana-puxi*  
*deca-cuana*

Nominative and accusative are recognizable by their respective position in the sentence.

The modifying word precedes the governing noun.

Tacana	<i>itsua-tsau</i> (head-bone) = skull
Cavineña	<i>euatsimare-tsau</i> <sup>142</sup> , (leg-bone) shinbone
	<i>ena-caca</i> , fruit-juice
	<i>barepa iyaua anaquie</i> , heaven-earth-maker
Tacana	<i>adune-xaxa</i> , fruit-juice (of Tšontalore palm)

The attributive adjective generally follows the substantive. In the plural the suffix *-cuana* appended to the adjective, as

*tsine aida-cuana*, the good days (week-days)  
*nassa cuabi duseque*, bring the roasted banana  
*eavi cuasi duseque*, S., bring hot water  
*ave-xi epuna-cuana*, married women  
*mi mique euane nexé ay madamada-cuana pu babe?* Thou thee-of-wife-with-thing-bad-make-know?  
*etua saida nexé baque*, eyes-good-with-look (= be merciful)

The following instrumental and sociative occur.

## Tacana

*gracia-nexe*<sup>143</sup>, by grace  
*vino-nexe*, with wine  
*euatse-nexe*, with the foot

*mi-nexe*, with thee  
*ema-nexe*, with me  
*animal-nexe*, with the beast

## Cavineña

*mere-tseve*, by work  
*pucuru-tseve*, horribly

*emaxu-cuana-tseve*, with the defuncts (dead)<sup>144</sup>  
*mia-tseve*, with thee

## Araona

*mi-nae*, with thee

<sup>142</sup> It would lead to far if I had to point out here the mistakes in the Cavineña glossary. "Fé de Errata" is missing.

<sup>143</sup> The guttural (velar?) becomes palatalized in the Guariza dialect.

<sup>144</sup> GILI, p. 110, says: *manu-xixi-cuana duxu-su*. This literally translated means: totally within (indide), from *du-xu*, among, and the locative suffix *-su*, in; cf. *eme-du-xu*, fist (= hand-most-inside-interior).

By adding the suffix *-tseve* to nouns, adverbs are formed.

*canaruti-tseve*, honestly  
*epucu-tseve*, fragily  
*etena-tseve*, secretly

*enime-tseve*, graciously  
*caasicati-tseve*, depravedly

Suffix of the instrumental is also *-xa*, as in *etua-cuana-xa*, by, through, by means of the eyes; *ebiani-cuana-xa*, through the nostrils; *eidaxa-xa*<sup>145</sup>, through the ear.

The locative (illative, adventive, &c.) suffixes are thus:

Tacana: *-su*

*pamapa tsine-su*, every day  
*ena-su*, in the river

*te*<sup>148</sup> *-su cuana eputi*, we go to the  
 "chacra" (plantation)  
*exixe-su epu-ani*, he is in the mountain  
 (woods)  
*Apolo-su mi puti-que*, go to Apolo<sup>150</sup>!

Guariza

*eubba-tsu*, on earth

Cavineña: *-tsu*

*bare-tsu quimiša*<sup>146</sup>  
*barepa-xu*<sup>147</sup> *tsura-cuare*, went up to the  
 heaven  
*curusu-su tata-cuare*<sup>149</sup>, he was nailed on  
 the cross

Tacana

*ema mave-su*, (luck-I-am-not-in), I am not lucky  
*ecuana pexe-su*, among us  
*beta anixude-su*, on two places  
*etse-sa cuara me-sa santo edu-su*, we-two-of-mother-thee-of-holy-body-in

*-su* is also the suffix of the dative of the Cavineña possessive pronouns.

*mi-cue-i-su*, to thee  
*ecuana-i-xu*, to us

*mi-cuana-i-su*, to you  
*xuma-cuana-su*, to those

Again guttural (velar) and dental interchange. Further:

*ena-maxe*, along the river  
*ebaquie-xe*, from above

*du-se*, to bring (in the sense of fro-to)

*pu-e*, to come (from-to, return), while *pu-ti* seems to express: to go away, to leave. *Dubi-xa*, to make out (cf. *n-ubi*, to enter and West)

The suffix *-su* appears also in most of the adverbs and prepositions, the great majority of them being compounds, as:

*eaua-su*, below, down  
*ebi-su*, ahead  
*daxa-su*, after  
*tsine-cua-su*, in the evening

*ebaquie-su*, above  
*eme-xi-su*, inside<sup>151</sup>  
*etsequeni-su*, outside  
*tsumaita apada-su*, before night

<sup>145</sup> "Tacana", p. 55, *eida-xa*, ear, ear-shell; *eida-rara*, ear-hole (ear-port).

<sup>146</sup> From the Kétšua.

<sup>147</sup> Dental and guttural (velar) interchange (*ts-x-s*).

<sup>148</sup> Cf. *T'é* in the Maya-Kitšé dialects; and Carib-Aruác languages.

<sup>149</sup> Interesting formation of the passive.

<sup>150</sup> Probably referring to the small place called Apolobamba, Bolivia.

<sup>151</sup> Cf. hand.

*Pea badi-su cuata*, one-month-in-I-leave-shall (within a month I shall leave).

The negative particle can follow as well as precede the verb.

Tacana	<i>ai mabe da ema eputi-mabe</i> , I won't go <i>mi mave sanapa</i> , thou-not-know <i>nubi-xa mave ema</i> , enter-wish-not-I <i>sanapa mave</i> , not know
Cavineña	<i>cuaya-ma-ique</i> , I won't go
Maropa	<i>ma meputi</i> , I won't go

Nouns combined with demonstratives form temporal adverbs in the Cavineña.

*rie-barepa* (= that heaven) = yesterday

*i-que-veca* (= this-of-light) = to-day

Traces of a dual are to be found in both Tacana and Cavineña (surely used also in Maropa, Sapibocona, Guariza, Araona and the other dialects); yet, according to ARMENTIA, the Indian generally confound (?) the dual with the plural <sup>152</sup>.

GILI: *Tata detsesa respeto asaitataxi*, pay regards to your parents.

Lord's Prayer, Guariza: *etsesa tata evacuapatsa-tsu*, our-Father-heaven-in-being-thou.

SANJINES and GILI give: *ecua-na-sa Tata*, *ebacuapatša-su eanimi*, and *mi ecua-na-sa Tata ebacuapatša-su eani-mi*.

GILI, Tacana Creed: *Espiritu-Santo-sa gracia-nexe etsesa cuara Virgen biame bacuai-taiza*, Ghost-Holy-of-grace-with-we-of-Lady Virgin-always-was-born.

And again: *Pascua aida-su etse-sa Tata xemi-ta-xi*, feast-great-in-we-of-Lord-I-am (he taker-receiver).

Noteworthy are these combinations in the Cavineña dialect.

*teri-quini*, oil-jar  
*aroso-quini*, rice-field  
*ena-quini*, water-jar  
*equini-xu*, inside  
*exeque-quini*, maize-field  
*bia-quini*, where many lice are found  
*utsa-quini*, where cloth is used to be washed

As I already have pointed out, the Spanish *s*, as well as the Kétšua dental *s*, becomes either palatal or guttural (velar) in the Tacana dialects.

Spanish	<i>misa</i> , mass	Tacana	<i>miša</i> , <i>mitša</i>
Kétšua	<i>kimsa</i> , three	Tacana	<i>quimiša</i> , <i>quimitša</i>
		Cavineña	<i>quimiša</i>
		Maropa	<i>camiša</i> (?)

From this we may infer that labio-nasal and dental (*m*, *s*, in *kimsa*) are sound clusters contrary to the rule of the Tacana phonetics. Dental *d* in Spanish words, as for instance, in "Padre" (Priest-Father) is simply dropped

<sup>152</sup> Similar I noted among the modern Huasteca Indians with regard to the exclusive and inclusive.

in Tacana. These Indians pronounce it *Pari*. The Spanish palatal *ll*, in *cu-chillo*, knife, becomes *r* in Tacana, *cutširo*. The Maropa, however, according to Heath, seem to pronounce *cu-tšillo*.

The linguistic materials referred to in the "Literature" have been taken as the basis of this study, which, indeed, does not pretend to embrace the whole grammar of the Tacana dialects. Above all, I thought it necessary to extract the most characteristic grammatical features, as the work on these idioms done by others hitherto contains many errors regarding the peculiarities of phonetics, personal and possessive pronouns, verbs, suffixes, particles, &c. Of course, additional material should now be brought together so as to afford a general survey of the Tacana and its dialects <sup>153</sup>.

To summarize: In the first place I have shown that the Tacana, Cavineña, Araona, Toromona, Maropa, Sapibocona and Guariza are closely related dialects. And secondly, in spite of the relatively poor and in many respects defective linguistic material, by careful inquiry and comparison of what was accessible at the present time, I have obtained data which confirm relationship between the Tacana dialects and the Pano linguistic family.

It may be useful to point out once again the most noteworthy similarities.

English	Tacana	Moseteno	Sipibo
I	<i>ea-ma</i>	<i>ye</i>	<i>ea</i>
thou	<i>mia-za</i>	<i>mi</i> <sup>154</sup>	<i>mi, mia</i>
he, his	<i>uxa, A.</i>		<i>hua</i>
you	<i>mi-cuana</i>	<i>mi-in</i>	<i>mi-bu</i>
that one	<i>tue-za</i>	<i>uts</i>	<i>tua</i>

The imperative in both the Tacana and Sipibo is formed by suffixing *-que(-cue)* and *-hue* to the infinitive and the verbal stem, respectively.

Tacana	Sipibo
drink ye! <i>idi-que!</i>	love! <i>mi-hue!</i>

Also *-ma*, the suffix of the negative is identical <sup>155</sup>.

Cavineña	Sipibo
<i>buxe</i> , patch	<i>hisi</i> , to be painful
<i>buxe-ma</i> , cleanliness, to clean	<i>hisi-ma</i> , to be not painful.

Moreover, the causative is formed by the same particle.

Tacana	Sipibo
<i>dia</i> , to give	<i>piqui</i> , to eat
<i>dia-me</i> , to cause to be given	<i>pi-ma-qui</i> , to cause another to eat
	<i>buqui</i> , to carry
	<i>bu-ma-qui</i> , to cause to be carried

Here we have syntactical functions, which agree in their essential nature. Such facts cannot very easily be explained away. Further studies will, indeed, throw more light on this problem.

<sup>153</sup> There are many instances which lead to the belief that the Tacana, Maropa, Araona, Sapibocona, &c., are dialects of the Cavineña.

<sup>154</sup> See Carib-Aruac languages.

<sup>155</sup> See Maya-Kitšé dialects.

Still, there is one more important point. We also note similarities between the Pano<sup>156</sup> and the Kétšua on the one hand, and between these and the Carib-Aruác on the other<sup>157</sup>.

Kétšua	Carib-Aruác
eye, <i>nauí</i>	(Moseteno): <i>afi</i> , eye-brow, cf. <i>ve</i> (Cavineña): <i>t-api</i> (Guatuso): <i>m-api</i> , <i>m-afi</i> Bakaíri: <i>inua-muto</i> , baby (Tacana): <i>ena</i> (Cavineña): <i>ana</i> , to speak Kiriri: <i>nunu</i> Makuši: <i>onu</i> Paravilhána: <i>anu-lu</i> (Tacana): <i>m-imi</i> (Moseteno): <i>mic</i> (Maropa): <i>m-imi</i> (Saraveca): <i>nine</i> , tongue Piapoco: <i>inene</i> <sup>158</sup> Bakaíri: <i>kxau</i> , heaven <sup>159</sup> (Yuruna): <i>mau-diga</i> , moon (Yagua): <i>ki-nau</i> , fire (Cavineña): <i>ken</i> , hot Manáo: <i>kináu</i> , heaven (Yupúa): <i>yahau</i> , tree (Tecuna): <i>yau</i> , sun (Tecuna): <i>yauanoé</i> , vesper Baure: <i>cau-riana</i> , heaven (Sipibo): <i>paro</i> , the Ucayali river Caribisce: <i>Masi-paro</i> , the Amazon River Bakaíri: <i>paro</i> , water Aparai: <i>paru</i> , water and river (Tacana): (Cavineña): (Maropa): See the tribal names, as: <i>Galibi</i> , <i>Caribe</i> , <i>Calina</i> , <i>Carina</i> , <i>Cariñacu</i> , <i>Calinago</i> . Carib: <i>banu-ali</i> , friend Piro: <i>cairi</i> , master Piapoco: <i>atsi-xari</i> , man Aroan: <i>yahri</i> , man Aruác: <i>adda-ali</i> (wood-man), carpenter
breasts, <i>nunu</i> tongue, <i>anu</i>	
language, <i>simi</i>	
to say, <i>ni</i>	
it is hot! <i>akau!</i>	
morning, <i>puntšau</i>	
water, <i>para</i>	
stone, <i>rumi</i>	
savages, <i>larilari</i>	

<sup>156</sup> It was KARL V. D. STEINEN who first supplied a list of nine words "Durch Central-Brasilien", p. 305. These words are marked.

<sup>157</sup> Since the publication of my study entitled "Las Lenguas Indígenas de la Cuenca del Amazonas y del Orinoco", Rio de Janeiro, 1910, I insisted again and again that the Pano are linguistically related to the Carib-Aruác. The former may also represent mixed idioms.

<sup>158</sup> In almost all the Carib-Aruác dialects.

<sup>159</sup> I do not need to repeat again that hot, heat, sun, moon, star, &c. in most of the Carib-Aruác languages are etymologically related; cf. "Die Verwandtschaft der Maya-Quitsé mit den Carib-Aruác", in "Anthropos".

Kétšua	Carib-Aruác
uncle, <i>cacca</i>	Paressí: <i>tihan-ali</i> , sorcerer Tamanaco: <i>apalitše</i> , man (Sipibo): <i>cucu</i> , nephew (Cavineña): <i>cucu</i> , uncle Kirirí: <i>cuccuh</i> , avunculus (Tacana): <i>xuxu</i> Kirirí: <i>hutša</i> , devil, evil spirit (Tacana): <i>cuana</i>
sin, <i>xutša</i> people and plural suffix	<i>cuna</i> Cf. tribal names, as: <i>Barekéna</i> , <i>Aricuna</i> (Sipibo): <i>Caibo</i> , people, cf. <i>Guana-bo</i> , <i>Kuni-bo</i> , <i>Sipi-bo</i> , <i>Caši-bo</i> , &c. Tšipayá: <i>sanapu</i> , man, boy Accawoi: <i>naapuh</i> , aunt Pimenteíra: <i>wara-buh</i> , old man Bakaíri: <i>omeoto</i> , sorcerer Carib: <i>amaoti</i> , hermit Laptšu: <i>amuata</i> (Leco): <i>dua</i> Carib: <i>tuna</i> (Amuéša): <i>un</i> Guaná: <i>huna</i> Motilon: <i>cuna</i> (-siase)
lord, man, <i>apu</i>	Tacana group: <i>-ma</i> Carib-Aruác: <i>-ma</i> Maya-Kitšé: <i>-ma</i> Moseteno: <i>-ma</i> (Tšipayá): <i>asa-pa</i> , branch of a tree (Yamiáca): <i>atsa</i> , manioc (Moseteno): <i>yata</i> , herb (Tacana): <i>b-ata</i> , tree (Kitomoka): <i>atia</i> , wood Atsíri: <i>inti</i> , sun Arhuaco: <i>tii</i> , moon Piro: <i>inti-ti</i> , sun Kináu: <i>(yuv-) inti</i> , star (Tšapacura): <i>ise</i> , sun (Moseteno): <i>isi-ne</i> , lightning Tšibtša: <i>tsi</i> , sun; cf. Maya-Kitsé. (Tiverigoto): <i>niano</i> , moon (Cuna): <i>ni</i> , moon <sup>162</sup> (Canitšana): <i>nina</i> , rain Bakaíri: <i>iyello</i> , lightning Carib: <i>ileme</i> , gun (Canitšana): <i>nim-ila-ue</i> , moon (Lapatšu): <i>kani</i> <sup>163</sup> (Tacana dialects): <i>(e)ani</i> , <i>ani</i> , <i>ania</i>
sorcerer, <i>amauta-umu</i>	
water, <i>unu</i> <sup>160</sup>	
negative particle, <i>ma</i> , <i>mana</i>	
tree, <i>latsa</i> forest, <i>satsa</i>	
sun, <i>inti</i> <sup>161</sup>	
splendor of the sun, <i>si-tui</i>	
fire, <i>nina</i>	
to shine, <i>illa</i> moon, <i>killa</i> lightning, <i>illapa</i> (metaph. „gun“)	
to be, <i>kani</i>	

<sup>160</sup> See Aymará *uma*, and Pano *umpas*.<sup>161</sup> *mapu-intši*, God, Matsiganga, *tšintši*, fire.<sup>162</sup> Rain and moon (fire) are closely related in mythology.<sup>163</sup> *murumaxta*, is a genuine carib-aruać form.

## Kétšua

earth, world, *patša*leaf, *banka*

## Carib-Aruác

(Tacana dialects): *patša*(Cavineña): *papa*, to bury(Tacana): *ebacua-patša*, heaven  
*pai*, flatAmuéša: *patso*, soil, groundCarib: *pana*, *aspan*, *ata-bana*, *pana-pe*,  
&c.

Finally, there are traces which point toward the Carib-Aruác languages, also in the absolute personal pronouns, as *ñoka*, *ñuca*, &c.

Reduplications are observed very frequently in the Tacana dialects.

Impression of noise linguistically repeated:

## Tacana

*pedu-pedu*, to divide  
*mimi-mimi*, conversation  
*quisa-quisa*, to chat  
*quisa-quisa-xi*, to gossiping

*tisi-tisi*, to groan  
*saxa-saxa*, to cut, to divide  
*puri-puri*, to squeeze out

## Cavineña

*cumu-cumu*, timbal  
*dadu-dadu*, tremolo  
*te-te-te*, a big fire  
*tura-tura*, dissonance  
*uxu-uxu*, cough

*rara-rara*, to resound  
*ta-ta*, to strike, to nail  
*ta-ta-ta*, to weave  
*tutsu-tutsu*, needle-work  
*cabati-cabati*, to chat, to gossip, revealer

## Frequentative.

## Tacana

*xude-xude*, to twinkle  
*tipei-tipei*, to precipitate  
*tiri-tiri*, to dance  
*tseru-tseru*, lightning  
*mudu-mudu*, to work  
*paru-paru*, to drive in  
*peveve-peveve*, to walk about  
*pisa-pisa*, shooting with arrows  
*ra-qui-qui*, to crack, to crash  
*tena-tena*, to palpitate  
*pu-barere-barere*, to go astray  
*vere-vere*, to fly  
*turi-turi*, distorted  
*tse-tse-xi*, drunken

## Cavineña

*bia-bia*, to louse  
*patsa-patsa*, to fornicate  
*tsexi-tsexi*, fornication  
*ribu-ribu*<sup>164</sup>, fornicating (who is)  
*su-su*, sucked  
*viyu-viyu*, sling  
*puti-puti-u*, to jump  
*ti-ri-ri*, spider  
*cuxa-cuxa*, bubble

## Augmentative.

## Tacana

*peve-peve*, square  
*xutu-xutu*, sand  
*xutsu-xutsu*, mud

## Cavineña

*uyu-uyu*, mud  
*ara-ara*, lunch  
*raru-raru*, extreme

<sup>164</sup> This word seems to be etymologically related to *bu*, *face*, meaning perhaps, face to face.

## Tacana

*xura-xura*, red and white painted  
*adi-adi*, dirty

*assai-assai*, to flatter  
*mada-mada*, iniquity  
*mama-mama*, caiman  
*mucu-mucu*, full of knots  
*napada-napada*, troubled water  
*napa-napa*, humid, wet  
*pada-pada*, grey  
*pasa-pasa*, white all over  
*peada-peada*, some's any  
*puida-eni-eni*, very fragrant  
*uapa-uapa*, very thorny  
*sava-sava*, raw  
*saua-saua*, yellow  
*sana-sana*, to lay on  
*rudu-rudu*, full of knots  
*musa-musa*, mealy  
*qui-qui*, net

## Cavineña

*ahaca-abaca*, impolite, rude  
*virua-virua* |  
*viru-viru* | disarrange  
*buri-buri*, joy  
*ri-ri*, to corrupt (cf. *ribu-ribu*, fornication)

## Durative.

## Tacana

*pere-pere*, to call upon  
*pe-pe*, to doubt  
*piba-piba*, to reflect  
*mitsi-mitsi*, silent  
*ritsi-ritsi*, wrinkled  
*vire-vire*, freckless  
*ruxe-ruxe*, pain of the ribs  
*murumuru-i*, kidney  
*sina-sina-i*, ardent

## Cavineña

*xi-xi*, smell of Dung  
*uria-uria*, uncertain  
*uxeba-uxeba*, to insinuate  
*tiria-tiria*, consumption  
*tia-tia*, to supply  
*tsama-tsama*, not desiring  
*pea-pea*, disunion.

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Editorial note: Mr. RUDOLPH SCHULLER has already some years ago sent this Manuscript to the „Anthropos“-editors. Whether the detailed study about: “La famille linguistique Takana” par G. DE CRÉQUI-MONTFORT et P. RIVET (Journal de la Société des Américanistes de Paris, tome XIII et ss.; Paris 1921) was unknown to him can no longer be ascertained. SCHULLER's study however contains so many new details that it received a due place in the “Anthropos” as a posthumous work.

MARTIN GUSINDE.

