

Barra do Rio negro 20 März 1833
 68. Graufgroben der Nation Catauixix (Katau ischi)
 aus dem Rio Tapauvá der in den Rio dos
 Purús fällt der in den Amazona fällt.

goh	Jaká
Unipal	Jaká
Quab-palbon	Pajé -
Zairbunur	Awau gawá
Nakur.	ajé
Mithon.	amain
Tofin	gu á
Tuphon	anapati
Mann	guc
Arrib.	anapati apé
Grob-cathur	<u>ufo fá</u>
Grodumithur	<u>ufo fá</u>
Luis den	toé
Tifunpau	schapata
Albur	abaken
allent Nrib.	bébé
himé.	ebé
Zainyliny	cau ischi
Kopl.	icanga
Gant.	ba kú
pinyna.	ipsé há
Nágre	ipsi tá
Eluif	+ gar go ba háffi
Blit	neme

Fig. 1 Johann Natterer, "Language samples of the Catauixi (Katau ischi) nation from the Tapauvá river, which flows into the Purús river, which flows into the Amazon," Barra do Rio Negro, 20 March 1833. Word lists and ethnographic notes. Nachlass Johann Jakob Tschudi, Universitätsbibliothek Basel, Ms. T. 2. b, 68, page 1.

Natterer's Linguistic Heritage

Willem F. H. Adelaar and Hélène B. Brijnen

Johann Natterer owes his fame as an outstanding collector to the material riches that he brought to Vienna in the form of prepared animals and ethnographic artifacts. In addition, his eagerness to collect also becomes manifest in his efforts to document the languages of the indigenous tribes which he met during his sojourn and travels in Amazonia.

That Natterer recognized the importance of documenting the languages and disclosing the linguistic diversity of newly explored Amazonian territories was not surprising. For an enterprising explorer such as Natterer it was natural to adhere to the current of scientific curiosity that pervaded academic circles in western society in the early nineteenth century and of which the documentation of newly discovered languages formed a well-established part. In order to conduct his linguistic queries, Natterer could furthermore benefit from the example of the Hessian geologist and geographer Wilhelm Ludwig von Eschwege (1777–1855), who had established a questionnaire in order to collect word-lists of native languages in the eastern part of Brazil (Eschwege 1818, 1: 165–171).

In one of his letters (Schmutzer 2011: 169), Natterer explicitly states his intention to use Eschwege's list as a model for his own collection of language data, referred to as *Sprachproben* ('language samples'). However, Natterer's exceptionality resides in the size of his documentation work, the systematic character of his recording efforts, and the difficult circumstances under which his word-lists were mostly obtained. For many Amazonian languages documented by Natterer there had been no previous record. Consequently, for a substantial number of indigenous languages spoken in the Amazon today Natterer's language samples provide the earliest

Willem F. H. Adelaar is Professor of American Indian Languages and Cultures at Leiden University since 1994. He has conducted linguistic fieldwork in Peru on different Quechuan languages and has contributed to the historical comparative reconstruction of South American languages in general. He has been involved in activities assessing the situation of endangered languages in South America, as well as the salvation of early documentary language sources from that area. Since 2012 he has been in charge of a multidisciplinary ERC project focusing on the prehistoric relations between Mesoamerica and the South American Pacific coast.

Address: Leiden University Centre for Linguistics, P.O. Box 9515, 2300 RA Leiden, Netherlands

E-Mail: wadelaar@xs4all.nl

Hélène B. Brijnen retired in 2014 as a lecturer in Slavic languages at the University of Groningen. She has worked extensively on the interpretation of 18th and 19th century Sorbian texts, as well as on the interpretation and digitization of unpublished language materials on the indigenous languages of Brazil recorded in the German language by ethnographers and travelers. She is currently preparing a full transcription of Johann Natterer's Basler wordlists.

Address: Leiden University Centre for Linguistics, P.O. Box 9515, 2300 RA Leiden, Netherlands

E-Mail: wadelaar@xs4all.nl

records. For a number of languages that became extinct, Natterer's data constitute the sole existing materials or one of few in case other records exist. Natterer provided his word-lists with extensive ethnographic notes, which are also of great importance. The ethnographic notes have been published by Dr. Peter Kann (1989), then curator for South America at the Museum of Ethnology in Vienna.

Vicissitudes of Natterer's Language Data

For a long time, Natterer's language data were thought to be irretrievably lost. It was assumed that they had fallen prey to the Hofburg fire which took place during the revolutionary troubles that besieged the Austrian capital in 1848 (cf. Nowotny 1949). However, annotations by Carl Friedrich Philipp von Martius (1867, 2: 225 ff.) make it plausible to presume that this renowned explorer and geographer had had access to Natterer's language samples seven years after the 1848 fire, which leads to the conclusion that they were not yet considered missing at that time. Martius published five word-lists based on Natterer's work. He also mentions Natterer's material in connection with the nineteenth-century Swiss scholar and diplomat Johann Jakob von Tschudi (1818–1889), who must have been in possession of the word-lists during the 1850s and 1860s.¹

Even during the time in which Natterer's records had disappeared from the public eye, their importance could still be inferred from the survival of a list of about 70 Amazonian languages that had been the object of his data collection. This list was published by Karl Anton Nowotny in the Viennese journal *Archiv für Völkerkunde* in 1949. To general surprise, the survival of Natterer's language samples was established in 1976, thanks to research conducted in the University Library of Basle by the Americanist Ferdinand Anders (Schmutzer 2011: 278). Dr. Anders, who was engaged in a biographical study of Tschudi (Anders 1984), found that Natterer's language lists had been preserved among the documents of Tschudi's scientific bequest (*Nachlass*). Apparently, Tschudi had kept the language lists at his residence, where he had begun to decipher and transcribe Natterer's very personal handwriting. He must have abandoned the task after some time, as can be inferred from the fact that his transcription efforts did not extend beyond the first few languages in the collection.²

Even today (2014), Natterer's language samples are not yet available in published form. They can only be consulted in their original handwritten form. A digitized version of Natterer's language materials has been prepared by the University Library of Basle.

Languages Documented by Natterer

Overviews of the languages included in Natterer's samples can be found in Nowotny (1949) and in Kann (1989). The latter provides transcriptions of the ethnographical notes that accompany several of the word-lists. In the present section, we will try and

¹ The word-lists reproduced by Martius concern the languages *Jatun Avo*/Caripuná, Jucúna, Uirina, Paravilhana and Macusi/Macushí, respectively, the numbers 16, 40, 41, 46, and 48 of Natterer's Basle lists. They can be found in Volume 2 ("Zur Sprachenkunde") of Martius's *Beiträge zur Ethnographie und Sprachenkunde Amerikas, zumal Brasiliens* (1867), respectively, on pp. 240, 253, 229, 227 and 225. Martius mentions Tschudi as an intermediary for his access to the *Jatun Avo*/Caripuná list, whereas he refers to Natterer as a direct source for the other four language lists. Note that the original (Basle) versions of the Jucúna and Uirina lists were recorded in Portuguese in a handwriting that does not appear to be Natterer's, suggesting that still another source might be involved.

² Note that the list of languages published by Nowotny does not coincide fully with the languages represented in Natterer's Basle lists. The latter include 73 language lists (some of them referring to the same language and one to a language of Africa), whereas Nowotny lists 70 languages. Furthermore, the order in which the languages are presented and their numbering are different (see Appendix).

group the documented languages according to their genetic affiliation, so as to give an idea of the diversity and uniqueness of the data collected by Natterer. The focus of Natterer's samples lies on languages spoken and located in Brazil. However, his lists include languages spoken in the neighboring countries Bolivia, Colombia, Guyana, Paraguay, Peru, and Venezuela as well.

Languages of the Arawak family are particularly well represented among the languages documented by Natterer. Many of them are now extinct, as they occupied strategic river locations easily affected by European colonization. For some of these languages (e.g., Meppuri) there seem to be no other sources than Natterer's word-lists. Other languages, such as Manao (*Manau*),³ Passé, and Jumana (*Schumana*) have disappeared long ago. An important cluster of Arawak languages is found in the basin of the Rio Negro, extending from Manaus to the Colombian, Venezuelan, and Guyanese border areas. They include the languages Arauaqui (*Aroaqui*), Baniwa do Içana (*Banniva*), Baré (in two varieties: Arihini Baré and Ihini Baré), Caixana, Cariaü, Jumana, Mainatari, Manao, Meppuri, Passé, Tariana, Uirina, Vuainamboü (a language very close to Baniwa), Warekena (*Uarequenna*, located on the Rio Xié and extending into neighboring Venezuelan territory, cf. Aikhenvald 1999), Yabaána (*labahani*), and Yucuna (spoken in Colombia). Of particular interest are two apparently extinct (or unidentified) languages situated in the area south of the Amazon river in the present-day state of Amazonas: Marawá (*Marauiá*) and Katukina do Juruá (*Schuruá*), the latter not to be confused with the non-Arawak language of the same name. Three languages are found in the savanna area that forms the border region between Brazil and Guyana: Atoraí (*Aturai*), Parahoana, and Wapishana (*Vapeschana*). Southwestern Brazil and neighboring Bolivia are represented with the languages Guaná (Quiniquinao), Parecís, and Saraveka.

The second largest group of languages by the number represented in Natterer's data are the Tucanoan languages, in particular the Eastern Tucanoan languages that are mostly located on both sides of the Brazilian-Colombian border. They include the languages Arapaçu, Coaihuana or Caiohana, Cubeo (*Köbéu*), Desana (*Dessana*), Macuna, Piratapuia, and Tucano (*Tocanna*). For some of these languages a comparison with data from Tucanoan languages still spoken today will be necessary in order to determine their exact identity within that family. Arapaçu and Coaihuana may be close to present-day Tuyuca. Natterer's samples furthermore include a Western Tucanoan language, referred to as Paivita. Its location on the Napo river suggests proximity to Tucanoan languages in northeastern Peru and possibly Ecuador (Orejón, Siona, etc.).

Another language group that is particularly well represented in Natterer's data is the Macro-Jê stock. Only one Jê language is exemplified, namely, Kaingang (referred to as *Cameh*), but data for some of the other Macro-Gê branches are abundant. They include Bororo, recorded in several of its varieties (see Natterer 2014, Viertler and Ochoa 2014), Chiquito (*Tschikitos* or *Guasaroka* spoken in Bolivia), Guató (*Vuató*), and Purí-Coroado, represented by two of its member languages, Coroado and Coropó. Nowotny (1949) mentions the existence of additional data on Purí (Purí-Coroado), but these could not be located among the Basle lists. They may have been lost, or a confusion with Coroado may have occurred.

The Tupian language stock is represented by several of its families, namely, Mawé, Mondé, Mundurucú (2 lists), and Tupi-Guaraní. Tupi-Guaraní is represented by the Apicá language. The low representation of the Tupi-Guaraní languages in Natterer's samples is remarkable. It may reflect changes in the distribution of these languages that have occurred over the past two centuries. Nowotny (1949) mentions the existence of data on Tupinambá, which are no longer found among the Basle lists. If they existed

³ Denominations of languages and tribes used by Natterer that differ in spelling or form from modern usage are represented in italics.

since the 1990s. It has now become easier to interpret data that have not been the object of morphological analysis previously. The differences between Natterer's data and those that have been collected in recent decades are significant, because they give an indication of the amount of change that the languages recorded have undergone during the past two centuries. Natterer's approach to the Amazonian languages can be assessed by comparing his language materials with more recently recorded data, and such an assessment is in turn helpful for the interpretation of Natterer's data on extinct languages for which no modern records are available.

As was usual in the nineteenth and early twentieth century, most of the language samples recorded by Natterer consist of nouns, supplemented with a few short phrases or expressions. The selection of words and phrases was made on the basis of Eschwege's model, although Natterer did not hesitate to include more items when relevant. Verb forms were also recorded, but not frequently. In most Amazonian languages, both nouns and verbs are subject to relatively complex morphological processes, involving the use of prefixes and suffixes alike. Nouns are regularly preceded by prefixes indicating the possessor or figurative owner of the entity to which the noun refers. Some categories of nouns, in particular, the names for body parts and kinship relations, rarely occur without such prefixes or not at all. The logical result is that Natterer's language data contain many cases of nominal roots preceded by possessive affixes, but fortunately Natterer showed himself consistent in always recording the first person singular form of such possessed nouns. Consequently, as a reader one has to be familiar with some of the basic structures and forms of the exemplified languages, but at the same time the omnipresent first person singular marker is helpful for establishing the linguistic affiliation of the languages recorded. For instance, in the lists concerning the Bororo language (belonging to the Macro-Gê linguistic stock), many entries begin with the element *i-*, which is characteristic of the first person singular marker in that language (e.g., *i ugà* '[my] father' /i-oga/, *ikelà* /ik-era/ '[my] hand'; cf. Crowell 1979: 207; Szerwinsk Camargos 2010: 79; Viertler and Ochoa 2014), whereas languages of Arawak affiliation are easily recognized by the presence of the *nu-* or *no-* prefix, which has a similar function in most languages of that family, for instance, Tariana *nohūda* /nu-hwida/ '[my] head', *noédoa* /nu-wé-do/ '[my] younger sister' (Aikhenvald 2007); Baniwa *do lçana numheré* /nu-hméree-ri/ '[my] younger brother', *nocàpi* /nu-kaapi/ '[my] hand' (cf. Taylor 1991: 23, 33).

On the level of the orthographic notation, Natterer did not benefit from a rich tradition in phonetic sciences, as present-day linguists do. In order to find a way to render the exotic speech sounds with which he was doubtlessly confronted he had to improvise. In the Bororo language samples, which were among the first to be elaborated by Natterer, he made ample use of diacritic signs, most of which are difficult to interpret today. A detailed study of the Bororo samples, in combination with an in-depth phonetic investigation of the language as it is spoken today, may eventually lead to a better understanding of the value of these diacritic signs. In some cases, the meaning of a diacritic is obvious, also because Natterer adds a comment to such effect. For instance, in the Bororo word *itonarageté* '[my] daughter', recorded in Natterer's lists, the acute accent of the symbol *é* serves to indicate that the vowel represented is not a front vowel [e], but rather a central vowel [ɨ] (*stummes e*). It obviously contains the modern Bororo root /onaragedi/ 'child' (cf. Crowell 1979: 169). In other cases, however, the same diacritic is used to represent a sound which is probably a mid front vowel [e], as in *ikuisché* 'star', modern Bororo /kuieje/ [kujedze] 'star' (cf. Bezerra Nonato 2008: 233). Note that in the Baniwa examples given above, the symbol *é* does not refer to a central vowel either. The motivation behind these different uses of *é* is not clear.

The precision of Natterer's phonetic observations can further be derived from the meaningfulness of the hiatus in his notations. Mostly, the symbols in his handwriting are connected, as can be expected in handwritten material meant for personal use, or con-

tain elements suggesting that such a connection was intended. If there is no question of connected writing and the symbols are separated by a space, however modest, an interruption of speech or glottal stop is apparently intended. This can be observed in the language samples of the Katawixí language, recorded on the Tapauvã River, a tributary of the Purús, where the word for ‘sand’ is recorded as *tiki i* and that for ‘axe’ as *to ì* (cf. Adelaar 2007: 162). These words are represented as *tikihi* and *toñhi*, respectively, in the only other substantial documentation of the Katawixí language, recorded by the missionary Constant Tastevin around 1920.⁴ It seems likely that Natterer used the hiatus for the same purpose as Tastevin, who had a French background, the symbol *h*.⁵ Predictably, a hiatus is also found in Natterer’s transcription of the Bororo term for ‘father’ (*i ugà*, see above). Another example of this practice is found in Paumarí *só oló* ‘basket’, which corresponds to modern Paumari /so’oro/ (Chapman and Derbyshire 1991: 204).

Sample of Natterer’s Wordlists: Katawixí

As an example of Natterer’s language sample, or *Baseler Wortlisten*, we include his records on the Katawixí (*Catauixi*, *Katau ischí*) language, which was spoken on different locations in the present-day state of Amazonas in Brazil. Katawixí is related to the neighboring Katukina language (also known as Kanamarí in one of its varieties) and, at a more distant level, to the Harakmbut language of Madre de Dios in Peru (Adelaar 2000). The two most important sources for the Katawixí language, Natterer and Tastevin, are partly coincident (see above) and partly completely different, so as to raise doubt on whether the same language is attested in both cases. Particularly, in the domain of body part terms the divergence is considerable. Until now, there is no satisfying explanation for this state of affairs. At present Katawixí is presumably extinct. A small group of non-contacted Indians (*isolados*) on the Rio Mucum in the area of Lábrea, north of Porto Velho, may include survivors of Katawixí communities, but this rumor has not been corroborated so far (www.cimi.org.br 2005). Natterer recorded data of the Katawixí language on 20 March 1833 in Barra do Rio Negro (today Manaus).

In the following chart, German and occasionally Portuguese or local indigenous terms are given in Natterer’s orthography. These are matched by their translation in Katawixí, as in Natterer’s word-list. The English translation is provided by the authors. Scientific denominations given for plants and animals are mostly tentative. Long ethnographic observations have been left out, but shorter comments that can be seen as semantic explanations are included.

Barra do Rio Negro 20 März 1833
Sprachproben der Nation *Catauixi* (*Katau ischí*) aus dem *Rio Tapauvã* der in den *Rio dos Purus* fällt der in den *Amazonas* fällt.

Barra do Rio Negro, 20 March 1833
Language samples of the *Catauixi* (*Katau ischí*) nation from the Tapauvã river, which flows into the Purús river, which flows into the Amazon.

Gott	<i>Jaká</i>	God
Teufel	<i>Jaká</i>	devil
Quaksalber, <i>Pajé</i> – Zauberer	<i>Awau gawá</i>	quack, sorcerer
Vater	<i>ajé</i>	father
Mutter	<i>amañ</i>	mother

⁴ Tastevin’s records are kept in the archive of the Congregation of the Holy Spirit in Chevilly-la-Rue near Paris.

⁵ Of course, it is also possible that the correspondence between *h* and hiatus represents dialectal variation.

Sohn. *Kau ihá*
 Tochter. *emú*
 Mann. *Kujané*
 Weib. *atschi' atschi' atschi*
 Grosvater. *bi há - sã*
 Grosmutter. *gára hé, Kau ihá*
 Bruder. *gonó birú*
 Schwester. *botó holú*
 Alter. *uĩda*
 Altes Weib. *Kau ipó*
 Kind. *domahã*
 Jüngling. *uwaĩ*
 Kopf. *purú*
 Hand. *bohú*
 Finger. *tiki'i*
 Nagel. *in nã*
 Fleisch. *i borahã*
 Blut. *Jau ia - dis Purú. Kau ipó -*
 Bein. *dis Tapauvã Tapauvã -*
 Milch. *A. Solimã Wau wai*
 Weiberbrust. *Kap'ipã hã*
 Ich bin zum sterben. *Wã hãmã - Kap'hiri' - bi'chahi'*
 Mein Bruder ist gestorben. *sãt Macafidã hãmã -*
 Sonne. *glãgã uã purũhãrãgãmã - ari'hi*
 Mond. *Kãrĩ*
 Sterne. *ip'ch'ochi'*
 Tag. *kãtã*
 Nacht. *ip'ch'ã - Purũhã hãmã*

Fig. 2. Johann Natterer, "Language samples of the Catauixi (Katau ischi) nation from the Tapauvã river, which flows into the Purú river, which flows into the Amazon," Barra do Rio Negro, 20 March 1833. Word lists and ethnographic notes. Nachlass Johann Jakob Tschudi, Universitätsbibliothek Basel, Ms. T. 2. b, 68, page 2.

Sohn	gu á	son
Tochter	anapatí	daughter
Mann	gué	man
Weib	ana patí apé	woman
Grosvater	ufa fá	grandfather
Grosmutter	— — —	grandmother
Bruder	toé	brother
Schwester	schapata	sister
Alter	abahẽn	elderly man
Altes Weib	bébé	elderly woman
Kind	ebé	child
Jüngling	cau ischí	youngster
Kopf	icanga	head
Hand	bakú	hand
Finger	ipé há	finger
Nagel	ipi tá	nail
Fleisch	gobahássi	flesh
Blut	memé	blood
[2] Bein	be	leg
Milch	Kau ihá	milk
Weiberbrust	emú	woman's breast
Ich bin zum sterben	Kujané	I am about to die
Mein Bruder ist gestorben	atschí atschi	my brother died
Sonne	bihá - sã	sun
Mond	gára hé, Kau ihá	moon
Sterne	gonó birú	stars
Tag	botó holú	day
Nacht	uĩda	night

[3] Sorobim	birì	catfish
Peixeboy	Wuahanió	manatee
Schildkröte	mù	turtle
Jabuti	Auwarumün	land turtle
Jacaré	wahaió	caiman
Sucuriú	iti ú	anaconda
Raia	missa	ray
Anta	Kabi ohó	tapir
Tatu	Kau itsó	armadillo
Tatuguaçu	Jabitó	big armadillo
Kuh		cow
Taitetú	in nai	collared peccary
Porco de Matto	abarí	white-lipped peccary
Waldhirsch	bassía	deer
Hund	agití	dog
Geflekte Unze	Uengá, uangá	spotted jaguar
rothe —	atschihân	red jaguar
schwarze —	Kabi ssohá	black jaguar
Macaco barriga	Kabarú	woolly monkey [<i>Lagothrix</i> sp.]
— prego	toñ pì	capuchin monkey [<i>Cebus</i> sp.]
Guariba	Schadihó	howler monkey [<i>Alouatta</i> sp.]
Coatá	Atschì mohó	spider monkey [<i>Ateles</i> sp.]
Vacari	Kabissó	uakari monkey [<i>Cacajao</i> sp.]
Hahn Henne	Kay iròto	rooster, hen
Taube	itschihîñ	dove
Urubú	Kau schurúhân	black vulture
— branco	bischischì	white vulture
Gaviaõ real	Kupijú	harpy eagle
Arara vermelha	adá i	red macaw
Ara runa	arassì	blue-and-yellow macaw [<i>Ara ararauna</i>]
ara amarella	baba há	yellow macaw
Papagey	Obirù	parrot
Mutum de faba, Morá Peurì	abischú	wattled curassow [<i>Crax globulosa</i>]
Urumut	Kau iná	nocturnal curassow [<i>Nothocrax urumutum</i>]
Inambú	Koi sse ssá	partridge, tinamou
Jacaimim	sse ssemá	trumpeter
[4] Ente	Kàui sohá, Ka ui sóhá	duck
Einhornvogel	Kabissohá	horned screamer [<i>Anhima cornuta</i> (?)]
Mays	iniassì	maize
Mandioka	maipui	cassava, manioc
Makaschera	ará	sweet cassava
Cará	an ká	yam [<i>Dioscoreaceae</i>]
Bananen	tschiparì	banana
Salsaparilha	S. Thomé: jakoahân	banana São Tomé
Cacao	Kapanpì	sarsaparilla
Ypadú	inatschí	cocoa
Parica	kennen sie nicht	[coca] They do not know it
	Oassara	snuff [from seeds of <i>Piptadenia peregrina</i>]

(schnupfen das Pulver mittelst Knochen – 2 Knoch. nebeneinander das eine End. wird in d. 2 Nasen Löcher gestekt und das auf d. flach[en] Hand geschüttete Pulver ausgeschnupft soll berauschen, auch nehmen sie Klystiere davon – diese Klystiere sind gegen Wechselfieber – der Rausch dauert nicht lange)		(they sniff the powder through bones – two parallel bones; one end is put in both nostrils, and the powder is sniffed from the flat of the hand on which it is strewn; it is said to intoxicate. They also take clysters of it – these clysters are against malaria – the intoxication does not last long)
<i>Beju</i>	<i>mamá</i>	tapioca cake
(machen sie aus Tapioca)		(they make it from tapioca)
<i>Tapioca</i>	<i>tsassimì</i>	tapioca
<i>Farinha</i>	<i>Koo</i>	flour
<i>Ralo</i> od[er] Reibebrett	<i>awauainahã</i>	grater, rasper (a plank covered with spikes of Paxiúva wood)
ist ein brett mit Zähnen aus <i>Paschiuvaholz</i> besetzt		
Tabak,	<i>Ka bitá</i>	tobacco,
schnupfen das Pulver		they snuff the powder
<i>Vacaba</i>	<i>titété</i>	bacaba palm [<i>Oenocarpus bacaba</i>]
<i>Vassài</i>	<i>Vuaschihá</i>	açaí palm
<i>Batauí</i>	<i>iniará</i>	milpesos palm [<i>Oenocarpus batauí</i>]
Komm her	<i>tehé</i>	come here
Geh weg	<i>pai hahá</i>	go away
Geschwind	<i>atschihó</i>	quick
Langsam	<i>batschihohó</i>	slow
Baumwurz!	<i>abi hó</i>	root
Frucht	<i>upa hên</i>	fruit
[5] Ey	<i>mupú</i>	egg
Bogen (mach[en] aus <i>Pau d'arco: ipahã</i>)	<i>töchimiñ</i>	bow (they make them from fiddle-wood: <i>ipahã</i> [<i>Tecoma heptaphylla</i>])
Pfeile	<i>tinpá</i>	arrow
<i>Corabí</i>	<i>tsau ihá</i>	poisoned arrow
<i>Urari</i>	<i>abí</i>	curare
Blasrohr	<i>okó</i>	blowpipe
(auch aus <i>Vacaba</i> und andern Hölzern verfertigen sie und außen überwinden sie mit <i>Gaimberinden</i> – haben kein Mundstück – stecken das dike Ende ins Maul und mit beyden Händen drücken sie die Lippen ans Rohr)		(also make them from bacaba [or] paxiúva palm and other kinds of wood, and wrap them with philodendron strips – they have no mouthpiece – put the thick end in their mouths <i>and</i> push their lips against the pipe with both hands)
kleine Pfeile (aus Bart des <i>Batauí</i> 2 Spannen lang)	<i>Kabihá</i>	small arrows (from beard of batauí palm, 2 spans long)
<i>Patrona</i>	<i>ipití</i>	cartridge box [?]
aus roth[em] Holz, bedienen sich nicht der <i>Palheta</i> wie ihre Nachbarn		of red wood, they do not use a plectrum as their neighbors do
Flinte	<i>tohómi</i>	gun
Ruder	<i>wuaramì</i>	oar
Hangmatte	<i>itahã</i>	hammock
sie machen sie aus <i>Meritipalm itáta</i> – fasnern der unreifen Blätter		They make them of <i>Meriti</i> palm <i>itáta</i> – fibers of the unripe leaves
<i>Panacú</i>	<i>bassalá</i>	wicker basket

*Das eigentliche Katauixi sprachliche -
 feine, nanhuakin - bring feuer
 Wasser, aus d. Nation Arahān, ist aus
 wild. Katukina's aufgezogen, sind, die
 unter den wild. Katukina, die unter den
 Feuer.*

Fig. 7 Johann Natterer, "Language samples of the Catauixi (Katau ischi) nation from the Tapauvá river, which flows into the Purús river, which flows into the Amazon," Barra do Rio Negro, 20 March 1833. Word lists and ethnographic notes. Nachlass Johann Jakob Tschudi, Universitätsbibliothek Basel, Ms. T. 2. b, 68, page 8 (bottom).

Zähne	<i>injōn</i>	teeth
Zunge	<i>nokú</i>	tongue
Stirne	<i>ssau à</i>	forehead
Haare	<i>tsau auwa</i>	hair
Bauch	<i>ibassa hān</i>	belly
Schenkl	<i>tsanpì</i>	thigh
Wade	<i>Kau itó</i>	calf of leg
Fuß	<i>ni</i>	foot
Männlich. Glied	<i>Uu</i>	male genitals
Weiblich Scham	<i>nopin</i>	female genitals
Weißer	<i>Kariba tschuá</i>	white person
Neger		black person
<i>Porupuru</i>	<i>Pamoarì odschì</i>	Paumarí, a neighboring tribe
<i>Jubiri</i>	<i>arān</i>	Jubirí [a neighboring tribe]
<i>Jammamadi</i>	<i>tschuhá</i>	Jamamadí [a neighboring tribe]
reden alle unter sich verschiedene Sprachen		they all speak different languages among each other
<i>Juma</i>		Juma
erscheinen zu Zeit, sie nennen sie <i>Mundrucús</i>		show up occasionally, they call them Mund[u]rucú
[8] ⁶		
Nach Aussage eines wild. <i>Katukina</i> , der unter den wild. <i>Catauixis</i> aufgezogen wurde, sind diese Wörter, aus d. Nation <i>Arahān</i> , und von den eigentlichen <i>Catauixi</i> verschieden		According to a wild <i>Katukina</i> , who was raised among the wild <i>Katawixí</i> , the following words are from the <i>Arahān</i> nation, and different from the proper <i>Katawixí</i> .
Feuer	<i>nanhuakin</i>	fire
bring Feuer		bring fire
Wasser	<i>vuatsì</i>	water
Sonne		sun

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⁶ Page 7 and the beginning of page 8 (Figs. 7, 8), which contain only ethnographic information, have not been transcribed and translated here. For a transcription, see Kann (1989: 137–138).

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APPENDIX

Indigenous Languages Recorded by Johann Natterer During his Travels in Brazil

Compiled by Christian Feest

The following summary combines three lists compiled by Johann Natterer to record the samples of the indigenous Brazilian languages he had collected between 1820 and 1833 (or 1834). The original wordlists (W), now in the University Library in Basle, are numbered from 1 to 72, include 75 vocabularies of 65 languages, and appear to follow the chronological order in which they were recorded. Those which carry no date can be dated on the basis of this sequence and occasionally on the basis of circumstantial evidence, such as his known itinerary (PelzelN 1871: I–XX). At some point after his return to Vienna, Natterer created a card file (F), which permitted him to rearrange the sequence. The now extant file is incomplete and only covers numbers 36 to 68 (the end); the sequence is the same as in the wordlists, except that the corresponding numbers are lower by four, perhaps as a result of eliminating entries of languages for which more than one wordlist was collected (two Guaicurú, one Baré, one Macú]. The final list (L) rearranges the order of the entries for 70 languages according to a principle so far unidentified, adds “Purís”¹ and “Tupinambá, so-called *Lingua geral*,” for which no wordlists exist, and has only one entry for the Guaicurú. Apart from spelling differences, the list re-identifies some of the languages, and sometimes adds information on the location of the tribes. List L continues with “Nations, from which no language specimens, but objects were collected” (71–93), which was overlooked by Franz Heger, when cataloging the collection and providing his own notes on locations. But list L also missed a number of tribes represented in the Natterer collection of artifacts; their names and locations are here added from Heger’s catalog (1882), where tribes are also numbered and relevant information is partly based upon Natterer.

It should be noted that additional lexical material collected by Natterer is found on the packing lists of artifacts sent to Vienna (see, e.g., Natterer 2014).

W: Titles of Johann Natterer’s wordlists preserved in the Universitätsbibliothek Basel, Switzerland (Kann 1989; here corrected from the original)

F: Johann Natterer, Card file [incomplete, starting with number 36] of Brazilian nations and their location. Undated (between 1836 and 1843), Weltmuseum Wien, Archiv

L: Johann Natterer, “Various Brazilian nations of whom samples of their language were collected during the voyage.” Undated manuscript [between 1836 and 1843], Weltmuseum Wien, Archiv (Nowotny 1949; here corrected from the original)

C: Franz Heger (1882), includes some indigenous designations of objects

- W1. *Caméh* language – communicated by an Indian named *Ninschirin* – *Curytiba*, 12 Nov. 1820.
L1. *Caméh* Indians live in the south of the *Capitania* of *San Paul* and in the *Campos* of *Guarapoava*.
Cameh live in the steppes of *Guarapoava* on the *Yguaçu* near *Curytiba*.

- W2. Language samples of the *Coroados* Indians in *Minas geraes* – *S. João Baptista* on the *Rio Chipotó*. [Copied from Eschwege 1818, 1: 165–171]

- L67. *Purís*, 68. *Coroados*, 69. *Coropos*, *Minas geraes* – Bands or branches of which once were: *Tobayaras*, *Tupis*, *Tupinaquis*, *Tupigoães*, *Tuminós*, *Amoygypyras*, *Araboyaras*, *Rarigoaras*, *Poti goares*, *Tamoyos*, *Carijós*.

- W3[a]. Samples of the *Bororó* Indians in the steppes between the *Jauru* & *Paraguay*. [Collected before 16 June 1826.]

¹ Natterer copied the Coroado (W2) and Koropó (W72) but not the Puri wordlist from Eschwege.

- W3[b]. *Bororòs*, who live on the *Rio S. Lourenço*. This is from an old Indian woman, who was caught during an expedition of *Tenente Manoel Diaz* on the *Rio Porrudo* or *São Lourenço*. [1826–1828.]
- W3[c]. *Bororós* in the steppes between the *Jauru* & *Paraguay*. [Probably collected at Pão Seco, 1827.]
- L7. *Bororós da Campanha* (*Bororós biribocconé*) live on the steppes between the *Rio Jaurú* and *Rio Paraguay* and also on the upper *Rio S. Lourenço* river or *Rio dos Porrudos*.
- W4. Samples of the *Bororós do Cabaçal* – from a fifteen year-old girl who stayed with *Coronel João Pereira Leite*. [...] So-called *Bororós do Cabaçal* (according to *Francisco Correia* they are called *Bororó Aravirá*) – live on this and the other side of the *Rio Cabaçal* and to the south they extend to the road of *Matogrosso road*. [Probably collected in Jacobina in October 1827 or March/April 1828 (Pelzel 1871: IX).]
- L8. *Bororós do Cabaçal* (*Bororós Aravirá*) live on this and the other side of the *Rio Cabaçal* and to the *Rio Sipotuba* and to the south they extend to the *Matogrosso road*.
- W5. Samples of the *Guaná* (*Vuaná*) from the *Presidio de Albuquerque* [...] Pronunciation is the dialect of the *Ginikinaos*.¹ [1826–1827.]
- L6. *Guaná* (*Vuaná*) in the *Presidio de Albuquerque* and *de Miranda* on both banks of the *Paraguay*.
- W6. Language specimens of the *Guaicuri* Indians – of a mixed-blood born in *Miranda* – *Joaquim Chaves*. [Collected in Cuiabá November or December 1827.]
- W7. [*Guaicurú*] *Paniniotsche* was *Capitão Uvaeteateo*. The *Xamucocos* killed him together with his people – who is said to live in *Cuiaba* – his wife is called *Atobitschâgate* – lives in *Miranda* with *Serg. Joaq. Ignacio*. [Collected in Cuiabá in November or December 1827.]
- W8. Samples of the *Guaicurus*, from a mestizo whose father was *Guaná* and the mother a *Crioula*.
- L2. *Guaicurús* on the steppes near *Forte Coimbra* on the right bank of the *Rio Paraguay*, to the *Fort of Bourbon*.
- W9. Samples of the language of the *Guatschié*. [Collected in Cuiabá in November or December 1827.]
- L3. *Guatschié* near the *Presidio de Miranda*, left bank of the *Paraguay*.
- W10. Samples of the *Vuató* Indians – live downriver of the *Gaiva*.
- L5. *Vuató* at the mouth of the *Rio dos Porrudos* into the *Rio Paraguay*.
- W11. *Xamuccoco*. [Collected after December 1827; only two words recorded.]
- L4. *Schamucocco* below *Coimbra*, in the *Gran Chaco*.
- W12. Samples of the language of the *Chiquitos* (*Tschikitos*), live in the *Provincia de los Chiquitos* – is said to be the language of the *Guasaroka*. The woman was from *S. Anna*.
- L9. *Guasaroccas* live in *Villa Maria* on the *Rio Paraguay* and in *S. Anna* in the *Provincia dos Chiquitos*.
- W13. Samples of the tame *Saravekas* (*Saraekas*) Indians from the *Provincia de los Chiquitos*. [Portuguese glosses, another column with German glosses, 1828–1829.]
- L10. *Saraveccas* in *Casalvasco* near *Cidade de Matogrosso* and in *S. Anna*.
- W14. Language of the *Parecis*. *Parecis* (*Paressis*) live on the tableland called *Campos dos Parecis* north of *San Vicente de Matogrosso*. [Two lists, one with Portuguese, one with German glosses, 1828–1829.]
- L11. *Parecí* (*Paressí*) on very high steppes, called *Campos dos Parecís*, north of *S. Vicente de Matogrosso*.
- W15. Samples of the *Cabixi* Indians – from a boy who was taken to *Mattogrosso* when he was small – he was called *Schiriniñ* – his nation he calls *Piacá*. [1828–1829.]
- L12. *Cabischi* in the forests and steppes along the *Rio Galera* in *Matogrosso*.
- W16. Language of the *Caripuna* – appears to be the name given them by the Portuguese. They call themselves *Jaūn àvô* – *Jacâres* is a band of the same nation, live in the forests along the banks of the *Rio Madeira*, where the waterfalls are. *Ribeirão* [17–28] Sept. 829.
- L13. *Schacâres* and *Saunávo*, two bands of a nation called by the Brazilians *Caripuna*, live in the forests along the banks at the waterfalls of the *Rio Madeira*.
- W17. Language samples of the *Mura* / *Caên oën hên hên* from a mulatto born in *Goa* in East India and many years living and married among the *Mura*. [22 November 1829 (Pelzel 1871: XII).]

² Another entirely different *Guaná* wordlist, mainly consisting of terms for animals, is found in the archive of the Weltmuseum Wien.

- W18. Language samples of the *Mura* – from a *Poroporo* Indian raised among the *Mura*.
 L14. *Múra* on the *Rio Madeira* below the waterfalls at the mouth of the *Rio Purus* and at many places on the banks of the Amazonas river.
- W19. *Kabanaé*. *Arara* nation in the Portuguese language. [Probably collected in Borba between November 1829 and May 1830.]
 L15. *Kabanaé* – the Brazilians call them *Araras*, the steppes between the *Rio dos Marmelos* and the *Rio do Machado*.
- W20. *Matanau* nation, live on the *Rio Ariupoanà*, are friendly with the *Araràs* – is the language of the *Arara* since this Indian was raised among the *Araras*. Borba 25 May [1]830.
 L16. *Mataná-u* live on the *Rio Ariupoanà*, appears to be merely a different band of the former [*Kabanaé/Arara*].
- W16[b]. *Lingua de Mundurucus* – according to the Portuguese pronunciation. [Probably collected by Antonio Peixoto de Azevedo before 1825.]
 W21. *Mundrucù* – (*Uaindaié*) a great nation, live mostly on the *Rio Tapajoz* and *Rio Canoma* and between both rivers on the so-called *Campina* and on the *Rio Abacaschis*. Borba [before July 1]830.
 L18. *Mundrucù* a numerous nation, lives on the *Rio de Canomá* between this river and the *Tapajoz* and along the banks of latter and on the *Abacaschi* – mostly on steppes.
- W22. Language samples of the *Apiaca* – the Portuguese give them this name, the *Mundúrucus* call them *Parintintin*, live on the *Arinos* (*Eà* in their language) and on the *Juruenà* (*Paranatinga*). [1830–1831.]
 L19. *Apiacá* (*Parentintin*) live on the banks of the *Arinos* and *Rio Jurùenna*.
- W23. Language of the *Bannivas* who live on *Rio Içanna* – is rather the dialect of the *Bòvau tana*. Nossa Senhora da Guia – 20 June 1831.
 L26. *Banniva*, live on the *Rio Içanna*, in Nossa Senhora da Guia at the mouth of the *Içanna*, in S. Carlos in Colombia.
- W24. Language samples of the *Urequena* nation from the *Iça* river. [Collected probably in June or July 1831.]
 L55. *Urequena-Orelhuos* live on the upper *Rio Iça*.
- W25. Nation *Uarequenna* (*Warekena*), live on the *Rio Xié*, on the *Uainia*, which is the *Rio Negro* above the *Cassiquiari*. The *Rio Xié* is called *Uenehy* in their language. [Collected probably in June or July 1831.]
 L27. *Varequena*, *Uerequenna* live on the *Rio Xié* (*Schié*) and on the *Rio Uainía*, which is the *Rio Negro* above the *Rio Cassiquiari*.
- W26. Language samples of an Indian – *Pirà Tapuias* – from the *Rio Apàpuris* – at the *Macaco Cachoeira*. This language is said to resemble much that of the *Tocannas*. S. Jerônimo 12 July 1831.
 L29. *Pirá tapuia* live on *Rio Apápuri* on the *Macaco Cachoeira*.
- W27. Language samples of an *Arapâça* Indian, originally lived at a *Garapé Szibúrtzarà* (*Samauma* in the *Ling. geral*) – below *Panoré* on the left side of the *Vaupé* river. S. Jerônimo on the *Panoré Cachoeira* – 17 July 1831.
 L31. *Arapàssu* originally lived in the *Garapé Sziburtzarà* below the *Panore Cachoeira* on the left bank of the *Rio Vaupé*.
- W28. Language samples of a *Tariana* (*Taliana* according to others) originally from the *Aiari* – which falls into the *Içanna*, from there they came to this river, where they settled at the *Jagueté Cachoeira*. S. Jerônimo 20 July 1831.
 L32. *Tariana* (*Taliana*) originally from the *Rio Aiari*, which falls into the *Içanna*, from there they came to the *Rio Vaupé*, where they settled at the *Jagueté Cachoeira*.
- W29. Language sample of a *Tocanna*. Jamassaró 21 de Julho 1831 – below the *Panoré Cachoeira*, mal-
 loca of 4 houses.
 L30. *Tocanna* live in Jamassaró below the *Panoré Cachoeira* of the *Rio Vaupé*.
- W30. Language samples of the *Baré* Indians, inhabitants of *Marabitanas* of the *Arihini/Alihini* tribe. *Rio Vaupé* 23 July 1831. [...] The words are from a *Mamaluca*, that is daughter of a White man and an Indian woman – her mother was *Baré*, but she died early, and was therefore educated by her grandmother, a true *Baré*. The girl is called *Ignez* and lives in *Boa vista* one day's journey below *Marabitanas* with her aunt *Innocencia*.

- W31. Nation *Arhini arihini* – are *Baré* from *Camanau* up to Spain.
 L24. *Alihini Baré (Arihini)* from *S. Pedro* to *S. Carlos* in *Colombia*.
- W32. Language of the *Baré* nation – *ihini* tribe. *S. Pedro* August 1831.
 L23. *Ihini Baré* on the banks of the *Rio Negro* from *Barcellos* to *S. Pedro*.
- W33. Language samples of a *Dessana* Indian – from *Rio Ukuishà* somewhat above the *Jagareté cachoeira*. But from there they were all dragged away. Further up there are still [some] of this nation. *S. Joaquim* 26 July 1831.
 L33. *Dessana*, lived on *Rio Ukuishá* somewhat above the *Jagareté Cachoeira*.
- W34. *Coaihoàna*. Language samples of an *Caiohana* Indian, originally inhabited the region where now stands the *malloca Jamassaró*. *S. Joaquim* 26 July 1831.
 L34. *Caiohoana* formerly lived the region of the *Malloca Jamassaró* – they are now in *S. Joaquim*.
- W35. Language samples of an Indian of the *Meppuri* nation – originally inhabiting on the *Rio Curicuriari*. *S. Gabriel* – 31 July 1831.
 L25. *Meppuri* formerly inhabiting on *Rio Curicuricarí*, which falls into the *Rio Negro* below the waterfalls, this river is now deserted.
- W36. Language samples of the *Kobéu* (*Kobéu*) nation – dwell on *Rio Cuduiai*, which falls into the *Rio Vaupé*. [...] These words are from an Indian woman of this nation named *Severina* – lives in *S. Gabriel*. *S. Gabriel* – 1 August 1831.
 L28. *Kobéu* (*Kobéu*) live on *Rio Cuduiai*, which falls into *Rio Vaupé*.
- W37. Language samples of the *Macú* nation from *Rio Ijá*, which flows into the *Rio Marié*. *S. Gabriel* 1 August 1831.
 L36. *Macú* from the *Rio Ijá*, which flows into the *Rio Marié*, which has its mouth into the *Rio Negro*.
 W38. Language samples of the *Macú* nation from the *Rio Teia*. *S. José* August 831.
 L35. *Anadoub-Macu* from the *Rio Teia*, which below *S. Pedro* falls into the *Rio Negro*.
- W39. Language samples of the *Macuná* nation from the *Pupunja paranà*, which falls into the *R. Japura*. Two day's journey from the sources of the *Tiquié* by land. *S. Gabriel* 2 August 1831.
 L47. *Macuná* live on the *Pupunha Paraná*, which falls into the *Rio Japurá*.
- W40. *Nação Jucúna no Braço de Rio Japura. Merity Paranan*. [...] *Jucuna* (*Schucuna*) live on the *Rio Apápurí* and on the *Merite Paraná*, which falls into the *Rio Japurá* (*Schapurá*) and flows into the *Rio Solimões*. [Collected probably in August 1831.]
 F36. *Jucuna* (*Schucuna*) on the *Rio Japurí*, on the *Rio Apápurí*, and on the *Merite Paraná*, which falls into the *Rio Japurá*, and this flows into the *Rio Solimões*.
 L48. *Schucúna* (*Jucuna*) live on the *Meriti Paraná*, which falls into the *Rio Japurá* (*Schapurá*).
- W41. *Nação Uirina Palavras da Giria delles. Uirina* live on the *Rio Marari*, which falls into the *Rio Marau-ia*, which flows into the *Rio Negro*. [Collected probably in August 1831.]
 F37. *Uirina* on the *Rio Marari*, which falls into the *Rio Marau-ia*, which flows into the *Rio Negro*.
 L37. *Uirina* live on the *Rio Marari* – by an arm of the *Rio Maraiá* (*Marauiá*).
- W42. Language samples of the *Manau* nation. *Barcellos* 25 de Agosto de 1831. [...] *Manau* also (*Manao*) on the *Rio Negro* was a great nation but now almost extinct, still a few descendants in *Barcellos* and *Thomar*. At the sources of the *Rio Marau-ia* there are said to still exist savages who speak this language.
 F38. *Manau* on the *Rio Negro* (also *Manao*). Was a great nation on the banks of the *Rio Negro*, a few descendants still exist in *Barcellos* and *Thomar*. At the sources of the *Rio Marau-ia* there are said to still exist savages who speak this language.
 L22. *Manau* (*Manaos*) was a great nation on the banks of the *Rio Negro*, now almost extinct, still a few descendants in *Barcellos* and *Thomar*. At the sources of the *Rio Marau i à* and *Caburí* there are said to still be savages who speak this language.
- W43. Language samples of the *Cariáii*, live on *Rio Pamônönii* – which [falls] into the *Rio Unenii* – which below *Moura* flows into the *Rio Negro*. *Carvoeira* Sept. 831.
 F39. *Cariáii* on *Rio Pamônœnii* – which [falls] into the *Rio Urenii* – which below *Moura* flows into the *Rio Negro*.
 L21. *Cariáii* live on *Rio Pamônönii*, which flows into *Rio Uenii*, which joins the *Rio Negro* below *Moura*.

- W44. Language samples of the *Jabaháni* nation, live on the *Rio Adapanna pischí*, which falls into the *Rio Marauíá*, both have white water. [Collected probably on the Rio Branco between September 1831 and January 1832.]
- F40. *Jabaháni* on the *Rio Ada panna pischí*, which falls into the *Rio Marau-ia*.
- L38. *Jabahani* live on the *Rio Ada panna pischí*, which flows into the *Rio Marauíá*.
- W45. *Mainatari* on the *Castanha Paran*, which flows into the *Orinoco*. [Collected probably on the Rio Branco between September 1831 and January 1832.]
- F41. *Mainatari* on the *Castanha Paran*, which flows into the *Orinoco*.
- L39. *Mainatari* live on the *Castanha paran*, which is said to flow into the *Orinoco*.
- W46. Language samples of the *Paravilhano (Parauiana)* Indians, communicated by an old woman *Micaela* from the *Sapar* tribe – inward in the interior from the *R. Canam – (Cauam)*. *Forte do Rio Branco*, 26 de Janeiro de 1832.
- F42. *Paravilhano (Parauiana)*. *Rio Branco*.
- L40. *Parauiana (Paravilhana)* inward of *Rio Cauam* in the interior.
- W47. Language samples of the *Parahoana* nation, live on the upper *Vuanavau*. *Vanau* river – on steppe ground. *Rio Branco*.
- F43. *Parahoana* on the upper *Rio Vuanavau* on steppe ground.
- L41. *Parahoana* live at the sources of the *Rio Vuanvu* on steppe ground.
- W48. Language samples of the *Macusch* Indians – who live on the *Rio Pirarara*. The *Pira rara* falls into the *R. Mah*, the *R. Mah* into the *Tacut* – and the latter into the *Rio Branco*. *Forte do [So Joaquim do] Rio Branco*. de Fevereiro de 1832.
- F44. *Macuschi* on the *Rio Pira rara*, this river falls into the *Rio Mah*, this into the *R. Tacut* and the latter into the *Rio Branco*.
- L45. *Macuschi* live on the *Rio Pirarara*, which falls into the *Rio Mah*, which flows into the *R. Tacut* and this one into the *Rio Branco*.
- W49. Language samples of the *Macuschi* nation – on the upper *Rio Branco*, right bank – *Schiricuna*.
- F45. *Macuschi* on the upper *Rio Branco*, right bank. *Schiricuna*.
- L44. *Shirikuna* on the steppes of the upper *Rio Branco*.
- W50. *Aroaqui* nation – who originally inhabited on the *Rio Coschira*, which joins opposite on the left bank of the *Rio Negro*. Below *Aria*, *Rio Negro* – July 1832.
- F46. *Aroaqui* originally on the *Rio Coschira*, which opposite on the left bank joins the *Rio Negro*. Are near *Aria* and were settled further downward. (*Aroaki*)
- L20. *Araki* now live below *Aria* on the *Rio Negro*, originally came from the *Rio Caschira*, which joins the *Rio Negro* opposite of *Aria*.
- W51. Language samples of the *Atuari* nation, who inhabit at the source of the *Rio Tacat* in *Carpo* – from an Indian woman *Genoveva* of *Carpo* – whose mother was wild. *Rio Branco*, July 832.
- F47. *Aturai* originally on the *Rio Tacut* in *Campo*.
- L42. *Aturai* at the sources of the *Rio Tacut* on the steppes.
- W52. *Vapeschana* nation on the steppes on the upper *Rio Branco*, and also on the *Rio Vauvau*, which falls into the *Cauam*. [Collected probably on the Rio Branco between July and Decmber 1832.]
- F48. *Vapechana* on the steppes on the upper *Rio Branco* and also on the *Rio Vau-Vau*, which falls into the *Cauam* below the *Forte S. Joaquim*. (*Vuapechana*)
- L43. *Vapeschana* live on the *Rio Vauvau*, which falls into the *Cauam*, and in the steppes of the upper *Rio Branco* above *Forte S. Joaquim*.
- W53. Language samples of the *Caripuna* on the *Rio Repunur* – which flows into the *Schip* (*Essequebo*). From an old *Caripuna* who no longer can remember everything. [Collected probably on the Rio Branco between July and Decmber 1832.]
- F49. *Caripuna* on the *Rio Repunuri* which flows into the *Schip* (*Essequebo*).
- L46. *Calipuna* (perhaps the same as the *Calipour* in French *Guiana*) live on the *Rio Repunuri*, which flows into the *R. Essequebo*.
- W54. Language samples of the *Katukina* nation on the *Schut* river. Said to be *Kulinos?* *Barra do Rio Negro* 18 Dec. 832.
- F50. *Katukina* on the *Rio Schutai* or *Jutahy*. Said to be the *Kulinos?* On the *Rio Javari* (*Schavari*) and on the *Rio Juru* (*Schuru*).
- L60. *Kulinos* live on the *Rio Schut*.

- W55. Language samples of the *Katukina* nation on the *Rio Jucuman*, which falls into the *Schuta i. Barra do Rio Negro*. August 833.
- F51. *Katukina* on *Rio Jucuman*, which falls into the *Schuta*.
- L61. *Katukina* live on *Rio Jucuman*, which falls into the *Rio Schutái*.
- W56. Language samples of the *Vuainamboü* from the *Rio Jupurà* – (*Schupurà*) – *Barra do Rio Negro*. 18 Dec. 832.
- F52. *Vuainamboü* on the *Rio Jupurà* (*Schupurà*).
- L50. *Vuainamboü* live on the *Rio Japurá*.
- W57. Language samples of the *Passé* nation from the *Rio Iça* / on *Rio Japurá* also inhabit bands of this nation. [Collected between December 1832 and March 1833, probably in Barra do Rio Negro.]
- F53. *Passé* on the *Rio Iça*, on *Rio Japurá* also inhabit bands of this nation.
- L51. *Passé* live on the *Rio Iça* (*Issá*), which falls into the *Rio Solimões* and on *Rio Japurá*.
- W58. Language samples of the *Schumana* nation from the *Rio Iça*. [Collected between December 1832 and March 1833, probably in Barra do Rio Negro.]
- F54. *Schumana* on the *Rio Iça*.
- L52. *Schumana* on the *Rio Iça*.
- W59. Language samples of the *Unainuman* nation from the *Rio Paman*, which flows into the *R. Iça*. [Collected between December 1832 and March 1833, probably in Barra do Rio Negro.]
- F55. *Unainuman* on the *Rio Paman*, which flows into the *Rio Iça*.
- L53. *Unainuman* live on the *Rio Paman*, which flows into the *Rio Iça*.
- W60. *Miranha* nation – inhabit on the *Iça* river, which flows into the Amazon river. *Rio Iça* (Paàai). [Collected between December 1832 and March 1833, probably in Barra do Rio Negro.]
- F56. *Miranha* on the *Iça* river, which flows into the Amazon river.
- L54. *Miranja* (*Miranha*) live on the *Rio Iça*.
- W61. Language samples of the *Jurì* nation – from the *Rio Jupurà* – (*Schupurà*). *Barra do Rio negro*. 8 March 833.
- F57. *Jurì* on *Rio Japurà* (*Schapurà*), which falls into the *Rio Solimões*. *Schurì* (also called *Schuròpischuna* or *Bocca preta*, this is blackmouths because they tattoo the area around the mouth in black).
- L49. *Schurì* (*Jurì*) also called *Schurùpischuna*, live on the *Rio Japurá*, which flows into the *R. Solimões* (upper Amazon river).
- W62. Language samples of the *Marauíá* nation from the *Rio Jutái* – from an adult Indian – who is settled in *Fonteboa*. *Barra do Rio Negro*. 10 March 1833.
- F58. *Marauíá* on the *Rio Jutai*.
- L59. *Marau-ia* live on the *Rio Schutái*.
- W63. Language samples of the *Katukina*, from a savage from the *Rio Juruà* (*Schuruà*) – he came already rather adult from there. According to assurances of *S. An.º Dias Guerreiro* is said to be a savage of the *Canamari* nation. *Barra do Rio Negro*. 10 March 1833.
- F59. *Canamari* ? *Katukina* from *Rio Juruá*.
- L62. *Canamari* live above on the *Rio Schuruà*.
- W64. Language samples of the *Caixana* nation from the *Rio Tocantin*, is a small river with black water – below the *Rio Iça*. *Barra do Rio Negro*. 11 March 1833.
- F60. *Caixana* (*Kaischana*) on the *Rio Tocantins*, which falls into the *Solimões*, and on the *Japurá*. Also called *Cahissanas* and *Cahuxanas*.
- L56. *Kaischana* live on *Rio Tonantin* [Tocantins], which falls into the *Rio Solimões* above the mouth of the *Rio Iça*.
- W65. Language samples of the *Ticuna* nation, inhabit near *Tabatinga*, which is the border post on the *Rio Solimões* towards the *Prov. Maynas*. [Collected probably in March 1833 in Barra do Rio Negro.]
- F61. *Ticuna* (*Tecuna*) inhabit near *Tabatinga*, which is the border post on the *Rio Solimões* towards the provinces of *Maynas*.
- L57. *Ticuna* live near *Tabatinga*, which is the border post towards *Maynas* on *Rio Solimões* or *Maranõn*.

- W66. Language samples of the Paivita nation from the *Nápo* river. [Collected probably in March 1833 in Barra do Rio Negro.]
- F62. *Piavita* [sic] on the *Napó* river.
- L58. Paivita live on the *Rio Napó* in the province *Maynas*.
- W67. Language samples of the *Porupurús* nation, live on the *Rio dos Purús* – *Pamoarî* is the name of this nation in their language. *Barra do Rio Negro*. 19 de Março 1833.
- F63. *Porupurús* on the *Rio dos Purús*, which falls into the upper Amazon or *Rio Solimões*.
- L63. *Porupurús* live on the *Rio dos Purús*, which falls into the *Rio Solimões*.
- W68. Language samples of the *Catauxi* (*Katauischi*) from the *Rio Tapauvã*, which falls in the *Rio dos Purus*, falls into the *Amazonas*. *Barra do Rio Negro*. 20 March 1833.
- F64. *Catau-ichis* (*Katau-ischis*) on the *Rio Tapau-va*, which flows in the *Rio dos Purús*, which then falls into the *Amazon*.
- L64. *Catauischi* live on *Rio Tapauvã*, which flows into the *Rio dos Purus*.
- W69. Language samples of the *Maué* nation on the *Rio dos Maués*, which above *Villanova* joins the *Juro de Tupinambaranas*. *Barra do Rio Negro*. 23 March 833.
- F65. *Maué* (*Mauhés*) on the *Rio dos Maués*, which above *Villanova* joins the *Juro de Tupinambaranas*.
- L17. *Maué* live at the sources of the *Rio dos Maués*, which above *Villanova* falls into the *Juro de Tupinambaranas*.
- W70. Language samples of the *Jubiri* (*Schubiri*) from the *Rio Tapauvã*, which falls into the *Rio dos Purus*. The *Jubiris* are only a different band of the *Porupurus* and the language hardly different. [No words given.]
- F66. *Jubiris* (*Schubiris*) on *Rio Tapauvã*, which falls into the *Rio dos Purús* and this one into the *Rio Solimões*. Are only a different band of the *Porupurus* and the language not different.
- L65. *Schubiri* live on *Rio Tapauvã*.
- W71. Language samples of the *Cararí* nation – inhabit on the *Mucoi* river, which falls into the *R. Puru*. At the sources of this river there are large steppes with cattle. [1833–1834.]
- F67. *Carari* live on the *Mucoi* river, which falls into the *Rio Puru*, on the steppes along this river there is much cattle.
- L66. *Carari* live on *Rio Mucoi* [sic], which falls into the *Rio dos Purus*.
- W72. Language samples of the *Coropós* Indians. [Copied from Eschwege 1818, 1: 165–171]
- F68. *Coropós*.
- L69. *Coropos* [see W2 above].
- L70. *Tupinambá*. So-called *Lingua geral*, a dialect of the *Guarani* language, once lived in the region of *Pará*, and by the Jesuits their language was distributed nearly in the whole province of *Pará*.
- L71. (= C14) *Lilei* or *Enima* live near *Fort Bourbon* in the republic of *Paraguay*,
- L72. (= C19) *Bacairis*-at the upper *Rio Parantinga* northeast of *Cuiabá* – this river falls into the *Rio Tapajós* and has been traveled by *Cap. Antonio Peixoto*.
- L73. (= C28) *Uauirivait* along the right banks of the *Tapajós*, enemies of the *Mundrucus*.
- L74. (= C40) *Quathiá* on the steppes along the *Rio Abuna* south of the waterfalls of the *Rio Madeira*.
- L75. (= C75) *Baures* live on the *Rio Guarayos*, which falls into the *Rio Branco*, this into the *Rio Baures*, which flows into the *R. Guapore* at the *Forte do Principe*.
- L76. (= C72) *Itonomas* live in *Sta. Maria Magdalena* in the *Provincia dos Moxos*. (*Mochus*).
- L77. (= C73) *Moxos* (*Mochus*) in *S. Xavier* on the *Rio Mamoré* in the *Provincia dos Moxos*.
- L78. (= C73) *Caiaoava* live in *Exaltação de Caioava* on the *Rio Mamoré-Provincia das Moxos*.
- L79. (= C21) *Pamma* remnants live on the *Rio Machado*, tributary of the *Rio Madeira*.
- L80. (= C22) *Toras* live on the *Rio Machado* and *Jamari*, tributaries of the *Madeira*.
- L81. (= C20) *Marauá* on both banks of the *R. Madeira* on the small tributaries; appear to be the same as the *Parentitin*.

- L82. (= C25) *Parentintin* on the upper *Rio Madeira*, *Rio dos Marmelos*. The *Mundrucu* make expeditions against them every year in order to enslave them and cut off their heads for their feasts.
- L83. (= C37) *Naua* live on the *Rio Juruá* (Schuruá).
- L84. (= C40) *Omaúas*, *Omagoas* S. *Paulo de Olivença* and in the Province *Maynas*.
- L85. (= C39) *Manjeronas* (*Manscherunas*) live on the *Rio Javari* also called *Maschorunas*.
- L86. *Schaúas* live on the *Rio Iça*.
- L87. (= C54) *Curivaurana* live at the sources of the *Rio Marauá*, which falls into the *Rio Negro*.
- L88. (= C58) *Pauschiana* live at the *Rio Catrimani* und *Rio Mucajá*, tributaries of the *Rio Branco*.
- L89. (= C59) *Porocotos* live at the sources of the *Rio Branco*.
- L90. (= C62) *Kinná* or *Tarumás* live at the sources of the *Rio Rupununi*.
- L91. (= C7) *Apinasche* live on the *Rio Araguaya*.
- L92. (= C65) *Vuaiaijá* live at the sources of the *Rio Capim*.
- L93. (= C64) *Tembe* live also at the same place [sources of the *Rio Capim*].
- C32. *Schaueri* (*Jaueri*). Said to live at the sources of the *Rio dos Purus* (*Bolivia* or *Peru*). The label of the following object says in parantheses "perhaps *Jubiri*."
- C38. *Culinos* (*Kulinos*), live on the *Rio Jutai*, *Javari*, and *Jurua*.
- C49. *Vaupé*. Live on *Rio Uaupés* and its tributaries, namely on the *Rio Cuduiari* and are divided into several tribes, such as *Tocanna*, *Dessana*, *Arapássu*, *Pirá-tapuia*. The *Tocanna* live in *Jamassaró*, below the *Panoré Cachoeira*, the *Dessana* lived formerly on the *Rio Ukuishá* somewhat above the *Jagareté Cachoeira*, the *Arapássu* on the *Garapé Subutzará* and below the *Panoré Cachoeira* (left bank of the *Rio Uaupés*), and the *Pirá-tapuia*, who live on the *Rio Apàpurì* at the *Macaco Cachoeira* (the latter is a tributary of the *Rio Japurá*).
- C70. *Maquiritári* (*Makiritári*). Live on the *Rio Orinoco* and the *Rio Maquiritari* in *Venezuela*.
- C71. *Sacacca*. Live on *Marajó* Island, *Pará*.

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