Another language of the area is Língua Geral, spoken throughout the Upper Rio Negro (see Taylor 1985; Rodrigues 1986; Moore et al 1994). On the Vaupes, it is understood only by older people. Língua Geral, a creolized version of Tupinambá (Tupi-Guarani family), was spread from the east coast of Brazil by white merchants and missionaries. It was the lingua franca of the whole Amazon region from the late 17th century until the late 19th century. Its influence can still be seen in a few loanwords in Tariana and other languages of the Vaupes. It was gradually replaced by Tucano as a lingua franca starting around the early 20th century. The impact of Língua Geral is still felt in placenames (see §4).

3. Cultural Setting and Historical Evidence

3.1. Social Organization. In the Vaupes basin, Tarianas and Tucanos live in several discontinuous areas along the main river and its tributaries. They display great cultural similarity and a complicated network of interrelations by marriage (Sorensen 1967; Jackson 1974; Alkhenvald 1996a). Cultural homogeneity in the Vaupes is reinforced by shared means of subsistence, food, and ways of life, as well as by shared
The following experimental schemes can be constructed for the formation of antibodies in the immune system. These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

3.2. Hypothesis 1: The role of the T-cell receptor.

Hypothesis 1: The role of the T-cell receptor.

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

4.1. Groups of Proteins in Tumors. The Tumors That Can Be Treated with Antigenic Evidence

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

4.2. Hypothesis 2: The role of the T-cell receptor.

Hypothesis 2: The role of the T-cell receptor.

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

5.1. Groups of Proteins in Tumors. The Tumors That Can Be Treated with Antigenic Evidence

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

5.2. Hypothesis 3: The role of the T-cell receptor.

Hypothesis 3: The role of the T-cell receptor.

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

6.1. Groups of Proteins in Tumors. The Tumors That Can Be Treated with Antigenic Evidence

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

6.2. Hypothesis 4: The role of the T-cell receptor.

Hypothesis 4: The role of the T-cell receptor.

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

7.1. Groups of Proteins in Tumors. The Tumors That Can Be Treated with Antigenic Evidence

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.

7.2. Hypothesis 5: The role of the T-cell receptor.

Hypothesis 5: The role of the T-cell receptor.

These schemes are derived from the observation that the response of the immune system is not only dependent on the antigen but also on the nature of the immune response. The schemes are designed to provide a clearer understanding of the immune response and its regulation.
are associated with traditional, strictly Tariana mythic characters and the creation of the world, which I call "mythological" placenames (§4.4).\textsuperscript{7}

These placenames differ in several important properties: whether they exist in the languages of the region, or just in Tariana;\textsuperscript{8} whether they are also named in Língua Geral or in Portuguese; and whether—if they have a name in languages other than Tariana—they are calque translations from one language to another. Finally, some but not all placenames have archaic features, and some but not all can be derived from proper names. These properties of placenames are summarized in table 1.

Table 1. Properties of Tariana Placenames

<table>
<thead>
<tr>
<th>Property</th>
<th>&quot;Actual&quot;</th>
<th>&quot;Historical&quot;</th>
<th>&quot;Mythological&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Placenames</td>
<td>yes</td>
<td>rarely</td>
<td>no</td>
</tr>
<tr>
<td>Multilingual</td>
<td>yes</td>
<td>occasionally</td>
<td>no</td>
</tr>
<tr>
<td>Named in Língua Geral</td>
<td>yes</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>or Ptg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calque Translations</td>
<td>yes</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>Derived from Names</td>
<td>no</td>
<td>no</td>
<td>yes</td>
</tr>
<tr>
<td>Proper Names</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grammatical Archaisms</td>
<td>none</td>
<td>possible</td>
<td>possible</td>
</tr>
</tbody>
</table>

Some placenames refer to localities where the Tariana actually live; at the same time, these localities appear in stories about the Tariana's migrations and in origin myths, so such names can be considered both "historical" and "mythological." They have a number of peculiarities discussed in §4.5.

4.2. "Actual" Placenames. The names of places where Tariana live now, or lived until recently, are calques, with counterparts occurring in Tucano and other East Tucanoan languages of the Vaupes. They are also translated into Língua Geral, or Portuguese, and in these forms they appear on Brazilian maps. Thus they reflect not only the actual linguistic situation, characterized by multilingualism, but also recent history, in which Língua Geral was a lingua franca of the Vaupes. Some place-names also have other, more recent names in Portuguese, often given by Catholic missionaries.

A useful list of "actual" placenames in Tucano, Língua Geral (LG), and Portuguese (Ptg) is given by Brûzzi (1977, 49 ff.). My consultants corrected this list and supplied Tariana equivalents. Such names also occur in biographical narratives in my corpus of Tariana texts. Examples of multilingual "actual" placenames, listed under Tariana forms, include the following, where CL = classifier and AF = affix:

- **yema-phe**, Tucano *uṣika-pêri* ‘leaf of tobacco’ (tobacco-CL.LEAF);
- **LG no name; Ptg Cigarro (old name), Nova Esperança (new name).**
- **iwi-taku**, Tucano *moô-noô* ‘promontory associated with salt’ (salt-AF.promontory); LG *Juquira*; Ptg *Juquira-ponta* (old name), (hybrid with Língua Geral), Santa Rosa (new name).
- **ikuli-taku**, Tucano *űhuri-pwed* ‘rapids of the turtle’ (turtle-AF.RAPIDS); LG no name; Ptg *Jabuti*.
- **tuili-taku**, Tucano *umû-hôô* ‘promontory associated with the japû bird’ (japû.bird-AF.island); LG no name; Ptg *Japù-ponta*.
- **mawa-kere**, Tucano *wôhô-nâñkáro* ‘island of the arumâ vine’ (arumâ.vine-AF.island); LG no name; Ptg *Arumâ*.

Placenames of this group contain no grammatical archaisms. A place is named after a plant which grows in the place, or its physical property: thus *yemaphe* ‘Cigarro’ is a settlement known for growing tobacco. The name *iwitaku* ‘Juquira’, recently renamed Santa Rosa, is known for a plant used in traditional extraction of salt; it is the place where *wamialikune* live now. The name *ikulitaku* ‘Jabuti’ is known for a concentration of turtles. The place called *tuilitaku*—where Cândido, one of the oldest speakers of Tariana, was born—is known for a concentration of japû birds; and *mawakere* is known for the arumâ vine, used for making roofs (both *tuilitaku* and *mawakere* are now abandoned).

4.3. "Historical" Placenames. Historical places are associated with sites where Tariana lived in the ancient times and with their migrations. These placenames appear in stories about Tariana migrations, about the subtribes, and about wars between them. Unlike "actual" placenames, "historical" placenames do not necessarily refer to places of settlements; they may refer to important sites (stones, caves, etc.)
pa-whya-le-pani ‘rapids of magic breath’ (IMPERS-breath-POSS-CL.HISTORICAL), Tucano òga-duri ‘sieve-like rocks’; LG Ipanore (types: actual, historical). This culturally important example is the Tariana name for the famous Ipanore Rapids, where Tucano-speaking subtribes of the Tariana still live. The mythological traditions of various East Tucanoan peoples (Buchillet 1994) state they emerged from the rapids of Ipanore. But Tariana tradition is different: it relates that Ipanore was the place where all the East Tucanoan tribes came together and arrived at various agreements. Since the Tariana arrived “late,” they did not receive their portion of “magic breath,” which is believed to be the source of all kinds of sorcery, and which went mostly to Desanas. (This corresponds to the fact that the Tariana are indeed the most recent arrivals to the region.) Hence the name ‘rapids of magic breath’.

Only one of the placenames given above combines the properties of an actual, an historical, and a mythological placename. This is Tariana yawahipani, from yawi ‘jaguar’ and the archaic suffix -hipani ‘rapids’; (see §5). The place was named from the adventures of a mythic character yawi-wali ‘jaguar-like one’, who lived there and who lost a battle to the forefathers of the Tariana, called irine. The archaic element hipani ‘rapids’, preserved in Baniwa of Òcana as hipani, hipana ‘rapids’, underwent the loss of its initial syllable in Tariana, and is used as a placename suffix -pani ‘rapids’. Nowadays Iauarete is a large mission, a sort of semi-urban center of the Tariana on the Vaupes. Unlike other historical and mythological placenames, the placename has corresponding terms in Tucano and in Língua Geral. This irregularity can be explained by the unusual status of this settlement as the center of the Tucano-speaking Tariana.

5. Linguistic Properties of Placenames

5.1. Derivation of Placenames. “Actual” and “historical” placenames are formed on common nouns, and “mythological” placenames on common nouns or proper names with derivational suffixes. These suffixes are also used as numeral and verbal classifiers, and as noun class markers (see Aikhenvald 1994), e.g., wairu-na ‘mountain of evil spirit’ (evil spirit-CL.VERTICAL), kida-kere ‘island of Brazil nuts’ (Brazil nut-CL.ISLAND), yema-phe ‘cigarro’ (tobacco-CL.LEAF-LIKE).

Some derivational suffixes are used with placenames only, and are never employed as classifiers. One such suffix is -ali, as in àdaru-ali ‘river of the parrot’, makwa-ali ‘river of the Makú’. The equivalent of this suffix in ordinary language is -puá, also used as a classifier meaning ‘long stretch’ or ‘road’. Some “actual” placenames have two variants—one with -ali and the other with -puá, e.g., awadu-ali, awadu-puá ‘river of awadu bird’. All rivers are referred to with -puá, e.g., diha-puá ‘this one (river)’ (this-CL.STRETCH). The suffix -ali may also be present in such placenames as cuyali ‘Vaupés’ (see note 10) and ayali ‘Aiari’ (map 2). Other derivational affixes used with placenames only are na ‘river bed, river mouth’, e.g., an “actual” placename téwyali numá-na ‘Miriti’; and -pani ‘rapids of’ (see §5.2 on -hipani), e.g., the “actual” placenames inali-pani ‘Mucura’ (lit. ‘rapids of the mucura rat’) and puperi-pani ‘Bacaba’ (‘rapids of the bacaba fruit’).

5.2. Archaisms in Placenames. Archaic morphemes occur only in historical placenames, which do not have calque translations involving Tucano, and in monolingual mythological placenames. These archaic morphemes are either unproductive or non-existent in Tariana. They can be identified through comparison with other Arawak languages of the Upper Rio Negro region.

The suffix -le is used to mark a subclass of alienably possessed nouns in all Arawak languages (Payne 1991, 378). This morpheme is highly productive in Baniwa of Òcana, Warekena, and Bare (see Alkhenvald 1995; 1996b), in which it marks possession of artifacts. In Tariana the suffix is preserved in two placenames. One is a “mythological” placename associated with the itinerary of the Tariana forefathers, ihere-tapu-le ‘spirit’s dream’; the other is pa-whya-le-pani ‘Ipanore’ (‘the rapids of the magic breath’), discussed in §4.5.

The suffix -wa ‘in the quality of’ is productively used as an oblique case marker and as a derivational suffix in Baniwa and Warekena (Aikhenvald 1996b). In Tariana it is used only in kada-wa ‘(to become) dark’ and in the name of a mythological place where the Tariana’s forefathers stopped on the way from Aiari to Iauarete, yeda-wa ‘the river flowing downstream’ (yeda ‘downstream’, in the modern language).
6. Conclusions

The findings presented in this research provide a foundation for further exploration of the relationship between the use of gestures and the development of literacy skills in children. The data collected from the participants in the study suggest that there is a positive correlation between the use of gestures and improvements in reading comprehension. This finding supports the idea that gestures can play a role in facilitating the learning process, particularly for young children who are still developing their language and reading abilities.

The results of the study also highlight the importance of incorporating gestures into teaching strategies, especially in early childhood education. The use of gestures can help to engage students and make the learning experience more interactive and enjoyable. Furthermore, the findings suggest that teachers and educators should be encouraged to adopt a more dynamic and interactive approach to teaching, which may include the use of gestures and other non-verbal communication techniques.

In conclusion, the research presented in this paper indicates that gestures can be an effective tool for improving reading comprehension in young children. The results of the study support the idea that teachers and educators should consider incorporating gestures into their teaching strategies to enhance the learning experience and promote literacy development in children.
reflection of a general tendency toward “Tucanoization” in the Brazilian Vaupes. My corpus of texts in Tariana contains about 500 pages of texts in different genres.

I am grateful to all my teachers of the indigenous languages of the Amazon—the Brito family (Tariana), Humberto Baltazar and Pedro Angelo Tomas (Warekena), the late Candido da Silva (Bare), Marcelia, Afonso, Albino, and Joao Fontes, Cezelino da Silva, and Cecília and Laureano da Silva (Baniwa), Tiago Cardoso (Dessno, Parirapuyu), and Alfredo Fontes (Tucano). I owe thanks to R. M. W. Dixon for discussion and comments. My appreciation goes to Silvana and Valdir Martins and to Elias and Lenita Coelho, without whose help this work would have been impossible.

2. The semi-nomadic Makú (the “untouchables” of the region) display a number of cultural divergencies from the East Tucanos and the Tariana, such as the lack of linguistic exogamy and of agriculture. They are considered inferior by the East Tucanos and Tariana, who call them “slaves” (Silverwood-Cope 1990; Martins 1994). They do not intermarry with either the East Tucanos or the Tariana. Even more peripheral are the Yanomami, semi-nomadic hunters and gatherers who live in the jungle around the small tributaries of the Upper Rio Negro, and sometimes get as far west as the Vaupes region; they are not culturally integrated with other peoples of the Upper Rio Negro.

3. The naming of the Arawak language family, the generic unity of which was first recognized by P. Gilij in 1783, has been the subject of controversy among scholars for some time. The majority of native South American scholars use the name “Arawak” (or “Arak”) to refer to a group of uncontrovably related languages, but other scholars—mainly North Americans—use the term “Arawakan” to refer to much more doubtful genetic units of a higher taxonomic order, and reserve the term “Maipurun” (or “Maipurean”) for the more limited grouping (Payne 1991). Here I retain the name Arawak for the family of directly related languages, following Rodrigues (1986).

Numerous dialects of Baniwa of Içana/Kuripikaro, the majority of which are mutually intelligible, are spoken by three to four thousand people on the Içana River and its tributaries, on the Upper Rio Negro itself, and in the adjacent regions of Colombia and Venezuela, Warekena, a dialect of Baniwa of Guamina, is spoken by a few dozen old people on the Xie river (Aikhenvald 1966b). Bare, once the most important language of the area, is now almost extinct (Aikhenvald 1995). Other extinct Arawak languages (Amarizana, Guaima, Manoa, Mandawaka, Yabaana) are shown on map 1.

4. Traditional social units important for the analysis of multilingualism in the Vaupes are the nuclear family, lineage, sib, tribe, phratry, longhouse group, linguistic group, and exogamy group (Sorensen 1972, 79). In the Brazilian Vaupes, the longhouse group has been replaced by multilingual villages, as a result of activities of Salesian missionaries since 1925. Nuclear families form a lineage, and several lineages form a partilinial sib. A tribe is defined as a political and a ceremonial group which consists of several sibs; it is identifiable by a distinct language.

5. The following ten subgroups are arranged in order of seniority (the etymology of some is unknown; some are named after an ancestral mythic being, and some after a totemic animal): 1. kwenaka (descendants of the first son; meaning unknown); 2. iêri-iêkhe (??); 3. kall-kall (perhaps descendants of kall, the mythic hero-creator: Kall-PL); 4. paipepi (??); 5. umadene ‘ducks’ (people of the duck); 6. maline ‘jacu birds’; 7. kunu-kunu ‘feather of kunu bird’; 8. phik-i-kwu ‘group of agoutis’; 9. yanyali ‘people of jaguar’). The final subgroup, and the only dialect still spoken, is wamialikune ‘the only last ones’. A similar hierarchy of subgroups is given by Brüzzi (1977, 101-103). These hierarchical relations may have been different in the past. According to one of the origin stories told by the wamialikune, they once possessed a magical musical instrument which their elder brothers did not have, and which gave them the right to a higher status. The names of the subtribes kall, kwenaka, and piša are given by Biocca (1965, 255), who gives no hierarchy.

6. As mentioned above, only the “bottom of the pile” subtribe of Tariana, wamialikune, preserve their language as a badge of identity, thus following the multilingual pattern traditional in the Vaupes. The nine more senior subgroups of Tariana underwent acculturation and “Tucanoization”: their main language is Tucano. This process started before the establishment of the Salesian mission in 1925; according to Koch-Grüenberg (1911), the process of replacing Tariana with Tucano was already in an advanced stage by the early 1900s. This process was speeded up by Salesian missionaries, who were trying to fit the peoples of the Vaupes into a “one people, one language” norm. The Tucano-speaking Tariana still preserve some origin myths; however, everything is related in Tucano. Every traditional placename is known in a Tucano translation; when a placename has a different meaning in Tucano and in Tariana (see §§4.3, 4.5), just the Tucano name is used. The evidence of the Tucano-speaking groups is still valuable for determining differences in myths and stories between subtribes; however, it can not be completely trusted because of Tucano influence. An important work, based on kaline tradition (the third group in the Tariana hierarchy), is that of Moreira (1994); however, one can only rely on what is confirmed by other sources (Stradelli 1890; Biocca 1965; Amorim 1987; Brüzzi 1977, 1994). During my fieldwork, the wamialikune pointed out that Moreira’s versions of myths, and of the itineraries of their forefathers, disagreed with their own. They refused to give further comments, saying that people like Moreira “have lost their language.”

7. An additional group are placenames outside the Vaupes, borrowed from Portuguese or Spanish, such as Bora ‘Manaus’ (a name used for Manaus until this century), Sto Gabriel, and Mitu. These names are not considered here.

8. For the sake of simplicity, placenames are translated into Tucano only; often my consultants were hesitant about names in other East Tucanoan languages of the region.


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Preface

It was a pleasure and honor for me to be invited to act as guest editor for a special issue of Names on the topic of American Indian placenames. It was agreed that the range of articles should be broad, including toponyms used in the Native American languages themselves as well as names borrowed by English (or other European languages) from Native sources. Geographically, papers on both North and South America were welcome.

The result consists of the five papers which follow. Four on North American topics, and one on South America. Three of the papers are primarily on indigenous placenames, one is on names in Chinook Jargon—the trade language which developed between Natives and Europeans in the Pacific Northwest—and one is on names borrowed by English. The papers are by authors with backgrounds in linguistics, anthropology, geography, and onomastics.

If I may add a personal note, I would like to acknowledge my indebtedness to the late Madison Beeler of Berkeley, who was the second Editor of Names, and who was my teacher and friend from the 1940s onward. A specialist in Indo-European and specifically Germanic linguistics, as well as onomastics, Beeler took up the study of California Indian languages in the middle of his career; and as many of his linguistics students at Berkeley were doing research on the languages of Native California, he encouraged us to undertake research on naming practices in those languages. My own involvement in onomastics from that time to the present is a direct result of the inspiration that I owe to Beeler.

Interest of the general public in Native American language and culture, and work by scholars in these fields, has grown immensely in recent decades. The heritage which modern American society has received from the American Indian is immense; it includes not only foods such as maize, squash, persimmons, pecans, tomatoes, chilies,