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A.S. Gatschet Vocabularies and Other Linguistic Notes ca.
1881-1886
National Anthropological Archives, Smithsonian Institution

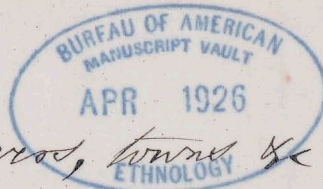
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Cha'hta



Geographic names of rivers, towns &c.

'State of Mississippi': (Land Office map, 1878)

Tamacraw, vill. E bank of Pearl R., Pearl Co.

Catahoula Cr., runs into Bay St Louis, Hancock Co.,
affluent: Dead Tiger Cr.

Abolochitto, E. & West "Prong"; E. affluent of Lower Pearl R.

Tchula Cabawfa(?) Cr., joins Bator Cr.

Araras village, on Abcasawhay R., Greene Co.

Topisaw Cr., runs into Bogue Chitto, Pike Co.

Tickfaw R., Amite Co.; runs into Lake Maurepas.

Bayou Sara, below Natchez

Shabuta ^{Creek} & Shabuta vill., Clark Co. o

Eucutta, NW. cor. Wayne Co.

Tallahala vill., Jones Co.

Tallahoma, vill. ^{red palmetto?}

Oakohay, Covington Co. ~~is~~ & Oakohay Creek (trib.)

Boue Creek, ibid.

probably Oktooy.

Okatoma, or -tonna?, ^{do}

Bahala, Coprah Co. ^{wahala south of wahafwa south Ind.}

By a Little Bahala Cr., running from W. into Pearl R.
Lawrence Co.

Coprah Cr., in Coprah Co., runs into Pearl R.

Shongelo on Shongela Creek, Smith Co.

Etchehoma, vill., Jasper Co.

Lake Como, vill., ^{do}

Hassan Lowah Cr., Clark Co.

Boguefelema Cr. Newton Co.

cf. Philomane, Fla.

Okatibbee v. & Creek, Lauderdale Co. (Okibapa, map.)

Cha'hta

- Toomsaba, v. Lauderdale Co.
 Kewanee, vll., do
 Concobona (?) Cr., runs into Chunky R., Newton Co.
 Okahatta Cr. do, do
 Tarlow Cr., do do
 Tallahatta, do do white palmetto?
 Coonohatta, runs into Pearl R., Newton Co.
 Hoonlokato Cr. do, Scott Co.
 Shokala Cr. do, do
 Taala Brook do, do
 Coffee Bogue do, do, cf. Coffedelin.
 Funneguska Cr. do, Rankin Co.
 Peluhatchi Cr. do, do (and Pelahatchie vll.)
 Tongaloo v. Madison Co.,
 Coupark City, vll., Madison Co.
 Sineasha Cr., E. affluent of Big Black, Atala Co.
 Bogue Taliah, Atala Co., affl. of Big Bl.
 Atala (where there are palmettos!).
 Apookta Cr. Atala Co., — do —
 Yokahockany R. no affl. of Pearl R.
 Lobutchka R. ^{North} affl. of Pearl R.
 Ofahoma "red dog", vll. Leake Co.
 Tuscola, vll. on Young Warrior R., affl. of Pearl R.
 Leake Co.
 Yazoo City on Yazoo R., Yazoo Co., above Sataitla.
 Tshula, Holmes Co.; above Funniguska Cr., an E.
 affluent of Yazoo R.

Sunflower R., Boya Kish, Sharkey Co.

Tallula vill., on Minim R., Issaquena Co.

Vittayuma, vill. on Upper Deer Cr., Sharkey Co.

Bogue Phalia, Washington Co. —

Abacha Cr. and

Coila Cr., run East into Yyoo R., Carroll Co.

Talking Warrior Cr., Oktobbeha Co., runs into
Okonopube Cr. —

Lukefomer Cr. — do, Noxube Co.

Mashula vill., Noxube Co.

Nanna Waga Cr., runs into Pearl R., Winston Co.

Talla Haga Cr., do, do

Noxupata Cr. & vill. do, do

Rinnyshook Cr. (2) do, Neshoba Co.

Yorka, Leake Co., N.E. corner; of Niyajja

Tilby Cr., Winston Co.

Trim Cane Cr., runs into Tibbee Cr., Oktobbeha Co.,

Tibbee Cr. & vill., Clay Co., runs into Tombigbee from West.

Luxapelila, vill. Lowndes Co.

Butta hatchie vill., Monroe Co., Cr., etc., runs into Tombigbee

Matubbee Cr., do, do

Sipsey Cr., do, do

Okolona, City, County Seat, Choctaw Co.,

Sheco, Sawaha, Hoolka Creeks, all run into Sakonatchi Cr.
Choctaw Co. —

Houlka vill., Choctaw Co.

Shoener R. runs into Yalobushie R., Calhoun Co.

Tapashaw Cr. runs do do, do
cf. Tapouches on Yyoo R.!

Sabongla, v., SW. cor. Calhoun Co.,
 Benela, vill. on Yallob ~~to~~ River, Calhoun
 Otukalofo Cr., Yallah Co., NE part
 Yocona R. vill., Lafayette Co. (yá'kni)
 Tillatoba r. & Creek, vill. on Yallahuske Co.
 Como, vill., Panola Co.,
 Tobitubby Cr., affl. of Tallahatchie R., Lafayette Co.
 Chutahoma, vill. Marshall Co. (or Chulahoma, Hinman's map).
 Chewalla Mts., vill. on Chewalla Creek, Marshall Co.
 runs into: Tippah R.
 Ocklimer Cr., runs ab. ~~to~~, Marshall Co.
 Tacaleeche, Cr., on Tippah R., Benton Co.
 Okanitakatchie Cr., Union Co.
 Lapputubbee Cr., Pontotoc Co.
 Pontotoc, County seat of P. Co., on Chawappa Creek
 Tocopola, vill., Pontotoc Co.,
 Coonewar, vill., on Coonewah Cr., ~~to~~
 Tukahobba Co., Lee Co.
 Tupelo, ^{near} ~~on~~ Old Town Cr., Lee Co.
 Hatchie Cr., Alcorn Co.
 Parmitchie on P. Creek, Alcorn Co.
 Hurricane Cr. runs into Tunumbe R., Alcorn Co.
 Menasoga, vill. Alcorn Co. (Awenka?)
 Yocony, Itawamba Co., vill., NE. corner
 Looxahoma, v., Tate Co.,
 Byhalia Cr., De Soto Co. & vill., Marshall Co.

5
Vocabularis de la lengua Seri

Interprete al G.^{to} de los Seris
y otro Indio.

Pueblo de Seris
4 Abril 1879.

See book XIII, 79

(Recd Sept. 9, 1881)

6

π π

[illegible]

8 l dans hassolx et autres mots; est-ce le t polonais? ou le ll espagnol? ikinapxlilxka petite verve.

le ch est assez rare, et quelquefois j'ai des doutes s'il n'y a
pas plutôt un ch, comme dans i^{vi}ssax chammo^{vi}kixo-
et. il n'y a pas de ch: car ch hwa^{vi} tib^{vi} se représente par c
dans kov^{vi} fu plein est probablement l'haleine arrêtée,
a stop-short! imtal^{ad} ka nerfs. inol l'apa main Arto.
axxiavaf. filam, bajio; est-ce un...

axxiavaf. filam, bajio; est-ce un mot composé ou 2 mots
signifiant bajio les deux? (Shoal. en anglais?)
Et dans hamtkad combe: subit ? mot composé

I dans hamtkad combe; gu'est-ce? mont compo
 u dans avat sang, gu'est-ce? entre y (l'interjection)

hitaxom; j'en puis lire le mot espagnol, (muscles lœ-cuisse)
th dans itê penayo; comment prononcer ça? -

th dans itte penayo; comment prononcez-vous th? } vous s'attachent
k dans inoskix ongles? * itakl en haut. } joint ensemble
ipex'avannom oublier }
j'oublie?

est dans panx! va-t'en! et muet, à peine audible? oui

1 dans tossorin pelican? le son de repoi Rener long
 2 dans itx'kaka pris de? long

metekme est-ce: ~~quelque~~ ^{quelque} chose? ^g ^r ^{provenant}
napsox^v six (est-ce correct?) ^r ^{contes} ^{correspondant à}

px' - nasik moudre; il manque une ou 2 lettres!

$\hat{x}$ dans senel'ux sat chaue touris il aspié

хорошо coche; qu'est-ce que coche? - porc, cochon.

baaxt : toji; qulst-ci? qui (mistakenly)

Seri.

(see also Taphoxumme, this vol. -)

mi padre	hio
mi madre	hittan (N)
mi abuelo	hipe pas
mi abuela	him mas
hijo	isaak
hija	hiock
hermano mayor	iniak
" menor	is "hs"
hermana mayor	hipe ak
" menor	hittam mi
cunado	hittam knax
cunada	hittmas em
mi suegro	hira hekt.
mi suegra	hira hektman
yerno	hikakam
yerna	hikammas
sio hermano de padre	isaak
" hermano de madre	iniic
tia hermana de padre,	itmas
hermana de madre,	indak
sobrino,	as ink
sobrina	apst as
nieto	akcs si
nista } grandchild	"
mi mujer	hittam
marido	hittam
hombre	htam
mujer	knam
la gente	hampak
Seri	hmitke
Papagos	Papani
Apaches	Appats
Mejicanos	hishol
Yagui	Takham

nunchacho
 nunchacha
 niño de pecho
 hombre casado
 mujer casada
 soltero
 soltera
 viudo
 viuda
 herofano
 familia
 el cuerpo

(Dreg. iltā)

cabeza
 cabellās
 la frente
 cejas

Mohav. ido

Kilim epe

ojos
 nariz
 cachete cheeks
 boca

Moh. ipailya

Cochimi hasta-a

lengua
 dientes
 orejas
 barba
 las barbas

pesquezo neck
 gorgote la nuque
 pechos

pechos de la mujer
 leche

hombro
 codo armpit
 brazo

codo elbow
 muñeca
 puño

dedos.

sepe
 s'akam

ore

klamkalkam
 kinamkikamman
 s'han'hiip (si-1/2)
 s'akam

klamaumakki
 kinamaumakki

potea'hoat

iavant

issac (see flesh, meat)

it'lit. Bark. Chit

Bark. ina

" koptus

hiipau

hiisakams

B. ito

B. epe

hiislaas (plural?)

hiif

hienkhipkue

hiiten

B. epl

itast

hiipool

hiitact

hiistlack

hiitamsakun

hiitams

iape

iavotto

iipies. p. guts

hiint

hiintia'

estariji

est'kaps'la

inmole'

iktra

inliarap'sa

inl'as

inl'is

all

Cascara - bark of trees, peeling.

11

fulger	inol'vcha
index	inol'sis
medium	inol'l'emakkap
dedo premitimo	inol'sip
menique	inol'sak
mano derecha	inol'l'apia
" " surda	istlik
uñas	inashla'
cayun suras jointures	aus anküente
planta de la mano	inol'kmovela
castilla ribs	is'saalke
estomago	isse'en
bariga	annia - hot _m ias'
umbiligo	hiis
tripas	hiisil'ka
habe digestif	hiisipies'
corazon	hiimuro
espina ² - épine dorsale	ittak aut hum
los lomos	ifipaakep a'as'
cintura waist	isthlepoc
membro viril	ittis
preuays	isthē
partes de la mujer	hiisil' apaa
muslos (cuisses).	hiisacuu
pierna	hiisipicil
rodilla	hiifl
coron	hiislenmka
espineilla antea?	isovaittak
lobillo talon?	iaakha'ne
talón ?	ittavaic't
el pie	ittavas
planta del pie	ittavāisth
Dequeno: h'wat. sangre	B. avt arat.
los riñones	imtal'ka
escupir	ataa'kmic'olpi
saliva	ataa'
florar	sua. a
lagrimas	hiisla'

los muros
estremadas
arinar

estoy enfermo
estoy bueno

calentura ^{fever}
viruela ^{amarilla} ^{punta}
^{small pox}

tisis
catarr

grano

Abh. amat

la sierra

pistache = grains, épluché

cerro
picacho

bajio bas-fonds ?

mesa

peñasco

cañada

rio

Moh. aka

agua

arena

arenal

medano

piedra, cerro

cascajo

el mar

costa

isla

aguaje ^{rivière (aval)}

el cielo

sol

luna

" luna

cuarto creciendo

luna llena

cuarto menguante

junio

julio

agosto

hinne

ikaa'se'

uatta'tum

puamotkepe

pu'ipe

ikamatta'

ikinapalilocha

imassamut

alafi

itau

haut

last

lasthita, lasthauk

acciaraf. filam

haukthas

lasthjak

haukthas'

lastola

as'

hiika

hiika'an

Kip. Kū ē

last

haukthjak

sejpe

sejpeitell

tahcahiē (isla del Titirum)

lasthaukthite

animine

saa

iss'as'

iss'as' Kmanukthame

iss'as' Chamukthoktham

iss'as' thov'

iss'as' Kemmen

inanimam iss'as' (jitoja)

ikohos'thas iss'as'

auticanila " (campo verde)

September	setiembre	Mancheathic issas (se saca el pasto)	
October	octubre	Mediars	" "
November	noviembre	heceiars	" " (la tierra camina)
December	diciembre	mapaciars	" " (una estalla camina)
Jan -	enero	vas'ol'hiunna'it'hiunse	" (cuando que ^{Venus} us hate ^{compañeros})
Feb -	febrero	it'etunse	" "
Mar -	marzo	suoseat	" ^{no seat} (cuando es una puntata que sale del mar)
April	abril	kaiaa'sak	" (se van una especie de animalillo que hay en la villa del mar)
May	mayo	sip'pax'it'hiunse	" (mes de las historias moradas)
June	junio		
July	julio		
August	agosto	se bella	
St. James road	camino de Santiago	am'hi'fe	
x	star lucero	vas'och'amus'	
	rain lluvia	hi'p'ka	
it is raining	esta lloviendo	so'p'ka	
	aguarero - forte pluie	hi'p'ka'han'als'	
x	chubasco - petite pluie	ca'an	
it is cloudy	esta nublando	shalake'nanam	
cloud -	nieblina ^{de tiempo nublado}	se'lemahor	
thunder	trueno	hin - al	
lightning	relampagos	ivans'	
thunder bolt	rayo	haa'se'kun	
hail	granizas	se'at'co'p'ka (esto cayendo)	
snow	nieve	se'le'ant'chun eteen an anakla	
ice	hielo	ae'ce'aps'	
wind	viento	av'or, Tonto: gavesiti (to blow?)	
North	N. viento	av'ã tappa	
South	S. "	se'nan	
East	E. "	so'k'p'v'v'v'	
West	O. "	av'ã'cep'fe inuak mat'ke	
wood	bosque	shek'ok'auat	
tree	arbol	che'hap'et' che'han'ti'fe	
stick x	palo	che	
brink	brunco	che. it	
leaves	hojas	che. ist'hl	
roots	raizes	che. ic'ava	
wood	leña	ak'aa's'it'hi'ã (see pino)	

Vol. morado: Brown Falcon, p. 17. note la

14
entire (all?)

cf. 19, 31 (Porter)

mesquite	haas
pechota ferine faite avec la graine du mesquite, p.	haas his
cornilla chucata	sankaleph, haasus
Corkwood seed (mesquite)	s'epies
stano aspen tree, which is the true willow	frank'e
sauce saube	s'ipull
Vulgarly Tree Pin-Arigo palo verde green stick	s'ose
tarote	hamitten
see Pin. Arigo palo hierra bullet-wood (Kya)	helotasihimpa
pecora frêne	hukhiia
finio	vakha
bachata	hamittom
yeta de la flecha arrow-wood (Kya)	haas'at
bedimilla stinking wood	harasine
batamite grease-wood, (Kya)	jitaball
geram bello (Pin) garambulla shrub grow'g in sandy tract & indicates presence of water. Pin.	sank (?)
nut tapiro, cureau (Saucé)	na? date plum quaysano guayacan, Pin.
quaysano datil date	sammil'kikust
or Somborillo; Dwarf palm tree, p. 10, Pin. palmito Latin?	sammil' lat palm.
Amulillo	ih'apamim
saguaro Cereus giganteus, Pin.	mael'ispe
pitaya red fruit of Cereus giganteus	imam (fruits), basal (mats)
cina pina species cacti, Pin.	asakaphii (short grass, Kya)
cochineal nopal prickly Indian pear	es'lamtiip
Species echino-cacti, Pin. duraznillo peaches	saapipom
head rizada	siim'el medicinal plant "ammi", (Kya)
lamatraca Donne à l'eau parche quand coupé en deux. # head	sumilukshope (?)
catza de rigo old mans	antipise'ottok'a
cholla skull. species cacti, Pin.	siirra
tasajo jerker beetle - (same)	hem
magney century plant Agave americana	hassoot
lechuguia salad? species agavae (Pin.)	hahama'u
cariso reed	s'appie'l
tule	pratth
otate Bambos i, y, Pin	pras'aas rush (basket made from) (Kya)
quarequi	amtiia
confisura	amati'a'invlaa
medicinal plants glandrissa	amitan amkitkpetil.

(all!)	saya (skirt, peltic coat)	sohat
cultivated ^{medicinal} plants	yeba del mause	manamase'
wandering fern	yeba del Tidis	Mocheim
restapata? ^{very common in Cal. from the north}	cetapiata (p 235)	se'pae'as'a
	solivache: species amo- nium, pin.	harukhot
tobacco	tabaco ^{cyote} ^{with tobacco} ^{pin.}	apiskassan
	to smoke - fumar	apiskuptua
maiz - corn	mais	panappes
ear of corn	mazorca	vaficoll'a
green corn cob (pin.)	jelote shallots 2	vaficollitane
	(from Ascalon).	vaficollittak
beans	frigor	man
	tepari: (kind of white bean with a brown speck, pin.)	man heatik
	yurimuni black bean, pin.	man itallkoopl
	trigo froment	kastat
	calabaza pumpkin	se'am
	sandilla watermelon	huacca'am
gourd	ficora gourd - tree	se'antipoke'
	melon cantaloupes	meron
sugar-cane	caña de azucar	capilhorat
	algodon	mosc'
	yacote (dried herbs) ^{simple}	thane
grass known in over California, pin.	gama ^{blue grass with seeds in bunches}	vaficaiatane
	toji (mistletoe)	basat
horse	caballo	harai
	res betra come	herr'en
	barco ^{capra} (sheep, pinant)	hara
	" " ^{limarreu} (same)	mas'et
	chiva ^{sheep} (kid.)	sivato
cochon? hog	coche (hog)	hapiokakae
	javalin (harden)	poor, himatikus
	gato	miist
wild cat	gato. ^{moates}	nope
dog	perro	as's
pass dog	cyote	vaotth
wolf	lobo	se'ekris
sea-wolf	lobo del mar	se'apao
Lion	leou ^{come in skin}	se'ans massal

him 2

him 7

n

him 6

16

tigre	Tiger	s'asio	kis'po
oso	bear	tonum	
venado	deer	heppem	
(Pin.) antelope:	berendo berrendo yellowish	hamma	tita "Kofik
	tejan Badger grey	ses'el	
	latepi ^{putois, Pin.}	serren	
hoop-	zorillo ^{zorillo} ring	sita'kue	
	ardilla ^{ecurcul}	s'jist	
Com-cob	tusa ^{kins of cigar}	anthcios	
Pin. mole	raton cane	kisatita	
	" ^{piuto paint cane}	s'pas	
little mole	ratoncito del ^{spotted rat, Pin.} campo	s'pasitita'l	
	juancito ^{mouse, Pin.} rata ^{rat}	kis'ip	
	licke hare	honne	
	cunco rabbit	vapi sa	
	tortuga tortoise	s'tamas an	
tortue de mer, Pin.	galapago ^(saddle?)	mis on	
	sapo, ^{toad} ^{Pin. & lizard, small}	notak	
	" ^{piuto (colored)}	notakakas	
	cachora ^{cachora} ^{big pup}	hakimmet	
	cachoran ^{big pup}	heppi on	
kuecs. empty	huico ^(species of lizard: huico)	htolunica	
iguana, Pin.	camelote ^{iguana} ^{luzane tribe}	meis	
grasshopper	chapulin	antharas'e'sla	
	grillo ^{grillon, cricket}	haath kammit	
cockchaffer, Pin.	maiate ^{resemble an hammer, Pin. (sp. 1145)}	apuskakasimut	
		hasbamanoma	
scorpion	escorpion	pasä	
spider (scorpion)	alacran	kun	
ditto	tarantula	karantla	
spider	araña	kavis'imme	
cent. centipede	centopie	kwasitl	
Jicotca mud turtle	jicote ^{wild bee, Pin.}	koppin	
wasp	avispa ^{guape}	sais'l	
	panales ^{honey-cake, Pin.} ^{birds on}	sais'l'imme	
butterfly	mariposa ^{guape}	senel'akus	
little dove	palomita	senel'	
fly	mosca	s'lammas't	
mosquito	zancudo ^{mosquito}	kisipka	

jijene? sand fly	jejen	spec. sand-fly, Pn.	Siaa' Kotosse	(Kilaga?)
	copectio	pr. copecti, firefly	Kapis	
worm	gusano		pota	
ants	hormigas		Kootaal	
moscarda? fly	mochurnas	spec. de buprestis, Pn.	itepuikit, nalkakula	
	vibora		Kokassin	
orvey?	vibora surda?	deaf	Kopio' laktin	-2
	churion	whistling snake, Pn.	Kovimas' heresal	
large green snake	Coruga		K'asakue'	
alcante? snake	alicante	whip-snake, Pn.	Kubasi' nankl	
coral insect	carallito	coral snake, Pn.	apottok' kanis' l	
water snake	culcha de agua	water snake, Pn.	Kannathl	
fish	pescado		Sa' kam	
Crab	cajongo		T' kam	
shell fish (mussels)	almeja	mussels, Pn.	as' a' uill	
ostra?	ostion		stake'	
	caracolitos	snails, Pn.	snailin	
	cabrillo	spec. de porcos, Pn.	Kausl'	
goat	carado	goat, Pn.	Ses' kam' huc'	
dardo? snake	enchillado	spec. de hoim, Pn.	tatkuel	
stabbed with a knife	torima	water plant of Hyacinth	taka' - (le barracanta, Pn.)	
painter	pintr		abatkospo	
	tikuran	requin	antipothis'	
whale	ballena		akim	
lobster	langosta		ptkam	
	haira	seacrab, Pn.	S' ante	
star of the sea	estrella del mar	star-fish, Pn.	Kopsis	
(varech, or herbs marines)	guate del mar		Sinas	
bird	pagaro		Sik' shuk Htaim	
bill	pico	beak	if	
wings	alas		isselka	ishalk-sabil Kuteh.
feathers	plumas		inna	
tail	cola		iipracia	
eggs	humeras		ipse"	
nests	la nida		S' ikimmen	
sea-gull	garrita	sea-gull, Pn.	houk	
pelican	alcatraz	pelican, Pn.	Toss om	

Vibora surda orvey

(1861)

aguija eagle	sépi
(?) Zupitote turkey-buzzard, P.	mapisc
a bird of Mexico. aura big hawk, P.	Kol'kimet
sparrow-lark gariban	simmen
(Falco sparverius) ? cepi lizard, P.	sefasc'
churra little pin-tailed grouse; Tetrao al. chata L.	churra owl, P.
telocote	säap
lechniza lechniza owl	huas'hiktaas'h
garza heron	kupelun
pato canard	s'asäp
(Mex.) guacolate turkey	vah
codorniz	taro
(perdiz?) perdiz partridge	ramunse
cucubo raven, comilla	Kuept
chamate black bird, P.	hamas
centzuntlatalli parrot que canta mucho	säs'san
molni, 18. (centzuntli of 400).	sia'kose kök'ina
pigeon paloma pitayana	huink'kin
spec. of bird living on the fruit of the pitahaya, P.	masse
yellow bird pajaro amarillo	masnakt
golondrina swallow	ast liukape
murciélago bat	seuel'us'sat
chuparrosa	s'ennul'si
pollo chicken	totorche
house casa	as'aintako
baragge chaza cabin	hamteuako
clay paste adobe	as'ant
mud lodo	amtes'h
(orgas) beams or straws	chicako etearipl
mat feltate	hassan
hat sumero	asunnam
skirt canisa	akames
pantaloons pantolones	amikill'hamkla
zapatos shoes	stava
guarachis sandals, Mex. double	hatant
zapatos	usäpato
zapate legged moccasins of Mex.	afiskol'
tinaja jar of vase entire with the porous pour conserve of Spanish. Beau.	amkasevire
olla	"
ficosa (sometimes on chocolate cup)	sklinkunk

grind stone (mill)	mutate	s "afr
hand mill - ^{grinding} stones for	manos de mutate	s "apfittaitiuhum
to grind with	para molar	ikaa pa'a
to break	quebrantar	pa' nasik
to re-grind	remoler remoudre	ittessa ittes'epa
corn - ^{gruel}	stale	haastus
powder & flavor	finest ground corn	appa - ha
chocolate	farina from	appa. ha. his
	puclillo knife	venum
axe	hacha	eippakkohatum
arch - bow	arco half hoop etc.	hakkem ngeme Cochimi (13)
recato? prudence	recate ^{regate? to hogge}	hakkemiistl.
manifera?	manifera ^{foreman}	hakept
arrow	flecha ^{peau ou cuir}	hacassa ^{afra'len proteger Dala}
stone - flint	pedernal	vas'
	carcaj carquois	amittokim
	venens	ihoraniil
lance	lanza	venniikanept
macana?	macan ^{wooden weapon}	cheham; massue entoir, Bx.
	fusil ^{gun}	venumaken
ball - bullet	bala ^{pool}	asham
on hearth fire	lumbre	amuk
smoke	humo	amkacat
ashes	ceniza	amtimmak
fire	fuego	amaktillum
	el dia	sakeptak
dawn	madengada	amtabikto
morning	la manana	itajlak
midday	mediodia	saitkuila
afternoon - late	tarde	amiat ^{nyakab mane.}
	la noche	ihaminok yakabiga Hualape
	hoy ^{ibo sun}	saiptaketo ^{cont's ipakept}
yesterday	ayer ^{day}	munemna
day before yes.	anteayer	ipakeptmunemakee
tomorrow	mañana	amprosen
day after tom.	pas adu mañana	ipakeptamprosen
	apris demain	

1	Tai'so	Tokam
2	Kooka'	Ksa'kun
3	Kap'o'a	fi'se'ao
4	Ksina'kiiä	s'as'kun
5	Koactam	Kuaatom
6	inapha'so	napi'se'
7	tunka'shuc	kackane
8	kiscolla	ji'sakane
9	Ksarikaula'	suanthe
10	Kaula'	senale'

p. m. d. g. e. e. m. t. e.
 e. g. u. i. d. o.

20. Kaula' Kooka'.

I	Yo	me
Thou	Tu	ee, iove
He	El	imki maki eum Tuto
We	Nasotus	one
You	Nasotus	more
They	Ellas	imkiue
All	Todas	murekas
Some one	alguno	metekme
Some ones	algunos	moremapanoma
there are few	can poco	manopoa
" ^{many}	en muchas	maacta's vtel Tuto nakota
how many	cuantos hay?	maesi'motnas'ia
there are few	can muy pocos	manopoa -
good	bueno	sefipe
better	mejor	sefipeappa
very good	muy bueno	ettekmanas'kunsifipete
it is mine	es mio	eciaimi
" " ^{thine} yours	es tuyo	memciaimi
whose is it	de quien es?	hiaya?
who	quien	hiia Kutch. t'hain, Hual. maka-a
which	cual	akibiki
bad	malo	s' amipla
fine	lindo, pleasant	ma' mistel
ugly	feo	Amipula
Bitter	amargo	so'kat

cantar	fuco'si
canto	ikos
musica	avensil'
to leap, skip	kos'ast
brincar	is'hak
agui	mut-ha
ven'aca	imkahaka
alli	immakesiane
alla voy	akkimukpaia
de donde vienen?	akkimtikpaya
a donde vas?	ekothiaekeme
voy al monte	me akhiki antia
de donde eres amigo?	khais'situm
Soy del pueblo de Ceris	akkikakittiane
Para donde se fue?	ah
Camino.	akkikak anupittat
cual es el camino de	ahissitum ikihachi?
Hermsillo?	anteitikuikorian
cuesta	itakil'
por arriba	imukil'
por abajo	ittikhopsovia
subir	antipsipsi's
bajar	akapa' kataa
anda pronto	akapa
pronto	fiand'e
cure	emphasittamasavotpoti's
flotar	sitalavasa's
comprar	mesital' avasa's
vender	simmakua'il ittiara
quanto vale?	pestasma esesi
vale un peso	s' siave
e. caro	s' oniane
e. barato (cheap)	masavitpota's
pagar	pa'mitum
no tengo dinero	pa'itum
tengo dinero	siianca, krian
guerra	s'attis'
pelear	ikoviuk
matar	masikhen
te voy a matar	

all

murir	ikhasse
ya murio	s'naas'e
muerto	hasa'e
enterrar	autenasi
enterrarse	esaa'neut
me enterré	iove isasenent
de que te quejas? ^{complain}	vass'amakotana missae,
tengo miedo	fiatola' ^{temt.}
tengo vergüenza ^{ashimé}	ihissamathar
frío	kapll
hace frío	apthasapll
tengo frío	fiatohapll
hace calor	thokossim
caliente	thumath
tengo calor	fi'e'ibossim
estoy sudando	fi'e'chammasi'e'l'
sudar	hamts'his'ant
? paracenas ^{sharctur}	akbia'skare
que?	s'enne?
que hay de nuevo?	pas'akhe's'taka
no hay nada	sic'sakces'maka
nada	imisia'
tengo sed	amathae juaas'e
sed	hassi
encharcar ^{de puntos}	ikamissimue
tengo hambre	jsakhejuaas'e
comer	ikohet
vamos a comer	neotshroetoe'
es tiempo de comer	akhaifetepes'krotho
estoy poniendo	fito het antetepae
ya me lleve	aptope'sokam
estoy saliendo	evckmansial'sitachehome
ya salio	apthi'sotae'
acaba de salir	marintae'
llegar	s'offe.
acaba de llegar	thunavap'pa, soff
volver	anana so'l'
ya volvio	apthasmanaco'l'

24 estoy hablando *just talking*
 vengo a platicar *me a conversation (converse)*
~~estoy hablando~~ *conversant* ~~invepa'shotam~~
 18p. top yo hablo *ik Kentl'*
 gritar *imoker'*
 serbo *#*
 cirgo *kakke, inafina*
 mudo *s'iasematom* *shortly ending*
 tuerto one-eyed *ittokaptsa' u a* *1 squint-eyed*
 borsbo buchant *inmol' knip la* *2) one-eyed*
 handlers, one-headed *manco om-halt*
 halt, lame, cripple *cujo bontup*
 curcuvado humpbacked *ittovaim keppe*
 tanto rigard *knoppin, kuma' ka u e*
 loco insane *s'e's'ema, s'na' kii e*
 sentarse *s'na kii e*
 sentate *antila*
 18p. substitute *estoy apurado* *vala's puakapke*
 tengo que hacer *exhausted; overspent, s'pa'ssoaktamo*
 me acuerdo *remember* *himin' kenarat*
 olvide *very, very null* *ikpex' avannam*
 esperar *masarive*
 tengo experiencia *issae ie' na*
 mira! (look!) *shta*
 estoy mirando *s'shta*
 no puedo verlo *iahtasuma*
 no lo vi *s'oma ho*
 dime la verdad *kueekat iachama*
 son cuentos (stories) *axomakochame*
 son mentiras *ikamatteskochame*
 sembrar to sow *asatoka' amio*
 cosechar to reap *asoptama's*
 milpa champ culture *amtaia*
 regar arrow *{ ax'annu kaimmeltos*
 trillar to thrash *ax'annu kavafle*
 out corn *ax'annu kavafle*
 seco *kottai'l*
 humedo *kixi'l'h*
 rancheria *antitokoviton*
 brujo conjurer, wizard *akocummi, akokamma*
 warror

Buenas dias { Rissamassamessim
 Como te va? { Sirs
 Bien — semunantake? —
 jooeppe. — shemne B. walps?

Los Seris, me dice el general de ellas,
 son poco más de cien hombres de esas
 armas — viven todavía parte en la
 isla de Tiburon, parte en la costa.

Pueblo de Seris
 4 Abril. 1879.

J. H. Girard

Cf. Ornithology of California by Baird from
 Cooper's Birds of Calif. — and Whitney's Report.

26

νῖον γὰρ καλεῖσθαι βγοτοὶ μεγάλοιο νεοῖο.

Orac. Sibyll. quoted by Saint-Augustine.

Ultima Cumaci venit iam carminis aetas;
Magnus abintegro saeculorum nascitur ordo.
Iam redit et virgo, redeunt Saturnia regna,
iam nova progenies caelo demittitur alto.

Virg. Eclog. IV, 4-7 cf. Serv. Comm. ad loc.

(cf. Methodist (Review Quarterly), New York 1854. (October 1854)
pg 489-526: the Sibylline Oracles.)

Νῖον γὰρ Αἰὼς καὶ ἡμεῖς ἐξορῶμεν
Herm. Theophrastus

Nulla dies unquam memori vos eximet aeo.

There came to the city a brand-new coin, (three)
A brand-new coin has come.

for sun worship!

ἡμέτερος γὰρ κέρων, ὁ ἡμέτερος γὰρ
ποδὶ γὰρ.

PHONETICS OF THE KAYOWE LANGUAGE.* BY ALBERT S. GATSCHET.

Books printed in Indian languages often render those tongues in a most imperfect manner, on account of the deficient knowledge of Indian phonetics on the part of the authors. The Kayowe language is a fair average specimen of Indian pronunciation, and is very rich in sounds, having no less than forty-four sounds, if we count in the long and the nasalized vowels. In its phonetic series the most conspicuous fact is the prevalence of the nasals and the total absence of dsh, tch, which are so conspicuously frequent in the majority of American languages, of r and of v. The palatal series is represented by one consonant only; the guttural and dental series are well represented, while in the labial series p, b, and m are the only frequent sounds. F is found in some words only, where it alternates with p, pai, or fai, land, earth. Among the sounds not frequently met with are sh, w.

* Read before the A. A. A. S., Cincinnati, 1881.

Science of Sept. 17. 1881.
by John Nichols, New York

Nasalizing is a prominent feature in Kayowe phonetics, more so in the vocalic than in the consonantic series. No word begins in l or w. Final syllables of words terminate just as often on a consonant as in a vowel, but all other syllables usually end in a clear or nasalized vowel. Every diphthong is adulterine; that is, every combination of two colliding vowels differing from each other can be pronounced as a monosyllable and a disyllable. Thus we can pronounce as well ze-iba as zeiba arrow. The fact that every vowel can become nasalized (and many of the consonants also) is one of the curious features of the language. This nasalization is either the one observed in the French an, in, on, un, or it consists in the addition of an n to the vowel. All these Kayowe peculiarities are very commonly observed in the majority of American languages, and also in most of the unwritten languages of other parts of the world. The standard orthography which is adopted for recording a written literary language exercises undoubtedly some influence upon the pronunciation of the natives, but where the language is not fixed by writing, we perceive constant alternation of the sounds pronounced with the same vocal organ, as of the gutturals, dentals, and labials among themselves.

"This is also the case in Kayowe, and a full list of the sounds in it is as follows:

CONSONANTS:

Gutturals: k, g, kh (aspirate), h, ng.

Palatals: y.

Linguals: t, d, g, sh, l.

Dentals: t, d, s, z, n, nd, 'dl.

Labials: p, b, f, w, m, mb.

VOWELS: a, ā, â, ä, e, ē, ē, (the primitive vowel), i, I, i, o, ō, u, ū, ü."

English (1) Beothuck

Man, buggishaman^a
Boy, buggishamesh^m
Woman (white), emmamamoose
Girl (white), emmamoose
Baby, messiliget hook (-hook)
Hand, maelmed
Bosom (woman), boghmoot (bosom only)
Arm, wa the e kee
Hair, drone ooch
Eye, geeg
Mouth, mamud thun (geeg-n-yan)
Ear (hear), modch-i-man
Nose, gheen
Head, ge-ou-thuk
Forehead, cloo-thun (-thun)
Red Indian, Behat hook
Clothes, ding-yam
Pin, dosomite
Glove, obreddeek
Moccasin (shoe), moo-sin
House (wigwam), mae-adth-ike
Fire, ood-rat, bobeshant (L. 2)
Smoke, bas-diek
Water (drink), le-bath-ong
Oil, emet
Knife, ae-wa-eeen / ae-wa-eeen
Codfish, bobbosoret / bobbosoret
Partridge, zo-soot
Deer, co-sweet
Deers-horns, megonum
Dog, mamasameet / sameet
Cattle, methabeet
Lobster, odjet
Beaver, maumsheet

English (2) Beothuck

Bear, wa-sha-wet
Otter, edachoom
Domestic cat, abedesoot
Wild cat, abidish
Seal, bidesuk / -suk
Gun, adamatret
Boat, adeltkhtek / adoltkhtek
Canoe, dap-a-thook
Pitcher (cup, plate), manume
Fork-hook, adlooch
Fatchet, thin-yan
Spoon, andemin
Glass, hadalahet
Cream-jug, nadalahet
Watch (sun), kewis / ewis
Net, giga-rimnet
Buttons, aegumet
Money, beodet
Come hither, dyoom
Sit down, athep
Flesh, bootzhaudet
~~~~~~~~~  
Berries, manus  
Hammer, iwikh  
Necklace, zeek  
Saw, didlowest  
Gimblet, quadraunk  
Drawing knife, mohashaudet / -resh-?  
Grinding-stone, shew-thake  
Shovel, hadowadet  
Trap, Lathun  
Lamp, mondicuet  
~~~~~

over

English (3) Beothuck

Candle, shapoth | shapoth |
 Sassa, oseenyet - nyet
 Sword, bidisoni
 Arrow, ash-öög-ing
 Bow, manyēmen | anyemen
 Twine, madobeesh | ardobeesh
 Sail, ejabathook | ejabathook
 Gunpowder, beasothunt | beasothook
 Ochre, o-de-men | ode-emin
 Rocks, ahune | Tree, annööee
 Fur, ^{ahunes} geo net | Ship, mamash
 Feather, ^{ewinon} ewinon | Large boat, dhoö-rado
 Silk-hand kerchief, Egi bididuish
 Ice, ozrook
 Mountain, emoethook | emmathook
 Gull, asson
 Pigeon, bobtodish
 Goose, odi.e-reot | odo-ē-zheet
 Duck, eesheet
 Ticklas, gotheyet | ticlas
 Egg, deboin
 Fox, dogajavick
 Trout, dottomeish
 Capline, shamook | thamook
 Palm or, wāsemook
 Blankets, manaboret | manaboret
 Trowsers, mowedd | mowedd
 Stockings, gassek
 Stinking Seal, mattik | stinking seal, bad, bidesook
 Bad, bidesook
 Sugar, shedothoon | shedothun
 Night (dark), washewch
 Sore-throat, anadrik
 Heart, bedoret
 Harle, odusweet
 Woodpecker, shetohowet
 Eat, shucododimet | Indian cup (plant)
 eat bocooty one

English (4) Beothuck

1, yāzeek
 2, adzeek
 3, shendee
 4, dāb-zeek
 5, nun-ye-theek
 6, ^{beshed} beshed | Tree, annööee
 7, ode-ö-zook | Ship, mamash
 8, ado-sook | Large boat, dhoö-rado
 9, yeo thoduck
 10, shansee
 Where go, where do you go
 Birch-tree, by-yeek
 Hill, ka-a-sook
 Chin, ge-oun
 Cheek, wee-noun
 Foot, adyouth
 Finger, kan-ye
 Thumb, boad
 Bread, anna-shadya
 Milk, mad-a-booch
 Meat (flesh), ashauk
 Good, oom dzeek
 Long, kanabuck
 Short, yeet yeek
 Bad, madick
 White, wobee
 Black, mam-dsee
 Red, deed-ra-shou
 Salt-water, massook
 House, meothick
 Tent, (tent camp probably a wind-break)
 Rain, wat-shoosook
 Warm, böö basha
 Cold ee nodsha
 Hear noduera
 Ice - ejew

gosset, B. of E. copy: dead, not death.

T. G. B. Lloyd, C.E., F.G.S., M.A.I., on the Beothuk,
a tribe of Red Indians, supposed to be extinct, which
formerly inhabited Newfoundland, 1874, p. 21-39.
(vol. IV)

Mr Whiteway, St John, Newfoundland, has a recd. of the Red
Indians. (Plot is moved to Whiteway's place) See there.

John Peyton, (friend of Lloyd) of Forti Tonlinguet
Island, in his youth intimately associated with the Red I.

Red Ind. called to be a very early with
red ochre, from Red ochre Island, Co. Antrim, Bay.

John Cartwright, Remarks, 1768. (most important
now a person of Port of Boston of New York.)
Rectangular habitations near Red Indian Lake.

Mr Curtis of Salmon River (saw some Ind.).
Rear "Exhibits" in Slaughter Island.

Grand Pond,  canoe of birch bark, no bottom: V
(seems thin) bows of gy canoe, arrows of white & red gum.

Cartw. says they live now on Expt. River
N. to Cape John & SE to Cape Trekel. - formerly spread much
farther. } on the "Funks" Island - 1 settee.

Beothuk call Shoudamank "good Indians", the mountaineers Ind of Labrador

Shonack "bad Indians", Micmacs. (Shanung Latham) x

Micmacs = N. West of N.F., Eskimos on the N. (C?)

Shawnadithit, nom. p. fem.

Cormack's voyage, 1827. for E. to W., but not more.
Title of Cartw. article: "Remarks on the Situation of the Red
Indians of Newfoundland, with some account of their man-
ner of living, together with such descriptions as are necessary
to the explanation of the sketch of the country they inhabit, taken on the spot."

Newfoundland Dialect of the Mi'kmaq

5/ See .ejew continued
 I smell - mārōt
 Run - ibadinnam
 Heaven - theekone
 Fish - bau booshrat
 a star - shaw waget
 The sun - kee one | keeore in other m'p. (B.O.E.)
 — mom - keeose
 — Devil - ha oot
 No, never | nevim
 Yes, & that
 Give me, day - he - min
 Tobacco - nechwa
 Drink - ebatook
 Speak - carmtack
 God - homedich | — dich
 Water - ebadoe | ebadse
 I like - ejeedich | vicedist
 Dry, gasook | yosook or yadook
 Wet, wabbee | wabee
 Snow, causasbow
 Rain, badoese | badoese — of water
 Stones, on
 Hill, keosock
 River, shebon
 Kid - whadicheme
 Come, toouet | Dead, gausep.
 | gausep.

In the printed version there is a query, whether the bird is the harlequin
 Duck; this has a collar and is called *Histrionicus torquatus*
 (Henshaw)

capelin or capelan — small, trout family
 Mallotus speciosus; off Greenland,
 Ireland & Newfoundland — used as bait for the cod.

Boothue Vocabulary

31

(This is copied from Lloyd's article by party)

| English | Boothue | English | Boothue |
|-----------------------|---|---|---|
| Alive | * mān - isūt
<small>pomantamook life manush.</small> | Blow-the-nose | Shegamit <small>shegamit (nom. prop.)</small> |
| Angry | * ass - soyt | Blow (to blow) | * Deschu - do - doick |
| Ankle | * mōssin & gei - je - lūssūt | Birch bark | Boyrish |
| Awake | * Amet | Body | Hadobothie <small>hadabothie</small> |
| Arm | * wāttheek | Clothes | Thengyam <small>thengyam!</small> |
| Arm (upper part) | * Shed - ba - sing wāttheek | Codfish | Bobboosiet |
| Arrow | * āsh - vōg - iing | Cattle <small>(cows and horses)</small> | Nethakete |
| Arms | * māmaget <small>mamaget</small> | Cat (mountain) | Adidish <small>d/s</small> |
| Arrow | Dogemat <small>dogemat?</small> | Cat (domestic) | Abdeeshook |
| Bad (dirty) | * etūd - ty <small>(becom. dirty)</small> | Canoe | Tapathook <small>T</small> |
| Boy (Indian boy) | * Moss - ess - deesh | Cream pie | Ellotherget <small>(-yet)</small> |
| Boy (white boy) | * Būkāshāmēsh | Come hither | Thooriet <small>T</small> |
| Bed man | * mūd - eet | Candle | Shaboth |
| Breast | Bogomat <small>or bogomat.</small> | Capelin | Shamoth |
| Breast | * Bemoot <small>lyph (yes)</small> | Cry | Elatheodue |
| Bosom | * Bodch - mōot | Comp | Elloidenue <small>(densu)</small> |
| Breathe | * Gab - o - weete? | Chin | Goun gown |
| Bonnet | * Abodoneek <small>abodoneek</small> | Clail | (i) Annāmōssēt |
| Boil (to boil) | * bad - ja - meet <small>nind onēkwe odybū</small> | Cut | d/s Odishuik |
| Boil (to boil dinner) | * Mōad - a - mūt | Comet | Auin <small>anin</small> |
| Beaver | Mamshet | Clouds | Berreich <small>or (k)</small> |
| Boat or vessel | adotte or ode - o - tthye | Deer | Osweet <small>(-ect)</small> |
| Buttons or money | Agamet <small>agamet</small> | Deerhorns | Magorum <small>(-aur)</small> |
| Bone | * aen - a - meen | Dog | Māmāsavēt or māmōō |
| Berries | Bibidigemichie | Drawing | Moeswādet <small>(esh)</small> |
| Blanket | * elauvōoit <small>manavōoit</small> | Dogwood | Eueethook |
| Blind | * Kae - sing - quā - yeet | Buck | Boodowit |
| Bear | Quashuwet | Duck & drakes | Mamshet |
| Black | * Maud zyke | Dancing | Badiout |
| Blood | Iggobauith <small>auk grōl.</small> | Eye | Griing a |
| Beard | Buhaskawik | Egg | Debue <small>debaue</small> |
| Bite | Boohoodik | Eat | Odorit |

* These are words obtained from W.E. Comacks manuscript

| | | | | |
|--------------|----------------------------|--|----------------------|--|
| Eye brow | Mammeuk | ^{maimeuk} Lee | Oxer | tozeru |
| Elbow | Mooeuc | s/ moocus | Indian (Red) | Beathook |
| Ear | mooshaman | mooshaman | Indian cup | Shucodimit |
| Fire | Woodnut | bukta Souriquin | Iron | ^(or geenite) Mowages nite |
| Fish-hook | Adothook | | Islands | ^{mowashuk} Mammash ^{muragapats} heek |
| Feathers | Abodidress | /bi/ | Knife | Nine |
| Fall | Koshet | verb | Knee | ^{hoojamiskit} Hoolamis hit |
| Fork | Ethenwit | (-en-) | Kneeling | Acusthibit |
| Fishing line | Edat, or edot | | Kiss | Widumite or -ik |
| Flying | (elliasht) miaoth! | | Lobster | (Adjet) odjet |
| Girl | Enamooet | ^{mittam wosins} ^{man x wife} | Lamp | Bobbidruishemet |
| Gloves | Obsedeck | (=chib) | Lord Bird | ^(local name) Mammadrouet |
| Gun | Adamadret | | Leg | Aduse |
| Glass | Hadi bit | | Lead | ^(kad 00j:6.) Goosheben (-en) ^{edthen} ^{lipwyan} |
| Go out | Euano | euano | Lip | oish |
| Gull | Asson | (-n) | Lie down | Bituwait |
| Gimlet | Quadranuck | (-nuck) | House | Kusetet |
| Grindstone | ^{ua} Agathooet | (-vet) | Man | ^{J.P.} Bukashman or Book- |
| Gunpowder | Baasothuit | thnut | Mouth | Mamishhook |
| Goose | Odensook | odensook | Moon | Kuis & Washew nish |
| Good night | Bethook | | Mosquito | Shema-bogosthue |
| Get up | ^{yanyess} Ganyess | or Ganyess | Nose | ^(black fly) Gun or Green |
| Gaping | sterick abemik | | Net | ^{Kingara} Giggeramauel |
| Groaning | Cheashit | | Necklace | Bethes |
| Gooseberry | Jiggamint | (-mint) | Night & darkness | Washen |
| Hand | Chewet | (-et) ^{nit} | Nipper | ^(mosqui- to) Betachook |
| Hair | Droua | (-na) | Nails | Quish |
| House | Mammateek | | Neck & throat | ^{quish!} Tedesheet |
| Hammer | Mathuis | | Oil | ^{keesquish} Enet |
| Heart | Bogodoret | -doret | Otter | ^{limide} Eolru or edree |
| Hare | Ochusweet | ^{luddeer} | Ochre | Bolemet |
| Husband | Zathrook | (-rook) | Or | ^{odemet} Podibeae |
| Hoop | Waine | (-ne) | puppies | ^{aye boyan 00j:} Mammasaocet |
| Head | Gooathu-Keathut | | puppy | Mam mooserruich |
| High enough | Madyut | ^{niakuk} ^{Ground} | Pin | ^(-senich, J. P.) Dosomite |
| Herring | Weshemesh | ^(of night) | Partridge (Plamigan) | Zosweet |

| | | | |
|-------------------------|---|------------------|---------------------------------|
| Pitche & cup | ^{manune} clammure | Trousers | Mowead |
| Pigeon (guillemot) | Bobbidish | Troet | Dattomeish |
| Puffin | ^(as a bird) Quashawit | Ticklace (Tern) | gotheyet |
| Rocks | ^{p. id stormvogel} Ahmee ^{ashini} ^{Najops} | Tire (Sealuo) | geonet geonet |
| Ruin | Bathuc bathuc | Tinker | asthook |
| Running | Wathamashet | Tickle | Kadimishuite |
| Riving | ^{wothamashet} Osavale osavate | Thank you | Thine thine |
| Shoes | elloosin ^{makassin} thg. | Thumb | Itweena (-eena) |
| Smoke | Basdicth, or basdic | Tongue | Memasook / memasuk |
| Seal | Bidesook, s. cat | Throw | Puzathoite |
| Shaking | clathie ^{mumplee} / mathie-bidesook | Thread | Microobish |
| Spoon | Adadiminkuk or -ute | Thunder | Baroodisick |
| Tim | Kuis & Mangaroonish | Woman | Emamoose |
| Lit down | Athess ^{or rookish} ^(injured) | Water | Ebaulto ^(from nipi?) |
| Sleep | Isedowet / isedowet | Watch | Kuis |
| Saw ^(a saw?) | Seddowet | Wood pecker | Shelohowit |
| Sails | Edjabathook | Wife | Oosuck |
| Shovel | Godawik | Walk | Wootyot |
| Stockings | Gosset or gasack | Warming yourself | Ooshees |
| Sword | Bidisoni -ni | Wind | Gidyeathue |
| Silk handkerchief | Egididinish | Wolf | Moisawadoot |
| Scissors | Ozegeen ozegeen | Additional Words | |
| Sore throat | Anadrick | Get up | * am shut |
| Suise | Ooujet aoujet | Bread | * Manje-ba-thook |
| Swimming | Thooridgee (-ee) | Beat him | * Bo-bath-oo-wytek |
| Seal Swimmer | ^{apparet} Aparet o bidisook | Belly | * Had-a-baltheek |
| Scratch | Rashubet | Bird | * Deyu-yad |
| Scollop or pill | Govet | Bird | * Deyu-yad-rook |
| Sneezing | ^{full} Adjith ^(piston - Nagelsmischel) | Blue | * Ee-shang-eyg lth |
| Singing | Awoodet | Blunt | * Boas-seek |
| Shoulder | ⁿ Mamegeize thong | Blood | * Ash-a-too-atte |
| Standing | Kingiahit | Bread | * Baasick |
| Shaking hand | ^{meeman} Meman ^{mo} asthus | Ship or vessel | * Mam-zhing |
| Stars | Adeus hit | Little Bird | * Ob-seet |
| Teeth | Botomet ^{onthemayet} | Black bird | * Woodch |
| Trap | Shabalthooret ^{or: -tet} | Blunt nose fish | * Mo-co-thutt |
| | | Eagle | * Got-id-in |

Woodpecker * Shee-hunt
 Jump fish * ae-she-meet

Numerals

| | | |
|-----------|------------------------|--|
| One | * Yaseek | ^{payshik} ^{adpibw}
attausek Grnd. |
| Two | * Adyeich | ^{arlaek} ^{Grnd}
Gill. II, 368. |
| Three | * Sheudeek | ^{shisht} ^{Souiquois} |
| Four | * da-b-seek | |
| Five | * Nine zeek | ^{nan} ^{Mimac}
nanan ^{Wapiti} |
| Six | * Bashed-cheek | |
| Seven | * ood-zook | |
| Eight | * aa-clayook | |
| Nine | * yeo-tho-duk | |
| Ten | * Shan-see | |
| Eleven | * Ee-paziech | |
| Twelve | * Ee-adyike | |
| Thirteen | * Ee-Sheudeek | |
| Fourteen | * Ee-da-b-zook | |
| Fifteen | * Ee-nine-zeek | |
| Sixteen | * Ee-Bashed-cheek | |
| Seventeen | * Ee-ood-zook | |
| Eighteen | * Ee-aa-da-zook | |
| Nineteen | * Ee-yeo-tho-duk | |
| Twenty | * (Dtho-o-mut | |
| Thirty | * (ad-yeich-dtho-o-mut | |
| | * Sheu-deek-dtho-o-mut | |

Notes. Enet-oil Oclant. Ochre. They made a mixture of seal oil and red ochre with which they smeared their bodies, dress, canoe, bow, arrows &c.

Sun-Moon - Watch. Thus same word.

Red Indian. Good night - a necklance nearly the same viz. Beathook, Belhook, Belthee also Rain Bathue

Ocluseweel - Hare - see December

Boat - Adolthe. Fishhook adothook, I expect this is a mistake for Boalhook. They evidently had no word for hook.

Ash-mud - ym Bad man a Seel. A-mun a Spear

Months or Moons

| | | | |
|------------------|-----------|-------------------------------|-------------------------------|
| 1 st | November | * Goda-bou-yeesh | (?) |
| 2 nd | December | * Oclaseet-ee-shamut | |
| 3 rd | January | * Cob-shun-ee-samut | |
| 4 th | February | * Kos-tha-bonny-be-wa-jo-wite | |
| 5 th | March | * Ma-na-miss | |
| 6 th | April | * Wasum-a-wee-seek | (1 st Sunny month) |
| 7 th | May | * Be-de-jamish-Be-wa-jo-wite | |
| 8 th | June | * Wasum-a-wee-seek | |
| 9 th | July | * Cow-a-za-seek | |
| 10 th | August | * Wa-da-whegh | |
| 11 th | September | * Wasum-a-wee-seek | |
| 12 th | October | * Goda-bou-yeesh | |

5) x A

English

Alive,

Knife,

Woods,

Bushes,

Cold,

Back,

Black,

Brook,

Bat,

Beothuck

mamsoet

hewhine

annooee (cf. tree)

mandeēch

El-no-a-ja

muddy

mandzey

shee-bin

so-sheet

C

Cape,

Bair (sic) washatt (bear)

Cockle, shee-en-ee-sheet

Capelin, shāam-ōō

D

Dead,

Drink,

Eat,

I am sleepy (sic)

Go to bed,

Am hungry,

F

Fear,

No fear,

Fire,

Flat fish

Hobbit,

doont

gooset

eat

ga-o-seedwit

boochauwhit

dauoosett

geswat

cockaboret

boe-bee-shawt

han-a-wasutt

Man, red Indian, shaw-th-a-

ashwan shawd-tha-rut

Man, red Indian, shaw-th-a-

ashwan shawd-tha-rut

Man, red Indian, shaw-th-a-

ashwan shawd-tha-rut

Man, red Indian, shaw-th-a-

ashwan shawd-tha-rut

Man, red Indian, shaw-th-a-

ashwan shawd-tha-rut

6/

AA

35

Indian, go home bā-tha

Indian, go home bā-tha

Indian, go home bā-tha

Indian, go home bā-tha

Indian, go home bā-tha

Indian, go home bā-tha

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Indian, go home bā-tha

36 H

No, newin

Watch, keese (sun p. 9)
Hope, meotick

Pond, woo-durn

Shoe, mosen

O

Out of doors
or go out ~~the~~ door, } oō-dut

P 2

R

Red Indian, Beothuk
Beothick.

S

Son, magaguis / magëragueis

Speak, jeroothack

Soon, jew. metchem

Short, washöödiet det
wadthöödät

*Jun, keuse

Heave, too-be-sheet

S

Seal, bead-zuck
beed-zuck

Pinew of deer. mod, tha mask

Snow, kaa-sus-abosk
kaa-suss-aböök

Nail, ae-n-eece

Spider, woad, dhoo-win
woad-dthoo-win

T

Tomorrow, maduck / ma-duck

Tongue, mamudth-uk
mamadth-ut

Tea, butterweye
(butterwey)

U V

W

White, wober

Y th

Yes, yeathun

+? any ^{like} fuller - way p. 9 L

(8) Don't be afraid

not hurt you | cockaboset
| aöodrach

to come to friends
to be

Spindal on that is alive

and well

"lives with the English"

Come with us | deivood

And we see her
you

You come back again
again | nadged
(or stay with us)

When you like ask

Doodlebewshet is alive

Doodlebewshet mamsheet gaypoot
(ghoot)

Go away

to give you a knife

Doodleboorhats father

Doodlebewshet mami

shet gayzoot

Wawashemet ö-öwin

möö meshduk

Kaw-injemeesh

We(?) give you a knife:

Wawashemet ö-öwin

möö meshduk

shake hands: kaw-injemeesh

Bethuck, Latham, Amp. Phil., pp 453-55.

I saw a Beth vocab. 1846. My hithwa .1 My.
 B. mageraguis son ; Obj. negwis my son ; Ottawa
 kwis, Shawnee Koisso,
 B. woaseesh girl , Obj. ekwaizais
 B. mamadthun mouth My muttoon, Nanticoke,
 B. gheen ^{should be mamadthun!} nose ; keouane Miami
 B. bocbodza teeth ; nitit Abn.
 B. maemed hand ; mpateen Abn.
 B. mootchiman ear Mien. Abn.
 bassdik smoke ; ettoodake Abn.
 emet oil , Miamac & memaye, Abn. pemmee
 keuse sun My
 boobishawt fire ashkote, Ottawa
 B. wobee white My
 mandzey mask My ; moweeu Karag,
 meeootick house weftu Abn.
 mosen shoe ; mkesen Abn.
 kaasussabook snow saisaigan Obj.
 ieroothack speak not My?
 yeathun yes
 newin no ; kaureen Ottawa
 dthoonanyen hatchet , Tautli thynle
 eewacen knife uagan Miamie
 muddy bar My! Cee myaton
My

See Journal of Anthrop. Institute of Gr. B. & Ind. Vol IV, (1875)
 pg 21-39. (add more words!)
 Vol Webby Long, with eng transl. - Latham, Descriptive
 Ethnology, (1859) I, 411.

(Peyton)

dog māmāšāvēet (or māmāšōsernit, J. Peyton).

house mamauateek (mamma - more probable)

tillass (meaning?) p. 38 gotheyet

tuiker (meaning?) osthook

tickle (? a rapid current in a narrow channel)

kadmišhuite.

water ebanthoo

Numerals, (Leach)

- | | | | |
|----|--------------------|---|----------------|
| 1 | gathet | x | |
| 2 | adasic | x | |
| 3 | thedsic | x | |
| 4 | abodoesic | | x |
| 5 | nijeeek or nijeeck | | |
| 6 | rigabosic | x | (two tributs?) |
| 7 | o-o-dosook | x | |
| 8 | aodosook | | |
| 9 | yeothodute & | | |
| 10 | theant. | | |

+) Note of E. in many cases u & n were undistinguished for each other - the original mfer. & the terminals -ik & -ite may have been in some cases wrongly substituted for each other -

p. 39 John Louis, a metis (of Mohawks), who could speak several Indian lgs., told Mr. Curtis that the lgs. of the Scythians was unknown amongst the Canadian Indians. -

The Indians were divided by the whites.

A further ac of the Beothucs of Newfoundland. By
T. G. B. Lloyd - with Plate VII - 2^d Meth. Inst. vol.
V, p 222 - 230. (Chapman - head, show - shoe, axe, weapon, red Indian
cane, sutures of a moccasins. (July 1875 to August 1876).

Lloyd found remains, probably of a Beothuc & the Beothuc
(1874) at Monksville Bay; Red Hat Pond, entirely Victoria Brook, which
is the principal tributary of Exploits River; Red Pond (E. arm of Red Hat
Pond) now occupied by Micmacs.

John Peyton said to Lloyd, that the B. ignited the doors of the
Hareway (Corvus canadensis) by sparks struck from 2 pieces of
iron pyrites to obtain fire. (micmic = flat & steel)

Mr James Howley, of St John's said of Mr Peyton: "The B.
were a much finer & handsomer race than the Micmacs, having
more regular features and aquiline noses; nor were they so dark in the
skins. They were of middle stature & of a very active build. They did not
appear to be fond of gaudy colors as their continental neighbors. They con-
structed a wall of stones, clay and sods on the outside of the trenches of their
wigwam pits."

p. 227. Shannadithit at one time lived at Mr Peyton's house; she
presented a B. skull for the explorer Cormack. John P. was 80 yrs (1874) old.
she said, that (abt 1825) only 14 indiv. remained.

From Peyton: They had single wives & the women were
chaste. They worshipped the sun, if they worshipped anything.

Remains of a vapour bath, p. 229,
made vessels of soapstone, but probably not of pottery.

Dr R. G. Latham, p. 229: "The B. were 'Algonquian'
as opposed to Eskimo, and as they were not a mere branch of the
Micmacs, Scissors &c of the main continent. They were members of
a division of their own - not a very distant one, but still a separate
one. - I shall for a little, from yr vocab, that the earliest discoverers
caught the word Beothuc 'good night', to run them from, Kuio - light,
Sun, moon. Kuio and washewash moon, light of night; a

F.R.S. 1 Nov. pp. 230-233 & in plate.

On the Stone Implements of Newfound-land, by
T. G. B. Lloyd. (3 plates), Phil. Mag. 233-248. On page
245 he says: the B. or Good-Night Indians possessed in many
respects, characteristics belonging to many of the tribes inhabiting
N. Am., whilst on the other hand, they appeared to differ from them in certain
peculiarities, which were as follows: (looked like painted gipsies)

1. Lightness of complexion.
2. The use of trenches in their wigwams for sleep'g places.
3. The primitive form of their canoes.
4. The custom of living in a state of isolation far apart from the whites, & their persistent refusal to submit to any attempts to civilize them.
5. The non-domestication of the dog amongst them.
6. The art of making pottery was unknown amongst them.

Wish of Mary March's Eye, (Concussions!)

presented to Mr John Peyton by the Rev. John Lough (p. 37-39)

eyebrow marmenk
 feathers abobidress.
 dr in - dress, - dret, probably
^{drone} apumbia rounl; no r? m.b.
 gaping; rest gap?
 house mamruateek,
 (should this be mammateeki?)
 head govathin - keathut
 Int^l cap shucodimit
 nose, gun or geen, chin, gun!
 neck throat: tedesheet
 ear podibeac
 pigeon (asca bird) bobbidish
 see lamp, upper, cod -
 fork, berries, all bobi -
 rocks almee
 silk hand egibidinish
 of sword
 woman emamoose, imma -
 moose, J.P. (caption)
 water ebanthoo
 woodpecker shebohewit

(Napo Int^l)
 (Zaparoos have dried tummy, heads)

On the N.E. bank and the villages of
 Napo, Aguano, Sakosa & Sumo,
 inland, the larger ones of
 Archidona, San José, Avila,
 besides Baeza, Papallacta, Tena,
 Loreto, Concepción, Payaguina
 & Cotapino. The Concepción
 men are generally finer, taller,
 & more massive than the others.

Bracelets & armlets ofigua
 for hunting bodoquera
 (blow-gun) & lance. My scalons.
 Dead buried in the floor of the
 see lamp, upper, cod - dwellings, in a canoe, with chicha &c.
 fork, berries, all bobi -
 Voyages to the Huallaga for
 talk & poison to the Marañon.
 Season of floods on the Ucayali.

Notes on the Zaparos, by
 Mr. Simson, 2^d of A. Inst, May
 1878, Vol. 7, No 4, pp 502-510.

Zaparoos occupy chiefly the Curarai
 & its tributaries, the Kuchinu, Nuga-
 nu, Supina (the worst here probably) etc.
 the main river Napo near Senchichicta
 and the Yasuni; but emphatic to the east, into
 fairly pronounced, only trying difficult; Zap-
 ro: basket made of South American wood
 (to keep clothing &c. or upper Napo K)
 with 10 or 12 small intervals.
 Shimano: medicine man. Zamaro: old spirit.

most capital hunters & woodmen;
 cat-like motions. Intell^l of
 K'toucan, ^{or probably} to communicate with each
 other. Good dogs, 2 H. Tenor of the
 maktas and Kuchinut -
 of split "bejuco" (liana), with water proof leaves woven it, with 10 or 12 small intervals.
 Shimano: medicine man. Zamaro: old spirit.

Notes on the Napo Indians, by Alfred Sison.

(vol. XII, No. 1, p. 21-27) of Indian Institute of G. D. August 1882

The Indians in the "Oriental Province" of Ecuador are, on common parlance, divided into 2 great classes:

- I. "Indians"; eat salt, speak Quichua, are for christianizing
- II. Indios (infidels, ancas); speak the many languages of their various tribes, are not baptized & eat salt but occasionally. These latter count amongst them: (p. 21.)

Zaparos:

Projes or Santa Marias; called by others Encabellados & Tarapotos; same type as the Projes of Putumayo R. & the Macaguajes of the Coca.

Cotos; Tutapishcus; probably parts of one tribe only.

Ankishiris; Intillamas; Meguanas;

Copalwicus; Tamburyacus; Payaguas;

Cauranos; Purabarrancas;

Lagarto-Cochas; Tagcha-Curaraís.

The Ankish - all following (except Copal & Tamb.) seem to be ^{intimately connected} with the Iguitos. All on Napo R., ranging between

The various distinct borders of the Orejones (by-ears) of the Putumayo are probably parts of the same tribe, as Cotos & Tutapishcus.

The history of the "Indios" or christianized natives was annexed to the Inca empire by the marriage of Huayna Capac with the Scyn princess Pacha. These Ind. occupy of the Oriente empire, besides Canelas, Sarayacu on the Bobonaza and the upper Curarai village fall into a considerable Indian element) the whole of Ecuador, from the high eastern slope of the left bank of the Napo down to the Coca. On right bank they have only a few small villages of Coca, a little below the mouth of the river of that name, & a small, recent village at the mouth of the Curarai. — See page before.

From 17th AR-BAE
1898, pt. 1, 106-07
(McGee, "The Seri Indians")

Naturally the surveyors came into contact with the Seri tribesmen. Of them Commander Dewey wrote:

During the greater part of the year Tiburon Island is resorted to by the Seris (or Ceres) tribe of Indians, who inhabit the adjacent mainland, and their huts and encampments may be seen in many places along the shore, principally on the eastern side of the island. They are reputed to be exceedingly hostile and to use poisoned arrows in opposing the landing of strangers on what they consider their domain, but during the stay of the *Narragansett* in the vicinity they were very friendly. At first they were shy and made threatening gestures, but soon finding that our intentions were peaceable, became friendly and returned our visits to the shore by frequent and lengthy calls on board ship. They are very expert in hunting with the bow and arrow and in catching fish and turtles, which abound in the surrounding waters. The canoes of these Indians deserve especial mention. They are made of long reeds, which are bound together with strings after the manner of fascines, three of which when fastened together . . . have sufficient buoyancy to support one or two persons. They kneel in these canoes when paddling, the water being at the same level in the canoe as outside of it.¹

Illustrations of the "Tiburon canoe" (or balsa), drawn by H. Von Bayer, were also introduced.² In addition Mr Von Bayer succeeded in obtaining two photographs of Seri Indians, taken on shipboard; one of these is of special interest in that it illustrates the peculiar attitude of the Seri archer in the act of using his weapon.³

Unfortunately the surveys were confined to the coast, and the interior remained unmeasured and unmapped save on the basis of tradition and travelers' tales, supplemented by a few vague itineraries and traverses. Except along the international boundary and the railway (Ferrocarril de Sonora), the locations of pueblos and ranchos remained guesses, the delineation of mountains remained a work of imagination, and even the best cartographers continued to run in rivers at random or in such wise as to afford artistic effect.⁴

In 1879 M Alphonse L. Pinart traveled extensively in northern Mexico and southwestern United States, and made considerable linguistic collections among various tribes. Desiring to obtain a Seri vocabulary, he planned a visit to the tribal territory; but on reaching Caborca in March he was met by the information that the Seri were on the warpath, and had recently devastated a hacienda on their frontier and slain more than a dozen white settlers.⁵ Thence he repaired

¹Publication No. 56, U. S. Hydrographic Office, Bureau of Navigation. The West Coast of Mexico, from the Boundary Line between the United States and Mexico to Cape Corrientes, including the Gulf of California (revised edition), 1880; p. 145.

²Ibid., pl. xv, p. 136 (one of these illustrations is reproduced in figure 28).

³The negatives of these pictures were retained by Mr Von Bayer, and have been kindly turned over to the Bureau of American Ethnology. Unfortunately the archery negative had been shattered, but enough of the fragments were preserved to show all essential details and to afford a basis for the drawing reproduced in plate XXIX.

⁴The imposing official map of 1890, titled Carta General de la Republica Mexicana, formada en el Ministerio de Fomento con los datos mas recientes, por disposicion del Secretario del Ramo, General Carlos Pacheco, engraved and printed by Erhard Hermanos, Paris, on a scale of about 32 miles to the inch, represents Rio Baouache as about the right length and with its center in about the right location, but as running at almost exactly right angles to its actual course; and it contains divers other equally startling errors.

⁵Recorded by Gatschet, Zeitschrift für Ethnologie, Berlin, Band xv, 1883, p. 130. The location of the hacienda was not specified, but there are local traditions of Seri raids about that time, both at Hacienda Serna (between Caborca and Libertad anchorage) and at Baouachito.

to Pueblo Seri, and early in April obtained there a Seri-Spanish vocabulary of several hundred words, with a number of short phrases throwing some light on the grammatic construction. This record was transmitted to Dr Albert S. Gatschet. It comprises a title page inscribed "Vocabulario de la lengua Seri | Interprete el Gl. de los Seris | y otro Indio. | Pueblo de Seris | 4 Abril 1879"; four foolscap sheets (written on both sides, thus making 16 pages) of vocabulary; and a final page bearing two short phrases and inscribed "Los Seris, me dice el general de ellos, son como doscientos hombres de llevar armas—viven todavia parte en la isla de Tiburon, parte en la costa. Pueblo de Seris, 4 Abril, 1879, Alph. Pinart." A transcript of this invaluable vocabulary is preserved in the Bureau of American Ethnology. There is nothing either in the original vocabulary or in the known correspondence relating to it to identify the aboriginal informant, but the identification is made easy through the coincident testimony of living witnesses and the unmistakable implication of the historical records to the effect that there was at that time but a single Seri Indian² resident at Pueblo Seri—i. e., the official interpreter, "El General" Kolusio. This identification is strengthened by the remarkable similarity between this vocabulary and that of Bartlett, a similarity made the more striking by the fact that one was recorded in English, the other in Spanish; the identification is supported, too, by Kolusio's memory of "giving his language" to a stranger "not a Mexicano" yet familiar with the Spanish; and the identification is practically established by the considerable number of terms expressing concepts alien to the Seri (e. g., ax, adobe, house, horse, hog, field, irrigate, pigeon, thresh, tobacco, shirt, the names of the months, etc), evidently acquired through long and intimate acquaintance with Mexican customs and domiciles and modes of thought—for all these concepts were familiar enough to Kolusio, yet to no other known Seri Indian of recent decades. Accordingly it may be deemed practically certain that M Pinart's vocabulary, like that of Commissioner Bartlett, was obtained from Kolusio; and it is at least strongly probable that both the Lavandera-Ramirez and the Tenochio-Pimentel vocabularies were derived from the same aboriginal source—an indubitably excellent source, save for the occasional interjection of alien notions, and the infrequent substitution of foreign equivalents for forgotten terms.

Barred from Seriland by the current war craze, M Pinart was prevented from obtaining much collateral information concerning the Seri; but he concluded (on grounds not stated) that "the Tepoca spoken on

¹ "The Seris, the chief tells me, comprise about 200 men fit to bear arms—they still live part on the island of Tiburon, part on the coast."

² M Pinart's reference to his interpreter is not only impersonal but ambiguous. "Interprete" by the chief of the Seri and another Indian might be considered to imply two Seri Indians, though it may, with equal linguistic probability, be interpreted to mean the specified Seri and another Indian; and while the temporary presence of a second Seri at the pueblo seems possible, the sum of probabilities points so clearly the other way as to demand the latter interpretation.

(Simson on the Láparos.)

- 1 Mucuaqui, 2 anamishiniqui, 3 amucuraque.
- 4 manucuaquicua^uotsa, 5 manucuaqui
- manunu (many?) all over fore.
- chonta, name of a palm-tree. | Láparos very domestic.
- zamáro evil spirit haunting the woods.

Aguano, village or city. | Canela, a tribe, hostile to the Láparos, like the Ivaros.

ayahuasca & yoco, kind of drinks

quayusa, a leaf similar to coca^e, is chewed.

^{nomina} pr. masc.: Siso = mange, Curí = gold, Rumi = stone,

(Quich) ^(Sticó) Sticó = mosquito, Ushimi = large-eyed

Ashinaja from fly.

Skin diseased, blotched with black, & scaly, seen among the L.

dall Ind² of the higher Marañon; called Carate

L. has often wives & some are polygamists.

Iquitos, city on the Marañon.

Some names of men not mentioned by the others for super-
stit. or other reasons.

The Tribes of British Guiana; Rev. W. Harper -
Jl. Anth. Inst. vol. VI, pp. 324-328. (Jan. 1877).

Months Accaroi, Macuri

Awayma Ind² on the Pearl Coast, noticed by Caribs.
tumehni or rock-writing

Rev. W. H. Brett, Indian Tribes.

A. Taylor, Origin of Mummies, VI, p. 125-134.

On the Stewarts Lake - and Fraser Lake Ind² &

Legends of the Langley Fort Ind²; Gavin Hamilton; read 1877 (Vol. VII.
(no. 6))

Notes on the Projés of the Putumayo, by Alfred
Simsen, vol VIII, p. 216-222

Vocabulary of the Zaparo Lp. by the same; p. 223-227.

(Projé: re meboz; p. 222.) The R. numbering
and other words, p. 216.

1 monó, 2 tsamuncuá, 3 tsamunhuentecua

4 tajesecá, 5 taserapu.

6 tequena = tequí, 7 t. = tsamuncuá, 8 t. = +3

9 t. = +4, 10 tē'ä'inyá. (Spanish from)

wild turkey yjé; peccari séné, turtle cóhu
fowl cúrá, tiger ijái, fire toá. what with water, qui-
mami' farewell sayé, beads yiyó, ace súpó, water
tē'ó'ó', wind tūtú, sun ense', moon ~~ma~~ náúe
the grey to rain óc'ó' rajé.

Macaguayes, chiefly living on Cocaya, a tri-
bute of Upper Putumayo. These tribes of U. P. River, also
named Projés, have the same language as the Napo Projés &
U. P. of middle & lower Aguariños ^(Chantimay) ^(Chantimay) but are separated
from them by tribes widely different. Projé is a word
of their own lpg. Dwelling places on Putumayo: San
José, further down Cuembí, then Yasotoaró, Picudos, Montepa,
Consacunte, where the Awa baptizes them ^{now} Monogamons.

(Some?) Jivaros are on the Pintur R. (or Pindo), trib.
Pan Timid & cowardly unless drunk. ^{of Upper Pastassa.}
the tribe sánba = ante.

Jivaros & Canelos, Notes on, by A. Simsen,
J. N. Y. TX, p. 385-394

MS.
1849

Eskimo Text obtained by

Dr. W. J. Hoffmann, at St. Francisco, Cal., from Naumoff,
an Eskimo from Kadiak. He speaks eleven dialects.

Petroff says, *Alaska* *man* *the* *shaman*

(not Kadiak dialect)

| | | | | |
|---------------------------------|-------------------------------|--------------------------------|--|---------------------|
| Nūnūmshua
Settlement man | uxlāga
came, | pishugja
hunting | kūda
go | kulūni
wants to, |
| kaxagalūk
Shaman asks | Kaxaglūm
Shaman | mināgalugū
give to him | taxlīmunūk
five | |
| tudūyanuk
deer. | Kaxlā'lūk
Shaman | ūglīnī
go to top | u"-itūm
winter-house, shanty | |
| kainanūn
standing on the top | kaxāhupigū
spirit makes he | i-unī
devil | aiḡkuaglukhu
sent to him | |
| teitsklugī
bring to him | texlemēn
five | tunduiagūt,
deer | taūnashūk
same man | |
| pixlunī
he catches (secured) | tashimēnūk
five | tundui'axanūk
deer (plural) | tugaxlūgi.
killed (plural form)
<i>taken</i> | |
| Axlilum
Another | Kaxlalum
Shaman | tumūḡtshugi.
not give them, | | |

viz. refused to grant request and caused the deer to depart. *Corrections like made in endings and sounds, as xl-, g, etc.*

By sign language:

settlement, shaman (sorcerer) young man, come, talk, man (monstache)
go, shoot, ~ shaman, talk, yes, man (m.), sit down. - Shaman,
deer, five, killed and give (grant), yz man, go, winter-house, man
(m.), on top of, totēm, Shaman & deer, put on top (of left, elevated
forefinger), Shaman, man, stab & kill, deer, five, Shaman, man, give to him, man,
shoot, deer, five; Another (man to left, with r. hand), monstache and shaman; deer,
no, drive out. ~~_____~~

PAMUNKEY

Historical Magazine, New York II, p. 182.

The following words were found still surviving
in 1844 at the Indⁿ Pamunkey town, in Ky W^m Co., Va.
They were collected by Rev. Mr. Dalrymple, who gave
me a copy of them. C.C.

Petersburg, Va., April 23, 1858.

| | | | |
|----------------------|--------------|-----------|-------|
| tontsee | son | tiketock | three |
| naksee (or nucksee?) | daughter | mitture | four |
| petucka | cat | nahnkitty | five |
| kayyo | thankfulness | vomitally | six |
| o ma yah | o my lord | talliko | seven |
| kendaanee | friendship | tingdum | eight |
| baskonee | thank you | yantay | ten. |
| eskut (or eeskut?) | go out dog | | |
| nikkut | one | | |
| orijak | two | | |

From a letter by J. G. Shea, Elizabeth, N.J. Apr. 30, '83.

Refused to become enlisted in the confed. army during the war &
was not forced to do so. White house landing. Keep up tribal connections.

47

Cherokee.
From Mr. C.C. Royce.

1819. Extract from a tradition of the Mohegan or Stockbridge tribe.

(For the rest of it see package of papers in Indian Office relating to claim of Mohican or Stockbridge tribe to country on White River in Indiana, ceded by Delaware in 1818).

"Many thousand moons ago, before the advent of the white man, the Delaware dwelt along the banks of the river of that name... They had no wars for along time, they prospered; but the Cherokees, Nanticoke, and another nation (not recollected) envying their condition, came from the South with an army, vanquished them in several battles & forced them to retire into an island in the river, above Philad^a, on which they had before placed their families; they sent runners to the Mohegans (their friends, not allies) on the Connect. shore; the Moh. chief was then Etow-wä-ghaom. Their warriors arrived at the most critical period, when the whole tribe of D., then all on that island, were going to succumb. The hostilities were driven off. The Ch. & N. &c were then threatened with war & sent for peace with the M. & Del., which was granted to them, under the condition that they should return peaceably home, — should they do so. —

48

Alaskan Names.

Ivan Petroff.

Al. Peninsula is called Alaska; alaskak continent, is
the Ale-ut, eastern dialect. ; Alaska is the Russian
form. ; found also in Angun = alashka, or angun =
alashak west of the continent; now: Unalashka.

Brown is called Alaska. Two Aleut dialects: Atka & Una-
laska.

Ale-ut: Foster says of Eastern Eskimos: ale-ut, pointing to
the sun. Gvozdeff, parry, 1730 says Aleut was
used of natives at Nahmgo Strait, not confirmed.
Russian theory: from similarity to a tribe in the Gov.
of Tobolsk, the Telut. - On coast of Kamchatka is
a river Kolutora, with Oleitoroski Island, in the sea.
They were the only natives then, who killed whale.
Like the Ale-uts.

Unigun (un: people, igun: west; Ale-ut; seems to
show eastern immigration) Unigun they call themselves on all islands
East of Atka - means "beyond". Island of 4 peaks probably one a center of population
Al. Kungun east, kiki north, thuk south, of Atka; full of
villages, but none settled.

Nuwukmiut : nuwuk & niwuk is point, promontory Inuk,
Atka; original name at only, Atka probably Russian,
Malemiut. Seidl, who makes a local name of it; those
on the Kuskokwim call all natives No of them
Malemiut. miut people, pl. miun individuals.
Inuk.

Aziag peninsula: Kotzebue Peninsula.

Ikogmiut is only the local name of ~~the~~ the village where
the mission is. Ingedshug, not Ingeshagmiut. 17
Tlategmiut, not Telatgm. p. 17.

probably in the Aleutian Islands - Unalaska is the largest

Abkun In road, trail (name) of the ferry place
of the Yukon - Abkun mouth & the main
channel Kwixpak, & southern channel: Kusikwak
- mounds, burial mounds & probably from a battle,
according to Kaski, #. Shugiksohes, W. of Alutna R.
South coast: road or trail.

Kadiak, Russian corruption of Kik'tak, given by Shelikoff, who
first settled there; Kik'tak: large island, at Inuk
the In. ^{at Ukanse} spoke of the Kadiak people as Kik'tagamint
for Lawrence Is. is also called so by the coast tribe
opposite: Kik'tagamint. They don't call them
along Koniagamint now. Kik'extuat island Chugach language.
Chugach, made by the Russians from (W. of Alutna R.)
Shat Shuatchit = shwit, as given by a native
people
there

Katchikmak, correct form for Chugatchik Bay - though
Chugatchy have settled - vicinity.

Names of islands almost always end in -ak.

Ugalix'tuk, far away? ~~not~~ word as used west of mouth
of Alutna River.

Sitkakwan, Kwakwaka'wan people; Sitka name prob. of a village,
Sitkadat ^{de} alor = Ak-ut.

TChilpak, belong to Controller's Bay; now they speak
Tlinkit & Dall calls them Ugalaxmish.

The 2 only villages on mouth of Alutna R. are the calls
by themselves Ugalaxmish, they speak both languages,
are certainly of In. origin & are called by the

Russians Ugalengi. The 2 villages: Slavenok & Ixiak, showing In. origin (odjak of traders). Ixiak is Lake Village (ix lake ^{ixiak lake} with islands in) -iak nanwak is a mountain lake.

Slavenok on Dalls map. is the first place to come to? Atna, tna Ktne river (E. nesaljel) is Tami language, & Kera; Knae (perhaps formerly Thai)

Kni'k fri in this language: Kne'k River, Tchilkat = Kwan; 1 with them Tchilkat, another Chilkot. Speak Alinkit.

Sitkit 'man & the call somebody. in Sitka language? Hidsnaku: by savage Bear tribe; who they first made among them live on W. side of Admiralty Island; which is called partly after them. Totem of grizzly bear;

within sculptures often look like alligators. hokts bear in Chutsinni Waidah.

See Contr. I, ~~121~~ 121-133. The Sitka-Kwan.

Vocab. in Contr. I. given by Petryff to Von Meulen, not understood to him. Kicked out of the army for serving.

Kwixpak; Kwix ^{lower} ~~lower~~ ^{pak} & pakken paddle Inuk. = Lower Yukon; the people there have the widest paddles.

Kushkok = win pronounced; Petryff made the fort from the mission on Yukon, to K. River.

Kuskoquage'mint correct form, not Dalls form.

Country west of mouth: Kuskokuak.

Nuniwak; is; nuni land; -ak suffix.

tiintat reindeer;

Etolin name of Governor, ^{Antagonist} Russian. Etholin correct. (th = feta, theta)

Mount St Elias, called by the Shugathes:

Tchuklika = ^{oldest}ingik^{mta}, the oldest m'tn
 Aklin-ka', Aklin-k'há ? "big man"? k'há'man;
 name of Mt St Elias, any the Chikahs, W.
 of it.

The K'rai don't know the word Katchin; ^{but the Tenas R. do,} Teran is mountain
 in their eye. ^{tenne'}kotch, katch, chain of mountains, right
 SE of Mt St Elias. in Thlinkit eye.

Koytana people (xotana?) say the Teranin & Copper
 Rivers. Place of copper mine not known to the whites.

Chechitno R., contains thru, tna river chechik ore, metal?
 knife? Sch! Sushitno R. sushi metal, the river
ta-in iron. (with Sutchi-tho!)

Natsi strong. ^{the Kutchin: Natchi-kutchin?} Petr. natchik strong, further down on the Yukon.

(name unknown) Arte-tenan, perhaps between upper Yukon, & ^{the Tenaytha River} this R. now explored
 or Tenana & Kiyin River
Unangan is in Versamiff, he publishes devotional books - he
 addresses them Unanga-un in the vocative case.

Kutchin, same name as Koytana.

Tchigatch, call the Thlinkit Kolushak; from this the Russ. got the
 name. kalushka is an Alut word.

53

Vocabulary of Tchugatch-Inuit.

Taken by Ivan Petryff, in June 1881, at various villages,
chiefly at Natchik or Port Etches, abt 60° N. Lat.
from full-bloods. (Partly inters '88 is repr. vol. ~~1~~ vol. 3)

Tchugatch

my father adā³ā, atā³ā ; call by his children ā¹ā, ā¹da
my mother anā³ā (German g, y) or āngā, āngā
my son mūxtā³ā, mūxtā³ā
daughter panīgā, -iā³ā
old man āngu-(ā³gu-) kashak
old woman utchīg²uk, udshīg²uk
boy wīg²wīlāk
girl kanīklāk, (-klāk-ak)
husband, called by his wife vīkā
wife, or husband nūlīgā.
husband, called by others = father; (?)
wife, or = wife ī(?)
brother, ā³gēā³ā, ā³g'hā³ā
sister ā³khā³ā, allpā³ā (ll Spanish, ll monille)
male cousin īyukā (father (and mother?) side)
female cousin ānāyukā (or)
man shō³k (homo!) or ~~my~~ nūg³spīak m. & male: āñhōn
woman ~~ā~~ āg'nak, pl. āgnākān agnē, pl. āñgē-
house īnā (q. īnuk) nak.
village īkshillīk; pl. īkshillīn iglu, pl. igluit.
tribe of Indians, better: village community kēnnūlīak
people as a whole shūkuit, contr. shwīt.
animal īnuvalīat, pl. īnuvalīan.

{ from: āmayok,
āmahoe,
heart.

bird ugushat, (as eagle, snipe)

fish ikaliuk

skin-canoe kayak. They have no word for large boats

before the Russians came; kayamuk in the canoe,

wooden canoe palaak; Thlinkit then makes, also ^{pl. kayan, the canoes.} Ugalukmish

palamuk; in the wooden canoe,

-muk is also in accusative

paddle pa'kiun

spear, fish-gig mamkuliak; detaches its point, only one point

arrow xuk.

to see tussé, tanxlükü

I see xwi' tanxaka; I saw xwi' tanxlükü

to give tuniglükü; I give xwi' turtchikaga.

I gave xwi' tuniglükü. I shall give xwi' tunix-
behigamkuin.

to receive téhuahük, thiaruk; I receive xwi' turaka,

t'hug'haka, I received xwi' t'hukga.

yes! ā-ā!

no! pōdok!

necessary pōdok ~~to~~ zok

enough tārā

much amli'htuk

a little, a little bit ikquiduk

big, large amuishak

small mikduk

wide, vast, ōtakak

black tannüxtüt (-ki)

white kabüxtüt (-ki)

blue snüxtuk

green tchúnaxtuk

yellow, same

gray kákiñuk

long takuk

short nanítuk

high küx'tuk

low küx'kiduk

where? náni? there ikáni

here tváni

when? kaivak? then, that time tamáni

who? kina? (Kinai nom. pr.?)

he, ikom, iggom.

she ikom, om

I xwí, we xwánkúda

thou ilpit, ye ilpitchi

they tá-ukut, m. & fem.

dual: -uit, -it suffixed: two kayaks: kayaket

ocean imáppik

river kwik, iflange; creek kwikvak

land nina.

mountain ingik; cf. Ingalik

beach, shore kúda. (of sea)

bank of river xunan

tree kubuxak

wood nkúgaxtut. (not forest)

grass, weed kēnüx'kat

sun mātchak

moon tñankik

star mitat, pl. mītan

Sky, heaven kiliak

cloud amiglut, pl. amigluin

fog ta'iduk

wind akliak; also: weather

surf, wave ka-ilik

lake nanwak, when on m'tns. ix lake; ixiax lake
with islands.

Sand kigviak, shagid-ak (obtained on land)
obtained on sea-shore, more gravelly.

stone gamak

cliff pnat

one alxiluk (first l. mouille')

two aduilik

three pinayun, pignayun

four tchtamik

five talimik (l. mouille')

six agrvinlin

seven maljugin (l. mouille')

eight iglullin (-luin, l'in)

nine kulguyan (l. mouille')

ten kulin

eleven atxaxtuk

twelve aduilignik

13 pinayunik

14 tchtamanik

15 talimanik (l. m.)

16 agrvinlinik

17 maljuginik

18 iglullignik

19 Kulgūyanik
 twenty shuinuk
 21 shuinuk alxiluk
 thirty shuinak kulnik tchiplūgu (tch. prob. added)
 forty aduulik shuinuk
 fifty aduulik shuinuk kulnik tchiplūgu
 sixty pirayun shuinuk
 seventy p. sh. k. tchiplūgu = soixante - dix
 eighty tcht
 ninety tcht,
 hundred kanānaxak, kanānag'hak
 more (than) āgli
 first alāga (-g'ha, ra)
 fourth tchtāmag'ha, (-ra)
 huntsman pishugiuminyik
 sorcerer, shaman tūnallik
 chief tūyuk
 song ātūduik
 to sing atuduklūgu; Ising atuduxāga
 one of their potlatch-fests vāmkudak
 mask wixxaduk; carved of wood
 "honorable", upper crust families anagūngak (-ungvak)
 lower crust families, kinuiliak, see tribe.
 eldest brother tchuklika angaki
 eldest sister tchuklika alka'ka (l. monille)
 oar, trail āp'hun, āb'hun
 portage tūxtchak
 to travel ēvitchikuk; e. kāyakun on a kayak
 e. nūnahun on land.

to walk kvipluni ; ^{he} walked or went unakviptla

to shoot nuduigdagluni

to shout, halloo kayagugluni

to weep, cry kialuni,

to laugh inlataluni

to show, slowly magilun

soon tchixlun, tchuxluni;

go quickly! tai'xut tchuxluni tchuxluni!

old, adj. kanixlak (of inan.)

new nuddak

old of age, pers. anuka; old man anuka-shak

young shongak

good ashixtok, pl. ashixtun;

bad, ashitak, pl. ashitun.

go! tai'xut! (speaking to one)

bring! agu'yu! ()

come here! tai'tai; taiti (prob. only tai, come!)

give me! taxu xwagrun (xwi' 2) locat.

I will give thee xwi' ilpit tunix'tchigankuick

take! tuiqu'! tuiqu.

to take tchulugu

to buy, purchase uka-aglukku

to sell, agiklugu

to work, labor puikta.

to chop, cut tchiklagavukku

to die tukuniaduk; tuk! it is dead, or killed

(often said of hunted animals)

to love shugunuk

to believe ukai'huiklukku

to hear nitchigniluku ; hear ! nitchigninik ! listen !

to serve puikiulikku (as a servant), hired

to kill tukulikku

to be angry tchayaxtuk ; he is a. una tchayaxtaka
happiness, gladness, mirth shunvagnaxkan

Amplint pitchta-udid, pitchtagudid

tide, current. tchaguan

flood-tide tugilak

ebb-tide kuinduk

dry kupumuk

wet mtohuguk

wet with salt water mad' humuk.

rain kiduk

snow natayik

cold patchnaxtuk

warm ~~for~~ makaxtuk (hot room, weather)

long takuk (about, pg 55)

far yaklixtuk, ugalixtuk

near by kanduk

fire knik

Smoke of fire dixtuk

Smoke of pipe ~~to~~ bási (also among K'nai.)

Strength tuknik

weakness tchiglak (cf. Tchiglit)

a lie tuiglinak, falsehood

raven kamitik

marten, sable kavitichuak

fox kagviak. (X red fox sand.)

bear, grizzly lăklak (cf. lăk)

" black xă-ak.

wolf kuighlinik

mink ilkuayak; all other Inuit magentik

hair-seal kaigiat

m'th goat ~~shăpa-ak~~, shăpa-ak.

marmot kuixik

squirrel kănatak

land- or river otter kwipaxkak

wolverine tui'ghinădik; also thief.

sea otter ikămak

beaver shni

dog piixta

fat blubber ikuk (of seal, ^{fat} bear)

meat kmûk, ~~kmûk~~ kmûk

stew nukikuk

garment of skin, land coat kădnak; parka in Russian,

hat shlăbak, corrupt. of Russ. shliăpo

cap natchăxtak

blanket kăilik (l. mouille); bought or of m'th goat hair)

moccasin, shaped like foot kămguk (seal, deer)

egg piixshut

berries: kăulgat (any kind)

raspberries kăumăliat

salmon - or smelt berry ~~ta~~ piyugnit

shrubs, bush kăkushmakădăk

willow tchăat, tchăvat

spruce-tree ânxnăglik

boards, planks alassăgnat

Tchigats = Inuit
Ewen Petroff.

61

Tchigat
(Petroff)

spruce - tree
boards, planks

| | | | |
|--|---|-----------|--------------------------------|
| weeds | knü'kat | | |
| sun | má'chax (abr.) | ser Kineh | tchikgeynegh. |
| moon | tá'nik'k (abr.) | | tat'gag'k |
| a star | mitat, pl. mitatiin | | ablo-giag'k. |
| sky, clear | kiliak | | kgeylag'k
ciel pur: kilogut |
| sky, clouded, covered | amiglunak | kiliak | |
| fog | ta-iduk | | taagtug'k |
| wind | áklyak | | ánogè |
| surf (sea, lake) | k'ilik, k'ilik | | |
| morass | mágak, má'zak (rh as in Pin's dish th.) | | ogio'gk. |
| cliff shore } | pnat | | |
| grass mat | bú'nixat (see grass) | | |
| fish-look for halibut & codfish, deep sea hook | | | sax'alak. |
| | | | (of wood) |
| knee | tchishgixka | | tchittkgo'gk. |
| lips | xlák | | kgag'klo. |
| bacelets | talikvaxat | | |
| cheek | táxobkok (L morille) | | uluag'k |
| whistlebung | kiul'et | | |
| copper | kanúya | | mogpagioag'k. |
| to cut down (posts) | tchagidsu | | |
| dark (weather) | támlek (ágarok: day) | | |
| where do you live? | ná'nitchit? | | |
| liver, | áingax | | nagukag'k. |
| feather (all birds) | tchúlok | | |
| down (of bird) | xá'dsh. | | |
| hair (of man) | nyú-et | | muyag'k, pl. nutcat. |

(now in Inuit)

Tchuglit

frost, hoar frost on ground nūxla

hail guxtata

natatkgonagk.

louse nā-ida

kummagk.

to burn smelt kuax'kago, kv-

to buy yuaxo (for money)

Birch tree kgatsulik.

eye ingalax, pl. ingaliuk.

eyebrow kablyuni / Americans: in the Inuit did not

Ingaliot: mountain men; ^{kablyuni} interior Eskimoes. (large hill)

same ending as in Inuit

Tenan = koxtana; on upper Yukon: Tenan Kutchin (people)

kumuging eyelids

tchiun, pl. tchiudak ear

earring axlidut

(plur.?)

tciun
pl. tciut
noglut

duck sagolut, -lit,

ivugagk.

eagle kumaxiak (white-headed)

basket xag'gik, (basket of willows, f. berries, low water)

egg man'nit

manik

fever oxnevaxtak

kidjiawn

morning iuvak

kgakvaga.

silence! kushi! muxmilu!

iron shiavak

tcavi

courageous, tchaxviak, brave

alogeytuagk.

to cheat, to trick exlunvaxu (apoc. g)

bladder of seal or (inflated) kilmak (1. mottle)

piece of cartwood, for chopping wood koboxak

child, m. & fem. iitovilxak

to cough ku-uk

kgoeptogtoagk.

Tchugato - Inuit.

63
(Compared with Tchiglit. (Pettib))
↓

to dance, a, silga, (i, nh o)
 forehead tātxa
 to drop smthg, let fall, itchu
 grandfather ābaya (gh)
 autumn iksvak
 hand tālixa
 steam-bath māyivik
 foot yūga; pl. yūgun
 (-un, -ūn, predominantly form of plurals)
 grass būituk. (smthg grown in water)
 shirt made of skins, parka (russia) x ādxuk
 russ: "kāmlēka", waterproof shirt for intestines: kānaxluk
 blood ā-uk
 moss on trees ut, on N. side ātut (thicker than.)
 purpose mānyak
 raven tchinshliya.
 old, man. kanixlak (village), used up the caves -
 quick! tchigkalit! hurry up!
 fish-roe axmāshut
 fine sand kābia
 sick, germs, knālya.
 palm of hand dūmāya
 sit down! agūnī me! (to one.)
 nostril (human) pasilāxkak
 boulder kāmak (cf. stone, gamak)
 summer kā-i-ek
 to swim kvimmuk

Tchiglit: ātata (vocat.)!

to adgigak

itigak.

awk

tululagk

tšivogak.

annēagtonegk.

itimagk.

tchoglon

anūyagk

nalo gtoh.

thread of linen k'ipak (dark threads) ivallen
 " " kilx (whaler's threads)
 thin (tex tun, cloth) amilnak
 echinus, sea-urchin utut, pl. ututun
 brown bear paguna.
 tongue uliu
 vein (blood-) nigak
 don't touch! hands off! ⁿⁱ tchaglu'itun!
 to drink out of the stream by lying down, t'anya (n = ny
 pulsat)
 to wash cloth oxtoko
 volcano ingiak; inga mlt'n, 'hyak smoke
 brackish, salt water (not = sea) t'antchag.
 why? tchaluiden?
 perhaps, tchali (always put into conversation)
 whale agruk (greyback whale) the only kil = Binn
 Willem Sound.

year tchiulik
 strong wind, gale k'aya-ik
 land otter akuya
 sea otter, yearling dna.
 sea lion adaxluk; (spiny) tharke
 wet midsuk
 spoon aluzun
~~needle~~ bone-needle mingun
 steel needle kashaki mingun (cosack = rudder)
 pillow agtchin (had them bef. the white canvas).
 to sleep kavaga jani
 to ring ativa, attava

red, color of raspberries; common kavikli
 root of weeds, & edible, nuxlukke
 rain kiduk

pregnant aksaliugin, akxika belly
 bed ulitcha

to be drowned ki-iten

high, (m'th, tree) kanaxtulu (?) sp. close by

mouth xanok

arrow xok.

raspberry alaxenak

farewell! good bye! ta-oe!

go on! kida! be gone! d-uxa.

coward manugilnok

chin talmilok

finger shvanga

little f. iglegoja

ring finger axanovia

middle finger alulpak

fourth finger tuxa

thumb kamliuga.

finger-nails shvang = tchtungak

to die tugu

entrails kilut

sea-gull katayat

door ommig

to-day, this day aganaxvak

66

dish, basin, not of wood al'idak

wooden kantak

evening a'vak

to find iguxi; I found iguxluden.

N° 2887, FEB. 24, '83

Atheneum

Middendorf has asserted that the Samoyeds were unable to distinguish colours, but Prof. Kirchhof, who had an opportunity of testing some Samoyeds now "on show" in Germany, has ascertained that, although colour blind to some extent, they distinguish between "dasihei" (yellow), "pahiraha" (pale blue or green), "paridli" (dark blue, violet, and black), "apterim naria" (red), and "sorgo" (white).

Koltchanes = Finne.

"Ching-yuk" = Carquinn

xil-tchàn; ^{this} tribal name; also known, all Leadwaters of
Kuskokwim; ^{son of} Stagélek, nom. pr. of the informant of Petroff;
^{by Petroff:} name probably means "Stagel's son" in his language.
x-tchàn means "far away (people)"; a Finne word.

su'ot husband.

huo'at wife, w'huo'at

e'ga brother.

siya son

u vān, vān mother

vitasa older sister

stātsa younger sister

shak'hayās child. (male?)

tā's étēl? where are you going?

vōjēntō! imper. bring (here)!

n'ta! give (speak to one)!

xātitsna wind

nātaya snow

ūntaxa! come here!

naql'ūn cold

tchāvik knife.

nüstlia small

nüstl yōso very small.

nxōtch big, large

té water

té k'hāt, I want water, I want to drink.

'kūn, k'hūn fire.

mik'hali! no!

ke' bush-tree
 ta-ana a fish trap, mesh of twigs, ~~stake~~,
 u-i, ~~no~~ Snow-shoe
 xötl sled
 tok'xoi green, tok'hoi
 bu'itui kikat red
 uqashkang white
 ntox ! stop! hold on!
 küyaltax²el grouse
 stsi-a mosquito.
 tsü'mma a Spruce tree
 tchogose brown bear
 niltchesa 1) wolverine ^{or} glutton 2) thief
 niltcheskox to steal
 ne'kowan wolf, gray (only this K^l then)
 titchetan land otter
 nüllya black bear
 shakshaya man, male,
 nukolta'x²el woman, female
 vöto-o, votto-o, father
 tinni human being, person
 no'oi sun
 to-otsin east
 titsintsi north
 itotsen south
 sk'xoi polar light
 éxtsüyé Ursa major, éxkü moose
 xaliawaga salmon, one run,

sēsh ~~sh~~^{sh} silver salmon, sunny then

kīvīx salmon, at another run

klelyūna fish (generic); see 54.

mīnk'hata lake

χōkot river

nūta island (in river)

yāx summer house, on poles & bark.

sēnūya astlāt Killed a beaver.

^{with}
kētsoyai marten

teluglyūya red fox.

Káyu = yótana =
zone.

Collected chiefly in neighborhood of Anvik, on the
Yukon junction of Anvik River. Have several
villages there - "Low Land people" = óxtana
is a dialect further South. (Mpr. - Russian, detatshy P.)
at the Inkilix of Kadloff (1874)

kislika' one

inteka two

tó'ka three

tén'ki four

kitchi~~tn~~ália five; kitchit land.

tonankelke six

tonanteka seven

ninganténke eight

inkoshnal toliakikkal nine

inkoshnália ten

tinakáklia fifteen

kelkontúye twenty

inteltchagúye forty

hundred = a great many. Eskimos count much farther.

mink'hátōx big lake; cf. Eskimo & Goltche

kliá'gash fish (genus)

txiál dried fish. (not in paste, pemmican)

muliaga', kálx, txolmiáya salmon - different ones.

tsóxl salmon trout

nítlaya white fish

tinna~~m~~nóga eye; the informant had only one eye.

parts of body all begin = tin - man; among the Kikai
she - ;

tinna~~li~~ódlis, (l'ódlis) teeth

tinaliöt moustache
 tli'ü'h hair
 tinnañitsix nose
 tinna ye'so jaw
 tinnat'ska ear
 tinnatl'üla tongue
 tinnagö'sha penis
 ä'tsidu female organ
 shag'shax man, male
 ä'ts'soltan woman, female
 ta'kalia father
 tinna k'xa, tinnak'ha leg
 tinnalkü'a big toe
 innogülten old woman
 k'hilia young
 tinnäyi person, human being
 xotäna people (täna = tinne
 no-öya ^{sun} ~~sun~~, töl'töl'ä moon
 yütat'si south, noon
 yunit'si north.
 milyaga to sleep.
 kät'sali to dance
 inta ! give (one) !
 k'haltikö'shni ! go away !
 k'hentilyötina to trade, sell, barter
 ma'kutsa a little, adv.
 omi^{k'h}älia ! no ! or I have not !
 (ä')ntöx^{k'h} ! hold on ! stop !

nát'sina goose

ní'atalia duck

tánnika salmon

kórho, kó'ó large seal

mínk' hat lake

kúnno winter-house; with underground passage.

tágatl cup, drinky vessel.

nú island.

mú'kiná'ia muskrat.

takú'ddha mink.

tinnanehekúna toes

tinnatliokkúya eyebrows

tinnayá'da beard

tinnakó'na hand

tinnalió' fingers

tinnak'hitt thumb

tinnanikatlí'ox nostrils.

tinnakata forehead

tinnanátla neck

xotsnokó'xtlya son; Kírai kutsnatá'xtlya.

titsnaká'xlen girl

sipítla brother

tánalta old man.

só'-ot husband.

mo'-ot wife

nákalia mother or old woman (doubt!)

státcha sister

tú water, tú xat Inuit water, In. to NK.

kithi xát I want to eat.

tú ntsox much water; high water.

mikix big, large

yúgutsi east

yúnbitsi west

tá'kun fire, tá'sin smoke.

minnagal I know; a shu' I don't know.

nátuga óni! come here!

nátaya snow; alk'hon tú rain (the water)

núltin thunder

xatitsix wind, wind-gust

knd-ito-ik echo

kléxl mosquito

nitakaitikina wild raspberry

kótl, k'hótl thimble berry, (Rubus)

ntsukátlitsa green

tsígsha blue

mántaka mittens

kágiltak render - skin = boots; k'há sole of these

kátshix " - " = pants

no'kotlia bag made of fishskin (ottos are made of fishpelt)

tli'k sled

tágatl 1) willow-tree 2) cup, drink'g vessel

tákanta hazel-bush.

tli'otl moss grow'g in ground, Sphagnum

nógoya magpie

katalúlká hawk.

tóltamin heron,

- nuxtluya swan
 noltixtli falcon
 gánnoya, reindeer skin untanned (no other deer but
 (3) rhánta kli, N. tanned (moose skin)
 pukugúna wolf, gray
 takagán rein-deer; tá-ak fawn of it
 kókoya r.d. cut out of mother's belly (to get the
 debrute skin)
 nitchshítli wolvenne. = Wolfsp; rosamáx: Russian
 xantakágha ground-squirrel.
 miliazhópa land-otter
 itlyagúgha brown bear
 nitlaga whitefish
 nóya beaver
 kotsogéya marten.
 kazhága iron; Russian kazhá' iron; kásak = cossack.
 (iron bought by Russ.)
 tatli'akágha copper
 tatli'akinik red
 tcháwig knife; see the two last ind. ("stone" knife).
 nagliún cold; shán* hot, warm.
 kingún? why?
 kolxi'-itá white
 óx snow-shoe
 tháya. thread of sinews
 tamitl fish-net of sinews.
 tatsóya fish-hook; used in lakes.
 ta-dna fish-trap

kai'x, k'heix birch-tree

tsi'ma spruce-tree

tonaltli'tsa prairie-hen

talmo'ka grouse

ka'she alder-tree

xo'sh ash-tree

ta'tilia crane, toltuya swallow.

Kuskokwog = miut (= Inuit)

partly intended in ~~the~~ ^{infr.} vocab. vol. III.

from Nicolai Kamik^{shin}, native of the tribe & educated
at the Russian mission, Yukon R. at Igrogiut

Nelson thinks that on the ~~delta~~ ^{delta} between the Yukon &
Kuskokwog: Kayaligumiut, have totems - raven, bear
with totem - posts. The posts seen by N. were only memorial.

In R. infr. the words are not accented; get it in question ^{Russian}.

kaniy'tchak snow

kax'utat hail

kax'liuk thunder

tcheli'aliuk rain

kaili'xtuk wave of the sea.

tchagvik 1) current 2) tide

tuntoyuk shore major, dipper

imäxpik sea, ocean

ix'lik not true, a lie

tunnak conjurer, shaman.

ix'tchingak spirit invoked by the conjurer.

xwi'liutchingui I understand.

xwi'liutchinguitua I do not understand.

nat'chi'xnat true

ata-utchek one at'xax'tuk 11

mal'yuk two mal'gugnik 12

pinainuk three pinasinak 13

tchta'men four tchta'manik 14

talimen 5 aki'miak 15

axuilgin 6

mal'xugin 7

imilgin 8

kulmuyan nine

kulen, -len ten

yu-inak 20

yu-inak kulmik pliagak 30.

mal'uk yuinak 40.

talimai yuinak 100. (from ^{the same} informant, but from no other).

kiugit cliff

ipnat 1) cliff. 2) am. fr. of high cape in the Arctic ocean.

tchi'mak rock, stone

itxalnuk shallow water in the sea.

liagak hole in the ground, to bury fish to rot them, then they taste better; ~~Ky~~ li'ama, in Russ.

tchiglyat steep (mountain) cf. Tchiglit, nom. proprium.

tchigmituk rocky (mountain) of dull tchig.

inguit mountain; Ingalik, former name of the tribe, from this.

knix paliagak lightning

anugavak storm without rain, gale.

kabubak tree, generic.

agak ashes (fire)

kuigtchag fire-place

humavit coals cooled off

winna, u-inna summer-house

kantag wooden bowl, vessel

amnik entrance to house

pilyuk smoke

atkuk parka, upper garment, top-shirt

kulik, k'ulik pants, drawers.

tcha'vik knife

| | |
|-----------------------|---|
| ikamitchak | dog-sled |
| shkalak | hand-sleigh, push-sleigh. |
| pa'nnat | lances for walrus |
| i'k'hut | spear for seal, similar to |
| kal'kabak | lance- implement with blade of walrus - ivory, serving as axe, ^{beaten wood} etc. |
| lan'hluk | ivory - wedge for splitting wood |
| unxuk | mallet to drive the lan'hluk. |
| tanqliuk | snow-shoe |
| ka'shiak, ka'shgak | council-house, entrance under ground, Russ. kazhima (from Siberia) also Aleut, Keldr. |
| akumgavak | winter-house, subterranean. |
| ka'misiak | passage into the winter-house |
| | skin-boots |
| ali'xtik | sock made of grass. |
| agla'xtuak | sock made of skin of unborn reindeer. |
| tchvi'gnilnut | land otter |
| tux'talit | lynx. |
| ka'stchak | wolverine, Gulo luscus, |
| tundut | reindeer |
| ka'sitchwak | marten |
| li'gvak | musk rat |
| skanag-gak | ground squirrel |
| kanagap'kak | garment made of its skin, parka |
| amagoniutak | mink. |
| kayukli | hare |
| kimukta, pimuxta, dug | |
| avilnat | mouse |

skaviagak red fox, common fox *Lepus fulvus*,
 tsknixtuk cross fox
~~tunig~~ tunⁿilgit black fox
 ukliut bird's nest
 manit egg
 tunmiak bird, generic
 tunma kixpuk bird-spear, (several prongs)
 uligot arctic fox
 tchu-uvrat fly, black fly.
 mitgugiat mosquito
 kusiak swan
 niklik goose, wild.
 ginnatuli crane
 naptak hawk
 nitigaviak white-headed eagle
~~tunnik~~ tinnik teal-duck
 tulukagyu-it raven
 kigliunik gray wolf
 paloo^{ve}ta beaver.
 unuvalgliak black bear,
 takugak brown bear
 kut (uclear) wood
 nikwagt^ugwak spruce-tree
 ilgout birch
 ukxiuxtaman year; perhaps day far off.
 ukxiuxtak far away. tuman day & night together
 ignik day ~~at~~ (night not included)
 unixtuk night. uniyak morning.

| | |
|-----------------------|---|
| axta | Sun. |
| igáruk | moon of month |
| igaltugúna | month |
| ú-akak | 1) noon 2) south. |
| igik waklik | west. |
| ina ^{liak} | east ; of. morning |
| tángik | 2) unbrgd passenger house 1) month |
| ki-igíak | sky |
| siú-a-at | finger |
| tchtút | toes. |
| únak | beard ; Unakak, big-beard, n. gr. to the |
| unánut | neck |
| xwóka, 'hwo'ka | from poss. <u>my</u> , <u>mine</u> |
| lpitpik | thy, thine ; lpíta <u>thou</u> . |
| kiya? | what? |
| akaliat | old (persons) |
| yántak | young |
| patagmik | soon, speedily. |
| kyugúxtuk | in good health. |
| Ku-ináxtuk | injurious ; (muscles) not fit to eat
to health |
| ukugábutuk | thick. |
| igútuk | broad, wide |
| tati ^{xli} | long |
| ma káxtuk | warm |
| asi ^x tuk | good, also knignáxtuk : beneficial |
| ashi ^t tuk | bad |
| ámli ^x tuk | much, many |
| ik'hítuk | few, little |

Káptchin? how much,? how many?

kátat chest, breast of man

kmáma breast of female; Akap. shmdma.

ágsiak belly

phúk spine i (also back?)

kaliátshik navel

núna earth

muik, water (u short)

knik fire

mitit star

~~akata~~ atatáku evening.

tchugwágwat alder-tree

árgonút poplar

tchágatút willow

úksiuk winter

ningliktak ~~fast~~, white fish hoes food.

pitchnaxtuk cold

kanaxtuli high

yuknalnágak low

aginak rotten, of food, animal bodies &

niknikuk sweet & sour

niknínuk bitter

niukálnuk narrow

nikilmuk short

nuta kápak fresh, contrast to aginak, q. v.

nanwáxat lake

ikíxtik island (kíxtak ita Maluto)

máxik morass, swamp,

tānkayek day, (probably: day's journey)

ágnaxtuk stick (persons)

túntslgat black.

Katigá'gwak white

Kawixtchit'kvat red

knigamlík to love (man & woman)

ninlulyáxtwa to laugh

kánaxtok to sleep; & kawáxtuk,

Kaydgan to shout, yell.

atúa to sing. iváguik song.

nayálak to dance

akua'kua to run

nalínak noise.

ka-iyága weep, shed tears.

Kugumiú to whistle

ikniguk to hangry, scold.

nigiuxtúa I want to eat.

mik/siuxtá I want to drink (milk water)

mik gaxtúa to boil (water)

kús'giu cough, to

ksa'ingá, ksa-inga lazy.

pu'kni (u short) industrious, will'g to work.

angliamiriga glad, happy.

ahakika ! that's so! interruption in narratives &c.

ē (tom rising!) wondrous! acknowledged &c.

intun to hear; intuk ! hear! listen!

intú'nguk I hear.

intantenka? or you hear?

ákwa-uk yesterday.

igriipak today.

inuaku tomorrow

gingnit dawn of day. ; etym. of day.

tchúgat blueberry, prob. huckleberry, 2'

tumuit carcass of dead animal.

tingnit dawn of day.

kiúgiat polar light

kaviá'gat Pleiades — ku ; ra for,

uyutchiuyugiak air-breathed

huandshika our, ours ; huankúta we,

úgut they

úna he, she || t'xlin she, pl. t'xpláida they (females).

tuku death

taku táxtuk to die

tukámik dead.

xwi', xwe I (5 Kasuy xwé'ponis).

nulixnáxtuk to marry a woman

nulixítuk widower.

u-illak widow.

túikún thigh

útochuk penis

túik posterior (ú short 5 of thigh)

kaíga body, human

ámik skin ; leather

anúbrak to tan (unlike used)

múkut milk (of woman, animals) of (múik / water ^{sup})

áuk blood

- muikut calf of leg.
 kaniik mouth; prob. only animals.
 muignat hair on body (not on head).
 k'hudat teeth.
 illiū, yūliū tongue; language
 kanyūliut ¹ (people) of one language
 aliānuk speech, tale
 tatik forehead
 i'inguit moustache
 niyat hair of head
 knāk nose i'k eye pl. it (or dual ²)
 kablyuit eyebrow
 kablyūni white man ("heavy eyebrows")
 kimgiyat septum of nose.
 tchuyūtik ear.
 akulyūva k old man
 agavaxliūva k old woman
 i'škuk head.
 aganāshak of older sister tchānguit grass.
 nwaatchak younger sister. kumagūtēt mossy ground,
 (Sphagnum)
 āgnaxliuk girl
 ānni mother panāga daughter, āngui brother
 gitāxta moss on tree (was on a soft-wood, when seen 4/8)
 kanūyak copper
 tchāwik iron & knife
 tāgsuk salt
 a-ūmak syenite (Kafex = stone),
 iguik, iguika midnight

Shetimasha:

85

- 15 ish u. nenutemiksh j'entem qgn.
tuti & ne'-utempa je finis d'enterrer.
kamnatpikmi ne'-utempa je comence d'enterrer.
ish tuktig & je jette
ish tuptiki j'trouve
nagpu kitadshigan & tuptmi je trouve des orphelins;
n. kitadshin tupti je trouve un orphelin.

Zhi Ftre:

Huiksh gegän paich p. les anciens Shetimashas.
"le monde d'autrefois"

Kuskokwog mout

ikok cape, headland

kinigrig dry land; oppo. to swamp

pa-i mouth of river

kānag, & ki'tai source of river

tehikut ice

taliguk cloud amaglu fog, anuka wind

anuka ashido k bad wind (not favorable, & too strong)

txali'anuk sand

kayugak sand dune (Hawhorn)

magayak clay, mud

tiinku kin, relative

ali'ani'k guest, visitor

tānxik son-in-law;

aganaxliuvak boy

anaxliuvak mother's brother; usually male,

anpi'nak mother's sister

āpnugliuk father's brother

i'gni'ag child, infant,

agab'ric a berry, of *Rubus cinnosus*.

nāngat salmon berry

tu mäg l i t kuckli berry

áganak woman, female (not in andants)

quina husband nuliqa wife

atti father nunalikhta creator of Earth
(got from a Christian)

(got from a Christian)

yū'gut, tatchut person, human being.

munalia man, male person (inhabitant of country?)

kunü'k calm (no wind)

Kwik river. tchnd seashore

aga'vnik mrs bank,

Anguyaxtuk fighter, warrior

tivitchak brave, valiant.

siglinak to lie, tell lies.

tcha'-uk drum, bladder-drum.

tiny lit beads. , kika! yes! &

tig'li'x tok to steal tchitai'tok, 'no. (definite)

kákw? when? k'ánga! no! (indefinite)
when not quite sure

when not quite sure)

Kina ? who?

nashmin? whereto?

mikak to drink, of water; niigak to eat.

tchalî perhaps. xva'na there. taidse! take!

hai'tai, 'come here,' a call to children.

ataku late

kántuk near, near by; yaksíktuk far

mutan now, at present.

~~tehu~~ lidylak former by, = the past.

mandi here

iddni there; inani? where?

87

Woccon Vocabulary, from Lawson, John, the History of Carolina
London, 1714 — Reprinted in Raleigh, 1860, pg. 366-

| one | <u>Woccon:</u> | <u>Kataha:</u> (m/p. pg 35) |
|----------------|----------------------------|---|
| one | tonne | népé, dubé' |
| two | num-perre | no'préré' |
| three | nam-mee | nomnéré' |
| four | funnum-funne | porpréré' |
| five | webtau | poktréré' |
| six | is-sto | dōpkraré' |
| seven | nommis-sau | wassegnuré' |
| 8 | nēpsau | dowēsare' |
| 9 | wiehere | wantoharé' |
| 10 | soone noponne | pitchiné' |
| 11 | tonne hawk pea | pitchin' tēpé haksare |
| 12 | soone nomme | |
| 20 | w win nop. | pitchi napéré' |
| rum | yup-see | |
| blankets | roo-iune | mutatie |
| white | waurraupa | taktchiré' |
| red | yaita | shikanré' |
| black or blue | yah-testea | hawutkaré' black
wii, wi <u>blue</u> |
| gunpowder | rooeyam | |
| shot | week | |
| axe | tau-unta winnik | pasé' |
| knife | wee | simpá pūket.k. (5) |
| tobacco | uu-coone
(name Woccon?) | compa' 4. |
| shirt | tacca-pitteneer | haksubi' 11. bark m'Ch'hta |
| shoes | wee-kessoo | of buckskin wit'éye moccasins; wit'é shoes, 11. |
| hat | intome-pottwa. | iska'-sabié (10) |
| fire | (pg 349) gau | ipi, impi |
| water | ejau | yáye |

WocconKatida

| | | |
|----------------------------|--|----------------------------------|
| goat | rumm issau | coat; ha'ksup. |
| awl, needle | wonsh-shee | see 25. |
| hoe | rooe-pau | yum ¹ an |
| paint | whooyeonne (chuwon, in Pamlico
Local name, Ch. R.?) | |
| honvok | rummaer | |
| peak | eroco (Erucos R. in Lenoir) | |
| gun | wittape | buhé', mbilhi |
| gun-lock | noonkosso | sunti'kuantie' |
| flints | matt-teer | |
| a flap | rhoocyau | |
| belt | weekau | |
| scissors & tobacco tongues | tockoor | |
| kettle | tooseawau | |
| acorns | roosome | |
| a pine tree | hooheh | eetawa
(Miller) |
| Englishman | wintsohore
^{Watahna} | iskatre' white man. |
| Indians | yauk-he | yeye', nieyé' |
| a horse (p. 374) | yenwetox | witsagaya |
| swine | nomme warraupau
^{see bear.} | |
| moss | itto | yatchip (m. hanging down) |
| raw skin, undrest, | teep | widepis skin of any animal. |
| bucks skin | rookau | witebuihé's, of moccasins. |
| fawn skin | wisto | |
| bear skin | ourka | numé' bl. bear, see <u>smoke</u> |
| fox skin | hamato ckore | nēpayamuhé' <u>fox</u> . |
| raccoon skin | auher | itchigné' |
| squirrel skin | yehau | pāyan squirrel. |
| panther skin | wattau | |
| wolf | tire' kiro | |

| | <u>Woccon</u> | <u>Katib</u> |
|--|------------------------|-----------------------------------|
| a dog | tauh-he | to ^h si |
| a reed | weeti wonne | |
| lightwood | sek | |
| to-morrow (p. 377) | kittape | y ^h dwa ⁿ |
| a little while ago, | yauka | |
| yesterday | yottoka | sunda, sura' 5 |
| how many | tontarinte | tane h'ne' 7. tantare/ne' 8. |
| will you go along with me, | quaute | |
| go you | yuppa me, | |
| give it me, | mothei, | kude'! gni. 4! |
| that is all, | cuttaune | |
| a cubit length | shewounaup, | |
| dead | caure | w ^h ride, we. |
| a gourd or bottle, | wattape, | wadi', watepi' bottle. 9. |
| a lazy fellow, | tontaunete, | gourd; |
| I will sell you goods very cheap, nau hou hoore-ene. | | |
| All the Indians are drunk nonnupper | | |
| have you anything to eat, | noccoo eraute | |
| I am sick | waurepa | dit war ^h sare' |
| a tobacco pipe | intom, | wam ^h esu' (4) |
| I remember it, | aucummato, | ma ^h nitempine' (2) 1. |
| let it alone | saukau | |
| peaches (see word) | yonne | |
| hickory nuts | nimmia | wan ^h ku' |
| A Jew's-harp | wottiyau | |
| snow | wawawa. | wa 6. |
| cockles (p. 378) | tsaure (also Tuskenra) | |

Lawson, pg. 383

The Woccons have two towns: Yupauremae, and
Tooptatmeer; 120 fighting men. (1701)

pg. 49 L. mentions: pocoson or valley; a Santee word?

Pintahae, ^a Sapon town, lay on Tachin River.

Caffetta = king, among the Congarees; must be casique, Cassica.

in Cat. yawita is sand, yashu grave.

Wat Coosa, a chief on outlet of Cape Fear River, N.C.

pg. 152: two or three sorts of yaupon; the Ind^s of

S.C. call it cassena, grows on land banks & islands

on the sea; used by N.C. Ind^s for tea; 358 & 359: caffena.

pg. 380: Christmas, winnick keshuse: the English-

man's good moon. — To husquenough or "initiate"

the young men; among the Tuscaroras. usquenah?

Snake in Tuscarora

Oenock perhaps the Tuscar. term oenock pot; cf.

oowaiana Kettle.

92

| | <u>Woccon</u> | <u>Katoka</u> |
|-------------------|-----------------|----------------------------------|
| min (mink) (skin) | soccon | watchutche'kne' |
| otter (p 375) | wetkes | |
| a mat | soppepepor | |
| basket | rookeppa | wathap' 37 |
| feathers | soppes | hissi' 12 (Greek?) |
| best skin | rauhau | |
| a turkey | yauta | |
| a duck | welka | |
| a king | roamore | n'rie' ye' mirare' ; Cat. chief. |
| fat (aif'i) | yendare | patkikire |
| soft | roosomme | |
| hard or heavy | itte teraugh | |
| a rope | trawhe | wuya' |
| a pestel | miyau | |
| a mortar | yossoo | |
| old woman | yicau | ya-amusi' |
| wife | yecauau (-kune) | ya'niktche' |
| fishgig | weetipsa | ye' kibi' |
| a comb | sacketoomre | possma, tatk'ie |
| a head | poppe | iska, hiska' |
| hair | tumme | iska' si'. |
| brother | yenxauhe | maranke' (lit. "elder") |
| homing (-ne) | roocauwa | |
| bread | ikettan | kusta lit. "arm bread" |
| corn | cose | kus, gus ; kuserak'ie wheat |
| pease | coosauk | nurtcha' |
| a bag | ekwo cromon' | |
| fish | yacurre | yi' (kune') |
| a louse | eppezyau | hi' |

Cont. from
p. 89.

| | <u>Woecon</u> | <u>Katiba</u> |
|----------------|-----------------------------|---|
| potatoes | wauk | |
| wood | yonne | yop |
| house (pg 376) | ouke | sok, suk |
| a cow | noppinjure | |
| a snake | yau-hauk | ya' |
| a rat | wittau | wida' <u>rat</u> |
| a goose | auhaun | a'ha |
| a swan | atter | |
| allegator | monwittetau | dapahéyi (dapá ^{honi} swamp) |
| a crab, | wunneau | ise' |
| a canoe, | watt | nepomáyi <u>boat</u> |
| a box | yopoonitsa | |
| a bowl | cotsou | |
| a spoon | cotsau | |
| a path | yauk | ya' <u>road</u> ya'tun <u>path</u> |
| sun or moon | wittapare | nuti, nu'ti. |
| wind | yuncor | hiehu' |
| a star | wattapi untakeer | wábit' <u>himu</u> |
| rain | yawowa, | |
| night | yantoha | |
| a rindlet | ynpyupseunne | |
| a button | rummissauwoune | haksuwitak II. |
| | ^{see goat (coat?)} | |
| breeches | rooyaukitté | |
| stockings | rooesoo possoo, | ^{cf hat.} |
| day | waukhaway | yabré', yáb |
| mad | rockcumne | |
| angry | wocheha | |
| afraid | reheshiwau | |
| smoak | too-she | Suksi' smokeoffire (30) |

Kuskokwog = mint

could mean
pg. 86? 95

t'hu! lift! take up!

tchaitak? how?

ukimik his, or for him.

tesk! bring here! atata! wait! also utagak!

tchagixnan! give!

utaganxtcha gāngin I will wait.

kibutt to buy, trade, barter by buying.

kibutchaxtchu to sell while bartering

a-aeiaxlūn? how do you call this?

itixlūden! come here!

piixtua I want piuknāxtua I don't want.

ēgumliutn! sit down here!

ta'watli enough of

i'ixpak nothing

tchātaikut nobody

ānniak open skin boat, ~~an~~ ūmiak

kalyak other boat

ānvaguk single bladed paddle

ānvaxlūguk double bl. or

uslyūvit bow for shooting

imāngvik bladder

tūliuk walrus tusk

kāxpīngak tchāgunik mammoth tusk (winnuk)
cas'g in.

tūsia fishnet

taljūllak fox trap

gnūik blubber oil

āniūgnak fallow

nikniat salmon; tūpuk whitefish (Coregonus?)

96

mássiuk salmon roe
 matliak large seal or makliak
 ibliukvak small seal.
 (dixwik) walrus. azwik!
 kukkushwak seagull
 áxwik whale
 títstúak white whale, beluga Caspian
 isnagnátik waterproof short of guts
 iwalíut sinew - thread ~~sinew~~ (beardens)
 ivaláxiut strands of walrus - sinew
 tchi'guk needle.

End!

(Mato)

97

Oustaca, Hustagua on P. John's River — the...

Oustacks of John Lederer?

Iracana = uira, Soko — calls Arzuna by the name
Chade Reg. Conexis fater efus, = Salinacani River.

Bunnell, map, of N. Am. Lond. 1776. fol.
Mandots or Little Mayores; Mandingum
A town of the Mandots, App. p. 8.

~~Kendoune~~ or Cattawa R.

Totteroy falls into Ohio on the SE side & is passable
with boats to the mts. It interlocks with Red Creek or
Chick's R. (a branch of Cattawa)

Map: Sawra (Sadda?) is on upper Roanoke R

Humboldt, Travels, ~~pt~~ V, p. 505 (Plate Lond 1821), 8°
 "Notwithstanding the extreme smallness of the
 (Commenda) mission, 3 Ind^l l^y are spoken at Comend.
 the Idapirimanare, the Catarapenno, and the Magui-
 ritan. The last of these prevails on the Upper Oroo-
 noko, from the confluence of the Ventuari as far
 as that of the Padamo⁺, as the Caribbee does in the
 Lower Oronoko, the Otomac, near the confluence of
 the Apure, the Tumanac and the Maypure, at the
 great Cataracts; & the Maravitan, on the banks of
 the Rio Negro. These are the 5 or 6 l^y most generally
 spoken.

⊕ Not the Ariviricanos of the banks
 of the Ventuari speak a dialect of the l^y of the
 Maguiritaras. The latter live jointly with a tribe
 of the Macoes in the Savannas, that are traversed
 by the Padamo. They are so numerous, that they have
 even from their name to this tributary stream
 of the Oronoko. (See the great map of La Cruz).

V, 15 Macoes called by Spaniards Pirasas.

V, 14: Between Lat 4 & 8° the Orinoco
 separates, as living on its west, the Guichabocs, the
 Chiricoas and the Guamoas [Guemoas?], dirty &
 disgusting n^{ts}, proud of the n^{ts} ^{language} ~~colored~~
~~Indos~~ ^{Manos} ~~antantes~~, neighbors. East of the O. below the neighboring
 sources of the Caura, Cataniopo & Ventuari, live the Macoes,
 the Saloms, the Curacicanas, Parecas & Maguiritaras, mild, tranquil
 & easily subjected to the discipline of the missions. —

Supplement to words by Mrs. A. E. W. Robertson
copied in Vocab. N° 2, obtained through Brant

I spent a few minutes in comparing Cha'hta words from the
Ch. Grammar with words of the K. and am surprised to find
so few. Thus: hope oka saltwater, potha bread agree; cho-
lempo to eat, pakolempo table are similar to Cha'hta words
corresponding. vuhlovo love of nannihullo Ch., vkusomuteltk
faith, cf. vkosomk in Greek, noslanv green, Cr. lane; el-
hecv to see, Otes heceto. I find an analogy with acobahcet
honor, vkakvovhelkv look/glass, kofellet strength, subikv
knowledge. Cf. ati nani man, caknanehe tuklon nahatos sons
two had with Cha'hta grammar, p. 44. The nature of Acts: great simpli-
city in structure of sentences here, but not in Cha'hta. || Acts XIV, 11:

Mamen atek Pal nas momecen hecak, en nar helkv
^{and the people, Paul, what had done when saw, their speech}
vba lukowetos, Likeonev en nar helkv hivo, Hefuslekmesv
^{up they raised, Lycaonia its speech for, God's people}
at' emacuk etto nahlets, kahvt.
^{people like have come down, saying}
kuchal life, hehlane holder, fesakkete life, breath, hefu-
^{Yuchi Yuchi (Hitchiti)}
selkv life emerece without end (Hitchiti)
^(Coanati)

mokcoles 2am, mokceles 2, mok'hvceles 3, mok'hvceles 1 pl. mok'
ohvt, 2, mok — 3?

vleyv, dual vyacelkv, pl. yumakv to be about, Greek a'as
ello, du. ellvcelkvskis, pl. ellvselkvskis to come (another: olento)
bolvhegv, du. bolvselgvskis, pl. bolvks to lie down
nokovce, du. wovakv, pl. wovakoks to be lost
vovlegv, du. vskvhuks, pl. vovbuthus to go out.

Spala che

(Cp. Sp. book) with Pl. Peter; f. ps. 155.

Pirholadta is sun fr. & Creek

hitok sp. hasissi moon; hasi' month Cr. and moon, and sun.

Yta iski for his father, its father

magonin momuf this momin and

cumahlidin Cr. mumas komas want to be so.

agitan komas want to go.

ilungta all omalka Cr. amali sp. omati all (Creek)

inhulikho Cr. law: imahaka his law, his government

(ent 11) imatutkita his work; immikita his chieftainship. (of an army) inhulaka amitolaki kind of title, achievement, honor, fame.

Cr. fgan of speech sakagi itamakit my old people were great. am-my.

Isakita missi (or putayati our Maker) God; isti

Maskoti talualgi (several towns of), immikalki jintas-

ent. tēnokalgi, tūssikaya (men) tehuxulādshi (women) hupuit.

ent. and again la taki luputikki atikait (all the children) +)

pumatcheluki-tati (small, plur. as far as they extend) (our + ancestors) itekimili (dead - mother) orphans.

intalahuski (left alone) (imatiki its border)

incasaminat: akasamka to praise

ent. asakuitka to honor, make great.

ent. Cr. imikusapka brotherhood, explore, beg.

inmutat, Cr. anukitchka to love.

yali'lga, Creek: ~~and~~ ~~and~~

apunaka to talk;

ent. nataska to spin yarns, weave, have long talks

ent. atchulaki n. old Creek, today.

ent. itin-halala lokit two several talk together.

104

Appalache words.

(Copied & Apal. book, July 1889)

hahlana year? of your Creator hachin cho? ilcaichga &
 tafun, Gr. talofa city, place; talua same? tofun, intofun,
 magomin = mo'hmin

achit magomin : asimesmo. achit-y, and?

chucama or chiccama house; is not the origin of
 Sikasa (Chicasa)

liqui fuerte? Creek yekichi; (likui Creek: rotten)

ilungta, lo-ungta todos

ilcaichea creator? or it was made?

Porter knows a Creek allocation made by

mukos before ball-plays, battles, etc.

picha Ch'hta pisa to see, look at 4, mid.

-loc in Basidahloemin Christianoh loc same as -algi? tasca-

iahloemin, carlos losmin 4

tascaias o valientes 4. intascaiah locmin then tascayas.
 tutenok, tuesekaya (men), taskaya man, cottage, Creek; taska Chuk.

twa three 4 tutchini.

intipichat for iti- Creek? 4, last

jupac or jupac? (loc plur.) sons, hijos?

ia, ya pie, foot 7

tasconit or foscuit anoint (hueler) 7 nihan isseyas sam?
 rubbing with oil.

imaca ropas, of. ima'h what to give? - would be what is

given to them.

Mt Cherokee's names (topographical).

Nimrod Iron Smith. 1/2 sect, in ~~the~~ Swain Co
North Car., P. O. Quallatown; 1800 Indians = "a few
Catawbas, no full blood ones. (1883 about 2900 in S. C. Tenn. & Ga.)
April 18, 82.

Catawba River: { ta-abóhi ekuóni, e-eguóni
river.
ta-abóhi keyai, a stream, small river.

a Catawba Man: atáqua askaya

a Catawba Woman: atáqua akeyá

the Catawba language: anitáqua uniwanihiste

Apalachian Ridge: Yuniwí m't'n: Unegaye ^{Katibí} ~~mt.~~ white
Mountains;

Tchíohi a section of the country; Graham Co., = whites: Tchíohí
perhaps the Iri of Bartram; means: when
there are many otters; tsi-ia' otter,
a large m't'n country, then the settlements.

Telliço = Tahlequah,

Oconee, R. ekuóni river. Oroniláfti; ekuonukhti
near the river. nulti, "near,"

Kusattis, Ga. in Bartram's map.

Kússatíhi name of a river there (must be)

? Killer of Creek Indians; tihíhi' a killer.

tsilági I kill somebody.

Tsalaki is Cherokee name.

ha tsilági one person killed; tiké'tsilá-i plur.

Quallatown; Tuxsídohi is the river passing through the
Jackson Co. - called Soallo by the whites.

Don't know the meaning. said to be called after
an Indian town on it; ruined.

Saluda R. splá Indian corn? It takes its name Saluáji swamp

Keowē, O.W. Keyai' stream?

Tūgeloo, a river; no meaning.

Tukabatchi; no mean'g

Sēnīa: ^{the} Seneca snake root = yukela', now called so by the

Cherokees. See Adair 235. Aseneka' a S. Indian

{ Nakassi Mt's; no mean'g : naki's: star-mountain, nak'si
Nucasse
nakuiss.

Keowē (Dantham) from Kawiye. — This a mountain. (for

Tomotli: tomotli pronounced.

Cleanuse: tlanūsi leech, ^{animal} grows in the water.

Chewe: intended for tchōhū, many others.

Tellowe: from tallohi: many white oak trees; sing. tallā.

tsilala' is the sweet gum tree.

Kalokua' ~~locust tree~~ sumach

kalsēdē 1) honey-locust 2) sugar

Kalokuēkti black locust.

tsistuniki'sti red law, thorny "fruit eaten by
the rabbit.

Tallase; a section of country; from tallassi'. no mean'g

Chelowe: tsasāwe (pronounced)

great Chote: t̄sōt̄i (pronounced)

Big Island, would be hamayē'si ē'kua.

Allagae = Ellijay; belonging to (a section of country) ē'li (the
lake'si belong; Ellajoy = Zimberlake (Cherokee) it'sli (1886) XV
from its name.

Nacoeche: nak'tsi no mean'g. Gallatin has notches, nawtsi
pine-tree (Cherokee) Syn. p. 339.

Chatanuga not Cherokee.

Sahlonega, Ga. Chok. talo'nigi 1) yellow 2) gold
 talone'ge sta'ye ^{where there is much gold} is the
^{Chok. name of that town}

Chestoe River, Ga. Tchistú-i where there are rabbits (tchistú)

Hwassee Cr. Ga. Aguwassi, pron.

Amóyi; doma salt, where salt is found

Tennessee, pron. tansi' is Cherokee, no mean'g. Tansi'k'ega-i
 yali' "Tennessee stream" is called by Cherokees.

perhaps Chi'hta tando'hi' Indian corn.

Muscle Shoals, don't know Cherokee name (Murray: they call it
 shoals only)

Wa'htasa-i is the name of the lower country in Ga. (Olati)

perhaps also part of Tennessee

Ussahalaki', abbr. Ussahisa', upper Cherokee country in the
 m't's. The inhabitants of both parts now mixed up
 together; one would say selu-isa', the other selu-itsa'
 "corn-meal".

Satico, now Little Tenn. R.; pron. Satiku'; satugi' is
 a worm bringing several sticks together, then laying the eggs in
 them; used as a fish-worm.

Tellis, Great L.; same as Tahlegash; no mean'g.

Yufassi, Uphasi; pron. Aguwassi

Chetone', Chotay; call'd Tchéteti'; accord'g to Smith it'súti'

Cha'hla

(Charlotte) Expl. by Allen Wright, -

Stelona; Töhtelona; we take it to (some place), nom. fun,
 Rutity, daught. of White Apph chief.

Lukfi-'akula, cont. Lukfakula "place where the ground is
 dug // i. to daub the houses with)

Chukka| tokura apölüshili I daub a house; lukfi to do it."
 (S. St Catherine Creek, near Natchez, Miss.)

Nakshubi = Noxube Cr. & Co.,
 1) side-ache - naksohi
 (brow) ahi ache naksoi side, rib.
 2) peculiar odor of sea & beach - (fish-stink) :
 nakshubi.

Shugualak Creek - shakola o (bo'k) (ypress (Creek)
 Sixtowns^{clan} of Chakta call it so: Special dialect.

ukula kannali (people = 2ix") ; not six villages.

Mumphis; Sakti ~~sa~~ ^{thla} nfa (thlanfa "high bluff"
 sakti perpendicular; thlanfa line-drawn -

Live Creek: misit hikia "he stands & sleeps."
 sleeps st.

Nahullo white man, nahullo greater, higher race,
 eminent race. ; more sacred, honorable "the real mean"

Hattak udshito giant men, people.

Nanih ^{mt'n} ~~no~~ ⁿⁱ Waiya "nani waiya leaning
 or beating hill, m't'n

Mound thrown up, one: nani'h buntobi-o
 many: nani'h { bun bia ke'-~~th~~
 binbuke.

Neshoba wolf.

Iksa Anumpüle "clan = speaker" for the clan. not now
 in existence.

Koroa, Kolwa; absorbed by Chatawa, Wright's ^{grand} father was one
 Shokichumma, wda Chakta word - incorporated in Ch. & Chatawa.
 not explainable (is shakchi creafish, humma red)

Tallahoma, palmetto - red; a River running into Chockasawhee R., Miss. —
 Tchula town, Miss. (west part) Tchula fox: Choulas, tribe on Yazoo River —
 Puna'la cotton, in Ponola Co., near Yazoo R., Miss.

Tallikatcha "rocky river" is Yazoo River. —

Yagnog^{river}ni, yagni land, nogni (unknown) Wright town, 1826.

Yelotusha, really Yelobayasha: yel'ba tashob, ayasha
 where it stays

Tchinowa, & tchin'ole, what has been substituted by finger nail
 pinched: Chenoa? tchin'olele pinch.
 (Chenoa town, on Yazoo River.)

Itawamba, ^{sign, unknown} (town Itawamba, Marshall Co., Miss.)
 It is the daughter of Itawamba

Bok Lussa: By Black River, ^{the} Lo Vashto "by bottom" contr. of
 "by swamp", ~~as lo-shah-lai~~, 'lo-sha'h tchito by swamp

Tallakata (?) is Silver Creek: tali kata (tali rock),
 tali kata silver. Cf. Tallahala Creek, south of Yazoo R., Miss.

Hopaki, far, along distance: Hopakka, Clarke Co., Miss.

Tashkala'mmita, sign unknown, (t. warrior): Tuskalameta Creek, Miss.
 tamhi capi?

Hopolo tchito by seat, by rump Creek: & lupillo axe.
 or: obala hind quarter.

Uka-itiba'kaha confluence of waters; = Oktibeata.

Ayuka, (Iuka) place where they are captured, / NE corner of Miss. State

Chikashahi: "Chickasha prairie", dhi potato; a band of
 Cha'ktas; now called by (name of river, Miss.)

Talo-himma Red Rock River.

Chunki 1) name of bird & play with big poles; Chunky R., Miss.

Itakoshish town, iti wood, akoshish root,
 Tockshish town, east border, Miss.

Tuskambi, right pronunciation; t. warrior —, ambi killer.

Shuk'kanatchi Cr. (right); shuk'ha hug, (East border, Miss.)

Nakita was a Six town word; sign unknown: Narkeeta, East border
 town

Sini'htayubi, white Sycamore; tixubi white; ~~white~~

Sinni'h sycamore, Sennatoba, NW. Cor. of Miss.
 De Soto County.

probably origin of this!

partchi, Ch.

(Pensacola from this B)
1864

^{red roots} nahumma idca of war: red, anger; not like our bloody

A. tarapacica Summa : Warrior ^s as before.

Opelusas, ~~de l'...~~ *api lomb*, leg. *ope'-lussa*.

Stakapa man-eater.

tunnig pillar of the house, support - God's pillar of truth

pillars of heaven. (tribe of Tunicas. not!)

(40, Albino Dry, 1879, St. Louis, Ky. Co. — 38. paper.)

B'likšie ; lükxi tengin. Anok'sika from aside

- good afternoon side & talking separately.

Moushigulas = muthó-luk^h ák^hla determined people

form of character, strong modest,

musholika stems.

Musko'ki, mash - don't know!

Icha' ta: separation from main tribe; Ch'lt' ^{etymology} ~~good~~ ^{good} ~~by~~ ^{by} ~~an~~ ^{an}
owl creek, also know Ch'lt'.

Tchikasha rebellion. none of these cont - gr.

Tchala'h 'ki hattan - a Cherokee man.

Pa'kana - pa'kna above another, pa' on top; pa'karaha

tchika pakua on top of house.

oksak fala jaca - ant a shelly, ~~the~~ bark shelling off.

Okla pizza watch for the people - paper sentinals, who

anow: nanpissa". na "pissa" ^{to look out} ~~start~~ look to watch for.

Patawla Creek, runs into Chatah. R., & pátō fungus, spunk (in Creek Eyer)
 Yatayabbe Creek, affl. of Chatahúchi R., Ala. — yalā ~~right~~ here; yápi horn
 amule & clear up. (Guthabau) in this Apola Creek, Ala?

Tombigbee: it'umbi box as coffin, — ~~pi~~kébi maker
 one collect^{human}g bones & putting in — focus as
 coffins — living on Tombigbee River. ^{see notes}

Guachoya 'rotty' —

tamika Cha'hta for town of Samash towa Tum-mult-hu
 Old Chalk County was east of Alabama River.

Conekuk R. (Alabama)

Sinta, brook joining Tombigbee R.; sinta: snake.

Quacha — owa ^{to hunt} ~~to hunt~~ from this (Guachoya from this?)

Tuskumbén taska warrior ^{ab}bi i-a to go
 killing.
 taska - ambi - a man who goes to war.

Tuskeluba Black warrior.

Pensacola ? páscha possibly o'kla —

apélatchi o'kla help'g people.

talá palmetto; & a clan — atala place of p.

hassi cannon; talé rock, Chakta

na'ne ^{Creek} tashaye island in sea, or river. (náni hill)

katá' ^{with} ~~abi~~ ápi hümma yágent law of red man

(State of Mississippi) Ind Territory?

Pontotoc, pándi white grass oktak prairie Chacha

hashuk generic for grass.

Neshoba wolf.

tallikúmma red rock.

Kushmataha páscha kind of war name, metdha ?

Osyka ^{ansi} flying hika eagle (or the river?)

Sinatobia ^{ansi} white sycamore

Holly Springs há'heli holly

Tallihásteke rock - river

Okelona (Minn) we reach the water, & uka unale ?
reach the water - ik we

Markeeba ? (Mississ.) East border of state. - see 17, III.
Shukualok. shukula Chi - sugar - (of Shukanatchie Cr., Miss. (East border),
pasha - o'geta broad people. see Shukualok Creek.

or from China briar root, call
Kantak = Chakt
hika Sweet gum tree, not figs -
tukumbisha willow - tree
umbo papaw tree -
dhe, ahi sweet potato
ahi hlo'boa (Soboa) Irish potato. (round &)
tallule ring, plural.
ring, country rock. -
talli ala the rock is ringing.

(Send copy of Report to Governor
Allen Wright). Neologism -

Atoka Kt Station, Boggy Depot, house,

Wright } Bishop's Publish Co. 207 North 8th
Dey } Street St Louis, Mo.

Avoyell? above temple up (186).

atoka "playing ground" probably.

Patawfa, Ponola Co., Miss. "scratching".

Little Tallassee is called Hickory Ground in Schooler. VI, (Saver)
Tomboy-see. The french army, who desired to revenge on
the Chickasaws the harboring of the Natchez fugitives, reached
Tombecke' on April 20, 1736, when Brimwith had sent
a company of soldiers under DeLusser (Wri?) 9 months
before to construct a fort de bois. Dumont = Hist. Coll. V, 106;
Note: This place, now Jones' Bluff, is on the Little Tomboy,
Alabama. DeL. after war fell at Actia village, in a fight
with the Chickasaws. Up that river, a fort called Tibia.

shutō = inasha pot - they have, shuti pot, cooking vessel.

bayūk ^{tiny have.}, prob. = bōk river, small stream!

katchap'laya long river, larger than bōk

ak'hinapshito large river, & kinnisapi.

pini/aya ^{boat} taya ^{and} landing place,

Bōk Humma, okā humma Red River.

Balbāka people speak diff language.

ak'hina ayapetele mouth of river.

Mo'ila Mobto;

Tohōmes (seems Greek)

Lānshe corn, Int; Tanshapi corn-stalk, -cob. ayua

to gather... those who gather corn stalks -

Tanshapa-da.

Kō'i humma sub-tiger. Coahoma Co.,

Yāsho (Yazoo) bōk; one Chā'tta clan was Yāsho okla.

, Yāshukla; - not Chā'tta.

Kalō'h lā'dsho a Caddo man; gātō?

K. " ohōyo a Caddo woman.

i'tashaka (^{bird}) family name.

kādo intchuka ~~shaka~~ ^{idchaka} cat-clan - (one of the) (domestic) ^{cat}

kōe Anasae = domestic cat.

kuidshito, ^{Acum} ~~shito~~ panther.

Tēche. from Diutub!

Chook tchūma + atchukma good house, family

Wishita R., owa to ^(c-lwa? wish?) hunt tehitō long, great. "long hunt"

(Chi came back only after 2-3 years) ^{from west of Mississippi} contr.

owishito, Chisa. (cupholding).

Hibama alba thicket, ayalmū ^{place,} clearing.

The thickets; ayalmū open alba the thickets.

Áta-i buckeye, a shrub. (^{dry?}) sháwa shrub, bush.
Aoyel,
Conchas. konshak reed, species of cane (also corn-cob
cob, Ch. d'eg)
Stchéfalaya is Katche river.
Chale ~~is~~ kólwa, name of a tribe, ^{Koroas} not that
Mucclasse: Imuklásha, clan of Chactaws; ^{is} Antenne; imukla
the opposite clan - people / refers to the 2 by phra-
trine of the Ch'hta: 1) Kachápunkla, Kachápa
úwéla, K. a portion, part 2) Ugeta in hula'hta
- : íksa, 2 phratres.
Thelwé'l; pánchokula pánchi weed on shallow lakes,
muddy wet ground. is it this? (Pochogoula in Margry
IV, 179)
Ousag-ougoulas Koroas-people ússak, ~~ússak~~ ossak.
(Ousagououlas in Margry) (issi-uk'hina deer-river: Essequima)
Cog-ougouly; ó'kak swan-people: Cogoucoulas, in Margry.
Ashugoulas: dshunga pore-people; a. when they smoke
from; shingali smoke from / Ashougoulas in Margry
Chicashas: ná'pessa sentinel; scout, spy. (Naryssas, unite
with them).
opakoupla: opa: and owl, (Opocoulas in Margry).
(to be white, Pygmy)
Chicamas name after their totems:
Utapa chestnut-eater, úti chestnut, ápa eater
(outapa)
Tass. Tá'ssánuk, tássanuk-ukla flint-people: Kú'kú'kus.
ánkana my friend, ínkana his friend.
Talikú'mma "red rock" - Fenn.? Tallahome.
Lg. púshítúhúbi púshí fine flour, túhúbi white
anything ground up (to be Pygmy)
Ketabany; barbecued bear meat.
níta bear, álbani barbecued.
áyalbani place where it is barbecued.
Tibela issibila deer-fat or suet (bala oil, fat)

118
La.
Ocatahula L., uk'latij Lake illa, ila, ^{to} sound, sounding
bayi - tchi to large white oak. = bayi w. o.
shuk kata opossum: whitish hog.

La. Cata^{ou}ba Island: Kutoba ~~the~~ bottle
Kashiti Bayou, kashiti flea.

Tongarwis, a nation living upon the Casquerimbo, which empties into
the Ouabache, kill five Frenchmen in 1703. La Harpe in
French Hist. Coll. of La., III, 30. Also on Delisle's map.

Fonias fleeing to the Houmas and killing many of them near New Orleans
ibid. III, 35. (in 1706, when a party was with the Ark. & Alabama)

Doc. West. Map. Serie II, Tom I, 282 ¹¹⁹
Castro, Serie I, vol. 9, 40
Sevelman III Tom IV, p. 847.

Fragmentos de Historia de Nueva España, Mica Ciguera

History of the dividing line & other tracts; Vol. I. Div. Line - ~~from~~ from
the papers of Wm Byrd, of Westmore, Richmond, Va 1866, 42

Nottoway Riv, visited 1729, April 7. (10 miles from Meherrin River), east of Fort.
Savannah described, each side 100 yds long, high poles, firearms; with width of all
200; the only riv of consequence - Vol. 9 : p. 71-75.

Sappony Riv; a branch among the; - on South side of Meherrin River,
p. 187 top. reputation of honesty & bravery; made up of the remnants of several other
nations of which the most considerable are the Sappony, the Occaneechee, ^(Occaneechee)
and Steuckenhook; all formerly of the same type, but formed separate nations. They
dwelt formerly not far below the Mts, upon Yadkin River, abt 200 miles
West and by South from the falls of Roanoke. But about 25 yrs ago
they took refuge in Va, being no longer in condition to make head not
only against the Northern Riv, but also against most of those better settled
Col. Settlers settled them at Christanna, 10 miles N of Roanoke, upon
the belief that they would be a good barrier without side of the Country, against
the march of all foreign Riv; one of the grandest was killed for murder & this they
(Sappony) took so much to heart, that they removed in about 16th Catawbas.

The daughter of the Teters King went away with the Sappony, but being
the last of her nation and fearing she should not be treated according to
her Rank, poisoned herself, like a old Roman, with the root of the Iron-
pet-Plant. Her father, more enterprising warrior, had 2 yrs before.

120

Catawba; 1000 men before War with Carolina; lived on the
branch of Neuse R., called Connecta Creek ^{present}
County; - now (1729 nov.) p 174 &c. ~~the~~ the few left
live on the side of Moratuck, which is all that part
of Roanoke below the great Falls, toward Albemarle Sound.
(formerly 7 towns of this name) Connecta Clan.

Trading Path & Trade, p 180. Cat. live all 250 Miles beyond
Roanoke River, course SW. first town of Catawbas: Nauvau, on
Santa R.; 5 other Cat. towns on same stream, within 20 miles, formerly
all were called by the general name of the Usherrees, even numerous; north
25th destroyed many killed ¹⁴ Meherrin Ind^s 1728; who from the mouth of Meherrin
were "sweep, shallow water." apoc. p 86. 184.)

River now removed ~~to~~ on the east side of Chowan, amongst the English
Trail of the Northern Ind^s, p 120, 122.

Kiawan m't'n; - Chowan County, p 141.

Vol. II. (Laws of Edm &c; 1866.)

Tuscarorows figure with the 5 Nat. - Council, on 6 Sept. 1722
in Albany - p 251, Kahongarouton, called Patowmack by the
English, (253) ^(Kahongarouton 1754) Toderechrones Christanna Indians

a castle of Tuscarorows lately seated between Onondago & Onondago ²⁵⁴
3 Ind. chiefs signed to Dec.

The Gov^t of VA engaged for the Nottoways, Meherrins,
Nansemonds, Pamunkeys, Chickahomings and the Christanna Ind^s (pre-
sented by that) whom you call Toderechrones, but we compre-
hend under that name the Saponies, Ochineeches, Plente Knocks
Meipoutskys and Toteroke. All the aforementioned Ind^s having the
present Settlements on the East side of the high Ridge of M't's & between the
2 great Rivers of Potowmack & Roanoke, which you call Kahun-
garouton & Kenentchenechke. 10 Sept. 1722 p 257-8,
(Albany.)

127

Albany, 12 Sept 1722: p 262 sq. - Brother Assarigoe,
As you engaged for ten Nations; so dowe Vig^t for the 5
Nations and for the Tuscaruros and Connestogoes,
Chuanoes, Ochtaghquanaurocnes (for roones), Ostagankees
which live upon Sasquahana River.

By stone - a fine: sign that friends have passed, p 264.

1733/ In Roanoke R. are 3 charming Isth. Sapponi, Occaneeche &
Totero; Occ. Isth. formerly lived in middle Isth. Tuscarura Isth. on the -

1733. The Tuscaruros once lived on Eno River or a Creek of it.

North branch of Roanoke called Cohongoruton, p. 117.

W^m Brachey, Gent. The historie of Karate in
Virginia Britannica (?) - Hackluyt Soc. 1849, 8^o
(1615). erotic songs.

a satiric song is given in full.

Monacans own the Tuscaruros; (The Differences)

Monachack, unknown affinity,

Among the nat's diversity - Kel. by Jesuits 1660: as incorporated with the
Linces, an Hurons, Nentins, ^{Requidamans} Pies (Cats), the Ontonag^aanna or five
Nation & the Trachouachronons.

122
J. Ross Browne, ^{Sketch} the Explorations of Lower Cal.
St. Franc. 1869. H. H. Bancroft & Co. 8^o. 177 pgs.

Extr. from The Indian Tribes & Languages of the Peninsula, pp 53. 54.

These tribes seem all affiliated with the Yumas and with the Coras below La Paz. The Cochimis above Loreto, throughout the N., speak more or less different dialects of the Yuma - the farther north, the more perfect the Yuma. The Jesuit writers declare that different tribes pronounce so differently the same word, as to appear to a stranger as distinct languages. Their entire number never could exceed 2500, say in 1700. From the Dogges of Alta Cal. they differed neither in intellect, habits, customs, dress, implements of war, nor in traditions or appearances.

Cocopahs. Corag (1746) calls them southern gulf tribes: Bagopas, Hebonumas, Quiggyumas, Cuculutes, Alchedumas. Queymuras, Gimild &c of St Catalina, S. Pedro Martyr, San Miguel, S^o Tomas were nearly pure Yumas, like those of San Diego. Icas from S^o Tomas to San Vicente.

Uchitas, also Vintacottas & Vilicatas: from the Icas down, includ. San Domingo, Rosario, San Fernando

Limonies, betw. San Fernando & Moleja; subtribes: North: Cagnaguets, Adacs; S. Kadakamans.

Guaicuris, the purer Cochimis: from Moleja to Loreto.

Ex. same as Limonies (Jesuit writers)

Morquis & Edues from Loreto to the parallel of Magdalena Bay.

Pericues & Coras, from the Edues to the Cape.

Father Copart, who was with Kino, first reduced the language to writing &c - in 1697.

The most copious writer was Baegert, but his philology part is only a meagre extract of 3-4 pages of the Obchimis or Miacura dialect. -

p 58. This province possesses the healthiest tropical latitudes in the world on an of four years longevity 100-110 y frequent - Rain often falls without clouds, in summer & autumn. - Manta raya, from nose to tail 20', to 1000.

Pearls, 1857: \$ 22000 - p. shells \$ 30000. -

tiswin, a favorite liquor of Apaches & Arizona & N. Mex.

Dr Otto Stoll, on Maya dialects of Guatemala

June 22, 1883.

Ижил: Nebaj, Kosal, Chajul (Tidaxul), 3 муштор.

(Korff nicht in d. Stadt, ~~er~~ jedoch von Belge - gepfl. Entk.)

Charts, stable in after; note Monticchio book

Kiche' im Mattan, wo jipf — 27; ~~Am~~ Kubral in 1/2

gebte. 2 Pucos stochte unter andern, zu

He is a most noble, generous, generous,

Ke'egi, Habel: 'E'egi

Lutughol, is 3 Pueblos & they grow the Wheat

Cakchiquel, 10000 W.W. gefamalt

Maya nimmt fast eine Fülle der Grati. Gebirgs in d

complette et gîte de Lacabong, le lendemain

keine Wirt, also proclat Juv.

Mam the Mission,

Beaman, J. Nov. -

Santiago? in N. Am; very prof.

Populica northropi G. R. Hoff

Pipil, *mexicana*. *Aythya*.

Ram. Una = 4 Ramosulets in Guatemala.

In our ranch ~~has~~ there are 31 houses.

Niseki hullukaa uikni peneke bosi uyi.

our ranches one eleven thirty houses

We are all under one chief; his name is Lepons.

niseki uikte yeponi; yepunki ya Lepons.

our one chief chiefs name L.

He is married but has no children.

Kolcinⁿ wi yeponi; yeponi küle konowikü

children not chief; chief (to) wife married.

We are eating acorn; we ~~do~~ shell the acorns; dry them

niseki pēⁿ kōkō; niseⁿ kōkō shōti lāyi etūpti

on the sun; pound them in a ^{long, round} hollow stone ^{sun} dry with a

; yōk'o pēⁿ āle pēⁿ ui

pounding stone. ^{to pound} ^{metate} ^{long, round} We make a hole in the ground; ^{make} put the acorn

pēⁿ uⁿ niyōko. ^{but} kōkō' tsūku

^{wash} ^{into it} ^{put the} ^{put hot water on it}; leave it

; tsōsha mōmi hēta ^{nūtina K}

then half an hour; take it on hands & wash the

hēta

tsūku māniⁿ mē

sand off.

Then we ^{wash} take ^{hands} it acorn juice (for wash)

tsāⁿ hā (sand)

tchūli ^{basket} hētky

pour it in the basket and put hot stones in it;

tsūku hōmi tsōshamō (o rock)

that's all of it; ^{then} we eat it. ^{stir it = the} ^{basket} ^{soup} ^{much} We make the mush everyday

tōe.

K'e pēⁿ

Uk ēhēnom ēki (ēki day) tsūku

when there are ^(then) dances, we make over 20 baskets full.

gāssim maldixiukim tsūli ^{tsūku} hōmi.

dance

twenty

basket

make

mush

The tree giving the acorn is the oak

tsā

kōkō ^{acorn} ^{on the tree} ^{grows} tsā-adi pilku

(kōkom tōo tsā)

124 Chio

The acorn - mush is sweet

shudaka kōkōm
^{acorn} ^{sweet}

hete kōkōm shudaka (very sweet: shudak luti)

it is good to eat: hinob'impe.

(māko-o fish)

We catch the fish in the net, and not with the hook;

binni māko-o mē-en; binni mē-en tchēdi-ing wē
^{net} ^{catch} ^{net} ^{catch} ^{fish-hook} ^{no}

we catch them - a pound & in large lots; they are blue

pakani mē-en; uoli luti mē mē; eputi

pikes, 2 ft long | we roast them on the fire &

mōtshū | lāni māko; shāmmodi hēmno ^{eat them}

then eat them ^{long fish} on the fire roast; ^{pék} ^(-k them)

we dry some on the sun and keep them for the winter & putting

etupti (leaves) laidi kumāni hūyo ^{keep} kōstālli

them as a sack & hang them with ceiling ^{sack}

hūyo sá-adi boye-eti. ~~sa~~

just ceiling hang them

(~~leaves~~) ~~chi-wei~~ clover.

Sé-ote Sacramento River (mean'g simply, river)

yāmani mountains (E. & W.)

Estobishim yāmani Marysville Buttes.

hōnna yāmani maide; Indians of the western m't's.

nēn gōlo big plain (where they live).

of the clover we eat the leaves & the seed, when they are young,
mishem tchi-wei chūpe, ^{ripe} mēlledi nūlledi.

3) Chiro

ene grasshoppers.

Napani: Kiggie
William - Kighas
127

We catch a great number of them and dry them, cooking
(Muli men)

Uikanquta me, etupti layi, t'so'sham oni bald
^{many} ^{cats} ^{with hot ink/cook}
the first & putting the whole
ankani etupti, ankani y-oas, pe.

Ko-na little potatoes ^{now} ^{found} by the Indians.
Kodode' ana ko-na' shuk'e shi-ni
ground (on the) potato digging sharp iron.

Copied

This is the only root we dig.

lukti men teteth beke (beke dig).
^{anywhere, in all places}

39

We do not know any
name for a very long

Shiashla = to move things or furniture from one place to another
to emigrate is. metcha. we cannot tell what Shiashla is, (ent.)

ans. encepholol. - what do they mean.
to put on the face is paint. to take off of the face

Npaka to break. paka to be broken

mulatā to get ready

неп ланд, пав.

stälak te might write

{ see p 14 top

- li

x How did they perform the tadtho'la war-dance?

shelgalwa to be striped; but in which form or shape are the stripes?
 & cut gashes as the *Scheistus* do in following to stripe lengthwise

kò'dskòds septum of nose. ? or point of nose. ? or cartilage of nose. ?

genalothick what? don't ask Dave Bell.
ask him for a particular article.

want to have a particular article

letumnōti "eating all round?" is it a verb or what? To have

a jolly time, you say in letters. That does not explain to

We do not know the origin of the word.

2 we do not know 427
(2) Lushkating, R.R.D.

140/130 A blind medicine-girl is introduced as singing conjurers' songs (Minnie). Does she act as a doctor?

Every Dr. has a girl or boy to dance for him. His medicine directs him whom to choose. One old Dr. chose this blind girl. She does not act as Dr.

'Kokakakisi' 'at the small river' is mentioned several times by Dan Will (Pt River Raids). It was a fording place. One time the raiders were making halt there for dinner ^{at noon}. An American was with them. Then one Int^l shot the other's horse and a dispute arose. When returning from the Pt River, the Kt. stopped there and ^{some} started on a horse race home to Klamath Marsh. Can he tell you exactly, where that was, how far from Linkville, & which point of compass from there? A big spring 15 miles east of here on the road to Jarnax.

x Kalpsa is Silver Lake. Does it mean "rotten logs on the ground"?
Shilaka, to fall sick? correct

In a double rainbow, is the fainter one the old woman (we-lekash) or the one in stronger colors?

The dim one.

Is there a word kintpua (kintpoowa)

Spildtha ^{to saw} (spoolja) to saw with a small saw. ^{any thing into with any kind of saw} Ask others, not Minnie abt it.

x Shulshashla and shulshashla'tka. Are these words in existence & what do they mean?

to be wet is = mokaltat

Mmukalta to make wet, ^{correct} or to be wet, or both? (ent.)

Kiamna to go around (said of fences etc.); is there such a term? we do not know. Ka Kiamna is to go around

Was Stchskish the name of curly headed doctor?

Long you wrote that Long John or Linkville John passed for a traitor? why? tell me the story!

John & Linkville John are different individuals as I wrote. Linkville John during the medoc war was with the scouts he went into the Lava beds & gave the Medocs his gun and ammunition. The soldiers came near hanging him but he claimed that he got into the Lava beds before he knew it. We are believed him but they let him go.

In the mythic birth of Kishish from the knee of ~~41~~ ¹³¹ K'mukamitch, cannot you find out the names given to the mother, her husband & K'mukamitch's daughter?
I will try to get them.

ya'-uks is medecine of any kind, but it also means some poisonous plant. Can you describe it to me & give its English name? There is a plant but we do not know it. I will try to find it out.

kishkaintchna, meaning? to travel in file on foot, or on horseback only; how? both correct. [ent'd] 1681.

Is there a difference in signification between ytkiak and yut'kiak?
The former a kind of bird (a little owl)

sa'xitko? meaning? cruciform; derivation of this term: sha'ka? ^{correct} to cross.
the mule-deer, is it the pakolsh^{mule deer} or the mushmush^{the white}.
tailed deer and which is the English name of the other of these two deer?

Antelope is tcheo, sawra' is black tail deer, wun is elk
(sheep)

Which is the smallest deer kind in Klamath Country?

The white tailed deer

+ Sergeant Morgan, told me, the conjurers had songs on the Painted rocks. Can you get some songs of this character, with reliable translation?

West of Lookville there is Wood Lake, 6-8 miles off. Can you find Klamath name for this lake? Kowilaks is name of the mountain close by. the lake is Kowilaks house & house is the word for lake. [Kullaks e'-ush | not!]

Unipal (i'-ee) shoulder. Can you tell me the difference between this and lapaklash, and shnektchigh?
(ent.)

All the same
+ Ka-ukatsi m't'n, English name of it, and location, as seen from Agency. Also Topla'meni and Ydnaldi
Ydnaldi is right back of Agency by road to Fort. ^{mountains} between Swan Lake & Lost River

112
132

Wash., July 8, 1880.

Dr Doctor, - Have not rec'd yet of reply concerning
Dr Rau. Hope you & all on Reserve are well. I think it sum-
mer you have more facilities for getting true meanings of
words than in winter, because you see more Indians. Has
Minnie received the printed slip? (Bear & Antelope myths?) I
add Alphabet for orientation. Write soon! Yours
Alfred H. Henshaw

Mrs. Henshaw is a Commissioner as peace maker with the Ute Indians.
Regards to Dave Hall & Minnie. Take care to make out well
my pronunciation & orthography.

Tulish, a fish-killing place, with a dam as obstruction; is it in Williams River, or where? how far above or below Sprague R. confluence?

Tukua, Toqua ^{mouth of Williams River}; give exact location in miles from Kodakli or from La-aga. (ent.)

Also at mouth of W river (ent.)

Do you think, for some tangible reason, that the settlements on Sprague River, Gairnek &c, are as ancient as those on W^m R. and the Lake? I think they are not so ancient

148, pashla: Pāwash shpāhank sha ilxa lūdam pashluk. What does pashla mean? ^{the pāwash-plant after drying (it) they press for water. for?} or its causative pashluk mean here? It means any thing to eat, or provisions

do not know
shālolotkish. What kind of doctor songs is this? I got one of them from Doctor John, ending in the words: palak shlewish katgan; ^{quick wind} soon it ^{old} will blow cold on me! (Therefore I cover my head with the hat). 728

Song of the blind medicine-girl: tchatchelushkanka nū tchintchiush
shnexitko: "I search the ground with my fingers, (find there the feathers of) the yellow-hammer and?" tchintchiush is the plural of tché'-ush yellow hammer (or his feathers); words in brackets not in text. Now what does shnexitko with long, accented i, mean? evidently from shnexia, shneja or shnixia.
(Obtained from Mary, Pit River Girl & Brant's house.) I will try to find it out and we do not know now.

Can you state the difference between the two pelicans: kūmal, and yāmal?
It is two words for the same pelican
pash, pā (how much pash in tūmōna?)
tchuk' temp. or local.

[pāinypia brother older than a sister, if he is younger than her, she calls him tāpāup. If there are two sisters the older calls the younger tāpāup & younger calls older p tāāhep. If there are two brothers the older calls younger tāpāup. If older calls younger tchōmp. ^{fake} txe-unap.]

34 In your last you stated that deer's claws (kódshinksh) were used in manufacturing rattles; now, how do they call the conjurer's rattle itself? schákcha k- is the rattle. See 533 shachá'ntshu

Enter all word unknown or unorth. Laksh's songs.

Sergeant Morgan mentioned a doctor song called ktá-i su'maluatt ~~rocks~~-painted rocks. Are these allusions to the rocks, the figures on which you have copied for Kau? And can you get me the text and meaning of this Doctor song of the Painted Rocks? from Morgan or from somebody else? They are the same rocks I have not the song yet.

Stunkia'mna. Is there such a word and what does it mean? to encircle as with a fence.

shuhatchkála } no difference
shuhitchkála } what's the difference? legs. To put the feet together and draw from any game, play, pastime? how called? lánwa

I got two words for eyelid: shuckáptsá ^{to wink} and kld'm ^{to shut eyes} ~~stam~~ ^{mis of cor} rect, What do they mean? give also plural. plural same

to play hide and seek. sākāhā (not!)

shulatchtíla to throw the leg back

shepatchtíla to place legs together

535 sha-ipatánka

q. 533

Does níkanka mean to beckon to somebody? correct

kéndwat, k'ndwat - plant is supposed to be horse-sorrel. Is it round-leaved or how? size of leaf I do not know the plant

Sa'kāw. is the name of a prairie near you and means where the prairie is. Can you give its exact location on the Reservation? In North east corner. It is put down on maps sometimes as Thompson's Marsh. the north line of Reservation runs through it. North fork of Sprague R or Sankun River as we call it runs out of it.

+ hānuash upright rocks. There is a myth about them; can you give me this story? 135-45²

spitcha to go out, said of the fire only. Does it mean this only, or also: to make go out, to put out the fire?
Petcha: If the fire goes out, spitcha to put the fire out.

+ shōpa, shūpēn. Does it mean to be in a heap, or to make a heap, to make an accumulation of something?

The earth is beautiful or pretty
shawālta is said of the earth and of the magpie: kāila nū a shawālta; and wēkwekash ai nī shahudlāmpka (Doctor John's song). 'The magpie am very pretty.' (?)

pakish wak tūtsag; does it mean: the gudgeon, how good
correct is it to eat? I do not understand the wak here (178;1)

wak is how correct.

wudsi anku to fell a tree, or: to split wood?

When it is said in a song: my husband has the voice of a
wainwash = goose; does that mean, a disagreeable,
a strong, a harmonious voice or what?

A harmonious or lovely voice

wacholalga, meaning?

^{supra so root.} ^{we we is top of cat tail}
push, does it mean cat-tail plant, or whorl? (Pronounce poosh)

tālish, perhaps taproot? kēdsha tāletat. You may ask this from other Indians now, since Mimic does not know. He's said, that many plants grow this way: the sticks, wiwi and shawank.

shutelōma; only to smear oneself, or other things also? ^{other thing} both oneself

shue'kush; willow stick only, or any other rod?

kailish ^{belt} waist? hip? koto waist = ^{kailisham} belts

shēelta, stēlta; does it mean: to send somebody after something?
correct

10 shipatyuga to cover or shield against; is this right, or
sho wall, or shupaloelichka? (2) We do not know either of these words.
46 shipatyukanka to move the feet around
+ hukagona
+ hukenuga to run out. Is there such a word, and what
is its specific meaning? 113, 22. We do not know.

hukenuga

iwitit towards the mountains? or westward of? which is correct?
Does not mean, but farther off as he is farther away than I am.

wuksheni at the fishing place. What fish is it called after?
The place is below the junction of Williams & Sprague rivers. Named after the little suckers.

shukala (133, 10)? is there such a word and what does it mean?

To kill any thing that belongs to another the ass, horse or dog.

Inawedoh spinoshna hissakes shukaluk

correct (they seize his wife, the husband being the murderer?)

Does shukha mean: to shove into? (as in a pillowcase?)

Is there a word kowaka to bite? correct

+ goyena, kuena mean: to go around inside of. Now what

does kuentka mean? and kuentyapka?

Do children play the leplelepntea game at the present
time? ask Minnie. They do not.

lematch, big grinding stone, flat. how the plural? same.

shukatonolotkish is a skin-strap, used as orna-

ment in the hair. Is it fastened across the

forehead, or hanging down on the temples, or
Men used it hanging down on temples. Women tied their braids
and it hung down behind.

shukatnola? what does it mean? to braid all the hair in one
braid.

talpatka. Does it mean: to hide one's own face, or what?
to look one in the face

Bridges

Are there any bridges over Sprague River? Is the upper bridge
over Williamson River above or below junction of Sprague
River? (I don't remember) and how far from it?

There are no bridges on S. River. There was one once near Yamax but it
was carried away by high water. The upper bridge is about 2 hundred yards above the
mouth of Sprague River.

kudsha mud-gudgeon; how plural? same

+ otherpa pa-anip! which degree of relationship? does it mean,
among others, younger sister and older brother

Story of the Birth of Isis.

In the first place two orphan children, a girl and a boy, lived with their grandmother. She was cross to them and often went away and left them alone. An old man lived near. One time she told the children to go over and see the man and perhaps he would tell them some story. They went. All the story that the old man told was: once there was a little brook; in the brook grew some tulies; near the brook was a little hill. The children returned and told the story to their grandmother. She said Oh he is talking about me. I will go and fight him; but do not either of you go out of the house while I am gone as they will find out ^{if you do} the children obeyed. Again & again she went to fight the old man. Till at last the boy grew curious and slipped out and went to the old man's house. Peeping in cautiously he saw them holding several congers of the woman on top. He returned and told his sister who was older than he. They were indignant and determined to leave at once. They told the house, the woods, and every article not to tell that they were gone, nor when they were gone. But they neglected to tell the ~~powering~~ ^{owl} a owl.

The old woman returned and called the children; the woods answered her in the voice of the boy. She said where are you. The house answered from the inside I am here. After a time she went inside and found the children gone. She then made diligent enquiry of every thing for them, but found out nothing. After a long time the owl told her all that he had heard that children say and which they requested. The children traveled on for several days and nights and went a great ways. The boy filled his quiver with his little bow and arrows. On their journey they encountered a large grizzly bear. The boy filled it with arrows. The girl took the skin and left the skin by the bear.

where they had camped. One day the boy shot his arrow into a tree; he could not get it. He asked his sister to help him get it. She said she would as he was some relation to her. He asked her what relation he was if he was cousin she said no. Are you my sister? No. Are you my mother? No. Are you my wife? she said yes. So they lived together happily and in due time a baby boy was born.

After the aunt had told the old woman she got on track of the children. When the baby was born the boy hung a comb on a willow bush and went out to fast and walk around in the woods ^{for five days} was the custom in these days. He told his wife that if anything should happen to him the comb would drop.

After the aunt had told the old woman she got on track of the children and followed them to where they killed the bear. She crawled into the skin and became a bear following in she saw the boy and asked him many questions as to what he was doing and whether he had piled rocks, and sewed, and performed various ceremonies. He explained to her that a child was born and that he had gone through all the necessary ceremonies. After she found that he was had been very particular in observing all ceremonies and being determined to kill him she asked him if he had gone to see a gopher hill. He said No. Then she ran after him to kill him. He was very fast and dodged her but finally slipping into a badger hole he fell and was immediately devoured by the bear.

Then the comb dropped and the woman knew that her husband was dead. She immediately built up a big fire determined to burn her self and child. While she was yet at work the old bear came. She knew it was her grand mother and that it had killed her husband.

The bear was very tired and thirsty and asked for water.
 She showed ~~her~~^{it} a small stream of water and while the
 bear was busy drinking she shoved a red hot rock
 into the bears back side. The bear drank a long time
 but finally quiet and as the stone burned ~~she~~^{he} the
 bear said: I am very sick and laid down and went
 to the woman; put your foot on my belly and bear
 down a little as I am in great pain. She did so and
 the bear was dead. She then placed the child on its
 baby board and tied it onto her back and got ready to
 leap into the flames. Kummakumaks, who was splitting
 wood with an elk horn wedge and a stone beetle, ~~I~~
 saw her and said: What a beautiful woman and child.
 When he saw her preparing to burn herself he tried to save her
 and the child but she pushed madly into the flames and
 was burned as she jumped in. He hit the baby board
 with his stone ^{maul} and knocked it from her shoulder.
 So the child was saved. Kummakumaks took the child
 and tried to put it into his forehead and call it a boil; but
 it was too large so he put it into his knee. When he
 went home he said: Oh my boil pains me very much.
 My daughter, will you please get a needle and open it.
 She did so. After she had picked a while she said: Oh there
 is hair in here; and I do not know what is the matter
 as it looks like something new in here that should come out.
 Kummakumaks said: Well get a blanket and spread
 down and some clothes for may be you are going to have a
 little brother. She did so and after she had picked and
 squeezed a long time the child was born and he cried
 and cried and they called him a great many names
 and tried to soothe him but all in vain till finally
 they called him ~~him~~. Then he pushed and

140

and Kummakimukts said that Asis should
be his name. Thus was Asis born a second time
from the knee of Kummakaks.

(Minnie said she could read most of the 14th, some
words bothered her

141

Every thing is all right here now Nickerson has
gone to Salem to conference and on a visit. He has been
down on you a little but seems all right now
I think he corresponds with Meacham. I did not
know how high he stood with the people at Washington
or with the Commissioners or whether he tried to meddle
with Indian affairs much or not. I read the Council
File some. I never pick up a number without laying
it down disgusted. Any one that could not see the selfish
motives of the publishers, the falseness of its statements
and its inconsistencies is not very bright. Such
championships are an injury to the Indians I think.
Please give me any information concerning Indians matters
you can. I see they have made two new Inspectors
Do they take the place of two old ones or are there now
five instead of three. The Modocs have nearly all left
Chenix and gone out to near Frank Riddle's on Lost
River with the avowed purpose of taking up land.
They have been agitating the subject for more than
a year. The Agent puts them off, never has any time to
talk to them, does not know of any law whereby they can
take up land. I am going to write to Com. to see. I do not
know whether any trouble will grow out of it or not doubt.
Think it a bad plan to continually put things off and give
Indians no satisfaction when they ask. I am sorry that
the truth is the Modocs are not fit to take land and go on
their own hook and the land is better on the Reservation than
off. I would rejoice in seeing them take land but they
can try. Mother and Abbe have gone to Portland to live
with my brother. Write soon Yours Truly
S. Denison

142
Klamath Agency Aug 29th 1880

Prof Gatschelt

Dear Sir At last I write to you. When I got your letter with the words "Save Klamath Agency from Spring Reservations" Minnie acted a little indifferent and did not want to help. I could get nobody else. After a while Minnie got good as she always does and was willing to help. I have been trying great deal but have no opportunity to get through from Minnie and I started. I have been always been so busy that I could not help any although perfectly willing. I think the answers are mostly correct. Those marked X I have copied and will try to get the answers and send to you. I send to you some more of the Myth of the Dosis. You could have to have it some before showing it or publishing it. This you could easily do. I wrote it in a hurry just exactly as it was told. I did add an idea or leave out any thing. Minnie told it to me all except the obscene part and she said there was some that she did not like to tell. I then got Joseph Henry to tell the rest. I have the X much correct. I have not yet got the answers of the parties in the story but will.

I received your last letter a few days ago. I send you the letter of Reed. I believe after reading it again that it was him. The X premium the five dollars. I am sorry that I have been so long with these words but it has seemed unavoidable. I will do my best to get any Myth for you that I can. Please save a copy of all that the myths that I send to you as I do not preserve a copy of them as it is a great deal of trouble and I have a great deal to do besides write. You know how hard it is to get an Indian to tell any thing. They always want plenty of pay and then tell very little. But if you would like more myths I will try to get them.

pre ycxitl

buscar algo nolla temoa

Rec'd April 29, 1881. (Send replies on this same sheet).

Vowels: a as in father; e as in met, ä: hat, rat; i: machine; o: oval; u, rule

143

What are the plurals in verbs of falling, when speaking of animate subjects:
nde'-ulxa to fall from an upright position: Hä lka (an. or man)
nde'-utxa to fall perpendicularly Hä tka (an. or man)
ndewashka to fall almost into the water: Wä tka washka. ("")
nde-ulina to fall or roll down a small distance Hä lina. ("")
nde'wanka to fall from a sitting position. Hä wanka. ("")

tchinta to be a traitor, betrayer; is that not tchinta'wa? ^{to turn the back to,}
enemy. [for tchinta I got: a short distance off.] ^{not to betray,} tchinta is a traitor ^{note rule, tch. is a traitor, but the term is not used in the plural.}
tchinsga = a friend, going from me to help an enemy.
broad leaf of water plant? (could not read the word); also plur. Bä lba lwa wä m =

decoy-mask of willow boughs? (could not read the word) also plur. wä l'lyaksh?
{ tchakaga } and { tchak' } are the service-berry bush. ^{tchakum.} How do they
{ small berry } { berry } call the serviceberry, or fruit? The berry or fruit tchak' bush, tchakum.

To keep hides over the fire for tanning, after putting the brain-water in them? what verb do they use? ~~there~~

Ai shai yka = (shashd'-ika, causat.)

wikts means various, different; I should like to get some phrases or sentences with this word in them.

wik'tchis = { Tchakiag itba wik'tchisti. }
{ The boy brought various things }
(Note nash wik'tchank = That is different.)

walks or walkish hole? what kind of hole, for sweat-lodge sticks??

" " is a hole scooped out for any kind of lodge, not sticks.

wina to sing, but how? in chorus, or alone, or how?

swina = to sing alone or in chorus.

wipka, does it mean: to escape, runaway? nash hishuaksh wipka
ambitat = made one man only escaped by taking to the water

wipka = to escape some imminent danger, by craft or cunning.

witcha to blow; to whistle; or both?

" to blow, the wind = not to whistle.

14 ~~wi'hla~~ the same kind of antelope as tche'-u? or does it mean young of deer? of antelope? (ask a hunter)
" A fawn of the deer, antelope, or cattle kind, not 1 yr. old.
uka'-ukua to rap with a stick; does it mean also, to break to pieces? Only to rap = not to break in pieces

ulokasha to rub a notched stick, as done at war-dances. could you inform me of the particulars of this ceremony?

Is there a word witchna, wetchna or wititchna to fall down?

witchna = a desire to go. witchna dropping from a cup, or pail, or sack.

uxa', uka' gulch, dry river bed; what is the difference between this word and the palkuish, and (kushkupile?) Could not find any kindred meaning for uka' = see note 1. ~~gubkag~~ gubkag = small stream (Dry river bed or gulch) (a wash out)

vuli to fall down; what is the difference between this and nde'-uli?

wukili to fall into a hole - Wuli = same as nde'-uli = Could not find vuli

224) washknola does it mean: to make a dugout canoe from a tree-log by means of a chisel? Not chisel. but to chop out with an ax. If with a chisel is knola =

woxowa and shkukta to surrender property; state difference between the two words.

Can you learn, whether there are any Rogue River Indians left in or near Cascade Range, East of Jacksonville and East of Roseburg at the present time? (Walamkai maklaks is Rogue R. Indian)

Could the Doctor get me the full particulars of the myth as follows:

Kmu'kamitch was playing with sticks; from one stick he made the island Uxobuash, from another A-ushme, from another Mowee Point, from another I-ulalona or Linkville, and from the fifth?

145
And which game did he play? The shakalsh or shulshish-game?

What is the Klamath name of Wood Lake, north of the road between Linkville and Appland? Ku elkstō.

vūta, wūta, pl. (vū-uta, wūwūta). Does that mean to throw, cast, hurl?
not vūta (wūta) (Means) to strike as with an ax, not to throw, cast or hurl.
(among other meanings)

tchānīsh, plur. tchatchānīsh ?? (this word is quite a riddle to me!)

(ent'd.) occurs in: tchānīsh tchētūsh giung (more direct) because he could not swim.
(give some sentences!) = Wants i tchāna, Tchusate mish ni sap'sia
Ever (or) you learn not, all the time to you & explain
(emg)

Kai mish ni sap'siaupk Tchavok. = Not to understand how to do.
not to you & can explain (for I do not know.)
tchānshān firm, immovable; is this adverb, adjective, or verb?

Do these Indians roast and eat grasshoppers? tāhta-ash? (link the Kai-Uter)
They do. (Grasshoppers)

tchiluyēja to brawl, be noisy. Is there such a word? Well

dji lilyēka.
tchitīsha, plur. tchitchtīsha hamstring above hocks? (is there such a term)?

wīxak, wīkak - what species of singing bird? describe its exterior.

Robin Redbreast. I presume you have seen many.

(ent'd.) tchokpa to drip down? how? Could not find tchotcha.

tchotcha to drip from any pliable substance, as blanket, rag, hat, leaf, &c.
tawiks food-plant with long root; what is English name?

tgakāya to stand upon something, or to stand in the bush; one animate being;
(ent'd.) how for many persons or animals = Lu elokāya.

tchagga'ya to sit on something, or on the wood; how for many subjects?
wawa kāya

upāta, and upātia - to make a wound, or have a scar, or what?

upota = to make a wound by scratching with something.

146
t'kēsh clay, loam. Is there such a word? Mud
t'mēna, tēmēna to come to an end; correct? and plural? Several ad.
t'muyēga (meaning? and plural?) To begin. t'buyoga. Plural.

tōlxash kind of grass; a seed-grass (for food?) describe it.
tolys. tolkash = A mound or bunch of sod. not the grass.
tuiniyāt'ko (meaning?) A man wearing women's clothing. (thought)

wāchuga to remain inside? said of one or many?
tchakuga = Pl. wawakuga. = + a or u?
How is Indian name of the promontory or m't'n southwest of Ft. Tence, on which
Mr. Dyar's farm is? Sta hla'li'a =

You write clāska, pl. clāclāska to rub, wipe, as hair, grease &c.
is not this ndshāska? = is to dry vessels with cloth.
tmōkil which kind of lizard? how long? 4 or 5 inches long.
utchin to fish with net. Which net is this? the drag-net or scoop-net,
dip-net, seine? (lā'iko) witsolas, tēwash?
wutchin = scoop net, or any other (drag net) (seine). is utchin!

Don't know this!
wānkwan'ka to rod, as lizard of to limp, be lame. Should this not be
kuānkuan'ka?
A single hatch is kuau'ka. to trip, in walking kuau'kuau'ka
tchialash salmon; is there a difference between this and the tselē'ash, tchelā'yash?
state the difference! and the time of the year, when each of
them is to run up the lake or rivers.
tchialash = salmon = do not move pure in lake or its rivers, tselē'ash is
(on account of bridge at Lake with?)
a small fish about 2 1/2 in. long. time August.
Tchāp'ko, name of Clear Lake on Calif. border. (is that right?)

Shuawāti, nom. pr. of a camp near Pa'neks, on Sprague River. This camping
creek name place lies on a ford of the river; ~~and~~ does the name
of that par- mean, ford? and if so which is the verb to ford? (shud'wa?)
ticular place, ga k'kuks =, ford name. Ha-spa'kuks = to ford.
Sent March 28, 1881.

Ei lake - Shooting on the ground or into it, as with - arrows, a Gun, or with marbles; The name of Frank Riddle's farm. *rec'd April 1881*

Kukau - kua = means to rap with a stick but not to break off. - Kintka means to break off with a stick by striking.

Kukautakua = means a moonshiny night. It is difficult to express the different shades of accent with letters. - but the former word has an asperated accent on the antepenult, while the latter is as smooth as the composed tones will permit.

Old Chilognin's Indian name is scatrus = And he is so called because he is a small man, but whether the word means - small I cannot find out. He is sometimes called Euhuns = The Kl. Indian warwhop. - The word Chilognin = is a corruption of some probable French name, at least is not a Kl. word.

Ya aka = means to cure as well as physic.

Panthers may be found in the Cascade Mountains near the Kl. Reservation, but the Mountain sheep have gone to higher districts - and may be found near the Lava Beds, in the Sierrans.

The bridge is about two hundred yards above the junction on the Williams river branch.

W

Docum para la historia de Mexico, Cuarta Serie, vol. 7, 8^o
 Mex. 1857, pp 9-36. - Copia del informe, que por el
 mes de diciembre de 1763 se dio al virrey, del estado de
 las 5 misiones de Monterey.

San Diego. 11. San Gabriel Arcangel, 15. San Luis
 19. San Antonio de Padua, 22, Real Presidio de
 Monterey, 26. San Carlos de Monterey 28

| De las noticias de los nuevos estable-
 cimientos de la California septentrional. *MS* (vol. 7)

The 6. vol. (Mex. 1857) contains Noticias
 de la Nueva California escritas por el Rev. Padre
 Fr. F. Palou. (688 pages)

rec'd
febr. 21.

United States Indian Service,

Klamath Indian Agency,

January 30th, 1880.

Mr. Alb. S. Gatschet.

Sir - at the request of Dr. Dennison I have noted the following forms and significations of the words mentioned and as far as the limited time would permit - obtained the desired information.

* (1) Nte wkuila = to fall, rush or flow down hill in an oblique direction - Applied to one inanimate object. = Plural = Hä wkuila = for two or several articles.

(2) Nteuli = To fall from an upright position.
Plural = Halka

(3) Hälka = To fall, rush or slide downward.
Applied to persons and all animals.
Plural. Halka. Two or more.

(4) Nu chia k'elka = To stumble and fall.
Plural = wuchia chatelka = Two or more.
ud h'elka.

(X) See remarks.

150
(5) Hto ulka = already fallen downward &c.

Plural = Hälka =

(6) Nte utka = To fall perpendicularly =

Plural = Hatka = Two or more.

(7) Hto wa = To fall into the water. (in an)

Plural = Häwa. two or more

(8) He wa = To fall into the water of persons & things

Plural = Hawa. two or more.

(9) Nte wakshka = To nearly fall into the water

Plural = Hä ushka = two or more

(not yet.) (10) Hinsa = To totter, or totter.

Plural = Hihansa. Two or more

(11) Hinkanga = to sway, or swing =

Plural = Hihankanga. Two or more.

(12) Wketash taletat chia = The green frog
lives in the swamp =

(13) Wketash chikla Ba' Bal wa mat = The
green frog sits on the broad leaf (of a water plant).

(14) To bubble up in cold water = Sti'pu alka.

Utakatta = Spotted or striped =

(15) M'ishui = to be married; subst. and verb.

(16) E aska ^(iska. sing.) = To rub, to wipe. any removable object

(17) Cläska = To rub, or wipe of such objects as hairs, grass,

Plural = clä clä ska

(ndchäshka?)

- (18) Lcha-mäska = to remove a fluid -
Plural Lchälchamäska
- (19) Lütatka = To remove single small round objects one by one -
- (20) Lutatka-an, interpreter for a conjurer -
- (21) Galäla = To be disappointed.
- (22) Liliu = a proper name. cannot translate.
- (23) Hissuaks gika, ^(the man) ^{offers out} ^{zhui} ^{puts on} ^{netnan} ^{(or me);}
or thus: Hissuaks gika, ^{zhui} ^{puts on} ^{netnan}
- (24) nipka = Lépka = Sing. and Plural. alike.
- (25) Tchinta = Traitor.
- (26) Walhulä'akis = Decoy masks. generally constructed of willow boughs.
- (27) Kuise amene = I am very glad to see you used only after a long absence.
- (28) Ditsa unneru släoch = It is good to see you. as above.
- (29) Kinna = Lying face downward in water
Plural wiwanua.

Remarks. The Kl. Indians never dance at funeral occasions.

(1) The several forms given for hteukula are used, for the most part, as given though not entirely, being interchangeable.

especially is this true of the singular forms. The forms, Nteulula, Nteulena, seem to be a progressive form for Nteuli; and, Nteulka, a complete form.

(12) Talo = a slough, or swamp, or rather stagnant water, as opposed to flowing water.

(19) Lutalka = represents the action of a ~~third~~ second person in a series of three, who are removing small round or annular objects singly. (20) wherefore Lutalka = Interpreter, represents the person who receives the word from the conjurer and delivers it to the winutnish, or song composers.

(22) Silu = is not a Klamath word. Could not find any one who could interpret.

With regards I am yours Truly;

Frank D. McCairn,
Klamath Indian Agency
Lake County Oregon.

make it a more distinct!

Giles Ménage, 2 vol. Paris 1750 153
tremés, tremois : petits blés, lat. trimense
à Paris les Mars ou Marses
aut. Mars : Trimonium

poteragae, jusser de l'eau, puter aquam - (ital)
contains le verbe hapologize de Chastelain (ital)

otier : Aterius

Antain : Anthanus - Donnatype?

atornis : Saturninus

St Eloy, évêque de Noyon; né 1 Dec. 665 : Eligius.

St Oyen, 1 Jan 510; abbé de monastère St Claude (Jura)

Majolus : St Maieul, abbé de Clugny (St Meun) 11 mai 994.

St Marius, martyr à St Nympha près de Rome, 19 Jan 270.

Marcianus : Margearin.

Padre : Lazarus

Maxe, Masse : Maximus; fem. Mème.

Largy : Hilarius

Oye Eutychius. Page Pelagius = Pleye.

Perrin Pergrinus

Perrin Petronilla

Pere, Peyre Petrus

Rus Rufus

Saens Sidonius

Sorlin, Sorlix : Saturninus

Soux, Sous : Celsus

Vèle Bactius, Veel Vitalis

Vitus Guy

Vendre Venustus

Ermentain Armentarius

Héliar, Gely = Hilarius, év. de Javon, Gerardin; 25 Oct. about 540.

Gereon, (Giron) 12 Oct. 287, martyr à Cologne

Beatus, St Bié, confesseur à Mendon 9 mai, (500)

Jus St Justus, d. à Meala 2) Beauvais 3 Lyon c. 389,
303. 286

J

154
John Archdale, an early description of that fertile &
pleasant Province of Carolina, London, 1707. 8^o

in Carnoll's *Histor. Collects of S.C.* II, 85-120,
pp 88 in *Carolina*, in which were seated two potent
Nations, called the Westoes ^(K. 89) and Savannah (= the Saran-
nah), which contained many Thousands, who broke out into
an unusual Civil War, and thereby reduced themselves to a
small Number, and the Westoes, the more civil of the two, were at
the last forced quite out of that Province, and the Savannahs
continued good Friends and useful Neighbors to the English.

pp 89. When I was in the North about eleven years
since, I was told then of a great mortality that fell upon
the Pamlico Indians (1707-11 = 1696), & also, that a
Nation of Indians called the Coreane, a bloody & bar-
barous people, were made of them out off by a neighbor-
ing Nation.

pp 106. Quickly after that I returned upon the Government,
which was the 17. August 1695, the Yamassees, who for-
mely lived under the Spanish Gov., now under the English, abt
80 miles fr. Char. Town, went a hunting, abt 200
miles to the Southwest met with some Spanish Ind^s that
lived abt Santa Maria, not far from Augustin,
the seat of the Spanish Gov^t, and taking them prisoners ~~they~~
brought them home, designing to sell them for Slaves to Bar-
bados or Jamaica, as was usual &c —

pp 107. I found after enquiring that the Indians
called the Apalachicolves had killed three Churchwardens ^(K. 89)
and were conducted by White men. ^(see p. 155)

Proposals by Mr Peter Parry, & a description of the
 province of S. C., Savannah at Charley-Town, Sept 1731.
 Carroll, II, 121-

Col. Johnson was directed to build eleven towns - Easton,
 viz. 2 on the R. Matamaha, 2 on R. Savannah, 1 at the
 Head of the R. Ponpon (Ponpon is Tot), 2 at the R. Santee,
 1 at the R. Wateree, 1 at the Black R., 1 at the R. Wacomau,
 and one at the R. Pedee. - each with a district of 20000 acres,
 after deducting the River & 50 acres of them for one family.
 p 126. 2 forts east already on Sav. R. - Palacholaas and
 Savannah Town (40 men usually) (20 men)

p 352. The King of Attachooka, who is
 1704 was a strong fort with 130 men, made his peace
 with Col. Moore, who then by finished the conquest of Malachuk.
 Cf. 545. the casique of the Ibitachka.

p 352, landed at Hobkew right of Charley town

p 356. In 1728 a party of Yamasees landed
 at Saffuskie.

p 357. In Sept. 1739 the slaves made an
 insurrection at Stono, not 20 m. fr. Ch. Town, murdered
 23 whites in the most cruel manner & went southwards.

p 414. The Spanish fort was called Churchcates, the
 English J. Apalachicola. (Oldmixon's Carolina, in
 Carroll's H. C. II, 391 - 461.)

p 396-7 From a map of 1644 Oldmixon gives the
 following distances: Virginia, R. Jordan (32° Lat.) [then abt 20 leagues,
 S. is Pointe St Helen.] Cayagna, 8 l., Ostannum, 4 l., Oristanum, 6 leagues.
 St Helens, 5 l., Dos Baxos, 3 l. Bay de Asapo, 3 l. Capanecinum,
 5 l. Capula, 9 l. Saron, 14, Saron, 20. St Peter (31° Lat.) 4 l. St Mateo

p 405. Joseph West ^{was made} ~~being~~ Governor by the Proprietors
 abt 1680. In this time the Westons attempted the subversion of the
 colony, it was cost £ 400 or 500. without publick expenses.

156
1702; p. 424 Arratomakaw, King of the Yanoiseaves
(Yamoseecas?), who commanded the Indians —

Weston, Pl. Chas. Jennett, Documents conn. with the history
of S.C. London 1856. 4° (private distribt.); p. 228 pass

Relation of David G. Ingram's

travels in the years 1568-9 from the Rio de Minas to the
Gulf of Mexico to Cape Breton in Acadia, (prob. Chatahouchee R.) p. 5-24.

p. 7. River Camina or Rio de Minas, which stands the
about 140 leagues West by North from the Cape of Florida;

p. 8. The first King that they came upon dwell
in a Country called Gisecha, (Kasihta?)

p. 11. Guada a Towne; Ochala a T. a myle
longe; Balma a viche Cythie 1/2 m long; Bega,
a country Towne; Sagnanathe, town, Bariniatke a
cythie 1/2 m long, river a Towne. Guada, R. & Towne, is
the most northern part that this Ext. was att.

The Can. valley, over most probably between
Norumbega & Bariniatke.

p. 13. Guathos, a red berry like a pescod.

p. 16. 17. Collochis or Revell, among the savannahs

p. 19. Grando: a salutation; garriccone
a King; garracone a lord; tona bread
carningnaz the privities; Kerrucca the sonne

p. 19 — Corraon Islande, soos - boe tany,

Cpts Thomas Young; Brief Relations, 1634
in Weston, p 47-

Mingwaos, Munquaas, etc. met'd at head of Bay -
p 52, 53

Dr Abraham; in Weston, p 155 - 227

In South C. are four streams: Wachamaw,
Santee, Br Royal, Savannah.

and 22 Rivers: Yathins, Black R., Catabaw,
Congaree, Broad, Packolet, Tyger, Linnells, Little,
Great Saluda, Little S., Cooper, Ashly, N & S. Edisto,
Ashpoo, Cambahce, Pocatalego, Chulifini, Coosa Hat-
chee, May, Long Cane. - ^(chulufa paper!) the latter is New Bourdeaux.
Amelia Town upon Santee Stream.

Ethnographic sketch of the South Sea, p 218 - 227
most interesting! but mainly referring to Cherokees.

Fights of the Cherokees & defeat of the English, p 208 -
213 (¹⁷²² ~~1722~~ ¹⁷⁶⁰ ~~1760~~) The English burned NW.
of Keowee, burnt Kanasechee and Watago. - &
took 30-40 prisoners.

p 223. King of Estetowee; installed & listed 3 hrs. Spirits
of the killed called skina in Cherokee (p 222.) Divine Being
Hanequo, the Great Man; Catowbes rivet. (oversee
p 222. but they pay no manner of adoration to him, as
bravely say. They think, however.)

158
Barcia, Ensayo, p. 4, 5.

Lucas Vázquez de Ayllón, que avda ido a Le Dó-
mingo año de 1506, buscaba saltes caribes a
las Islas Lucayas, para que trabajasen en las minas.
En la parte oriental de la Florida, año de 1520, llegó
a la provincia de Chicora, donde está el Cabo de Santa
Elena; y de allí a la de Guharhe (Indios muy blancos)
Xapida, (perlas) Datha gigante era rei de la provincia
referida, y de las de Ytha, Xumunaumbe, y Tihie y
otras muchas; ^(comieron ellos los Españoles.) y entre ellas, Vazquez nombraba a A-
rambe, Xuacaya, Tamceca, Cohoth y Paor, cuyos Indios
son muy tostados. Llegaron a la provincia de Encignavin.

1521. Ayllón wanted to become pretender
la conquista y población de las provincias de
Chicora y de Guharhe (p. 6.) Llegan a circumstan-
tial account of these Indians. He became a
friend of Petrus Martyr de Angleria. —

159

AN INDIAN'S PETITION.

The Origin of the Weather Vane over the Opera House.

[From the News and Courier.]

As so much has been recently said in South Carolina on the subject of prohibition, some of your readers might be interested in what was probably the earliest prohibition petition in the Carolinas, if not in the Southern colonies. This petition was discovered in the State archives of North Carolina a few years since. The person from whom it came was King Hagler, [or Haiglar,] a celebrated chief of the Catawbas.

On May 26, 1756, Hagler thus petitioned Chief Justice Henley: "I desire a stop may be put to the selling of strong liquors by the white people to my people, especially, near the Indians. If the white people make strong drink let them sell it to one another or drink it in their own families. This will avoid a great deal of mischief, which otherwise will happen from my people getting drunk and quarrelling with the white people."

This petition was probably written for the chief by some white person. Whether the matter was brought to the attention of the Governor I cannot say, but, as appears from an indorsement, the Chief Justice promised to do so.

There is mention made of Hagler in those interesting old manuscript volumes, entitled "Indian Books," in the Secretary of State's office. The memory of this chief has been honored in rather a unique way in Camden. There is (or was) an historic weather vane surmounting the tower of the Opera House in that venerable town, which weather vane was intended to represent the Catawba chief. It was in the shape of an Indian, six feet high, shooting an arrow in the quarter from which the wind comes.

Schoolcraft, in his sketch of the Catawbas, informs us that Hagler was assassinated by a few Shawnees about 1760, and he "was a great man." The more we learn of him the more do we agree with Schoolcraft in regard to his being "a great man."

McDonald Furman.

Ramsey P. O., Sumter Co. S. C.

160

Nahuatl-Numa Compared

161

Nahuatl:

Numa:

Buschmann counts among the Nahu languages only Aztec with its dialects, Tarahumara, Tepichuana, Cora, Cahita

Among the Shosh. or northern part of Am. Ind. = Endere, Pima, Piede & all the northern dialects

See his Urb. S. Kacab 1869, pp. 23 sqq. (Numerals with table)

one: Cora ceau-t, Cah. senu ^{agt. ce, cen} Endere sei, Pay. soos, Com. semmus ^{with sing.}

one: Tarah. pilé, biré' & Cah. Cahadlu: supli, Kichí: supul
(puila, huepulai) Natch. supuke

one, Tepeg. humadiga, huma Pima: yumako, humaco, herman
Cah. (huepulai)

two: Tarah. oca, quoca, Tep. go'cado End. godum, Pim. Koo-ak, coke,
Cah. huoi, ~~ho~~ huoi. Kichí & Natch. wehe' Com. waha
(oca? in 8 is: o-ssa twice) east. Shosh. kwat.

three: Tarah. baica, Tep. ve'cado End. veidum, Pim. vaik, Kichí & Natch.
Cah. bai (Azt. yei'), fake within. pahan'cu

4 agtce: náhuí, Cah. na-i'qui, (3 figures throughout) cf. 6, which shows similarity.

five: Tar. mali' Cah. mamni End. margui Kichí maham, Com.
(ma-itté hand, agtce). snowaka, Chem. manu

six: Tepeg. ná'ddams, Pay. navi Kichí patahi, Com.
nahwa, within. nata'kisk = weyu.

8: Cahita: huos-naigui (2x4) Chem. natch.

ten (agt. ma-itté hand) Tarah. ma- End. má'coi, Pay. to-mshoo'in
coé'ke; Cora ta-moáma-ta Natch. wekkun mahar = 2x5
(moáma-ti hand) Chem. makhú, Com.

Shurmun.

a full systematic table in pg. III. - 122.

162
Tep. munuque to die, mu-
gu-idage death

Reproduction; Braden, 1863, pg 391. In Cahota; distribut.
numerals are formed by it; it becomes very important in Teyeguan-
ki Rouse, in Pima; calli shpu. Ki house, Kozh, Guitchim &c

Nubian vocabulary.

163

In May 1883 about 12 Nubians, said to be from Cassala (?) in the desert, 40 mi from the Nile towards Abyssinia, came to Washington, with Barnum's circus. They were tall, lean men, all young, very dark, long & bushy hair, nose somewhat flat, but face rather kindoo than negro-like. The one from whom I took vocabulary, could not speak a word English.

| | | | |
|-------------------|--------------------|------------|--------------------------------------|
| 1 wāhī | 11 edāshē | tu'skal | kind of leather |
| 2 tnē | 12 tnāshē | | cubes or dice, composing |
| 3 ēlātē | 13 tēletāshē | | the bracelets. |
| 4 ārba | 14 ērbatāshē | klai'tak | upper arm |
| 5 xāmsa | 15 xamēstāshē | ēberdā'-i | cheek |
| 6 setta | 16 sitāshē | ēbanunū | eyelid |
| 7 sāba | 17 sebatāshē | sēr | string of tree-fibre |
| 8 tamānya | 18 tamentāshē | alhi'dēm | white toga, white |
| 9 tēsa | 19 satāshē | | cotton cloth dress. |
| 10 āsharē | 20 ishirin | defurak | finger-nail |
| i'dak arm | balana earlobe | āndūye | I hop on one leg |
| ūgēl'li elbow | mharadū neck | mēkākangat | I spread the |
| senūna teeth | ēgēnhē' chest | | legs (standing) |
| ēgirmū head | shētūra heart | hivē'rē | to kick |
| ēgumfē nose | bātna belly | dā'bē | togo, walk, pace |
| ēg. būrdu nostril | dā'hara back | fārē | to jump |
| midābu tongue | ri'dlētē leg | mēsīdāgū | I bite |
| dīgēna chin | dshēshēmē shes | yebū'kfēka | pocket |
| ēmbē'watē lips | mērūka | dōmus | knife |
| yafū' mouth | moccasins(?) | riyas | dog |
| eyūna eye (Arab?) | rukūptak knee | tēme | cat |
| yabī'hta forehead | tadi'tū skin | wā' | dust or sand |
| adāna ear | alhi'kāt | ōssiam | grass (clover) |
| dētēldū eargang | a kind of bracelet | tēbasūnkue | kind of lyra (on which they played). |

164
Nubian.

| | | | |
|-------------|---------------------------|--------------|--------------------------------|
| tó'fina | lance | tó'fi | pole, post |
| té'berníta | hat | ká'tim | finger-ring |
| té'féri'sha | carpet | tí'limi | earring |
| ó'buss | straw | ó'gi | shield (of leather) |
| balá'mé | red | vúr | boy |
| othé' | white | t'ur | girl |
| támü | hair | tabá'bé | fan |
| í'kué'íp | elephant | usérá | button |
| í'yaf | trunk of eleph. | títul'è | buttonhole |
| é'ganát | tusk (of elephant) | tá'-ide | pin |
| í'ní'wa | tail (of elephant) | 'urba(p.s.?) | whip, karbatch |
| amshuké'ni | I blow | tí'lí'le | wrinkle in hand |
| esilgé'da | I spit | té'kuó'mé | wrinkle (in skin of elephant). |
| wagá'bé | horn | | |
| sandú | trunk (to pack things in) | | |
| tuyá'-i | rope | | |

164

Luis Fernandez de
Biedma.

written 1544, H. de Soto's Itinerary as given by him.
Frank II, 95-109 B. Smith, Doc. 47-64.
(Tractado de la majestad).

Landed with 1620 men & 223 horses at puerto de Bayakonda
May 18, 1539. ; W., then NW:
Hurripacuxi, said to be 20 leagues from coast, ; 15 or 20 l. to.
Etoale, pueblo pequeño ; 5-6 days: (its creek island?)

Agualea calecuen, pueblo ; then river, then

Veachile provincia

Aguile pueblo, confinante con la provincia de Apalachi

Ivitachuco, pueblo muy cercano,

in Apalachi provincia

Yustaga provincia (110 leagues up to here) ; 9 leagues from sea,

spot where P. de Narvaez built his vessels, ; ~~with~~ ^{with} ~~the~~ ^{the} ~~vessels~~ ^{vessels} ;

(Eniatico pueblo, in Spanish relate)

Malonado east west (Pensacola Bay? which is Achuse of Garc.)

Acapachiqui, province, N. of Narvaez's wharf, 5 days from it

extensive swamps.

Two rivers, crossed by raft.

Otoa province (date of Garc.?). large village, in 5-6 days.
if Antaunga, pg 220 = Markoki book. Toalli of Garc.

Chisi province (Chisca, Garc.)

Altapaha province, river going East. (Frank: South) viz.

into the Atlantic ocean

Scute, cacique

Cofagui, cacique

at war with the Queen of:

Cofitachyque, over 15 days from O. & Cof., on a river ;

sea distant abt 30 leagues, as rep. by Int.

head of Nasq. de Styllon's copul. along coast.

Xuala { ^{tierra} ~~provincia~~, North of C., 8-10 days, through mts' country.

Source of the great river, beyond Santa Espirito.

Fidalgo de Elvas,

"Relacam verdadeira etc."

From French II 111-220.

Uita: Landed 30 May in Florida, 2 leagues off from a town of an Indian lord called Uita; 7-8 houses

Mucoco, 2 days from the port; Ortiz had been there before Paracoseri, province, 15 Governor sent troops there, and marked there himself. Acela, little town. Tocaste, 50; Cale River passed.

Cale; left Cale Aug. 2, 1539. Ytara, little town; next day (Itafi?) Potano; next day Utinama; then town of Evil peace

Cholupaha, called Villa Santa or of plenty of maize.

River & desert 2 days; Caliquen Aug. 17, departed Sept. 10,

after 3 days Uzachil, cacique, his man of the one at Caliquen. 5 days to Napetuca, arrived Sept. 10. Fight. Left Sept. 23. 5 days to

Hapaluya, great town; lodged at Uzachil; 2 days to

Axille in Apalache. River. Vitachuco, subject to Axille, busy.

Ufela (Ucilla?) 2 days: Anaica Apalache, where the lord of all that country was resident; 6 leagues: Ochete then came to the sea; Uzachil again. Winter quarters in Anaica.

Yupaha with gold mines, gov^d by a woman, now started for, March 3, 1540. Capachiqui town, after passing river. Toalli, brch. 21¹/₂ (houses described); river; Achese

Altamaca town, Apr. 4, Oante Apr. 10, left Apr. 12

Cofaqui cacique. Patofa cacique & town

Aymay, called by Spⁿ, town of Relief?

Cutifachiqui, lord of; received de S. in a barge. Many ruined towns about them. Left May 3^d; 7 days to

Chalague Province, poorest & maize. 5 days to (little city) to:

Xualla, which is 250 leagues from Cutifachiqui. 5 days to:

Guaxula, rough & high hills; the lord of Cut. escaped. 2 days to

Canasagua town. 5 days through a desert to:

167
Biedma (Contin.)

Guasuli, pueblo; dogs to eat.

Chica (Kink: Chisca), metido en una isla del Rio de Esp.

Santo; walled villages; along this river to
Costeche prov.; pueblos estan asi mismo en orillas del rio,
Coca provincia, one of the best; ~ 5-6 days ~~to~~ W. & SW, to
Italizi provincia; south of it.

Tascalusa provincia, giant cactique; under sus pueblos Navila,

River emptying into the bay of Chuse (Pensacola, Achusi),

Navila, village ^(pequeño) on a plain, surrounded by strong walls,

Fight. Then stayed 28 days.

(Supposed to have stood at point of Ala & Tombigbe

Rivers abt 100 m. fr Pensacola) 10-12 days North:

Chiraca provincia; 2 months stay; NW. to

Abamas provincia; fight around Apalache, 10-12 days

Quigquiz pueblo, ^{on banks of} ~~near~~ Esp. Santo R., tributary to Pacaha ^{Natchez?}

River 1 league wide, 19-20 fath deep: Mississippi R.

ascended this ^{in pirogues} River to:

Pacaha province, [en Caluc provincia]

Pacaha is found sometimes in
many places for Xapaha = same,
as Quepas & Akansa

Yeasqui, cactique of another province; the cactique made very high

hills, on which they sometimes built their huts, 2 days,

1 village, walled & surrounded by aditch. 27 days stay

then NE ~~for~~ for 8 days through large swamps

Caluci provincia; N. then SW.

Quigatae prov., the largest pueblo in Fla., on a branch
of the Grand; 11 days to, over high mts, to

Coliquea pueblo & provincia; ~~the~~ WSW. to

Tatil Coya (Span. ESE from the above) on large River,
empt. into the Grand. Tatalicoya, Elms,

Cayas, prov. ~ mts country.

Chiraka, arrived June 5. 20 barns of maguejwin.
Stayed 30 days. 7 days to:

Coste, left July 9.

Tali town. Then through many towns subject to Coca (Tali day, dead.)
Coca, arrived July 26. Cacique met him, carried on (letter?)
Stayed 25 days.

Tallimuchase, Aug. 20; Itana, town subj. to Coca Aug. 24,
Kron; Ullibahali, walled town; other town; Toasi town;
(Hillibi 12) Tawasa (Albama?)

Some towns subject to Tallise cacique (5 days travel), arr. ^{Sept. 18}
Sept. 18; on a ^{main} great river. Casiste, on day of leaving T.

Tascaluca, next day; rec'd by the cacique. 60 l. S. of Coca.

Piache town, great town there. (Distances: by 156; 177, 200).

Naville, arr. Oct. 18, 1540. Fight. 5 days desert:

Pafallaya prov., Taliepatava town (18 nov.) Patofa

Cabusto town (river) to Chiraca through desert, 5 days.

(20 houses) arr. 17 Dec. Caciques of Chiraca brought
to Cac. of Mimamu and the one of Nicallasa. (black bear?
yellow?)

Saguechuma, walled town visited aside of the route. Fight.

Mimamu, town, 25 April 1541 [Cacique in Coca, by 229 is name of Tanagera
Chukchooma? French L.]

Quizquiz, 7 days desert. Then town 1/2 l. from Rio grande
Aguixio, a lord there, of many towns. ~~Don't~~ Crossed the Misomay.

a town Aquixo on west side of it. Cacique, first town of

that province [p. 170], its cacique hostile to the c. of Pacaha.

Pacaha entered June 19, '41. walled, beset with towers, on a
great lake, corresponding with the Great River; fish weir. J. Soto sent
troops to Caluca province, 7 days off; people fed by them w/ buffalo.

Quizante town, both South, arr. Aug. 4 (after staying 40 days - Pac.)
about 100 l. from Pacaha. Coligoa prov., to the NW, 40 l.

Palisema province, 5 days. Tatalicoya. from here 4 days to
Cayas prov. & town; one of the Cayas towns: Tanico - Stayed in C. one month.

170
Bredma (Cont.)

Tula province, { on purpose to go to
winter quarters; reachd town high
mts

Quipara prov. at foot of very high mts. (Span. SE.), E. & W.
crossing them high mts, into

Kicanque province, on a river; winter quarters.

In March, descend'g this river, we came to

Anicoyangué ~~provincia~~ tierra (in Anillo of 4, Milco E.)

Guachoyangué cacique, & on bank of Great Rr., cum bodegas.

Guachoya of Vega; village fortified.

De Soto & here. Lugo de Moscoso succeeded.
(May 21, 1542)

27 days went to

Chavité provincia, where the Inds made salt (Chaguati Ebr.)

(Salinas of Washita River) 2, 3 days to

Aguacay provincia; S.E. to

Nissione (Span. Nissione) provincia. (Araucan?)

Nandacao prov. (Anasakko)

La Came, Lacame; here we inquired after prov. of

Xuacatino, but were misled.

Hair provincia; buffaloes.

Xuacatín, small villages; the South. (Span. Xacatin).

Great River, 2 fortified Villages.

6 months then to build of brigantines. 14 days to the Ocean
by the Mississippi; constantly harassed by Inds.

Arrived on Panuco Rr. Sept. 10 ~~Sept.~~ 1543.

Mississippi, says de la Vega on the authority of Juan

Coles, one of de Soto's followers: Chucagua; Tamalisen

Tapata, and Ki at the mouth; Span. La Patria, Rio Escondido.

(p-179:) [At Chisca said to be a work of gold & copper, to be reached from Caluca:] Tulla prov. to the South & beyond, then unknown to the other Indians. Autiamque, 10 days = 80 l. from Tulla & wintered there; before reaching there, got over by m'ts to Quipana (Pawni?) ^{for 3 months} 1542 Anoxi, 2 days Catamaya heard of a good prov. Guahate to the South, 7 days off. A river coming from Cajas pass at Autiamque. Tietiquague, town near Aut. Heaps of snow.

Ayays provine. Town on same river as Cajas, & Autiamque, Niles. Tutelpinco town. Tianto, in the territ. of Niles. Niles reaches Andacoyamque, Bredan. March 29, '42 has many towns, well inhabited country. Heard of Quigalta prov. Went down the River Sguachoya, on Mirado R., where he arrived Apr. 17. The River (which) is her called Tamieliseu, in Niles Tapatu (tapala on the side?), Coca mico, the north Ri. (sic arrow?) (pg. 186!)

Sent to the captain of Quigalta, 3 days South & telling him know the end of the Sun. De S. fell sick, & died May 21, 1542 June 5, they started to Chaguate, provine Catalte, & 6 days reach Chaguate. Aguacay. ^{Pato.} Amaye ^{4 days from Aguacay} Naguatex, in this prov. & heard of Hacanac provine. Weepers.

Nissoone provine; 2 days Lacane town. Nondacao (135) ^{good country, for the army.} Soacatino; 5 days, prov. Ays. Guasco provine.

Naguiscoqa town. Nacacahoy. Return to Guasco. Daycao River, 10 days to the west. Mentions Cabeza de Vaca. From Daycao R. to Rio Grande (Mississ.) was 150 l. Return of the expedition from him to the Mississ., through Chaguate, Ays, Chilano (a new place), Niles. Minoya, 2 towns near the Great River. Heard of a provine 2 days above the River, Taguanate. Sailed down the River about 19 days; 52 days to the river of Panuco, where they reached Sept. 10, 1543. 50 l. from then to Temistitan.

172
Garcés de Vega,
Virtuta de la Florita. Sum Indes: H. de S. S.

Mirihigua

Mucoco, los de, lotencia por hijo del Sol y la Luna.

Moribarracaxi pueblo

Cienega (da por P. de Navarra)

Acuera, embra corredores de

Ochile, llevase preso a

Vitachuco

Bachile

Cienaga

Apalacha, provinda embra a renovar

(prende a) Capafi

Altapaha, llega a

Cofachi; pues despoblado.

Patofa, embra un regalo a con P. (general de Cofachi).

Cofachiqui, sidora de

Talomeco, pueblo de (^{11.º} ~~de~~ Cofachiqui), long description of the temple.

Chala que

Xuala, pasa a; 50 l. de Cofachiqui.

Gua xule, llega a

Ychiaga, llega a; cacique

Acoste, llega a

Coca provincia

Ialisi pueblo; pasa al río de T. en balsas; on same river as Tascaluca

Tascaluca, poron. y pueblo

Mauvita; 1/2 league from Tascaluca.

Chicaca provincia y pueblo.

Chicacilla, alojamiento.

Albamo, fuerte de

Chisca, provincia de

Otra Provincia (across Miminapi)

Casquin

Capaha (Quappa); Casquin provincia = Pakaha, on the R., near mouth.

Quignate ~~pueblo~~ llega

Colima, llega a

Tula pueblo

Vtiangue; eterna en el pueblo.

Naguator provincia; vuelve a Vtiangue

Guanacane provincia, o' Huancane 202, 1.

Rio Grande, vuelve rodeando el R.G.

pasa siete Provincias (nombres not remembered); pues Anilco.

Guachoya

Anilco, vuelve a

Quigualtanguí, quien poblar en.

Luis de Moscoso Alvarado:

Sal de Anche / vuelviendo de Guachoya

los Vaqueros, provincia de

Guachoya, volverse a, y llega al R. Grande

pueblo en su ribera, alija se en.

For the place where Salinas are ment'd, see La Harpe = French.
H. Coll. III, 74: a white people trades for metals with the Padoucas,
15 days' off journey off (off the Panis), on a WNW. direction, where
the mountains furnish rock-salt.

174
Riv. Owen Dorsey:

Akansa was the name by which the Quápas were called by the eastern Indians (as Illinois). They call themselves Ugáppa and lived in 4 villages, two of which were on Mississ. R., 2 on Ark. River, near its mouth:

- 1) Ugáppáxti or "real Quápas"; still existing.
- 2) Tiwadi'maⁿ, called Toriman by the Fr. authors, extirpated.
- 3) Uziutiúhe; = Osotchoue, Osochi, Southois (French auth.) st. exg.
- 4) Taⁿwaⁿzhika "small village"; the Fr. Authors called it Toppinga, Tonginga, Donginga (disappeared?)

Pacaha is transposed for capaha, which is Káppa.

Cf. La Harpe, in French Hist. Coll. III, 107 (1721) who places these villages on the Mississ. River and states that the tribes worship snakes.

Expedition of Cpt. Juan Pardo.

1566. 1567

Written at Cape St Helena, Jan. 23, 1569 by Juan de la Venera. Smith, B., Documents I, p. 15-19

La Elena; starting point. Uscamacu, 1 day from S. Elena,
Ahoja Island, 2 days fr. S. E.

Ahojabe, subject to Ahoja.

Cocao with cacique; and a dependency of it ^(Kusalabideh River then)

El Enfrenado, not quite 40 l. from S. Elena. (restrained, bridled?)

Gusomac, 40 l. from Cape La Elena.

Canos, Canosi or Cofetacque, with 3-4 rivers (Cannawchee R.
Ga.)

Tagaya, betw. Canosi & Gueza, 20 l. from sea, 50 l. from S. E.

~~Stari yatiqui.~~ Gueza (Ogechee?) or Wapsaw, Wisacki?

Aracuchi, Ara-uchi. Stari yatiqui (cacique i lengua de mucha
tierra adelante.)

Guatari, 80 l. de S. Elena (Waterce), 15-16 l. a la mano derecha mas
delante del norte que este otro; dos casiguas *)

Quinabagui on a large river; ^{conega white?} 12 l. further. Tisa (isua river?)

Aguaguri, Aguguri.

Toara, near Apalaci sierra, 100 l. from S. Elena. = Xuale.

Tocax, in the m't's, 3 days' travel from Toara

Cauchi (good land then); ^{about 3 days} Tanasqui, N. of sierra (= Tennessee).

Solameco, also called Chichacha; good country.

Chalahume, 3 days further; west of it. Sierras muy asperas.
(Cherokee?)

Satapo, 2 leagues. Cosaque (Chicagua?); 5 days to.
(Coastal?)

Kossa, largest town since S. Elena; Coosawhattee, Filmer Co., Ga.?)
a la salida de una sierra.

Tasqui, 2 days from Satapo; 3 rios grandes, pues:

Tasquique; Tuskegi, E. of Montgomery, Ala.?

Olitifar, ruined at that time (holi'hta Siko?); all 3 small places.

Trascaluga; often de la poblado de la Florida; 7 days from Kossa.

Then villages of New Spain, segun dicen?

*) Junto a este lugar pasa un rio que viene a dar a Sauropa i
Usi, donde se hace sal junto con la mar 60 leagues de S. Elena.

176

177

178.

Ojibwe Local and Tribal Names

Ign. Tomaglin. Jan. 31, 83.

Bois de Tort Band Saguantagawiniwak.

the people living quite (far) back in the woods.

Lake Superior Kitchigami

or so Band. Kitchigamiwininiwak. ? Abimionees.

Margay I, 54.

L'Anse wikwedunk

L'Anse Band. Wikwedowiniwak

Mississippi Band Kitchi-sibiwininiwak

Mississippi

Menominees

Manominik

Ottawa sing. Ottawa plur. "short-ear."

Potawatami M. Potewatamik; nin botawe I know him.

Ottawas

nitawa my ear; my short ear. "Cousin-Oreilly"

French authority

mitchama gatiri stawak he has a great ear.

Pillager Ojibwe

Makandewiniwak, because they

pillaged their traders' stores

on Leech Lake: Gasaskwa~~ch~~imekak,

deki

leech: sagaskwa~~ch~~imme.

W-shish Lake band. Winnebegoshishiniwak.

Cass Lake

Gamiskwa~~wa~~wakokak; band. G. ^{kak (wt.)} _{wininiwak.}

Red Lake

Gamiskwagamiwi saga-igan

(saga-igan is nail (of iron))

Pembina River band Anibiminani-sibi-winiwak (W euphonic)

in Detroit

~~anibiminani~~

Wawayatanung

in Montreal

Moniak

(from the French).

Swan Creek band

Wapisi~~si~~ = sibi wininiwak (wapisi^{si} _{siwan})

Black R. band.

Mekadewagamiti gweyak;

or band.

M

ya wininiwak

at White Oak point

Memishimushikank

Sandy Lake

Gamitawangagawiniwak.

Bois - Forts bands of Obj.

Bear Island Makuaminisik; makuak bear.

Pine Point Neshingwakokank; shingwak pine.

Two Lakes Ganishogamak.

British Obj. to the NE. Mishawayawiniwak.

Obj. Neopwinipeg: Nibowisibiwininiwak.

American. Kitchimakaman "by knife"

Totems: Can many but not of the same phratry.

bear, makuak

loon, mank

wabishesh

awassissin (a fish).

wolf, ma'-ingan

ogishki manissi' (swallow?)

moose monst; same phratry as wabishesh

reindeer atik

eagle mitisi; same phr. as ~~awassissin~~

duck shiship

lynx pishik

sturgeon name

From Dorman's *Ann. Superior*, p. 148: Le Windigoostigon or Cannibal Lake

in the Red River Country of the North. Called so in commemoration of
deeds of cannibalism committed there by Ojibwes - 1811. -

Baraga: windigo 1) cannibal 2) a giant's name eating human
flesh. - Described in Dorman 148 from Lanman's Hoo Hoo Hoo 195-196.

Orig. - Müller, Windig.

Abimionec:

Margry, De'c. et Etall. I, 54.; from Kelat. 1660.

Seen by two Frenchmen on a ~~big~~ river as large as the St Lawrence, running in SW part of Lake Superior. The remnants of the Petan's (Hurons) had taken refuge there: ap to be in, within, mindap Jam in, inside of, mindabamen we are within, apiwin room, house, lodge, apiwininiwak those who live - houses, have stationary settlements. They had 60 villages; in 6 journées au delà du lac, vers le sudouest were then Hurons who had met the Abimionec. [They are the Illinois; & false for L, Abimionek]

162
Seminole local names.

Buck. Smith, Beach, p. 125,

(with Stillham)

Totopoga "person drowned"; isti=poka people destroyed, po'ya's destroy
and to be through (a work)

hal'pate oka (pluk.) hal'pate algi Cr. many alligators.

Ok-lawaha, water muddy; is Cr. akliwaha i boggy, muddy;

("water" not in it)

Laktcha popka acorn to eat; ludda' papka; ludda' turtle; la'k toka
acorn; papka eating-place. papas' seat,

Hitchepok sasa pipe many? hitchi'pakua pipe; sasa heron then

Wikinatchi u-ikawadshi little spring,

Homosasa pepper many koma' pepper. 2) bitter

Echas' hote beaver's house (itch'has = hute)

Tchu'ko liska old house; liski old; uttis comp liska, pointy bit
liskiki, pl. x liskagi.

Pani' ufki deep valley, yu

Misakudshi little river, yu

Chashowiska pumpkin kay, tadshi pumpkin; awis'ha would be
hanging about.

Alaque sweet gum; hilokwa! s.w. hilok = abi s.w. tree,

Fen-holowe young turkey; pin = halui (~~the~~ young gobbler), tall turkey,

Oklokni (much bent. i) is yellow water!

Itawa one poling (a boat) Sem. Iftawas pinun I pole a boat

Itinaya scrub [tapind'hna poison-ivy, scrubby; kills goats]

Ikan-hallui earth high; -m'tu.

chinguwin takafunua, a tree takafun-abi Cr.

black gum hikubwa, (little berries), b.g. tree hikub-abi.

Florida,
(1881 - Indian local Names, from P.O. Guide.)

Alachua

Toella, Alachua Co. ♂ (a-i-lani?)

Joppa, Alachua Co.

Yulee, ♂

Saint Lucie, Brevard Co. ♀

Chipola, Calhoun Co. ♂

Iola, ♂ on Lower Apalachicola River, west shore; (the ancient Ayavalla)
u-twa-lani, yellow water of Yulee.

Wewahitchka, ♂ (water appears?) now Wicahitchka; straight course of river
when it can be seen for a long way.

Leno, Columbia Co. ♂

Suwannee Shoals, ♂. sawani echo? sahudani Savannah R.

Bogia, Escambia Co., ♂

Apalaga, Gadsden Co., ♂ (formerly Apalaga)

Anclote, Hernando Co., ♂; River & 2 Islands.

Alafia, Hillsborough Co., ♂. A River runs into Tampa Bay.
cf. Muskoki 214.

Mango, ♂

Izagora, Holmes Co., ♂

Ochesee, Jackson Co., ♂; town & clan. Odshi-i-sä? would be tohāwā
of Thlonotška, place to get the flint (really: i-sita)

Waukeenah, Jefferson Co., ♂

Iamonia, Leon Co., ♂

Miakka, Manatee Co. ♀ (Mayaco Lake) mayäka (Hitt.)
infinitely striking
mayä'n'kaiz strike
in the air.

Popash, ♂

Sarasota, ♂

Ocala, c.h., Marion Co., ♂

Ponceannah, Orange Co., ♂

San Mateo, Putnam Co., ♂ on St. John's River

Welaka, ♂, ♂

Blackwater R., Santa Rosa Co., ♂ runs into Pensacola Bay (2 branches)
of u-ilasti, Ibita-chica.

Otahite, ♂

Okahumpka, Sumter Co., ♂

Florida

Waxkila, one group of whippoorwill; both + looks like it; after their note.
Hallaha, Sumter Co., o. (Cricket: yalaha orange)

Itchaturknee, Suwannee Co., o

Sopchoppy, Wakulla Co., o Lap tchobi (big red?) La-u tchobi, St. tyreed!

Euchee Anna, c.h., Walton Co., o

Wekiwa, (offr.) Orange mavin Co., "Spring", "u-ikayi spring"

GEORGIA.

Asp, Banks Co., o (api tra?)

Allatoona, Bartow Co., o

Eucharlee, do

Allapaha, Berrien Co., q

Ara, do

Tallahas, Brooks Co., q

Towalga, Butts Co., o

Catoosa Springs, Catoosa Co., o, katusi Ch... m'th.

Cusseta, c.h., Chattoahoo Co., o

Halloca, do -o

Teloga Springs, Chattooga Co., o

Sallacoa, Walesca, Toonigh, Cherokee Co., o

Kennesaw, Cobb Co., o Ekana

Willacoochee, Coffee Co., q

Obe, Colquitt Co., q (api tra?)

Kiokee, Columbia Co., o

Senovia, Coweta Co., -o

Amicolola, Dawson Co., o Chush; slothy water.

Attapulgas, Decatur Co., p

Canouchee, & Covenana, Emanuel Co., o

Cut cane, Fannin Co., o

Skeinah, do

Chulis, and Coosa, Floyd Co., o

Georgia

185

Etowah, Nannie, Floyd Co
Chestatic & Tatum, Forsyth Co., ♂
Eastanollie, Franklin Co., ♂
Cartecay, Tickenetly, Gilmer Co. ♂; also Ellizay
Coosawattee, Gordon Co., ♂
Suwannee, Gwinnett Co., in northern part of state
Soquee & Tallulah, Talcoosa, Habersham Co., ♂
Cataula, Harris Co., -
Rockalo, Heard Co., -
Wano, Henry Co., -
Echeconnee, Houston Co. o
Ocilla, Irwin Co., ♀
Pinkolster, Liberty Co., ♀
Hakira, Lowndes Co., ♀
Wahoo, Lumpkin Co. ♂, also Dalton
Doboy, ~~Macon~~ Co., Mc Intosh Co., ♀
Alaculsy, Murray Co., ♂ also Cohutta Springs,
& Connesauga
Upatoye, Muscogee Co.
War Woman, Rabun Co., ♂
Nochway, Randolph Co.,
Captolo, Enecks, Quantock, Ogeechee, Truckahoe
- Screven Co. o
Hammahatchie Stewart C. ♀ cf -anna !!
Pataula, vbr connect. with Patofa?
Ohoopee, Tatnall Co., ♀
Ancilla, Ochlocknee, Thomas Co., ♀
Choestoe, & Shopes, Union Co. ♂
Tesnatee, White Co. ♂, Ty Ty & Poulan, Worth Co., ♀

186

Chimakum

186^a

| | Chem-a. kûm Kwille-hute
or
Cim-a. kûm Quillehute | Kwille-hute
(probably more
correct). | Hook.
(small tribe just
South of the Kwille-hute) | |
|----|--|--|---|------------------|
| 1 | Kwett | Wate ^l | Wett | Lik ^c |
| 2 | Klāk'-we | Klä ^{hu} | Kla-we | Klä-u |
| 3 | Kwail-lē | Kwä ^l | Kwa-lä | Kwail |
| 4 | Me-es' | Bai-es | Ma-es | Bais-gas |
| 5 | Tai-a | Tas | Stas | Tai-si |
| 6 | Tsit-las | Tcit-las | Tcl-äs | Tci-ttäs |
| 7 | Tskol-kwunt | Klä-wük-eto-es | Kla-ok-üs-sis | Kla-wak-tsis |
| 8 | Kwai-kwunt | Kla-ut-ül | Klau-uto | Kla-wé-tül |
| 9 | Kwelts-hail | Watt-ül | Wett-tatt | Wett-tütt |
| 10 | Tee-ta | Ks-tcit-ül | Ku-shett | Tcest-tat |

Shokomish. Mason Co. W. T.

Aug 24, 1883.

Prof. A. S. Gatchett

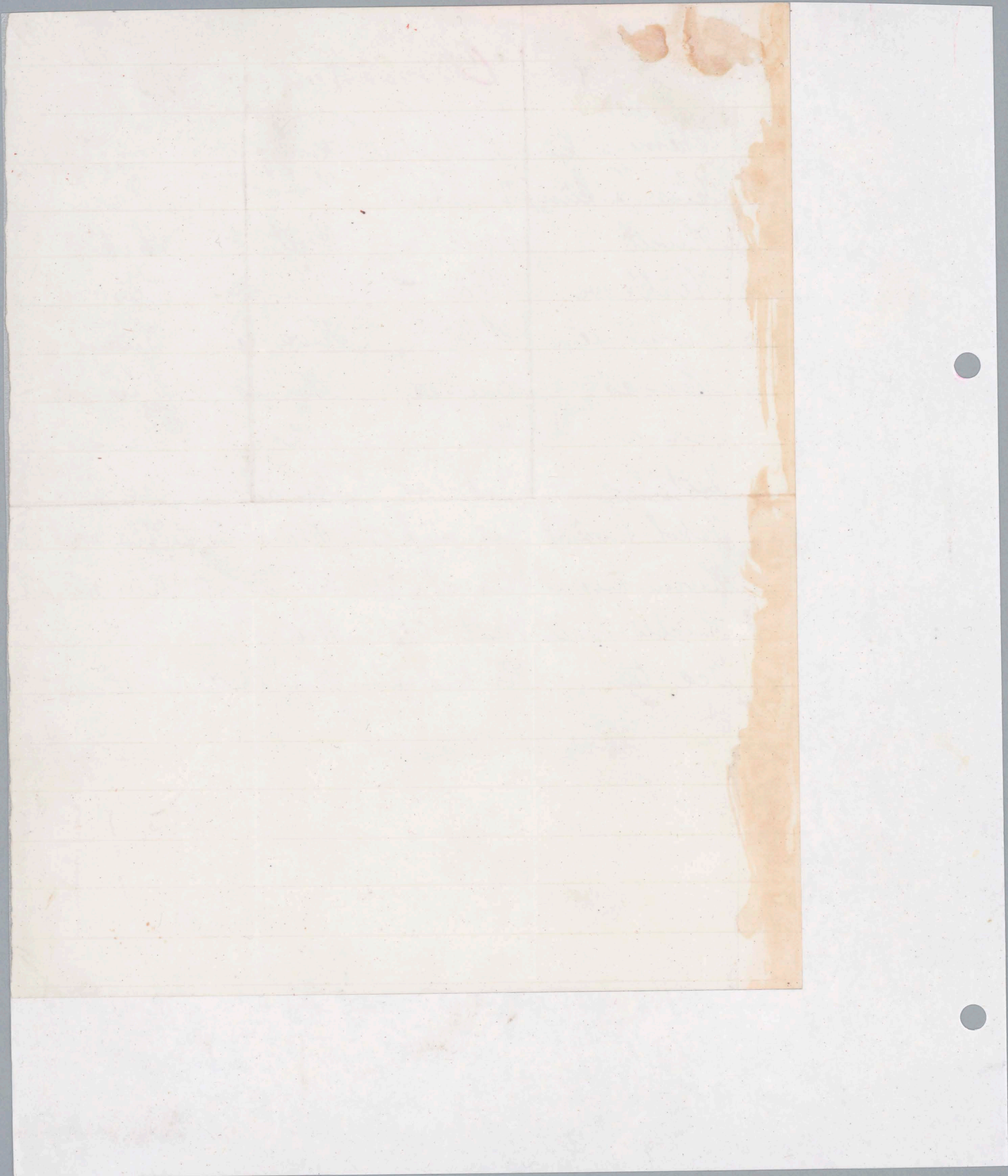
My Dear Sir.

Yours of the
11th inst. was rec^d last week.
with the pamphlets, for which
please accept my thanks.
With this I send you the
numerals which you ask
for. The Quil-le-hutes, who
live about 30 miles south of
Cape Flattery of the Makahs.
I send two forms which I
obtained from two different
Indians. - am inclined to
think that the second form is
the more correct, though they
do not greatly differ. I also
send you the numerals of the

Kook Indians, who a small
tribe who live just south of the
Quil. le. hutes. The three tribes
evidently belong to the same
family. & there is a tradition
that the lehemakums long ago
drifted away from the Quil. le-
hutes. They have but little as
far as I know, in common
with the surrounding tribes
as far as language is con-
cerned except the numeral
4. That is similar to the Selish
family - & also the Kookah-
South of the Kook's come the
Quinshiets who evidently belong
to the Selish family - I presume
you have their numerals - I have
been able to get nothing of them
except the numerals -

Yours sincerely
M. Wells.

(176A)



Moxo ó Mojo.

187

M. P. P. Pedro Marban, de la Compañia de Jesus, Superior de. — Arte de la Lengua Moxa, con su vocabulario y catecismo. Colegio de San Pablo (Lima) 1701. 12^o. pp. 664 &c. Catecismo menor: pg. 203.

Faltan los d, f, g, l. R nunca se duplica. H
mam apiaib pap puit adyapofau, pap min ppa. g.
vzgalconf. pap pttan — Accentuada ainf de ultima,
pattan ainf de penultima. Casos de pron. poses. no pta,
para (dativ) vinf de futurum impref. en sein: ina.
numeiria ina para mi vestido.

Gen. mamuira choiro ^{vaton} el vestido del varon,
Particula pttin. pttaka pttadit: ma, su, ta, tai (pron. poses.)
— no, — uno blakt plural; inf. pttadit de singular al plural.
Pronom. pers.; Subjet. relati:

| | | | | | |
|------|------|---------|--------------------|-------|-----------|
| nuti | puti | ema | maca | maena | maro |
| yo | tu | no, dñm | este | ese | ese |
| esu | bitl | eti | eno eno | noni | pononi |
| ella | nir | ipa | ellos | estos | lo mismo. |

Pron. hi inblattn vngw: eto, ptoro &c
1^og. nutichu, nutirichu iphin, war, bidgungafu, wargew.
2^o pirichu, 3^o emachu, esuchu, etachu.
1^opl. bitichu, 2^o etichu, 3^o enochu.

nutiro' yo estoy o' estaba; 2. pitichó' &c
nimoco yo duermo, pimoco, timoco, bimoco, cimoco,
timoco ellos duermen / barro blanco pago

nunipona voy a comer (Lupinum) tierra y barro mote
obosare' chicha aldeas. taimoy Farbe (color).

(Ver Kist in Vocab. No I, 102 & 99.)

Infloribtn pttan clart fons nup ptt. — etona: — na ptt pttan
— be, — cu, — no, — se & etna 15 anbn pttatla alle atn
pity, ptt audano.

Nahuatl.

De Molina, Ray Alonso, de, Mexico 1571. Quarto

| | | | |
|----------------------------------|---------------------|-----------------|--------------------------|
| mumuztle | cada dia | teuetequiliztli | cuchillada. |
| ayutli; ayutetl | calabace | coyotl; zorra | o raposa. |
| allacatl | calabace lengua. | amattlapalli | ala |
| nitlamina | yo tiro flecha. | atlapalli | ala; hoja del arbol. |
| nite-ixtlaxila, | ixtotomaua ojean. | xomulli; | cal-techtli rincón |
| axixtli; atl | orina | neximaloni | nava'a (de barbas) |
| cuatl | oquichtic | mujer machorra | pochotl |
| cuatl | pilhua | mujer casada | yoalnepantla |
| cuatonitli | small woman | yoac | de noche (yoalli noche.) |
| cuatetipiton | " " | comilhuitl | en Tzo mufi jupimau |
| otlacatl | nacido | and | ceysual |
| ameyalatl | agua de fuente | papalotl | mariposa |
| quixitl | aguacero | nitlatemoa | buscar algo |
| totemapilhuiaya | zizp fuzp | zancuic, | quinonez nueva cosa, |
| tototl, patlantinemí | pajaro | niquitoa | decir |
| tototontli, tototepiton | " (dimin.) | tlatolli | dicho |
| matlalli | verde oscuro | macamatl | meat, nacatl flesh |
| vei quauhcomitl | pipa | | |
| camopalli | color morado | | |
| nitlaqua tlaqua | comer tarde | | |
| teucalli, teupantli | templo | | |
| tlagualli | neuhcayotl, cochca- | | |
| | yotl comida | | |
| chichicatl, techichicauh | hiel | | |
| nitlatonia | calentar (sol) | | |
| metzli | luna y lunes | | |
| veyotlacotl, tlacocelic | nombre | | |
| veyaltepetl | ciudad | | |
| nitentzi, nitetzatzi | llamar | | |
| veyantli, netlali loyan | lugar, asiento | | |
| ylhuica | atl, vey atl | mar | |
| quauctic | grande | de cuerpo | |
| vey yollo, yollo tetl, tlapaltic | | | |
| yollo chicanuac | grande | | |
| | de coracon. | | |
| quilitl | yerba comestible | | |
| macatlaque | qualli | yerba para | bestias. |

Local Indian Names
around Mount Shasta, Cal.

189

Sent from Berryvale, Jan. 4, 1884 to Alfred Thompson,
U.S. Geol. Survey, by J. H. Edison, an old settler
there. Refers to the dialects spoken by the Mac Cloud's,
Cottonwoods, Sacramento, and Trinity Indians.

Shasti Mt. is-bo-lim poyok "big mountain", (bó'kim!)
Black Butte, Saw-chem poyok "beaver mount 'n'", becau-
se piled up conically like a beaver's house.

Shotset in Contr. III, 524: beaver, Trinity dialect.
Sochet, 532.

Scott m't'n, a high snowy peak, west of Berryvale: cel poyok
from el heart? (teledick heart, saka blood, Contr. III, 520-22)
ila clean, new, Contr. III, 532.

Castle Rocks, clo-chum = numtara: rocks on the ridge.

(rock sun, shon, Contr. III, 524-5) kom, all (?).

Sugar Loaf Rock, east end of, payetalet "standing rock" (piye rock?)

Large m't'n North of Elk Flats: yipuck-os poyok
"black fox mountain" ye-puck-os said to mean
black fox.

Big Castle Rock Creek: clo-chum ^{rock} ^{south creek} wor-wok-et
not-ai river in Trinity dial., Contr. III, 522; woked
in Low's Digger; north: wa-i, east po'we, south
nor, west num, Contr. III, 531.

Little Castle Rock Creek, clo chum wye woked, rock, north creek.

Mac Cloud River, Winne mem; also - Contr. III, 532, wene to see
(correct.) probably to see through.

A Creek near Gibson's, 1 1/4 m. this side of Portuguese Flat: Haw kel
teton or leton? "jumping boulder Creek": When
water is high, the boulders are heard rolling down in the water.

Pot River: poay (poe) mem "east river", east water.

Sacramento River: num ta pom "west place"

Shasti Valley: Wye ken pom, "north place"
pom: earth, land.

Falls on McCloud R.: No (or uo?) ka wit ka pom

"place that stops the salmon" nu-ulk? salmon, Lutr. 5#32.

Mud Creek: Kone-woket-ton "mud-creek"

Upper Soda Springs: Wye-al-chupsut.

Falls of Sacramento R. Kan (kone?) win-is pom.

"looking down" down kan, wini to see
5-33.

Whortleberry Creek: so lan can shoos ston pom

"where the little trout stop" (seyi-ulot, trout, 332)

Bialows Place; on McCloud River: Sonok woket

"where the yew timber grows"

(Shasti maybe Russian word, he thinks.) It is bastl, P.K. for three peaks.

Yallo bally, heights between Red Bluff & Nome Cult: yolo white

balli peak in Western. South west of Red Bluff - Kern: "white point"

Bullychoop South Yallobally; is called Mount Linn; of Kern Valley, Linn Co.

Bulletchap Mt., North of it; Shasta Co., = Kern: Bully choop "high peak"

Conoto tok, Indian name for sulphur and borax springs near Clear

Lake, Cal.; refers to the white appearance of the ground.

Ha'h-chin-ha-ma: ~~Borax~~ Borax Lakes, Cal.

Chanchebullax "flat, round summit"; Shasta Co., Mark B. Kerr, Top.

Chup Klawit, isolated peak, E. of Trinity Center, Trinity Co.

Yarro sonum, high peak to East (Kerr)

Un bully, a single point N. of Trinity Center.

Y-kitti-paum (waikiti pom) "high ridge"; to the N. of Tr. Ctr.

Winnum bully, Peak to South.

Trinity River bohe mim.

Kobble kawie "meadow gulch"; kobl probably = "slough"

all down!

Chah'ta Proper Names,

191

U. S. Court of Claims, No 12742.

The Choctaw Nation of Indians, v. the United States,
Treaty of Dancing Rabbit Creek, Sept. 15-28, 1830. *tchukpi kila bok.*
Treaty of Doak's Stand, 1820.

Chocchuma, Miss., 1834 *tchoktchu kumma;* ^{compound of Cho & Hart.} *they were murderers, thieves,*
outcasts, but powerful. Cho. & Chic.
drove the out, with all ex. a woman
more to way ago, at Plymouth.

Batapantogue, 1834; probably all in

Yallabutha, *Yallabutha Co.*

Loosachuma, *Co.*

Tillatoba, *Co.*

Sebaguelahatchi

Pittskokowa.

Funergusha Creek, p. 51. (Yallabutha Co.) *funi' bore*

Tukenatchie (River) p. 53. Lowndes Co. } *Hog River; are "Factory Indians."*
Sook-e-notche settlement, p. 62. } *200.*

Leaf River; *kishi leaf, bok river*

"Trimmed Cane" Creek, Lowndes Co. or Seallmo Creek.

No-a-temah, a reserve

Mushulatubbi, Sookanatche; *Mushule' tabi, a Choctaw chrf. killing.*

Natacache, Leaf River (*Nankeeta?*) is Natabatchi.

Natabatche

Chenochaba } *Six towns, near Chickasawhay*

Tallow Town } *tile rock.*

Chuockaba township, Six towns.

Mogolushas, Boguechito Distr., Pearl R.

English Towns or Six towns *Seneca Dec. 168, 28. Cong. 1- Sess. 39, 1844.*
are called after Col. Cobb, this being an illegit. Choctaw
Cobb Indians, west of Pearl R.; tan chape *cob of maize; called 7. now!*

Young Warrior (*taska kimita.*)

Cobb Atkins; should be (Cobb. *Pickins.*)

Suckanache or Factory Indians.

Shanguilla Creek } *near Yallabutha R.*
Puttawacowa Creek }

192

Tehokan ^{himmer} - red grass; war of Tehok. - with French.
Amali'hta, ^{head & feet} so im'la smelly striking right upon head - is creek wood.
Chishah'ona, rom. pr. nase. "Red Post Lake" (from the towers)

Ulapeteepa, creek running to Suckanatchee.

Bogue Chitto, a village

Austusha, a ranch near Bog. Ch. and Creek, Neshoba Co. (Castel's)

Yazoo Old Fields.

Yockonookeny, near Neshoba ^{John River} yakni, nake'ni man.

Hopanka, Leake Co., near Tallahatchee; hopake 'way yonder'
Ch. mikenlose 'close by', Ch. yakose

Yazoo Old Village, Neshoba Co.

Tallahatchee Creek, Miss. ^{taharock}

Nitukayatchees district, now Jasper Co. and Lauderdale Co. ^{Nitukatchees, Laud. Co.} nita ^{see Nit. Katchi below} bear.
near Nakehata ^{nake head} h. white.

Okatchikima, 20 m. from Tallah. Cr. good water (a chukema)

Patchute, 7 m. from Tallah. Cr. ^{Pachuta Cr., Clark Co., Mdport}

Kintukta Creek, p. 415 kinta ^{beaver}.

Tin-bank-ka Creek, (corrupt form)

Seneca Creek, E. of Big Black R.

Goshewoka p. 440.

Nitikatchi district, 80%.

Nalokages distr., Jasper Co.

Tanahushi Creek, Jasper Co., ^{tana ~~the~~ weaver, hushi dirt, (ash-dirt)}

Sunlois Creek, (Hancock Co.?)

(Hachuthlipa, creek emptying into
Soonlowa Creek, Soonlowe C. ^{lawa many}.

Tokah Creek, near Yearby, Lauderdale Co.

Capt. Bob, headman of Chunks (was a Chactaw (Grand).

Chunka Creek, ^{Neshoba Co.}

Tusculumutah people (mita) Creek running into Big Black River

Sanguanatcha Creek, Moultrie Co., Kemper Co.

Saguanutcha Cases:

Okitchawaha Ford, on Yazoo Creek, ~~in~~

Impotok, Sumpter Co., Ala.

Copak-hah.

Patikpa Creek

Bechoonguo Creek

Pontee, Ponta Creek

Kenhoga

Allamutcha old town, 10 m. from Suguan Crk.

Warketa, near Sug. Crk

Ockreboosa Creek (oki, lwa)

Braca Creek,

Cushbusha Cr. (tusha!)

Bolukta Cr.

Aktocha-anotchibi Creek.

Wishokshikoma, on Pearl R.

Bogue Philita, west of Koscusko. Yagna pillata?

Taposha Dont a how.

Nanacowa Creek

Tusenokbutta Creek.

Coochelbusha Creek, Land Co.

(Cooch-eel-buser)

He-tok-a-guo distr. Lauderdale Co.

Lukatalba Creek

Palusha, affluent of Yazoo R.

Kentowky Creek, where Bogueditto people meet, 1089.

Showatacawley Creek, 1012

Wiatakala, council at, Neshoba Co.,

Cherokibi Creek, Smith Co. (Six towns)

Atoka, Okla Nation, I. T. (a nom. pr. fem. is qis)

Itashanna; (dated Neshoba Co.) 881.

Doake's Stand or Patshe nubbee treaty

Capt. Red Post Oak's company of the Six Towns.

Chenokaba town (from -ebe), Jasper Co., (Six towns)

Chikesawhay River, 17 m. from English town

(Choctaw miles larger than English m.)

Suanlowe-skuna Creek, Jasper Co.

Tallahoma ^{Creek} Jasper Co.

Habchushee, council m., 892

Talla, Taula Creek, Nitateicha distr., Newton Co.

Hushuk'homa, Newton Co.; or P.N. 395

Illanola, do, or P.N. 397

Bug-chenokoby, affluent of Pearl R 898

Saboglahatchi Creek, prob. Yallobusha Co., 900.

Suboglahatche, branch of Yallobusha R.

Pinashook, branch of Pearl R 902 (Penashoke)

Shonatacanla Creek, near the Yokenockeny

Pattuck-a-cowa Creek, affl. of Yallobusha (see end of p. 191.)

Bitupen Bogue (Creek) 908; near Yallobusha & Tallahoma, runs into Tall.

Iti-ilatoba Creek (a dead white wood?) runs into Tallahatchie, which is
called by whites: Yagoo River.

Yok-anapatoffa Cr., joins with (yikna earth) "scratching" cf. Patofa, or Suta

Molukalofa Creek, 911.

Yoksnatoffa Creek; (?) 911

Patukacona Creek, near Yallobusha (Pittacacōna^{-wa})

Oketoktallia prairie, near Yallobusha

Bahatallia ^{Cr.} "mulberry patch", branch of Big Black.

Tuskahoma, near Yallobush.

Tock-homa "red pine, num. pr. map. 923. (that pine?)

Okachukama town, on Yallobush "good water"

Okehoma "red bird", num. pr. map., a war-name; ^{hishi}Atukolia his proper name.

Colla-bitta Creek, running into Big Black R.

Colle-bitta Cr., id.

Clans. There are two clans in the Ch. nat'n: Natokin - holitta (hola'tta?) and Cuska-pogle-a; ~~They~~ could not marry of the other clan. It is the custom of one clan to attend to the interment of the one of the other clan. Capt- or officer could be taken from the same clan, pag. 926. 927. (Longitude).

Okikulo, Nebraska Co., also Okeholo.

Skullaville, Chok'la nat'n, I.T.

Shankla Creek, Scott Co.,

Tokenuhana (date Hopakki)

Chukifishowa Creek, west of Tombigbee R.

Bogue Phalaya, near Atala Co.

Bogue o-chittokela, near Yallobush R.

Lusaskona Cr., runs into Yallobush ~~is~~ like black bushkone Shunk

Ke-shi-alono Cr., branch of Yoc-e-muk-ony (Tokenokani)

Showa-onomba Creek, 1014

Tuska-lameta, runs into Pearl R.

The Six towns: Chenockabee, Jasper Co.,

Okatallia,

Killis-tamaha (Kilis from inkilis, English), near Chockawhany R. ~~Wekelvi?~~

Tallatown (tola?),

Nashoweia,

Bishkon;

196

Chd'ta local Names

Tahlah Creek, Scott Co.,

Tahrehatche of Cove is Tallihatchi or ^{Pearl} R. (?)

{ Buckshanokbi Creek, Leake Co., 1125
Buckshi nock-abee, Cr. on Leflore's Distr.

Haskokwa Creek, Merikoba Co.

Towala town, (dates, 1845), ^{to}

Koatekala, near Squenah, Kemper Co.
(and Co-a-tau-cah-le)

Old Factory on Bigbe River

Toko-hish, abt 8 m. below Pontotoc on the old Natchez road.

Okatchukma (goodwater) affl. of Turkey creek (Yallobush²) See 195 (same)

Ittatapa Cr. flows into

Oktibbeha R., near Mayhew mission ^{up 200.}
& Yoknaputoka

Kanetukta, runs into Big Black.

at the Talla Town.

Seallmo Creek, "trimmed-cane", 1055, Lowndes Co.

Stone, of. Astors hadiko, a Choctaw man, 1061.

also called Apela-tubbee (war-remes?)

Apika, branch of Sakanatchu R.

Pekhalak Creek, near Big Black. (also Pechihala)

Tah-ha-hah } east of Yokanukana, 1067
^{now fr. mass}

Chukfrohowa Cr., W. of Tombigbee R.

Tallehata Cr., Newton Co., Leflore's District
^{Tally khat}

Coonka, (he went down to the C.) 1075

Chunka settlements, 1075-1076.

Fokitlepali Creek, Newton Co., 1077.

at Watakali W. Mogluska people met, 1083.

Tonik-he-le Creek, Newton Co.

Ch'hta local names.

197

B. Romans, E. & W. Fla., pg. 63: (the Chicasa towns:)

Chatelaw: "copper town"

Chuka falaya "Long house"; little 1736.

Amalaxta, Mellataw "hat & feather"; little 1736.

Ashuk huma, "red grass"

Tusko willow (also in Alair)

Hickshaw (Chicasa)

Chicalina (Chicasa)

Sixty Ch'hta towns or villages
from West Fla. mfr. map (1772?)

Oypat ukla or "Eastern Party"; settled on headwaters of Sutinatchi
and probably of Noxubee Creek, ^{both} Kemper Co., Miss.; Embraced
the towns of Ayanabi, Ecooba, East Yazo Skatani
(ishikine shall), Ebita poccolo Skatani, Imongolasha Skatani, Oaka Loosa,
Haanka Ullah, Cutha Amethaw (?), Oka Altakkala,
East Congeto. & (17..?), Lookfa, Bogue Toocolo Chitto, Yagna
Shoogawa, East Abeika, Ebita poccolo Chitto, Chocca Hoola,
Oka hoola, Oitadwa, Cuthi (?) Netehaca, — Skunnepaw.

Coosa district on C. or Cuska creeks: Panthe or Paante, Coosa.

probably also Sapeessa and Chomontokali on Cane Sav. Creek.

Six towns, Ukla hannah or English Towns: Lay in a district west
of Chrasawhay River on its affluents alluv Talla Bogue,
Takashanabe Bogue, Bogue tooloscoose; Towns: Coatraw, Talla,
Oskelagna, Bishkoon, Senekshaw, Otakshanabe, Nachospawaya ~~to~~
Talpahoka, Chiskelikbatcha, Shanhaw, Boctolooee. chiefly on
Jasper Co., Miss.

57. Hyakkeni, where?

Ukla falaya or "Western Party" — all other towns on the map, 24-45,
seem to have been comprehended in this section; headwaters of
Rat R. & ²⁴ of Chrasawhay R. A. headr. of Chrasawhay R. & West of then headr.
Ouktalaya, ²⁵ Tonicahaw, ²⁶ West Abeika, ²⁷ West Yazo, ²⁸ Cabea Hala,
²⁹ Okapoolo (— west of then) ³⁰ Custachas, ³¹ Consha Consapa, ³² West Imongo-
lasha, ³³ Bishapa, ³⁴ Chauki, ³⁵ Oka Lopassa, ³⁶ Oony. The 2 last east of
Sapa chito, the "great corn field". B. headr. of Pearl R.: West
³⁷ Congeto, ³⁸ Kaffet alaya, ³⁹ Schekahaw, ⁴⁰ Oka Coopooly,

198.

Alloou Loanshaw, Lus'hapa, Conshatikpi, Oka chippo.
³⁵ Jungs on Lower Chicasawhay River or ³⁶ ~~Chicasawhay~~ River or ³⁷ ~~Chicasawhay~~ River?
~~Chicasawhay~~ from 1772 map.
 Chicasawhay, ³⁸ Ewany and probably Hyakkeni
 (not marked on map; neither is No 45. L). ³⁹

Run from the west into Chicasawhay River ^{counted or enumerated} from N. to S.
 Chunke Bayou } Rivers & Creeks from 1772 map
 Con or Oen Bogue }
 Phikel Lapale }
 Patae (or Patac?) Chito }
 Opeelee Bogue }
 Tallaw Bogue }
 Bogue Takashanabe (Otaksh-)
 Bogue too locoose
 Bogue Osham Lowes
 Bogue Loosa "black creek"; Oka Teebeehaw "noisy water?"
 Bogue Chabat

Buckatunne R., Backatawne, vulgar name for Bogue Athee
 Jawne, joins Chicasawh. R. from N. & forms Apagawh R.

Western affluents ~~of~~ of Buckatunna R.:

Pooskoostokalli

Bogue Attha Soyca

Oka Tona

Eastern affl. of Buckat. R.: from N. to South:

Oka tapa (Oktibbeha?)

Panchatiwa

Oka Ullak

Oka Teewawly or Browns Creek,

Opeelee Bogue

Talle Bogue

Slops Ullak

(island: Yagna pitlata, m't's)

Phokit Atcha (hatch)

Sandy Run, joins Phoz Atcha | Chahaw Chatta (contin. 200.)

199

Mexico. From Bernal Diaz d. Cast.
(Translit. Maurice Keatinge, Lond. 1880, 4°)

pg. 330: Memorials were transmitted to his Majesty & from the council of Mexico & from us the conquerors of New Spain, requesting that he would send us over holy men of good life & example, as bishops & clergymen; "and that he would not suffer ~~to~~ any scholars or men of letters to come into this country, to throw us into confusion with their learning, questions & books."

pg. 436. the port of Medellin, opposite to the Island de los Sacrificios & the town of San Juan de Ulua, which was distant abt 1/2 league.

pg 513. Bernal Diaz was present at the battles of the port of Cotoche, at Champoton (2), Tabasco (2 battles). Cingapacinga; with the Tascalans; Cholula. Mexico; Otumba, Tepeaca. Texcoco. Cuernavaca. Su-chimilco (3). siege of Mexico, over 80 fights - 12 prov. of Guacacuteco, Chiapa & the Zapotecs, Chamula & Cuatlan. Teapa & Chimaltan. Exp. to Arqueas & Honduras: Culacotu -; Zapoteco & Mixco. wounded also at Iztapalapa, p. 263.

pg 261: Sandoval set out Mex 12, 1521 to Chalco, came next day to Talmancos, where he heard that the Mex. were posted at Guaztepeque, & halted at Chimalcan district of Acapistlan then.

Rivers & Creeks from 1772? map.

Tisho = mingo { also play - mingo - a name of a tribe - mingo.
servant of its chief - mingo, light, mingo, mingo.

Affluents of Tombigbee R. (Tombec bay, Tombec bee) W. western
E. eastern

W. Ahoola Inalchubba or White man's trouble (nahills white)
naltchapa more, drain, bath, washed, gully,
jms 34° 15'; old French fort at point.

Latcha Hoa, etc. Ah. I. Waters: Latcha web, L. Hoa & aman's name,
pl. Latchalawa, in Chr. & Chd's
Paontetack, call it below, also County in Ind. Terr. Chd. Natl.

Vanecaw, etc. Ah. I.

Talla Baneela; tale (rock) banile, benile "to sit down on" (sg. of subj. or plur.)

W. Sawangolo or the Cypress Swamp.

W. Shokabe, affl. of Saw. / Shukabe; Shuka hog, - abe to N.H.

NW. Sonach Tokale

NW. Oka Teebenaw or Noisy Water, oka tichea, Ootibbeha, noisy, tichea
to fight.

South of it: Princip. Hunt, gen of the Eastern Party.

W. Oka Onoxubbe, or Strong Smelling Water, also Hatcheoose
Anansabe - fork at bank.

W. Chiceandke. (orthogn correct, N.Y. unknown)

Path to the Creek Nation.

W. Sookhanatcha. Two 'hog - this river' see 191.

Town: Coosgda Sackla Loosa; Ochoy, Hychoy (Coosadi Settlement).

W. Katchee Lawa, bushy to cut, Lawa much, ford a path to Creek Nat'l.

E. Suktafalaya sakte precipitous, perpendicular, 17,111

W. Batcha Chika.

W. Nanna Chacaw (m't's)

E. Yagna Hoola land = ?

W. Senti Ailee snake = ?

Affluent: Pooscoo Paäha. pudko baby

W. Isiwaya; waya dropping. of nanora waye.

W. Senter Bogue; snake - rivalit.

Aff. Talle oka ne, rock -; land? yakai.

m't'n = Nanne Chufa. rabbit - m't'n (Tchiffi r.)

201

Yutchi
Transliterated from Mss. of Mrs. Robertson, 1878?

(c as in met.)
Note: all the other ^{vowels} sound as c in the alph. of Muscogee.

kānē dog, dim. kansiē' pup

pa'htē horse, pa'htēnē colt

witcha(w) hog, witchawnē pig

witchia chicken, dim. wetchianē

kantē person, kunē infant

wiyā' deer, wiyānē fawn

wētēnē cow, wētēnēnē calf

wētē woman, sāntē little girl

sāshantē boy

yastatēga chair (brit. or) *Mustaga num. pro. tribus?*

yastā'hdāga gusānē table

koēnē bed

tchu bedstead

kēhēnē pillow

nō'hka a dress

kushēā' coat

kū'htu bā'htanē pants; kū'hte, cf. numerals,

tētāshbā' shoes

tsā'hpa stockings

kopā'nēā' shawl, kōpānē handkerchief

ya tree (cf. yāshu pine)

tsē water

tsiā' ocean

nonoā' river

ya'hti fire, cf. bū

sēnētīpanē stone

takā' ball

kasusu book, kasusuā' bible

tsō sun

shafa moon

yo'm stars

kutunwafa north

akanafa east

waukafa south

fankafa west

Gutchi.

| | |
|-----------------------|----------------------|
| älē (äle), pl. cēnlē | large, great |
| seēē, pl. wahalē | small |
| kēnlē, pl. kesēnlē | tall, long |
| peso, pl. peoso | circular & spherical |
| tāpesa, pl. (sami) | sweet |
| stchuke, pl. (sami) | sour, fermented |
| sānlē, pl. sasānlē | straight good |
| tsupeē, pl. tsupepēā | straight |
| shēnlē, pl. sheshēnlē | bad- |

Intransitive verbs; (have no dual form)

| | |
|--|------------------------------------|
| sā ^h htche, pl. sā ^h ā ^h ha | to sit |
| stchafa, pl. tcha-ā ^h ha | to stand |
| āhegēgēnē | to be about |
| tche, pl. atche | to go |
| nēse, pl. nēēse | to come |
| sāe, pl. sāo | to be down |
| sāthē, pl. tēk ^h ho | to run |
| we, pl. hoyā | to be lost (thoya, nom. pr. loc.?) |
| sawā ^h ē, pl. sahofē | to go out |
| tēntatchu, tsentatchu, tēnuntachu, Jam, thm art, he is, | |
| ontentatchu, atsentatchu, lēhēnantatchu | we are, ye are, they are, |

Numerals.

| | | |
|-------------------------|--|--|
| 1 hetē | 11 sā ^h pēnē ^h hede ^h htawē | 21 ku ^h ta nawe hede ^h htawe. |
| 2 nomē | 12 sā ^h pēnē noē ^h htawe | 20 ku ^h ta nawe |
| 3 no ^h kē | 13 s. — noke ^h htawe | 30 ku ^h ta noke ^h |
| 4 tā ^h krē | 14 s. — tarē ^h htawe | 40 ku ^h ta tā ^h hlā ^h |
| 5 tchuwā ^h ē | 15 s. — tchuwā ^h htawe | 50 |
| 6 eshtu | 16 s. — eshtu ^h htawe | |

| | | | |
|------|-----------|----------|-----------------------|
| 7 | la'htohu | 17. | sā'hpēnē la'htohutawe |
| 8 | befā'h | 18. | s - befā'htawe |
| 9 | dē'hkā | 19 | s - dē'hkātawe |
| 10 | sā'hpē | 20 | Ku'htanawe |
| 100 | eshtantē | 200 | eshtā nomē |
| 1000 | eshtā ātē | 1000,000 | eshtā āsā'hpē |

~~ā asin mat~~ [ē asin met] [e = i]

wahālē kēhē'ha many are sitting, or dwell

atchun lē'atohu? Do you think, it's that one?

tē det'hā I want water

montsēsala munt'hā We all want

antsēsala lant'hā you all want

hesala hunt'hā they all want.

Entā kantēhēna Pōl kāla kēsē'nēhosā' konnēhē,
and the people Paul what had done when they saw,

hāⁿ wētēnēkon'htche yupahankwē tchekuēn, lakēōnya
their voices they lifted up Lycaonia

hāⁿ wētēnē'htche tēhē ahunkiwat'hegū: Kūhā'hē'hlānē
its language, speech in saying: Life = Holders

sā hōn to-u'hle kan'htē ganā'h. Actorum XIV, 11,
down to us (ontsu'hle) men alike.

οὐδὲ ὅτε ἰδόντες ὁ ἐποικίοντες ὁ Πάυλος, ἐπηγάγετο τὴν φωνὴν αὐτῶν
Anaxoristō léjorres, "Οὐδεὶς ἐποικιδέοντες ἀνθρώπους κατεβήσαντες πρὸς ἡμᾶς.

Act. XIV, 11 in Hittite:

Mamen yatē, nāke Pal mametchekan hetchakfok,
and the people when pt had done when they saw
em-apunke abuntatchek, Likone em apunkh.... hiyoke,
their speech they lifted up, Lycaonia its language in
Fesakkekēmesēhtche yat omek pun kutanesyatches, enkak.
life, breath = endless people like to us have come down, saying.

(fesakkeke life, breath
ēmesēhtche without end.)

Actonum XIV, 11 in Koassata.

Ma'min atek Pal nas mometchen hetchak, en
 and the people Paul what he done having seen, their
 nas' helka aba lakawetos, Likeonea en = nas' helka
 speech up raised Lycaonia its language
 hiyo, Hefuslekmesa at' = ematchuk ettana'hlets,
 in, " gods people = like have come down,"
 kahat. saying.
 (hefuselka life).

Continued from vocab. vol. 2^d, Koassati of Mrs. Roberts;

vlegv, du. vyacelkv, pl. yumakv to be about
 ellv, du. ellvcelkvsk, pl. ellvselkvsk to come
 bolvhegv, du. bolvselgvsk, pl. boluks to be down
 nokvnrer, du. wvsakv, pl. wvsahoks to be lost
 vevlegv, du. vskvohoks, pl. vevbuthas to go out.
 mokceles, mokceles, mokhvceles I am, thou art, he is.
 mok'hvceles, mokohts, - we are, ye are,

Wiktchi words, from Mrs. Roberts

tchobi large, pl. hoti
 wiktchi small, pl. opuskosi
 patchki, tall, long pl. patchboki
 walatchki, circular, pl. walatchwoki
 woloki spherical, pl. wolowoki.
 kamuske sweet, pl. kamuskoke
 hokwe sour, pl. hokhowe
 ase' sour asalum, pl. aho'se
 hi'si good, pl. hishun
 tapaksi straight, pl.
 hampi bad, pl. hamhapi

Atchoti verbs, by Mrs. Robertson.

tohukoleke, du. wekeke, pl. eseke to sit in Leg. 173.
 hatchleke, du. lokokeke, pl. lokokaceke to stand; ^{Lat. Málleli's} ~~stand~~ ^{stand} ~~Leg.~~
 iyete, du. yawkeke, pl. yawletcheke to be about, ^{dyalis} ~~Leg.~~
 aseke, du. asesyeke, pl. asatcheke to go; ^{alyalis} ~~Leg.~~ ^{swath, march.}
 eleke, du. itawkeke, pl. elatcheke, to come; ^{ilalis} ~~Leg.~~
 onteke, du. olaweke, pl. ontatcheke to come; ^{untalis} ~~Leg.~~ ^{I come from}
 salakeke, d. salkaka, pl. salkatcheke to lie down
 senkeke, d. saneskeke, pl. motakeke, to run; ^(palakikad) ~~Leg.~~ ^{Lat. Kalis}
 wasakeke, d. wasake, pl. wawaskatcheke to be lost (ent.
 saneke, d. sanesyeye, pl. sanesyetcheke, to go out ^{Lat. yalis} ~~Leg.~~ ^{I rise from}
 mamoles, mamutchkus, mamas, I am, thou art, he is
 mamoki, mamatchki, mamasus, were, ye are, they are.

206

Nitin-ah Sound

207.

or Barclay Sound Vocabulary, Vancouver Island
by Gilbert Malcolm Sproat, Scenes & Studies
of Living Life, London, 1868. 12^{mo}, pp. 295-310.

-h marks the broad sound; x words made through contact with whites.
The vocab. fairly represents the language of all abt. tribes on
West Coast of Vancouver Islands —

| | |
|---|-------------------------------------|
| ah-ah yes | ahh-atlamalux hool to pull out |
| aapso arm below elbow; a-onilk | the hair of the chin. |
| arm-pit | at-hohmilh curly hair (man, animal) |
| ah-ah-che eyebrows | aick good-looking |
| ah-ahp-quimulh to wrestle | aichomyt thumb |
| * ah-ah-he hen. | ahmooye yesterday (al-?) |
| ah-ah-toh to ask | ahmaytik to morrow. |
| * ah-asky (from ahak'he = asky bald-hen) amewants white-h. eagle before his | head becomes white. |
| turkey | atk-ah-a? of what tribe? |
| ahahpuk industrious | ah house, tribe. |
| ahahltswit equal | amenoguilh a corner |
| ah-cheitsah which (man) | ammitty name |
| ah-chuck who (anim. people) | ammus-hulh bosom |
| ah-kook this | annays short |
| ahmah ^a large grey diver | annah-ah to gamble |
| ahtoosh a deer (from Chinook, p. 141) | anni! look! annimah I see |
| ah-humrus cheeks, | of nanich Chinook. |
| ah-hupeernilh shoulder | annoos crane |
| ah-peelsoo central | annitl, ennitl dog |
| Ahous-ah nom. pr. of tribe | apexim hair on face; apsap hair |
| * ahohphah-kook sugar | makeh. |
| * ahwutsetso long dining table | apoonit-nas and hoop-cheilh |
| athlah to spue. | midday |
| ahh-shitl a little below hyposteth. | apoon-utlyh midnight |
| | asky, askiemilh bald. |

Nitin-ant:

| | |
|--|--|
| asets wasp | chak-chakka to press, p-down |
| ashup to break (string, rope) | chapook a manned canoe |
| atlah two | chastimit mink |
| atla new ² - trunk fork of river. | * choochuk spoon |
| attah, uttalh black; of fully bright | choochk, it hook all |
| attoh beaver | choop tongue; E.E. chaupee,
(X. jewett) Substly M. chip. |
| atsaykuts throat; of wingyk | chookwa come |
| aychim old man; aychu-kasin
^{etchubitchul Mah,} | checheche teeth; same in S.M.; J. chichi, |
| ancestor. | che-it salutation to a woman. |
| ayis plant (string made from it) | chees-cheesa dance & song by women. |
| ayentuk always | chek-neh not to know |
| ayook lake | chek-neh mah I do not know. |
| ayha-ik to cry | chee-chitt to pull, haul
^{uhshakpai Cook, pull.} |
| ayak-kamilh fifth lunar mo. from
Nov., inclusive | * chechamutlpyik boat; from the
above w ^d |
| ayk-huk to speak, cry, weep | * chechik trigger, ^N |
| aylh-mukt nettles | chekoop husband; chekop ^{spouse} _{but, that.} |
| aytl-chauona by & by. | cheetuk impudent |
| | cheetashitl cold (person. sense only) |
| | * cheetayik saw; |
| b; Nitinrights pronounce the m of other
tribe, generally as b. | cheetayik large iron fish-hook. |
| chay - her 1 place of spirits | cheeskuksootl to shave |
| ^{one of the}
2) spirits, or spirits. | Chay-tann-os, n.pr. of a hill. |
| cha-puts canoe; cf. chapook, S.M. chapatz; | cheetamah, cheetuk sideboards of
an Indian house. |
| chaitayup cut off by knife;
^{corpar, chuchitl.} ^{katsap makah.} | Chee-yark ² milh, 13 th - lunath from Nov. |
| chah-hashitl to be astonished,
startled, balked. | chimimus bear; J. moowatch
^{chimig, S.M.} E.E. tekims. |
| chak-hots In ⁿ bucket.
Cook: chaklots (square barrel) | chimmin lge wood-loose for halibut |
| | chimilh bed with bedstead
^{cama} chimielg. |

chimmitsas right (opp. to left) hand, side
tchahatsas. maka.

chin-e-pah to wrestle by holding hair

chu-uk water; Fl. tchaak; E.E. toka-ök; J.
tcha hak

chuk - she push it along.

+ chukswih waistcoat

+ chupsoox brass

chulcha nail, claw. chathlatch maka.

eh-eh-she! be quick!

eh-shetl-che! go!

ciyemmah a great many; also ci-yeh.

ciyalh wing feathers, py-yah small.

ci-yeh-chinnik a g^t many together

ceeh-toop th'gs, small obj. of property

ceetächles uphill

ceetätus downhill.

ceetowayes to be off a long time at a
distance

ceehmah, ceehuk light on canoe

for night-fishing.

ceehinakoom ear-pendant

ceethloohoolh lips, J. ceethloxooth.
Labios, chipitlesma

+ eishkook bottle

cilchupamik squirrel (the common)

ennitl dog, E.E. kaide^{xtl}, perre aemittl.

cher great, large; E.E. l-ixwais, ā-āho, maka,
grande, asked.

cher-sockl, e-sooquilt brave

enako-usimilk 12th least'n from Novemb.

ew-uttyh against the wind.

ewatokuk strong wind

ewksäh wind from the sea.

ewkstis wind blow'g upon an inlet.

ey-yahkshil to forget.

ey-yohquih green blankets

ey-yohquik green; Kwabukuk maka.

haha-ook lizard

hā-oom food, ha-ook to eat.

hā-quatl unmar^d - punch

hā-quatl-is yg god, or daughter

hā-witl ebbing tide

hah-cet-lect lightning

hah-han-noo-yik boastful

hah-yew-itl strong ebb'g tide

hah-ho-pah to admonish.

hah-ohksächeel a generation

hahto-eh-tuck, ish-ook, choochk

all

hän-näh naked.

hat-tees to bathe; wash all over.

heah-hay-hah to breathe

hee-seesak to beat with a stick.

hemakah! look out!

+ himmix lord

himmik-hahoo gooseberries.

hinnasetsoos above, rest'g upon

hinnays head of an inlet.

210

Notes - aht

hismilch to bleed at the nose

hissin a bright red berry

hissit red

* hissits axe

hissamis blood

hissoolh bloody, all-covered

histokshittl to come,

histokshittl sooa ^{2nd} wussch

histokshittl sooa? whence come you?

his-wah-soolk to bleed from mouth * ~~hok~~ kidskook biscuit

hit-bas there, yonder

hit-to-myn sandhik crane

hit-tahktlee base, under side

hlem-eh-hlem-eh-hah wings

hlook-tupt veins, arteries

hloh-pith bridge

ho-utsachittl to return

how-komah wooden mark

how-wilk chief

how-weetl to cease, stop

how-waykl hungry; ha-oom, wayk ^{not}

* hoh-ha-um percussion cap.

hoop-ahlh thimble berry

hoop-pch to help.

hoop-palh moon

daka ^{my}hoop-cheilh midday; of apoonit₂ nas.

hokigweedchis to cover with a

russel, lat, stiff coverg.

hohpta concealed

h. ooyak kamis news to

be kept secret

howtschittl to sprinkle

howtsap to upset, turn over

hohm blue grouse

hoik willow grouse

* ~~hok~~ kidskook biscuit

cf. klyklyskook

hoxem goose

hoowenkh to dance, * ooyakh.

houtsachepasym to lend.

Howchuklis - aht, nom. prof. tooth

huchceemt barrier (general, p. 310)

huch-leetkh west wind

huchemsuksah girl's brother

cf. Kathlaktik.

hummoottique bone

* huppah-yukkaik brush

hys-shittl with black currant

Hy-yestehamikh 3^d lunar mo.,
from mvr.

hyn-nas high, above, upper

hyn-nas-ittl to climb (not hill)

hynnoolh face

hynmushel mouth

hytoktl worthless, untrue

hytokstootl to tell a lie

hy-yakshitl not to understand

hy-ya ten (i chin. 10) much, many

hy-yas-atyup to lessen, diminish,
of kutsquy Kup, same

hy-ye serpent, snake

ikmoot old (idan.)

imhak shame.

^{ask}impigwalkinkl, the person walking

Second in a file

imtah unable

immich-sakta forehead

innimah nipple, milk

innik fire, i. quilk to make

a fire; i. ayik stove

innik-~~sch~~ sch firewood

innits around, surrounding.

ish and, with. ishinnik together with.

ishook, all

ishim-yoap to increase (?)

ishinnikqu = aht next door

kââ ! hand it me! let me look at it!

kââshitl to die

kââsup to wound

kakuk, kah-lakkit dead

kah-ohts nephew

kah-yupta arm or leg

*kahpoo coat (fur)

kah-oots large 2nd² basket

*kah-chut fork

kah-cheik, nee-cheik needle

kahsitimilh 4th lunath from Nov.

kapshitl to ravish, take openly

kalk-kow-wih bramble berry

kathlatik brother of a male

kats-het long 2nd² dress.

kawkushup, ²disease of eyes

*kayhaik telescope

*kaykolh sight of a gun.

kaytsah small rain

*kaytshitl to write, cf. below.

kayhashitl to look through or

along something; i. to take a sight.

kaycep to clear away, to

take from one place to another

kayutl long ago

keek-gulk submerged

*keitseh-haitsah writing

*keitsekh paper, letter, book

*keitsetsoos writing-table

22

Klin-ah

| | |
|--|--|
| ki ²) Kannatlak, salook wolf | Klah-oh-quah't upon tide |
| Kimmitmis bruise | Klah-ich-nus today |
| Kistokkute blue | Klah-ich-tins young of a furdays |
| Kittleyw crack, a shriek. | Klah-oh-quah't dry after to-m. |
| Kikleen kshittl to be wrecked, sink (ship) | Klah-oh-quil-ooye day before yesterday |
| Klah-choochin stranger | Klah-kamupt pine-gene, |
| Klah-chit-tuhl to doctor the sick. | Klah-kas tree |
| Klah-hix box | Klah-shittl spring |
| Klah-huk-sik present garment | Klah-kupt grass |
| Klah-klah-tanyw notch for fingers | Klah-its-lah-kupt-sem leaf. |
| at end of spear-shaft | Klah-k-shel parting salutat'n |
| Klah-klah-tym, kleesh-klin foot | Klah-kahenkatoo ^{the} cramp |
| Klah-klah-nakoom hand | Klah-kamupt yew tree |
| Klah-oh another, some more | Klah-hah-pannich to paddle & |
| Klah-ooye now | look abt, cf. yetipann. |
| Klah-haytsoh box with lid fitting | Klah-hook purple |
| over the sides. | Klah-huk to paddle; to |
| * Klah-klah-pukkah to hammer a nail. | go as a steamer. |
| Klah-koh, oosh yukso mayts, ! | Klah-hut-shittl thin |
| Thank you! | Klah-hultu Zashu snatching |
| Klah-oh-appi something else instead | Klah-hupper a small marine fish. |
| of that (used in bartering) | Klah-oh-shunkel to commit |
| of. Klah-oh. | forfeiture (see offenders) |
| * Klah-pukmah nail | Klah-t-klah-t-wha to stride, |
| | measure by stepping |
| Klah-quay to be seen | Klah-uktl 'look out! take care! |
| | K |

| | |
|--|--|
| klapesim black-footed racoon, p. 246. | |
| klay-chitl to shoot with a bow | kliklenastim anklet |
| klay-hmah lge red-h. woodpecker | klik-klik hoop (kal-kali?) |
| klaytsawhk rat | klikh-mah firm, firmly knit |
| kleequa to laugh | klimmukkah to be sleepless |
| kleecklaymis to hunt, pursue game | klimmukshil, klohtsahp |
| kleecklayhy-yeh martin; cf. 244 | to wake up another |
| kleeeshitl just before sunset, | klimnika crooked, lavg ore |
| der. kleeok white | hind or crook. |
| kleeeshklin foot; f. klah-klah-tyun | klimnik-klimnika lavg many |
| kleetcha man in stern of canoe | hind, guy coked. |
| kleetshil rudder (kli rear? back? kloht-nym elt) | |
| kleetsuppem sail | kloht-lutl, ey-yahk-shitl |
| kleetmah stuff to sit on in a canoe | to forget |
| kleechoamis clouds. | klohtsah - how - with highest |
| *kleeckgushin boots | water |
| *kleeeshklukkaik trousers | kloochim mussels |
| kleeelth white blankets | kloochtsque mussel shells |
| kleetsoop blankets (generic) | Klo-quiltsh n. pr. of a m'th |
| kleeteenek small cloak or capar | kloochloothlakh clean (purging) |
| kleetwimih muffled up. | kloothlakh clean (dani) |
| kleetgik small fish hook | kloht-pah warm, hot |
| kleetseechis to cover with a yielding | klohp shil to wash the face |
| substance, paper, cloth etc | klohtsem mast; cf. klakkas. |
| kleklemahktlee grasshopper | -sem, cf. -supperw in : |
| klenmut wooden wedge for splitting, truss | kleetupperw sail |
| kletshil to split with a wedge | klooch-hunk to cohabit (man) |
| klet-kleh-kan. tortoise | klooch-inkl just before sunset |
| kliklenastim bracelet | klooch-moop sister. |

Nitin-ah

kloopidg autumn

klooshah, klooshook dry; klooshist
dry salmon

kloosmit herring

kloostinnim board for a paddler to
kneel on.

klooshtsoque thirsty

kloothlaht good workman.

klooth-kloothsik to adorn.

klooth-oguitl kind

kloots-mah marr'd woman.

kloquisutlhl, moolquisutlhl
a little above the water

*kly klydskook flour, bread
kochtwa three

koh-hov a black duck-species

koh-pilh to hang, to hang up.

koh-quenapich the small woodpecker

ko-ich-itl to grow

ko-mah the real bearded cod

kolh slave

kook ice

koquahowsah seal

koo-nah gold

koot-kootah to beckon with the hand.

kopek forefinger

koth-kauts pipe

koquawds-athly proud

kotowant half

kotvas left hand, side

koulh morning, sunrise

ko-us man

ko-uts-mah soul; shadow;

reflection. (etc this!)

kowilh to steal

kowik thievish.

kowih-tappa to open

kow-wih salmon-berry

kow-weept s.-b. bath

*kow-wits potato

kulkah little finger

*kluk-kalik key

klup-sap to untie, untie

klumma a great wooden figure

*kluppay-uk scissors

klyemmi give more! (sally, bartering)

ko-ishin raven

kok-koop swan

*kok-kumyah-klassum pin

koomit skull

*koquawtselk portrait

kotsik-poom put-pin for
blankets.

*koquisunna-pyik corkscrew

kow-wishimilh 9th lunation

kulkin-tupak strawberries

kuskeep starfish

kumatychea to learn, of kumto

kumotop to understand

kummetkook to run

kussek eyes

kutcheim palate

kutsquyup, ky-yusatyup to
diminish, make smaller

ky-yumen panther

ky-yah-chitl adrift

kyen crow

ky-yatsa drift, cordage.

lebuxti, khlimuxti, heart

mah ! take it !

mahkatte cataba litaceous root

mahtsquin * housefly

mamakshittl to fasten door, blanket

by tying

mah-makte bird

mah-pees bat

mahs, makte 1 house 2) collect

of house, 3) household

maht-mahs the entire population

macheelh homeward, to the house.

macheetl to bite

mah-mayksok eldest brother

maht large fish, whale, porpoise
caught - summer

mahlh antlers, horns

mahptulh enemy; hostile.

mahts-kulch ugly

makguinnik to buy.

mammathleh white man, any
person not an Indian.

mathlook cold (often posture)

maylhi like, similar

mayetlkuts small boy; of Kots.

meetsin shade

mees-sook, myshittl to smell

meet-lah rain

memetuk-mahk spider

milsyeh spear-shaft

* mitwha screw of steamer

* mookshittl hammer of gun

mvolquisutlhl or kh. a little above
water

* mooshussemayik hinge

* mooshussem door, lid.

moos-moos domesticated animal, Ch. J.
for buffalo, cow.

W/10

Nitin-aht

* mootsasook gunpowder

mook four

mookwah, you-wah steam

moolshittl flood-tide

mooshetuppa to shoot

moostatte bow

mootmahuk bear-skin; prob

unlike for bear

mooxyeh stone, rock; m. bedetchee.

mowah to carry

mowah-iskimik-sup to add, to

carry to

muck-koolch covered with dirt,

dirty; muck-kulch dirt

muckpelsokunhl bitter

muk-kulh blind

muk-toop string

mutamis-inkl to fly upward

mutshittl to fly

mutlah-sah to tie, bind together

muschim common people (not

men of rank)

mutloshittl to bind around.

* mutlsahp to lock (door)

* mutlema-yasom iron hoop (cask,

tab)

mutlynx string bound and anythg

myshittl, mees-sook to smell.

my-yalhi principle or purpose

repeated sickness.

nanash to beg, ask for

nahay, nahais give! or to give

nah-ah to hear

nah-ayx-oh uncle

nah-uktl to feel

nah-tueh stock-duck

nah-pee moonlight, (or light?)

nanetsah to see.

nas sun, day

nashook strong

nashay, nashettl, natsoh,

nanetsah to see

nach-komuklinkl to look back

ray-ye-ee echo

ray-aytlik to illumine

neetlach to quarrel, squabble

neecheik, kah-tcheik needle

neeputto thread

nee-uktl deep lake (boat)

nee-tsah nose

net-lah-kahte rib.

* nenehttook peas

nismah country, territory, land.

nitkin rose of fish

nisk-shitl to sneeze

no-hah-shitl to bury

noo chee mount'n; prob. gave orig. to name Mitke

noonook to sing

noop, howauk one

noop-pook six

nooch^uk egg

noomax twins

nootimilk sound

nooquits fish stick, vigorous word

nooshah, nooshitl to make great

gifts; to entertain for the

purpose of making gifts.

noowayksoh father

ny-yuk-patto cradle

ny-yuk-uk baby

nukshitl to drink,

nuk-amay-hamma I want water
(one word)

ohkookem cross-piece of paddle

ohpuk calm, absence of wind.

ohkokapem cork

oh-kumha fine weather; sky

oh-oh-kamish 7th lunation

* oh-puxoonuk button

oh-guinnik box with double sides.

oh-pka to stretch

okshitl to ~~join~~ make water,

oockkamis, kleechoamis clouds,

ooguishstik, let me see; let me consider.

ooshooth proud, scornful.

ooyalh, hoowaulh to dance

outlohkamilh 6th lunat'n

okkuk? what?

oocktuk cloud, fog, mist

ook-yon, oowah-tyu friend.

oomahkut a colour

oomayksoh mother

oon-nah? how much?

oo-oo-eh to hunt game

oo-oohtuk to work, redup. like
pepesati.

oop-sup hair

ooshimitso to whisper

ooshyatsomits "thank you" or so.

oosteilh low down, below

oostepittup to bring down, to
place in a lower position.

ootachitl, ootwachitl to go

ootomupt a large tree

oouktlay to finish

28

Nitin-ah.

oowah^{ts}oh third finger
 oowayup to begin, if. o-ouktlay.
 oowayuttah to precede
 oowhun at the end
 ooyah^{kk}ahs to relate
 ooyah^{kk}amis news
 ooye soon, presently, lately
 o-uk ooye long ago.

pah-quin skatefish.
 papay ear; nipple of gun
 payh-eyk to praise, to speak well of.
 pacheetl give
 *pah-pah^{ts}-uk^{ts} loaf
 pat-kook things, small house -
 how property
 *pay-hayek looking glass
 pay-pay-huyx^m glass, window.
 pepesati to work
 pet-ek-say body
 pish-shuk, witoo, bad.
 pishah^t bad workman
 pilluk-pillukshl stone hammer.
 pvoeh halibut
 poultee^{ch}itl sleepy
 joh-kleetum small downy feathers.

pook-pootsah dream.
 potsmis poth, foam (sea, mouth)
 pow-wel-shetl to lose, & to be lost
 py-yalh, (^{ch}iyalh) feathers.
 quaht-sook to walk backwards
 of. yetsook to walk
 *qua^s-setso^s ^a chair.
 quaw^t-lik, chookwah come!
 quawtluk sea otter.
 Quis-ah^t, the In^d-settlements
 beyond You-clul-ah^t
 quaw-te-ik tired.
 quawtlquuch elbow
 quawto^guk divisions, winding
 (trail ke)
 quayk^{tl}ah acid
 quecahta pointed
 queich-che-is salutⁿ to
 a woman.
 queel-queel-ha to pray
 queen-up-shilh to attract.
 quees snow
 quees-kedg winter.
 queque ni^xo arm
 quish-shah smoke, tobacco.

quispak on the other side of.
 quit-te-yu to sit together, to place
 quoy-up to break, end of a stick.
 cf. ash-sup.

Satsopel salmon-species. s-us
 (pink chub, - mikish cf. Sats. Creek)
 11th lunation.

Sahook wolf

sa-cemits grass- or reed-species.

Sadin humming-bird

Sattos for cone

Saksakapi to turn over, redupl.

Seeta animal tail

Seekah sailing, to sail

Seqwah we, us.

Sewahs ours.

Seyah I; Seyas, Seyessah
 mine

Shā-ātyr head of the salmon-spear.

Shaytlook to change quarters / when
 fish'g, hunt'g).

Sheetla brake-fern root. (eaten)

Shoh-shitl rusted

x-shitl suffice implying motion

x-sikrah-ik frying pan

Siskummis flesh, meat

x-sis-sidstook rice.

sit-si-tehl an animal, prob. marmot

Siyah far away

Siyah-yelk-sak syah, 5th
 (superlatively)

Soo-a thou

soowah, you, ye

soos thine

soowahs yours

sooquitl to bring

soosah to swim

sootcha five

soo-widg early part of summer,
 from toowit salmon.

sooshtoop, beast, brute

sinna-mooxyet a berry-spe-
 cimen growing on rocks.
 cf. mooxyet.

Sloo-ook roof-boards

*Soo-oolk Kettle

such-kahs cowl

summets squirrel

*Sunday-koilk, church (cf. Albu-
 ny; tuk-koilk to sit)

Nitin-ant.

| | |
|---|--|
| tah-chah lowest water | tayahtaguata to make a mistake |
| * tah-haytlm ramrod | tayilh sock. |
| tah-klahdkamilh 8 th lunar ^a | tay-chitl, taytl-tay-yah
to throw |
| bah-hap-e-chauna, aytl-chauna,
by sky | tayish-tish small hatchet |
| tah-kayuk straight | taytosah to let fall un-
intentionally. |
| tah-kokstootl to tell the truth | tchoo ! exclamation (equivalent to aah) |
| tah-koktl correct, true, undoubted. | tchoo-upitlay to stop work'g,
to stop |
| tah-pym crossstick of canoe | * teeche will, convalescent |
| tah-tupwin, memetuk-mahk
spider, | teechilh alive |
| tah-mook fingerfisher | teelhaah bait (for fish) |
| tah-kowin store house of drums | * teemelh-oomah towel |
| bell shape (also pilluk-p.) | * teena file |
| tahkshihl to spit | teetl-tee-yah to rub |
| tahktsque spittle | telhoop cuttlefish |
| tam-mook-you style knot | telh-toop fish |
| tannah male infant (cf. taini
taina) | tennak-mis mosquito |
| tataput-hi to consider, think over
(as in tribal meet'g) | tennanakshihl to bear a child
of tannah. |
| tah-esche stomach | tepitup to throw or bring down
(ooto-tepitup to bring down) |
| tay-quilh-yik a chair | tim-mel-soo bell |
| tatti-itskookquum sec ^d finger. | too-kamis bark of tree |
| tattoos stars. | toop-kulh black blankets
of tapkay. |
| taut-neetsin dependant, portosity. | toh-muktl dark |
| | toh-pelk ocean |

| | |
|--|--|
| toh-poolch salt | tsay-uk-palk to wrangle |
| tohuk afraid | tsee-allsoo to obey |
| tokseilh high wind from the sea | tseka-tseka to talk much. |
| toksohquin owl | tseuma full |
| toqukamilh seal-skin | tsayhatte arrow |
| tow-quos fish-gill | t-sayk-im-en iron (thick iron) |
| toochee east wind | * tsaykip-kayhool smithy. |
| * toa-meet coal | tsay-yuk-koom In ² -wooden cup. |
| toopkoop black | tseetsahukel crab-apple |
| toop-shitl evening | tseetsiktahsim finger-ring |
| tooshko the dark brown coat | tselk In ² -thys for making |
| tootah thunder | for - 2) for matches. |
| Tootooch a mighty important bird dwelling far away; its flap of its wings make | tset-tset-tiketsim seeds. |
| tsaemupt oak wood (the thunder, his for quick for lightning) | tsimka tooth pole for catching |
| tsa'impts water-grass | small fish. |
| tsakoomuts ground, soil, earth. | tsok pohitl highest water |
| tsa-chu-uk island (of the above) | tsupquaw to boil, v. intr. |
| tsapin brown-headed diver | tsikhotyn white-headed eagle |
| tsa-lsa-lach-tem toes | tsistoop rope |
| tsa-oolhak wave, billow (of water) | tsittsannha angry (in mis word) |
| tsasvolh bank of the river | we-uk angry (of continuous etc.) |
| tsaykoomts neck | tsokstelh to fight with fists. |
| tsaychitl to throw water | tsots-howa to fight with knife |
| tsetsellukenakoom fingers. | tsok-kits twenty |
| tsaykents duck species, small, white-marked. | tsotsinnik to wash the hands. |
| tseka-tseka to speak continually (the song) | tsoo-wit salmon-species. |
| tsechka (general song, are the vocabulary) | tso-quitl to wash (things) |
| | tsootshktah to wash the feet |
| | tsow-wauk, noos one. |

Nitin-ah

| | |
|---------------------------------------|--|
| tow - wauts'hamma person | utimixem eye-lashes, |
| has'g one wife, or one husband | utim backbone |
| tow-wista canoe manned by one | uttyh night |
| ^{mookista canoe with 4 men.} | |
| tow-wauchiinnik one walking | |
| alone; kochtsackinnik | wah-haatsloo, expr. of "farewell" |
| one walking with <u>two</u> others. | wah-haskook, "do |
| atlachinnik, with <u>one</u> other. | not stumble" |
| tso-yauk to wash the hair. | washitt to do away, destroy |
| tsu-uk = chu-uk water, river. | wawit frog. |
| tupwin to gird, girdle. | waw-kash w ^h of salutat ⁿ ^{wakash!} |
| turquasseh to sit down on chair | wawkneh land-otter |
| ^{stool.} | |
| turgulleh, tukkoilh to sit, | waw to utter a shout. |
| squat down on ground. | waw-waw to speak, Ch. J. |
| tush-she road, trail; doorway | waw-waw-tsukka to cough. |
| tuttayin to bemoan; lament | w.-w.-tlookwah bark of dog |
| aloud. | wawkwahs Int ⁿ entertainment |
| | x waw-waw-shr-kook turns |
| uchinnahis, unnahis small. | waw-win to hunt by driv'g |
| uchispah on this side of | the animals together by |
| of-quispah, Quis-ah. | shouts from unseen hunters. |
| ukkaik knife | wayech to sleep. |
| unnah-his-siyah near | wec-uk weak, not strong |
| unnah-satys a few | wec-hussem berry-species (small) |
| upan-wikh in the middle. | welshetl to go home |
| upakowz point, promontory | we-uk angry, stern; warrior |
| | weht brain |
| up-pi back, the | welshoketl cunning |
| upitsaska head | we-ukseh medicine making |
| uttlmah he, she, (when insight) | invulnerable. |

| | |
|--------------------------------------|------------------------------------|
| why-ak that | yākawimmit long-staying, abiding |
| wish-wish-ukh blue blankets | yahk-petuktselk beard |
| *wishmah blacking | *yahk-pus 1) bearded man 2) rum. |
| winnayk, atsaykust, throat | yahkoop, e-cke-tooop whale |
| whoaktik able | yatchah dog-fish |
| wik not I. | yāulh (refers to distance) |
| wik-lyt not, no, | yay-yay-chim whale, largest |
| wik-lit-mah not he; there is not, | species of |
| wikoo bad; of, pish-shuk | yatsetsos ladder |
| wiksch wind | yatsquie up to stamp with the |
| wiksim to scold, abuse, drive | foot on something. |
| away by scolding, | ya-uk pain |
| wikomacktlah to fast | yelk, there, out there, |
| wimmutomah I do not understand, | out of sight |
| winnapee to stay, stop, remain | yetleh he, she (out of sight) |
| wishiksuktl cruel, unkind, | yetsch-yetsah to kick frequently |
| witshitt to nod the head. | *yetsch-yetsokleh steam, steamer |
| wusseh ? where, whence ? | yetshitt to kick |
| wussemtuk ? where do you come from ? | yetspannich to walk out |
| but, " whence you ? " | to look at. |
| wusso kshitt to cough slightly, | yetsook to walk |
| wuwupuk lazy | yewch-kahta pointed, |
| yahah affection; y. kloodmah | you-whis light (of weight) |
| to love a woman | you-quayksoh eldest sister |
| yah-mah salal berry, | you-who, mook-who steam, |
| yah-uxem face pimple | yuk-yeh-who to shake, bang |
| yahk long. | yuk-kaiik broom |
| | *Zah-who wheel; Zok tā'ā's cart. |
| | + Zock-tikke paddle wheel steamer. |

Nitin-ah.

Numerals,

1 tlow-wauk, wop

2 atlah

3 kochtsa

4 mooh

5 sootcha

6 wop-pook

7 atlpook

8 atlah-quill.

9 tlow-wauk - quill

10 hy-yu, cf. Ch. J.

11 hy-yu-ish tlow-wauk

20' took-kits.

21 ~~20~~ took-kits-ish tlow-wauk

30. took-kits-ish hy-yu

40 atleyk (2 twenties^s)

50 atleyk-ish hy-yu

60 kochtsyk

70 kochtsyk-ish hy-yu

100 sootcheyk

(²) 200 hy-yu-eyk (1000²)

List of Aht Tribes, 1860, with male adult population,
in their series from southeast to northwest, along coast

(Quante-ah-gan than the tribal names.) Sprat, p. 308.

Pacheenaht, or Nitin-ah River, S. of Nit. Sound, 20 p.; the fort is Pacheen.

Nitin-ah, d^o, d^o, d^o, 400 p.

Ohyah, 175 p. Barclay, or Nitinaht Sound; the territory is Ohy.

Howchuklisah, 28, p.

Opechisaht 15 p.

Seshaht, 70 p., the S. territory is called Sesh

You-clul-ah, 100, d^o

Toguaht 11 d^o

Klah-ohqu-ah, 190, Klahqua-ah Sound, another house^s

Killismaht, 40, p.

Shousah, 115, p., Marohs-ah, 5, p., seal-houses^s

Hishquay-ah, 30, Kootkah Sound

Muchlah, 36, p.

Mo-ouchah (the so called Kootka) 150, p., deer-houses^s

Ayhuttit-ahh, 36, Mokka Sound

Noochahlaht, 26, " " " " mountain = houses?

Ky-yohqu-ahh, 230, North of N. I., two miles off Oktes.

Chaykis-ahh, 32, " "

Klahos-ahh, 14, " "

Quidaht, " the further houses?

What 1723 adult men.

Aht names of places.

Oak-tees, ^{an} island

Osmettikus

Echachet

Sarktees

Opetset

New-mah-kommes.

Koabadore

Nah-mint

Chay-tann-oo.

Mook-a-tees.

Moo-yah-kah, Herbert Arm.

Chomata,

Kloo-tus

Malset

Kee-kah, ^{Isle}

Omoah

Cap-chah, ^{Isle} Cypress Bay & Redwell Arm.

Kee kin.

Mackalay

Tor-soppel.

Tenahmah

E-kole

Sacket-sah

Chec-anno.

H. Sektok-kis, village in North Arm. near Mousell Nespod (Woody Point)

Three languages on Vancouver Island; the Aht on the West Coast, between Pacheco & Nespod (Woody Point). Kowitchan or Hongaitk, on the east and south; Quogououlth or Fork Rupert language on N. & N.E. of the island

Komux between Kow. & Quog., on east side, are a distinct people, who ^{are known to have} come from the British Columbia; as known Kow tribes on the East call all the Aht tribes Klah-ohqu-ahh; they should be called Aht (house-groups) or Mah-t-mahs (the settlements) or Quante-ahh (a deity, referring to the mythic origin of

226
Newittes not known on W. coast; probably the Klakohquah are meant.
Squawmish: near mouth of Fraser River, Brit. Col.

Chay-les: land of departed spirits, p. 163

How they count, p. 121. Suffices appended to
the numerals are: kamik, kumilolah with dollar,
paddle, house, store, bird, kastofoany^{months,} soft, garments
and the majority of common terms; sokko, sok with
trees, masts; chinick in two persons, himself the
second. (kishimich crowd, quantity.)

Months' names, 13, on page 123.

Satsop: (Clatsop) probably from this Queen of salmon.
_{is Salish. is Chinook}

Case, gender & tense are not found; number is found
at least in the personal pronouns.

-uxim, -uxhel have particular reference to the face; apuxim,
hynmuxhel; yakpekukael beard, with ko-us is con-
tracted into yakpus.

Klah (present time) a chookwah to come ^{prefix} maw, Klah choo-
chin a stranger, 'newcomer', cf. Chinook chako.

Klahoh another; quill prob. means beyond, in addition, cf.
numerals. -ooye even, presently. Kleet- is found with canoes.

1st p. in verbs: ah, mah, s. & pl.

2^d " : huk, ayts, s. & pl.

3^d " mah, win, utlma (win, ^{they} beyond ayts)

These endings are often transferred to an accompanying adverb.

wikah kumitop & wimmutomah, I do not understand?

cf. waw-wah & waw-win. win prob. also temporal, for past,

Colors end in -uk, -ook, except kissit red; cf. blanket names,
Trees, grasses end in -pt - see - whipt, kow-whipt; klakkas is tree.

Genera end in -oop, -toop; cf. eesh-toop tel-hoop

Nbs & subsh. ^{adj} end in -shittl, -shetl, -chitl; seemingly implying
action or movement: moolshittl flow'g tide, tay-chitl

Commonest term for white is -lh; eyohquith "a green one", mean'g a gr. black.
-up seems to convey ~~a~~ loss, curtailment, injury; ash-hup.

Vitinahts sometimes put b for m: atlah-sib for -sim.

and n for d; nismah country: dissibach, mamook
to work: babook.

Since Cook's travels (Anderson's voc. of 280 words) the language must have
changed only imperceptibly.

-innik, -ullik implies duality: ohkunnik, = ohquinnik.

Klon. & Southern tribes have adopted commercial terms from coasting.

My own remarks: -suppem suffix, in kleetuppem;

cf. -sem in klokssem

-tuppa, verbal ending in moosetuppa &c

instruments end in -ik; kssik saw, klatchaik redder.

224

Cities of the Union.

| | | | |
|--------------|-----------------------|--------------------|---------------------|
| Milwaukee | Cream Cy | Kansas C. | Mushroomopolis |
| Chicago | Garden Cy, windy city | St Paul | Gem City |
| Toledo | Corn Cy | Lowell | C. of Spindles |
| Keokuk | Gate C. | Minneapolis | C. of Flour |
| Quincy | Gem C. | Holyoke, Mass. | Paper City |
| Lafayette | Star C. | North Adams, Mass. | |
| Louisville | Falls C. | Funnel C. | |
| Hannibal | Bluff C. | Peoria, Ill. | Whiskeytown |
| St Louis | Mound C. | Wash- | Capital of the West |
| Pittsburg | Smoky C. | | Distances |
| Cleveland | Forest C. | Pekin, Ill. | Celestial Cy |
| Alexandria | Delta C. | Madison, W. | Lake C. |
| Cincinnati | Queen Cy, Portopolis | Rochester, N.Y. | Flower C. |
| Boston | Modern Athens, Hub. | Buffalo | Queen C. |
| New York | Gotham | | of the Lakes |
| Nashville | City of Rocks | | |
| Phila | Quaker Cy | | |
| Indianapolis | Railroad C. | | |
| Detroit | City of the Straights | | |
| Denver | C. of the Plains | | |
| N. Orl. | Crescent City | | |
| Brooklyn | C. of Churches | | |
| Baltimore | Monumental C. | | |
| New Haven | C. of Elms | | |
| Racine, W. | Belle City | | |
| San Franc. | Trisco | | |
| Duluth | Zenith C. | | |
| Little Rock | Cy of Roses | | |
| Mobile | Shell Cy | | |

Lana: lapis molaris, pulchras adas, pulchras adas

VS and offm { versus glary 8640 Guedes offm

Numerous Trebirs Fr. pleny medix tuticus foori jussit.

publ. à Mommesen, attrib. Sch. f. 185. Tab. 11 n. 2796.

Kaila, caule; altho. hirsutus Milytina, nigr. Boly

Maurer & Follett, *op. cit.* p. 20. Corson *op. cit.* II, p. 166.

Josephine Corbitt, pt artist Boston.

- *Yukuts* -
Yatchikumne, near Stockton, Cal.

Alph. L. Pratt, 1880.

Le groupe de dialectes comprenant le Colobone ou Colovone s'étendait le long de la rivière de St Joaquin et comprenait les rancherias suivantes:

1. Yatchikumne, ^{or-kamnes} autrefois une ranch^a à 200 ^{mètres} de Stockton,
2. Pashashe, 3. Mitutlicia *Muttutlicia*
4. Tam mukaw 5. Heluta 6. Tawi 7. Sawani
8. ^YTosmité 9. Colovone, qui était près de Bantax, ville ^{actuelle}.

Les habitants de Mitutlicia ci-dessus se comprenaient avec les dialectes parlés par les rancherias de Lacquasumne, Notema (Nototome) and Tuslamne, bien qu'avec certaines différences.

Le Tcholorone appartenait à la famille des Tulareños et n'en diffère en aucune manière: c'est le type de l'Indien Californien, petit, trapu, à la tête forte et presque carrée; la couleur est souvent fort brune, touchant vers le noir, mais jamais n'atteignait la limite donnée par Choris.

Ayant interrogé Maria, femme de Philippe à la rancheria de Pleasanton au sujet du Tcholorone, elle me fit la réponse suivante (elle est de la r^a de Yatchikumne et parle le dialecte des Cholorones): Les Tcholorones ne différaient point des autres Indiens; aucun d'eux n'était de taille plus grande, de couleur plus foncée. En lui montrant la peinture d'un Indien fait par Choris, elle ne pouvait y reconnaître un des ses Indiens Tcholorones. — Cette tribu a disparu entièrement, mais la langue est encore parlée par quelques Indiens; le vocab. ci-joint prouve sa grande affinité avec les autres langues du Tular. Tular.

Ekéyén, Ekayén - un villi juman a Monterey mission, a San Carlo (Monterey)
(huby Mont) BX XVI (convinde)

Quoique Chorís ait reproduit avec une telle vérasité le
type des natifs du détroit de Behring et des Iles Ale-outiennes
il s'est trompé en donnant la couleur nègre aux Cholorons -
et Brad, qui a voyagé plus de 10 ans - Californie est tes-
tain que son type n'y a jamais existé.

see 16, 290.

| | | | | |
|---------------|--------------------------|-----------|------------------------|------------------|
| hatle | earth | x | han sheekelen? | no estállorindo? |
| tipxne (X) | heaven, sky | | uitli-hinin | sheele ya |
| kohomol | nieblina | | | empiezo a llover |
| thro | cloud | x | sheelen | mateni: tormenta |
| suyō | sun | x | iama | viento |
| hopām | moon | | x'omox'o (X aspirated) | viento sur |
| tissen | suyō the sun is rising | | tox'x'oi' | " norte |
| alalshuka | madrugada | x | x'osin | nituuno |
| x lake-eie | day | x | nuto t'at'uno | " suroeste |
| koxili (xili) | evening | | | |
| suyō kopnen | esta' se metiendo el sol | | | |
| suyō kopirin | se metió' el sol. | | | |
| to-ine | de noche | | ppalmosa | relampago |
| to-i toi-o | night | | tchatchatches | thunder |
| x chenecu | ape full moon | x | hai-iao | snow |
| x uitnen | cheneen cuarto creciente | | | |
| altinen | ape cuarto menguante | | | |
| x altincha | ape se acabó la luna | | | |
| uoi-i-hin | ope ya se puso la luna | | | |
| poxlun | ope ya creció la luna | x | taak'ā | calor |
| peihahan | ope eclipse de luna | ilikx | water | |
| sheel | lluvia | pxouotch | granizos | |
| sheelen | está lloviendo | tchitchik | frio | |

- uplown*
- * Kxetchkenenna I am cold kooosi salmon
- namik tchitchik very cold * pulmus large, white fish
- wakatat estero, *frutera* *slough*
- * wollexe corriente * iwash trucha, trout
- tchollotche (great) river
- tuku tchollotche on the bank of river poluxu trompudo, sucker
- teik lake
- * akaies embarcadero * tchoi-ió bocón, grande guano
- shua balda *landing* hakkau moragite, pitot pin
- * taāpa palos para navegar *trio - noise*
- la balda.
- * x'epitch almejas del tular
- * cuokos palo grande d^e. * kehue alm. del río
- * selet (ly) stone *muscles, in mouth*
- matesilet peñasco
- soxusot arina
- zole cascajo, gravel
- tchupot lodo, *limp* *limp* *limp* * kots'ai balanito
- * tchupokaal atascadero, *bombier* sannaha mapache, *gator*, *wolverine*
- * witik tular
- loope tule ancho vilo to fish
- tikle flor de tule
- * pileis root of tule * ioxxo agarrar pescados con
- katsals dry root of tule (medicine) chinchorros, *fisher* *are* *by*
- uwan mount'n (cerro) *flats* *run* *into* *the* *water*
- ts'amma x'atl forest, woods tsoiek anzuelo, fishhook
- * tchinik ts'amma x'al monte *apuro* *apuro* *apuro* shaami duck-net
- * komelomit *apuro* *apuro* *apuro* ~~po~~ x'utch cañamo silvestre
- tchor'otch sea, ocean oioloiol birds *benigno*
- lopitch fish la-ala andar duck
- uškai mallard, waw in flame
- woi-ui teal duck lowot in I

234

Gatchi Kuumne

| | | | |
|-------------|---|------------------------|------------------------------------|
| totoko | grulla, la gne | | |
| shoxoloitch | garza pesquizon, herm blanc, grand herm | | |
| uaasha | garza chica del tular, petit herm | | |
| wikkuda | churca | la chouette | |
| aluts | cuervo, corbeau (petit) | | |
| x'otoi | " grande | | |
| huauka | auron grande, oiseau penit | | |
| tsakalo | chañate | blackbird (conest'g) | |
| iemilito | gavilan pescador, fish hawk | | |
| wakwak | " patero | duck-hawk | |
| suppuh' | " pollero | chicken hawk | |
| cheme | tecolote, hibou royal, grand | | |
| so-ots' | lechuga, hibou plus petit | | |
| letsitsa | tecolote-tokok (cf. Hamme), hibou mythyx | | |
| umulu | quail | | |
| tipiax' | pajaritos, moineaux | | |
| tinei-ie | chuparosa | hummingbird | |
| wiali | gaviota | monette, petite blande | |
| koktcho | " grande, negra | | |
| tchiwittita | parapico | widgeon | |
| pielli | plumas | x | tcholomma catamount, lynx |
| x'aapatch | wings | x | xluwel fox |
| koot | tail | | tcheia coyote |
| x | hon egg | x | tchxanu tejon - putois, plus grand |
| x | ts'apien nest | | shitki squirrel |
| x | ullui bear, grizzly | | mewe flying squirrel |
| | ewe wolf | | tchahuitse mustela, musareigne |
| x | kutchui cibolo, ^{with red deer} or elk | | homix hare |
| x | tammala lion ^{Telidym} color | | tehu conejo, rabbit |

| | | | |
|---------------|--|---------------|---|
| tekkish | rata | hoolet | ^{Adonnis, poke} id voy a atisar |
| tchamixl | topo, | shaapka | apagar, ^{skinde} |
| atawawa | " ciego, | shaapinnin | se apago |
| x sox'oko | deer ciervo | ites | 1) firwood (Pinia) |
| talaxe | venado | x | 2) palo |
| x kanaint | ^{rr} bejendo, antilope | tchatip | cascara, ^x ecoru |
| tchukko | sog | hute | ti'gon |
| tondje | cat | kappash | f leaf |
| saux'it | turtle | tchaxait | kappash sy leavy |
| x potpoto | sapo crapaud | wokish | belbta; acorn |
| x pataktha | frog | itsetsi | roble; chine |
| teppena | ^{rra} cachorra ^{putil} lizard, | shasha | encino chine vert |
| kyaiamash | ant. | male | aliso platane |
| x ts'anawish | chapulin grasshopper | poko | saug ^x salix |
| tshisheshampo | pinacate | matepoko | saug chine, ^{Pinus} a |
| | stag-bettle | hawosh | torote ^{feuille de coudrier} , ^x salix noir |
| ts'ele | gusano; ver, mayot | sokkote | laural; laurier de Cal. |
| iax | snake | halats? | mastrono; |
| kashup | mosquito | taapitch | alamo; cottonwood |
| monwo | fly | tx'oi | saucos? ^x purrea ^{Hollander} |
| paamo | chupar, fumer | | |
| x kaje | tabaco, coyote, tabac | suxulli | toyon, ^{Rufibarb} |
| | Sawage (Soliman) | | |
| mutchok | Smoke of fire | iukkū | mora raspberry |
| itexl | ashes | amonoi | tolpache, datura |
| pooto | light, fire | | (Crocus sp.) |
| x saalo | braga; | ts'ait's'aish | estafiate ^x e |
| x hootelka | to get fire | | (a weed) kind of tobacco |

suosh yedra, poron oak inu wall (of house, room)
 shukoi zacate l'herbe en tchini patate, mate ^{of man} ^{chew}
 general x tchiniak ^{meat} ^{for} patate ^{-tome}
 touth pinole, corn meal wo-oiak to sleep
 yennik semilla, semence
 kxolup almirez, ^{grade} mortar
 (palom du mortier)
 yumutch mano del almirez

laku machucar, to pound with the
 tchishet cortar ^{3 manos}

ko-ottok arrancar una cosa.
 x laye pedernal, ^{arracher} pointe en pierre
 shai-ie arrow
 x tanuka bow
 sest's'e recate, cork, shew
 iu-el carcaj.
 lo-ouse pelear, subalter
 hapashit to kill
 hashin mató (he killed)
 hashinkin he died
 hahani hit dead
 x tautcha friend, enemy
 tchometemluch friend
 ottie chief
 xamat chief's wife
 eye house
 x innihi roof (techo)

Natabal nu Tinamit.

Recuerdos de mi pueblo.

(Composición en dialecto Kiche')

(Traducción literal)

| | |
|---|---|
| Chilá' pá nu tinamit | Allá' en mi pueblo querido |
| Ko jum utzilaj nu le' | Tengo un objeto adorado |
| Areré' ximbi' chere' | A quien he dicho extasiado |
| At nu loé' rajaguaxel. | "tu eres dueña de mi amor." |
| Chilá' ko jum quicobal, | Allá' tengo un bello altar |
| chi qui' ni' ucaj nu cötzig, | adonde llevo mis flores |
| xin ²) chilá' xinrecó' jum tzig | y allá' he' alcanzado favores |
| majun be xinto' guaral. | que no se ven por acá |
| Chilá' renojel quínac, | El dinero nada vale |
| culan, copoj, ali, | para aquella gente honrada, |
| Ru naoj are' caski, | que siempre está preparada |
| majun kij' ri quisinac. | cual la abeja a' trabajar. |
| Mancóta u patan ri puac | Allá' las niñas mantienen |
| chuachi' caguinaquil | como achiote la mejilla |
| ^{gente} majun itzel catinguil | ^(orellana) tienen tiempo en que les brilla |
| renojel junam ri Akaj. | como el pecho de Quetzal. |
| Renojel ri isquin ali | |
| are' ri palaj, coxop, | |
| junam rucujun chicop | |
| locolaj Quetzal ru vi | |
| oj) Noj guaral, cax nu jolom, | Mas aquí... la frente duele |
| Koj mas ri abanol xequi, | la virtud está muy lejos; |
| Acal, ixó'c, ujachí (rijachí?) | niños, mujeres y viejos |
| ^{ixó'c} cas nóm enbani ri pocom | solo piensan en el mal. |

; Manquimestaj : ti'namit ! No olvido del pueblo mío
 'arerí' aguerí xolxan, ni aun' el rincón apartado
 arerí' isquín a' ruxlam^(ruxlam?) su aire dulce embalsamado
 quíel chacap patac ticon _____ que pasa por el maizal.

Natabal ri nimaquij' El recuerdo de sus fiestas
 mi juvic quíel pa jolom; no sale de mi cabeza
 atoc nincoje noyon Ay! por fin de la tristeza
 natabal ninca nu saj. ; mi vida se va' a' acabar.'

Inquiries by Brill on Xectua.

Oct 1885. (Etym. & Signific. asked)

illa ticci asper oke huphukho Wopruing

usapu mindan fathg maypu. usia (Amichays.) fathg maypu.

ymaimana Viracocha

Caylla nup (Teh.) the ever present one (Bonten)

Tarapaca Armana taapaca Atar.

tocapo = usapu? tucu vollenhu

Viracocha Sublim

Tuapaco, diff. with taapaca (Lupacabath?)

Armana (?)

Photographic portraits

of Oto & Missouri Indians, taken by Bur. of Ethnology.

1. Harikara "far away (?)", headchief of Otos, 50 y. old. Buffalo clan - turban & one feather on head; bear-claw collar.
2. Shun'ethka or "white horse", belongs to the council of Missouri, second chief. 52 y. Eagle (band) clan. High white headdress with many feathers; feather-fan held in his right hand.
3. Thintchep'oshke or "bushy tail", councilman of Otos. Buffalo clan. bareheaded, atassa in his right hand; calico shirt.
4. Mash ka_kaxe "who makes noise while walking", about 50 y. Oto warrior of bear clan. High fur cap, bear-claw collar.
5. Kekre'the "prairie turtle", about 49 y. ; bear clan, of Missouri tribe; turban & 2 feathers on head.
6. Paxotche yine "small Iowa"; Baptiste Dursoin, 43 y. bear-clan like his father's mother. Half blood; interpreter.

N 117. Die Gruppe der Jaffaputen von Este ist ausschließlich
vulgarromanisch, sondern leidet sich auch Massagisch
an (genetisch -ah, -eh, -oh; im Mass. -ahi, -eidi
(u -chi) -oiki mit Epenthese für -ahi, -ehi, -ohi
(cf. Deecke, Rhein. Museum, n. F. 37, 395) -hi usw.
-he, -h; massagische Namen von perthogralen
Form bilden Nominative auf -at, -et, -ot
für -ant, -ent, -ont (als nominative -s von
Jaffaput, das -t herkommt). vgl. Este. vant,
u. shoumont. (Grupp. & Lab. im Jaffaput.)

g. 119. *Melospiza* ist aber *Junco* des *illinoensis*. (Haben
Hirten XI, 267 egg. Decke, fein. Mm. 35, 577)
Decade ist aber *Junco* *varianus* des *Melospiza* und *Eugenia*
illinoensis (das ist nicht richtig) (*Eugenia* ist nicht mehr gewöhnlich
in *Junco* von *Ill.*). ~~Stete~~ *Pin. H. N.* 3, 130 nennt
Stete, *Patavium*, *Viretia* als *Patavium* der *Junco* und
ist *ill.* *Junco* auf *Junco* ist aber nicht der *ill.*
Junco *varianus*; das gehört der *Junco* *asparatus* *Junco* *asparatus*
von *Junco* *asparatus* in *Junco*.

Zeit aller d. auf ansteh. J. 1871 nicht vor 250 q. Gr.
von Este Größt. 200 q. Chr. ; Garina etwas älter,
(fl. vor Burg?).

Nr. 130: Auf Holz, das nur an Holzkern in L. B.-Gasse
 errichtet (Zwisch. Zwick & Jpo.-Ba) Erbaut, von dem
 aber ein Teil wieder in d. Baugrund zurückgefallen. Zwischen
 dem Holz & Boden ist ein Eisen in, welche von den
 von Karsten für verbindlichen. Diese Konstruktion ist in d.
 Baugr. von Gerdau gefertigt & ist eine Vermitt-
 lung der Erbauer des Gebäudes

Alphabet verfallen. Von der hier gebräuchl. Griech.
 Schrift Röm. Schrift man, von Noricum kom-
 mend, am Nordrande der Alpen die Gallier emp-
 fangen gezogen ist. Jener zum Teil verwand-
 ten Keltischen Röm. der Salasser, Lepontier
 etc., welche in Westphalen in Westphalen auf dem
 am Ende in Noricum geschloffen war. In Contin. ist
 die Tausendstücken in Röm. & Noricum nicht
 eben dasselbe wie von R. für sich selbst. Die
 in der Röm. von Gallien aus. Man kann den
 in Gallien in die Röm. ; darüber mit der Contin.
 die Röm. Schrift, nur am Ende der Gallien Schrift von
 Gallien die Röm. Schrift in der Röm. Schrift.
 Die Röm. Schrift in der Röm. Schrift.
 Alphabet verfallen. In der Röm. Schrift in der Röm.
 Schrift (nordl. Alphabet), welche verfallen ist
 mit der Röm. Schrift, Lepont. & Salasser Schrift
 (nordl. Alphabet) ; in der Röm. Schrift
 Schrift in der Röm. Schrift.
 verfallen. — That's all. —

| | |
|---|---|
| nose quinfú | fire ni; to burn oneself nienu. |
| belly pécólo | roof wiriapa |
| heart teng ca | rooster ualpa unila |
| hair apichú | new pipoca |
| - Schmuck (beard?) chili | flesh, meat tachiga |
| soul, spirit puianco | dog chuchi (pan. Amer. after chuchi) |
| blood assang (span?) | water, river pi |
| small, short nachine ¹ sinanu
(! but shly. = kúzye Lahu) | salt pima |
| long sanga Sonanu
(Lugris Lahu!) | adollar salt malibarra pima. |
| dead puana | milk zabébe |
| death puang pu
puianco ¹ soul, spirit. | firewood té fire ni
(prob. Lahu, twig; cf. tède, témichu) |
| man unilla; cf. old. | grass gela |
| woman sôna sôna | stone chu |
| father apá | fish oazá |
| mother aya | fish hook berú |
| son nao | bird pichu (quest-pichu, pesca) |
| brother acó, pl. acó | gold laquégala |
| sister soque | silver gala |
| uncle mampi | tree chitue', stick chue' |
| aunt mampeso (so. cf. sôna) | mt'n helé |
| daughter nama | leaf papá |
| old un'ca | pastor, clergyman patile |
| fever hiedácpara; hidage
(heat: chibage) ^{Kalte.} | way, road minio' |
| red chachila | ground to |
| white fibaga | far off sare', near hate' |
| black fabaga | sick tang, light (adj.) véve
not heavy |
| house iá | much (viel!) patagena, légari |
| ox ualá, horse quelá | little (weary) nasine
cf. nao, nagao. |
| | noth'g iptoá |
| | large avá chue, small nágas
(large stick?) |

Transmitted through Bishop Thiel, who states that the Caras the only Ind^s of Western Ecuador, who have kept up their ancient language. In Esmeraldas & Guayas no remnants of language can be found. Seler finds no connection with any other Ind. Lg: aya mother, arrow ayu, fide, fine to eat - of Yunca of Eten phenno to eat is fortuitous resemblance. Cieza states, that the Ind^s of Huancavelica spoke another language than the Huancavillcas & the people of Tumbes & Truxillo. - We should compare Cayapa (says Seler; Villavieja).

Cieza de Leon distinguishes in the territories of Puerto Viejo (Santiago de B.V. founded by Spaniards) and Guayaquil 2 kinds of natives: (I, 46)

1) Capibassas, Santiago R., province Manavi; lives in peace from war to chin

2) not named, prob. Huancavelica of Guayaquil the Yumbo (for the old name Yunca) or lowlanders ~~continue~~ ^{embrace} in the primitive forests ~~the~~ on West side of Ecuador the ~~Cap~~ Cayapo and the Colorados, the latter in S. Dom. S. Miguel (when the German priest collected the vocab.) & Locarigua on headwaters of Sanle, Chones & Toachi R. From S. Dom. they often descend the Charapoto to Manavi. They are light yellow, over 500 persons; naked with beaded belt, live on arms. beneath, bury their dead under a large tree; the corpse connected with a string to one of the limbs fast by neck & choke. When string breaks by rotting, the soul has fled to the great spirit.

248

Address:

(Harkins Feb. 8. Monday)

H. B. Cushman, P.O. Emmet, near Ashomingo, Chickasaw Nation — historian; son of the first Chic. missionary, who came among them abt 1805.

wants Pushmataha's speech —

Harkins has Pushmat. tomahawk pipe given by Gen Jackson, Oktobaha R, now Bok l'wa Black water, abt 200 Yánabe creek; and of a man; abe killing, also tabi, tóbi.

200. Oktoboy cf. Oktobayi —

saka beach l'wa black

Chikasa a squealer; Rouquette in N. O.

they from. tch., not Shikasa; alki formally.

old pronunciation longer, now gone!

O'fe' okla dog-people. Black Dog is chief of Orages.

Senatobi prob. white sand (is white sycamore)

fishhook ^{Ch.} Chre. náne st' h'ickli something to catch fish with.

Sixt. náne stugwe-a;

Belúksi, always own for themselves — but descendants of Ch'á'k'bi, lived in both villages.

Hayowáne, all gone — creek now — Chic. Nat. — wáne flying bag — hayo "flying" (?) ; lonely trapping.

Mik'lashas, dark, full blood, no admixture — first meeting among Chactaws. "different," off-people.

Tchawashas, don't know. Washita, not.

tá'shi Indian corn.

Bok b'hi to the Mississippi.

Abéka "silk".

Alabama "sweet sound" or "sweet water"; Choisan —

A CURIOUS RACE.

The Mutes of Northern Alaska.

THEIR MANNER OF LIVING.

Peculiar Family Relations—Superstitions and Queer Customs.

Written for the CHRONICLE.



WELLING IN that portion of the Territory of Alaska north of the Arctic circle is a race of sturdy, docile, but withal independent people. Little knowledge is possessed regarding the race by the public. W. H. Dall and E. W. Nelson, both of the National Museum, are the only two gentlemen who have written regarding these people, and although both of them have compiled data, through the aid of interpreters, the information gained by this means is very meager. An acquaintance with these people gained by a long residence among them, travel over the country between the sixty-third and seventy-first parallels of latitude, together with a knowledge of their language, enabled me to obtain an insight into their customs and manners. In previously published works this race has been denominated as the word "Innuits." This nomenclature arose from the incompetence of the interpreters. The "Innuits" means "men," being the plural of Innuik, "man." These people have no name as a race, but designate themselves "mutes," which literally translated means "a dweller at or upon." For instance, a native born at the village on Point Hope (Tig-erach) is a Tigerach-mute; one born at Point Barrow is a Noo-wuk mute, and so on, deriving their classification from the place of nativity. This is somewhat similar to our custom of saying a New Yorker, a native of the Empire city, a San Franciscan or a Bostonian.

AN ERRONEOUS IDEA.

The popular idea prevails that these people resemble those living on the eastern shores of the Arctic ocean and Greenland, but while on the Greenland side the stature of the natives is small, upon the Alaskan side numerous measurements taken by me of both sexes show an average height in the males of five feet eight inches, and in the females of five feet four inches. There are many men, and women,



Esquimaux Man.

too, especially at Point Barrow and Point Hope, that measure nearly six feet, and all well proportioned. In their facial characteristics these people partake of the Mongolian type. Examination of skulls and living persons shows the high prominent cheek bones, the oblique-shaped eye setting, the elongated nostrils, and straight, coarse, black hair of the Asiatic race. By reason of their hardy life their limbs are of a strong mold. The only malformation that I observed among them was a tendency in the knees and feet to bend inward. More especially is this to be noticed in the women, a circumstance I attribute to their carrying heavy weights upon the

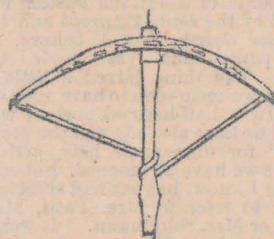


Esquimaux Woman.

lower portion of the spine, while the uneven surface of the ground forbids walking in any level manner. Another reason for this malformation is the length of time these people are confined to their boats when traveling along the coast. Throughout the entire territory of Alaska and the Aleutian islands it is very rare to see a native of either sex exhibiting a perfect upright carriage. The Aleuts at the Seal islands and Onalaska, both males and females, resemble in their walk the waddle of a duck.

PHYSICAL STRENGTH.

Physically, these mutes are very strong, their powers of endurance are great, and, as a sequence to the sole aim of their existence, i.e., to obtain food, their powers of observation and acuteness in hunting, both on land and sea, are strongly developed. Were it not for the thick layers of dirt covering their skin, the complexion of these peoples would be almost white. Until old age comes on their teeth are well shaped and sound; their eyes of a deep brown hue, bright and sparkling and extremely expressive. Many cases of marked good looks can be seen among them, while intelligent and pleasing manners are general characteristics. The family relations existing between these people are somewhat difficult to determine. This arises from the fact that when a man takes a wife he may retain her as long as he pleases, or she may leave him and obtain another protector. Instances where the woman never leaves her first protector are rare. The custom of adoption by purchase or gift is another peculiarity among these people. In common with Asiatic tribes the desire for male offspring is great, not in any way to perpetuate the family name, but simply as a provision against old age on the parents' part. Adoption is generally resorted to when the first wife has no male offspring. In some cases I have known men to be the protectors of two and three women, but these are exceptions. When a child is adopted by



Drill Used for Boring Holes.



Mouthpiece.

either a man or woman, the adopters have full sway over the child. Should, however, at any future time the adopters have a male child of their own, it becomes the heir to all, to the exclusion of the adopted one.

THE STATUS OF THE FAMILY.

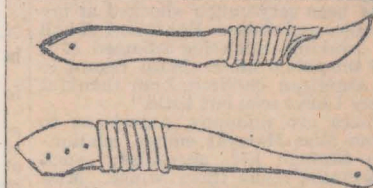
While the mother is always the first to be consulted before any marital arrangements are entered upon, a journey undertaken or trading engaged in, the father's assent is the final one to be obtained. But living as these mutes do in community, each one's affairs becomes his neighbor's, and every one has something to say in another's affairs. Garrulity is a prominent trait among the women, who are quite on a par with their civilized sisters in retailing gossip and scandal. When a man desires to become possessed of a girl to share his fortunes, overtures are made to her parents and herself. Should acquiescence be obtained, presents of skins and food are made to the girl's parents and she becomes his spouse. Such emotions as love, tenderness, or endearment are unknown, the woman is simply regarded as a worker, to sew and cook and bear chil-

dren. Unless she by force of character obtains some influence over the man her lot is anything but enviable. Upon the least fit of anger upon his part, cuffs, blows and kicks are showered upon her, but these do not create much astonishment in the village, simply forming a theme of gossip among the old women.

While, however, good relations exist between the pair, events such as going upon a hunting trip, trading for skins, or the making of new garments, form subjects for mutual consultation. Women do by far the greatest share of labor. It is their lot to drag the seals over the ice when shot; to tramp miles to fetch deer or other game to the village; to cook, to make fires, sew and repair boats and garments, and attend to every matter of household duty. The noble lord of creation confines himself to hunting and trapping.

SUPERSTITIONS.

A belief in the presence of evil spirits constitutes the only religious ideas among the Mutes. There are among them individuals called Toonrachs, corresponding to the Shamans of the Siberian tribes. If a person is sick before the whaling season commences, or a child is born before going on a journey, or building a house, the services of the shaman is called into requisition. The *modus operandi* in every case is very similar. The shaman, after a long spell of silence, suddenly begins to roll his eyes, convulsive shakes pervade his frame, and he gives utterance to various groans and sighs intermingled with sentences pertaining to the subject upon which he is engaged. During the time of his performance a continuous beating upon a drum is kept up. Toward the end paroxysms, or rather convulsions of exultation similar to what have been described as prevailing at the finale of a



Knives for Wood Working.

shaker meeting, are exhibited by the shaman. Froth exudes from his mouth, his eyes glare and roll, and his whole frame is contorted. Perspiration pours from his face, and he is entirely exhausted. The loud invocations to the evil spirits to vacate the body of the sick person, or to drive them away from the sea to enable the whales or seals to arrive, become gradually subdued, dying away into incoherent mutterings. Then after a while he regains his composure, complacently smokes his pipe, and receives his pay for services performed. If the operation is performed over a sick person and recovery does not ensue the payment made is returned, a custom that might be advantageously adopted among civilized persons.

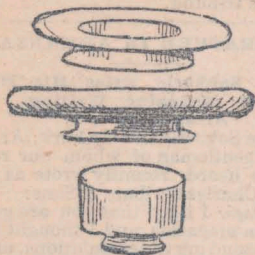
CURIOUS CUSTOMS.

Some curious superstitions are also to be noted. If a person is sick, iron tools, such as axes or knives, cannot be used in the house. Upon a man's grave his sled is placed, but broken to pieces, and his kayak meets similar usage. Furs, spears and rifles are also deposited, while if the individual has killed many whales the long jaws bones of the balaena are placed in an upright position to mark the spot. These people bury their dead upon the ground, raising a number of pieces of driftwood in the shape of a tent over the remains. Owing to this insecure mode of burial the wood soon falls down and affords entrance to foxes and dogs, who make havoc with the body. But little regard is paid to the burial places, although these mutes are very much incensed whenever attempts are made to take away any skulls or bones from the graveyards. They also make a long detour in passing the resting place of the dead, and will on no account touch anything once deposited at a burial.

A woman's grave has her clothing, sewing gear and various household utensils placed upon it. One of the most peculiar acts I heard of took place in the month of May, during the whaling season, at Point Hope. A woman died, and her body was carried out to the edge of the ice. Three old women cut her heart out, wrapped it in a covering of seal intestines and threw it into the sea through a hole in the floe. This was done in order to bring good luck to the catch.

DRESS AND ORNAMENTS.

On the two corners of the lips of the males two lateral incisions are made, into which tablets of ivory, stone or beads are inserted, the orifice becoming extended as the individual grows older. These tablets are oval in form, having a groove upon the under surface, which, fitting into the orifice, prevents them from falling out. Within the past few years the custom of cutting the lips is becoming abandoned, and it is probable that a decade will witness the young men devoid of this ornamentation. The women have longitudinal stripes tattooed upon their chins, diverging from a center in slight curves. They also wear bracelets of brass, iron and copper wire. The male style of wearing the hair is somewhat like the tonsure of a monk, the center of the scalp being bare, while the hair hangs over the forehead and ears like fringe. Hirsute appendages upon the face take the form of a few straggling hairs upon the upper lip and chin, and those are only seen upon elderly persons. Women put their hair into plaits depending on either side, which are ornamented with long strings of small seed beads obtained from traders. Deerskins, squirrel and muskrat pelts are utilized for clothing. Inner shirts of fawnskins and outer coats of summer deerskins, with pants of similar material, are worn by both males and females. The fair sex, however, have their shirts cut round at the bottoms and



Lip tablets.

wear trousers and boots sewn in one piece, while the men's garments are similar in shape to ponchos, their trousers coming only to the knee. Deerskin socks, with the hair turned inwards, with seal or deerskin boots, having seal hide soles, comprise the foot gear.

SEWN WITH SINEWS.

All the clothing is sewn with sinews obtained from the deer's legs and back and made up into thread. Three-cornered needles are used for sewing, these being deemed the best for working upon skins. Strips of wolf and wolverine hair fringe the hood of the outside shirts, which serve as a protection against the icy blasts of the winter winds. Upon the back portion of the outside shirt charms, as protection against evil, are seen. These consist of the skin of an ermine, a mink's tail, or a crow's head and beak, while a belt with the tail of a wolf or wolverine depending at the back serves to confine the shirt at the waist. Coats and trousers of the latest San Francisco styles are being gradually introduced by traders among these people, but their use is confined to the summer months only. There is no doubt that in course of time civilized clothing will be sought after by these natives, as the skins which they formerly utilized are disposed of in trade and prices paid that excite their cupidity. But owing to the rigor of the winter season, deerskin can never be entirely displaced.

H. D. W.

The Flight of Butterflies.
St. Louis Republican.

It is said that in the spring the butterflies all go from east to west. We are not so sure about that, but it is certain that at this season, "when the leaves begin to fall," may be seen every sunny day a curious fact of natural history. The full-grown butterflies are all flying eastward. Now and then a small one will play and feed about in different directions; but they, too, are steadily drifting invariably toward the east. Occasionally a large one will halt a moment or two and then pass along in the same direction.

REDSKINS AND NUGGETS.

A Romance of Monterey Revived
by a Speculation.Three Hundred Bold Spanish Miners
Slaughtered by Mexican Savages.
Buried in Silver Treasure.

The old records in some of the provinces of Mexico testify to the exceeding richness of the ore obtained from some of these ancient bonanzas. But probably none could tell a stranger or sadder history than one about twenty miles north of Monterey, which is now being reopened by a company of which Governor John C. Brown, of Texas, is the president, and General George F. Alford, of Dallas, the secretary and treasurer. General Alford has recently returned from a trip to the mines, and in conversation with a reporter of the St. Louis Republican told the following:

"The Rosario Mine," he said, "is located four miles west of the City of Salinas, about 170 miles from Laredo. It was discovered by the Spaniards in 1596 and was worked with great profit for over a century. I went down to take a look at the property about a month ago accompanied by Mr. Oliver, of Dallas, and while there learned a great deal in regard to its history.

"The opening of the mine is about 1,010 feet up the steep side of the Sierra Madre, and a winding path leads up to it. The way is so steep that I was almost overcome with fatigue before I reached the entrance, and when arrived there we found only a small tunnel that a man could not stand upright in. Having lighted the torches we started upon a journey toward what seemed to me the centre of the earth. The Spaniards probably first noticed the croppings on the outside, and starting in at that point followed the vein in all its tortuous windings.

"The tunnel at first slants slightly downward for about 200 feet and then opens into a large chamber. From this it continues on directly into the mountain for a short distance—the tunnel at this point being so low that you have to crawl through it—and then turns almost directly downward; and there is a great tree notched for a ladder which was placed in its present position nearly 300 years ago and is still as hard and sound as on the day it was cut. Passing on through the tunnel we came to another chamber, which, as near as I could judge by the light of our torches, was about 700 feet long and forty feet wide and high. Here I stopped, completely worn out, while Mr. Oliver and the guide went on.

"All along the sides of the tunnel and the walls of the chambers was any quantity of low grade ore, the Spaniards only taking the high grade of the body of the vein. What labor it must have been to dig into the blue limestone rock, almost as hard as granite, with their crude tools, no man can conceive. It seems almost beyond belief that they could have carried the ore through all the numerous chambers and zigzag windings of the tunnel before reaching the great chamber where the bones of sixty Spaniards now lie buried. But the peon slaves managed to get through some way.

"The great chamber which I referred to as entered by Mr. Oliver, is the scene of the last work of the Spaniards, and here were left pillars of the highest grade of ore to support the roof. In this chamber was enacted the last act of the tragedy which caused the abandonment of the mine.

"Salinas is four miles from the mouth of the mine, on the line of the Mexican National Railway, while the Villa del Carmen is almost at the foot of the mountains. In the latter place, 200 years ago, was an enormous stone church, the ruins of which still exist, though covered over with vines. One day—I suppose almost a century and a half ago—the Indians attacked the town and 300 miners fled to the great church for protection. There they were besieged for many days until, overcome by starvation, they surrendered. The result was a massacre of every single man.

"A stone wall about twenty feet high was built around the spot where they were buried, and to this day the simple natives on a certain day of the year decorate their graves with flowers and garlands. I climbed the rude steps which lead into the inclosure, there being no gate, and found the grass green and well kept, while the flowers which had been placed there only a few days before were fresh and beautiful.

"When the city was attacked by the Indians sixty miners made their escape to the mines, where they could have defended themselves against any number of Indians. Making their way to the great chamber at the end of the excavations they remained there until they thought the Indians had retired, and then, believing that it would be impossible for them to continue working the mines, they decided to take what ore they could with them and make their escape. Accordingly they commenced taking down the pillars of almost solid silver. Before they had taken many of them down the roof fell in and they were burned beneath the great mass of ore, where their bones still lie.

"The records show that \$11,000,000 royalty was paid the King of Spain by the Viceroy of Mexico on these mines. The royalty demanded was 20 per cent of the production, so that during the time the mines were worked at least \$55,000,000 worth of ore was taken out. But I believe human nature was the same 300 years ago as it is to-day, and just as property is to-day assessed at about one-fifth of its real value, so after considering this fact and the fact that the 20 per cent royalty was considered a great injustice, I put it down that as much as \$500,000,000 worth of ore was taken out of those mines. The ore, after being carried by the peons through the tortuous windings of the tunnel to the mouth, was carried on mules down the mountain to the rude smelters, where are now great piles of slack, at least forty feet high, which have laid there so long that great trees, two feet in diameter, have grown up through them. This slack has been assayed and shows a yield of from \$8 to \$24 a ton.

"The present company was organized about four years ago and the property is owned jointly by Americans and Mexicans, the American stockholders being principally citizens of Dallas, Tex. Among the Mexican owners are General Francisco Navanjo, late Secretary of War; General Geronimo Trevino, author of the famous "International Baby;" Judge y Galindo, Don Patricio Milmo, the great Mexican banker, probably the richest man in Mexico, and many others. It being too expensive at this day when peons are not at our disposal to bring the ore out in the way the Spaniards did, we are now digging a tunnel, commencing several hundred feet below the original opening and slanting slightly upward so as to allow for a drain. We are now in 1,025 feet and have crossed several veins of low-grade ore."

"The story" in Family History.

Araucaria (after Vign. de)

Archdale 154

Bernal Diaz 199.

De Soto 166.

E55

Nov 199

Parsonage 46

Weston 54.155

THE AMERICAN AUTOCHTHONES.—Professor J. Kollman, of Basel, well known for his many publications upon the crania of the European peoples, has made an elaborate study of the crania of our American aborigines. The author starts out with certain theses which he has sought to establish in other publications, such as the undoubted existence of races possessing invariable marks; man is a fixed type (*Dauertypus*), and races are also fixed since their production in the unknown past. Witness the Malays and Papuas, neighbors so long in a homogeneous tropical area, and yet so unlike. With regard to America it was formerly believed that a single race extended from Cape Horn to the Northern ocean, Blumenbach and Morton standing for this class of writers. Later on, from 1865, Waitz, Plotz, Andreas Retzius, Virchow and Daniel Wilson demolished the unity theory. Dr. Kollman divides his discussion into two parts:

1. The plurality of varieties (races) in America.
2. The spread of these varieties over the continent.

The data of his investigation are: North America, 917 skulls; Central and South America, 248 skulls; Eskimo region, 127 skulls; Mounds and shell-heaps, 208 skulls. The measurements are partly original and partly from Otis, B. Davis, and Schaaffhausen. Omitting the ancient crania, the index for the remaining 1292 is as follows:

| | <i>Index.</i> | <i>Per cent.</i> |
|-----------------------------------|---------------|------------------|
| Dolicocephalic | 63-75 | 22.77 |
| Mesocephalic | 76-80 | 35.92 |
| Brachycephalic | 81-85 | 22.60 |
| Hyperbrachycephalic | 86-95 | 14.30 |
| Artificially brachycephalic | 96-116 | 4.55 |

Every index from 86 to 116 is represented in Dr. Kollman's Table I. The same process is pursued separately upon the North Americans, Central and South Americans, Eskimos and Pre-columbians. Even the Eskimos show over twelve per cent not dolichocephalic.

The chief results arrived at are the following:

1. The plurality of varieties is proved.
2. The ubiquity of these varieties over the whole area is undoubted.
3. The penetration of the varieties among one another is so complete that no tribe consists of a single variety.
4. This penetration had taken place before the Columbian period. From that era we have:
 - a. Leptoprosope—Brachycephaly.
 - b. Chamaeroprosope—Brachycephaly.
 - c. " —Mesocephaly.
 - d. " —Dolicocephaly.
5. The differences of the Indian tribes are to be traced back not so much to climatic influences as the craniological evidences prove.
6. The differences among the ethnic groups are due to the amount of varietal penetration, which was not uniform in space or time.

It is Dr. Kollmann's opinion that human sub-species became fixed in the pre-glacial period, and that by the vicissitudes of time these have had greater or less influence upon varieties in different areas. The American continent, Eastern Asia and the Polynesian isles received only euthycomous varieties.

The accompanying table will exhibit Kollmann's scheme of the pre-glacial sub-species and varieties :

| SUB-SPECIES. | PENETRATION. | VARIETIES, BY THE HAIR. |
|---|---|--|
| 1. Chamæprosope—
Dolicocephals
(Long skulls, wide faces) | Europe
North Africa
West Asia | { Cham. dolich. lissotrich.
" mesoc. "
" brach. "
Leptopr. dolich. "
" mesoc. " |
| 2. Chamæprosope—
Mesocephals
(Medium heads, wide faces) | | |
| 3. Chamæprosope—
Brachycephals
(Short heads, wide faces) | America
East Asia
Polynesia | { Cham. dolich. euthycoma.
" mesoc. "
" brach. "
Leptopr. dolich. "
" mesoc. "
" brach. " |
| 4. Leptoprosope—
Dolichocephals
(Long skulls, long faces) | | |
| 5. Leptoprosope—
Mesocephals
(Medium heads, long faces) | Cent. Africa
So. Africa
Melanesia | { Cham. dolich. ulotrich.
" mesoc. "
" brach. "
Leptopr. dolich. "
" mesoc. "
" brach. " |
| 6. Leptoprosope—
Brachycephals
(Short heads, long faces) | | |

—:O:—

MICROSCOPY.¹

THOMA'S SLIDING MICROTOME.—Dr. R. Thoma, extraordinary professor of pathological anatomy at the University of Heidelberg, has been good enough to write us the following description (in English) of his instrument, which has acquired considerable reputation both on the continent and in England.² He adds also remarks on its use :

The microtome (Fig. 1) consists of a stand of cast-iron, on which slide two carriers. The large knife is attached to one of these, *a*, which slides horizontally. The second, *b*, holds the specimen to be cut. This second moves on an inclined surface, so as to raise the specimen as required.

This, with a few modifications, is the general character of all

¹ Edited by Dr. C. O. WHITMAN, Newton Highlands, Mass.

² A description without figures appeared in Virchow's Archiv. LXXXIV (1881), pp. 189-91.



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