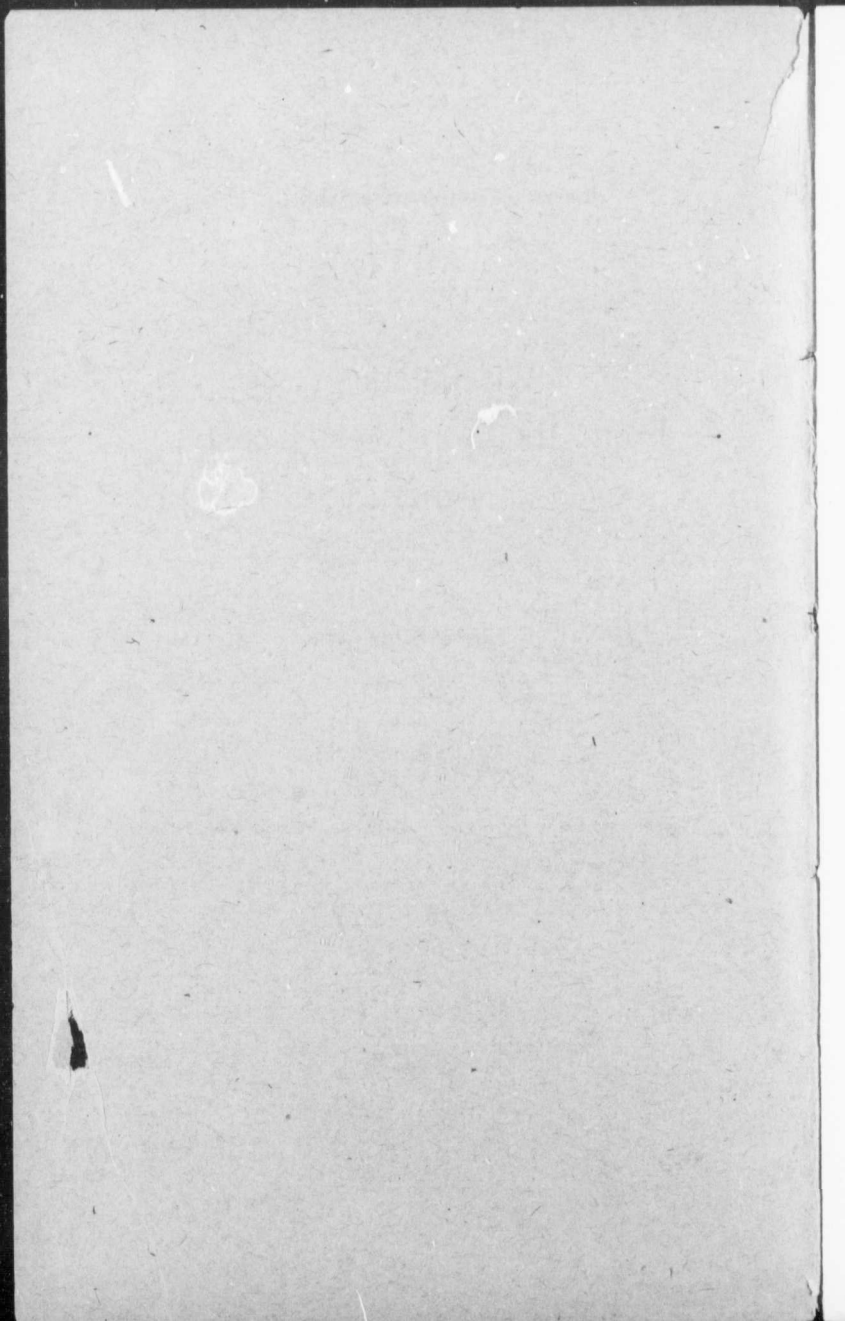


Vocabularies  
From the Northwest Coast  
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American Antiquarian Society

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## VOCABULARIES FROM THE NORTHWEST COAST OF AMERICA.

EDITED BY FRANZ BOAS.

The following vocabularies, collected on the Northwest coast of America in the year 1791, represent the Nootka, Haida, Tlingit and Eskimo languages, and are printed from a manuscript recently obtained by the American Antiquarian Society. This document, which is twenty-six pages in length, gives no clue as to the name of the author or compiler, although it was doubtless written by an officer of one of the ships which visited the northwest coast in 1791. The orthography is of course very inadequate, but a good many of the words may be recognized. The phonetic equivalents of the Nootka vocabulary have been given by Dr. Edward Sapir, whose Nootka studies have not yet been published. Those of the Haida were extracted from John R. Swanton's investigation of the Haida language, supplemented by vocabularies collected by Franz Boas (John R. Swanton, *Haida Texts*, in *Publications of the Jesup North Pacific Expedition*, vol. 10, part 2, Leyden. Franz Boas, *Vocabularies of the Tlingit, Haida and Tsimshian Languages*, in *Proceedings of the American Philological Society*, vol. 29, pp. 173-208). The Tlingit words were identified by Franz Boas in 1915. In the Eskimo vocabulary the corresponding words have been taken from Barnum's *Alaskan Eskimo material* (Rev. Francis Barnum, *Grammatical Fundamentals of the Innuvit Language*, Boston, 1901).

In the vocabulary which follows, the first three columns consist of a literal transcript of the manuscript, and in the last column is given the phonetic

orthography. The Nootka words have been transcribed according to the system published by the Smithsonian Institution (Phonetic Transcription of Indian Languages, Smithsonian Miscellaneous Collections, vol. 66, no. 6). The transcription of the other languages is in accordance with the system described in the respective publications.

## I. NOOTKA

A VOCABULARY OF NOOTKA-SOUND LANGUAGE ON THE  
NORTHWEST PART OF AMARACA IN THE LATIT IN  
THE YEAR 1791

NOOTKA		ENGLISH	PHONETIC ORTHOGRAPHY
A			
Ah upsot <sup>1</sup>		Arms	
Seihart	an	Arrow	tsfhaté'
Seitah	an	Arrow Cast	
Clottler		Another	tla'o', tla'o'k' <sup>2</sup>
Weamashis <sup>2</sup>		Ashamed	
tetech		Alive	ti'te—
Sukneh	to	Abuse with Bad language	
honoah	to Be	angry	
B			
Apuxmah		Birds	
Enah pulthy <sup>3</sup>	the	Bak of your hand	
Hloptohomah	the	Breast	
tackhac	the	Belloy	ta'tca'
Kopaly <sup>4</sup>	the	Back	

<sup>1</sup> *ahup-* evidently = 'a'ap-, reduplicated stem 'ap-, used for several body-part nouns occurring in pairs. In Barkley Sound Nootka 'a'ap'yimil is "shoulder and arm above elbow." I know of no suffix *-sot* in Barkley Sound Nootka, but cf. 'a'aps'win't = arm-pit ('win't "inside of middle").

<sup>2</sup> In Barkley Sound Nootka "to be ashamed" is 'pim'ha"

<sup>3</sup> Probably identical with *h's'na'pal* "back above middle of body."

<sup>4</sup> Seems to contain suffix *-pal* "back."

Kysah <sup>5</sup>		Blod	
Suckquélteer	to	Bring	sukwitl = <i>to take</i>
Peshack	is	Bad	þicaq'
Macook	to	Barter	'ma'kuk'
mustarta	a	Bow	mo'stati'
Marmarta		Birds in Jenaral	ma'ma'ti'
Tubcook		Black or Blew	tup'kok'
Chimmis	A	Bair	tcimis = <i>black</i> <i>bear</i>
Cathlatic	A	Brother	qala'tik' = <i>younger brother</i>
Cleethah <sup>6</sup>	A	Bair-skin	
qwequick <sup>7</sup>	A	Bevor skin	
Clooah	A	Board	lo'ok' <sup>10</sup> , lo-
Tumish	A	Burnt Coal	tumi's
Clasesce	A	Boys Name	
Mutoheshittle <sup>8</sup>	to	Bite	
Cluckshittle <sup>9</sup>	to	Beat	
Clooquesta <sup>10</sup>		Broad	þlukw = <i>big</i>
quoth shittle	to	Break	kwatcitl
Annekish	to	Bend	
Mooch <sup>11</sup>	to	Boyl	
Alitch hy		Both alive	
tarnas	A	Boy or gairl	táne'is = <i>child</i>
ammot	A	Bone	ham'o't'

## C

Ahahmas		Cheek	'a'amas
fessewap <sup>12</sup>		Chin	
Wocshittle <sup>9</sup>	to	Cetch	

<sup>5</sup> *hesmis* "blood" (stem *hes-*); *hesa'* "to be bloody, bleeding." *he* is often heard as *h<sup>o</sup>*, *bat*.

<sup>6</sup> In Barkley Sound Nootka "bear-skin" is *mutemoha'*.

<sup>7</sup> In Barkley Sound Nootka '*a'fazwa'ag*'.

<sup>8</sup> Evidently containing stem '*ma-* "to bite"; *sit* is momentaneous suffix.

<sup>9</sup> *-citl* as in note 8.

<sup>10</sup> Perhaps to be understood as *þlukwista* "broad in canoe." (?)

<sup>11</sup> Perhaps misunderstood for '*mo* "to burn." (intr.)

<sup>12</sup> In Barkley Sound Nootka "chin" is *h<sup>o</sup>'as' flaksul*.

Ahsoorehe <sup>13</sup>		Cedar Bark	
Chuckeo <sup>14</sup>	Is	Come hear	teukwa'
Maltazlah	Is	Cold	'maf'aħs = cold (water)
Marquirnar		A Name of a Cheif	
Gallicum	Dot	Shot By order of Dun Martenus	
		(generally given <i>Quallicum</i> )	July the 5 A 1789
Wickananish	Dot		
hanape	Dot		
Clopanish	Dot		
Omaes	Dot		
Tatootcheaticus	Dot		
Tatootohesettle	Dot		
Clackosantda	Dot		
Manecan	Dot		
Nashnaekhook	Dot		
Nooche	Dot		nutci' = mountain
Momak <sup>15</sup>		Ceder Bark	
Hahhutthy		Cove or Enlet	
Cheetleche	to	Cut	teiteitl
Ahak	to	Cry	'qħak'
Hychenak	A	Cokeole	
Hoonick	A	Chist	ħouqwunik' = box (telescoping)
Eneekshittle <sup>15</sup>		Come in	
Ahtoop	Wild	Callary	
Chinne	I	Cant see	teáni'-
Tooshkoa	A	Codfish	tuckóħ
Cathlatie	A	Cosen	qala'tik'
Ammok	A	Calm	'oup', 'oum = calm weather
Hohoyeh	to	Change	ħaħanyi <sup>16</sup>
Ish Iis sha	to	Chew (gum)	'i'e'i'ca'

<sup>13</sup> In Barkley Sound Nootka "cedar bark" is pi'tsup'. When shredded, it is fuppu', which, when dyed in alder bark, is called hi's'yu'.

<sup>14</sup> In Barkley Sound Nootka "to come near" as verb is tlawi'teitl. teukwa' is used only in address.

<sup>15</sup> en- probably ħin-, general verb stem; -stl as in note 8. In Barkley Sound Nootka "to enter" is ħine'itl.

<sup>16</sup> Quoted from memory. Am not altogether certain of this.



Sedgekas	A	Comb	satekaʰs
Chuckco <sup>14</sup>		Come hear	teukwa <sup>4</sup>
Chooshenah	A	Crow	qo'ocin <sup>1</sup> = raven <sup>17</sup>

## D

Mooyech <sup>18</sup>	A	Dear (= deer)	mo'w α tc
Ahimahais <sup>19</sup>	I	Dont understand	hayim <sup>1</sup> hai <sup>4</sup>
Anetle	A	Dog	'eni'tl
Cahshittle	to	Dye (= die)	qaʰcitl
Nass	A	Day	'na's
Quotsehak	A	Danceing apron	katshaq <sup>4</sup> = blanket, robe
Clootshoty <sup>20</sup>	A	Daughter	
Oyelthy	to	Dance	ho'ya'l
Mowickmulthy	to	Disown	
Lyeopulthy	I A	Deaf	
Chatlacha	to	Devoid	
Athy		Dark	'atʰai <sup>4</sup> = night
Wickahmitlah		Does It not Rain	wikʰa 'mitla <sup>4</sup>
Hyarish <sup>21</sup>	yes It	Does very much	
Climmshittle		Day Light	tʰim'ccitl <sup>16</sup>
Nuekshittle	to	Drink	naq'citl
Ayemeah	I	Dont understand	hayim <sup>1</sup> hai <sup>4</sup>
Nartuch	A	Duck	

## E

Casee		Eyes	qasi <sup>4</sup>
Ahieeche		Eyes Brows	'a'atci <sup>4</sup>
Hatsamiamich		Eye Leds	hatshimiksim <sup>1</sup>
Capee	an	Ear	paʰpi <sup>4</sup>
Ahok	to	Eat	ha'ok <sup>4</sup>
Chaliohamah	An	Egg	

<sup>14</sup> "Crow" is *ʰe'in<sup>4</sup>*.

<sup>18</sup> Used only in northern dialects. In Barkley Sound Nootka *'a'uc* is used.

<sup>19</sup> -*a* is "I." Not used in declarative sentences relating to present time in Barkley Sound Nootka, where -*aʰ* takes its place.

<sup>20</sup> Evidently formed from *ʰe* "woman." In Barkley Sound Nootka *ʰe'kwa'u* "girl" is used for "daughter."

<sup>21</sup> -*ic* is affirmative suffix.

Quispele <sup>22</sup>		Each side	
Hyahish		Enough	
F			
Uppapeah <sup>23</sup>	the	forehead	
Coopyork	the first	Finger	kop' yak' = <i>index finger</i>
Cahahtome		Feet	ka'yap'ta' = <i>leg</i>
Chark		Fresh warter	tea'ak'
Worcushhowilt	forms of	Friendship	
Sumer		Fish in General	so'm $\alpha$ ' = <i>var. of</i> <i>small fish</i>
Peshackness <sup>24</sup>		Foull weather	
Uquot		Friendly love	
Quematts		Frost	
Thoak		Frightned	to' h'auk'
Nowaykish	A	Farther (= father)	'mi'wi'q'so'
Alver		Friend harkhen	
Haha <sup>25</sup>	A	Folsehood	
Chimmena	A	Fish hook	tcimun'
Aquilthy	A	Feather	'e'el = <i>feathers</i>
Takihittle	to	Feal	
Hoahshittle	I Have	Forgot	
G			
Cheetnak	to	Grees	
Cutsack	A	Garment	kats'haq'
Welshittle	Is	Goaway	walcitl = <i>to go home</i>
Patshittle	Is to	Give	patcitl
Clooshish <sup>26</sup>	Is	Good	tuł
Clyome <sup>27</sup>	Is to	Give me more	

<sup>22</sup> cf. *kusiapa*- "on the other side of."

<sup>23</sup> *'witasa' ta* in Barkley Sound Nootka.

<sup>24</sup> Apparently *picaq'* 'na's "bad weather."

<sup>25</sup> cf. *haga'ak'* "not to know"?

<sup>26</sup> *Clooshish* is probably to be understood as *tuł'is* "indeed it is good."

<sup>27</sup> Evidently derivative of *tu'os*- "another."

Siah hoe	Is A	Grait Way of (= a great way off)	saya' = to be distant
Oxamer	A	Goose	
Ahyack	A	Graight many	'aya' = many
Clackoeskwettle	to	Get up	tlakiccitl = to stand up
Seesock	A	Grassfishing Ling (line)	
Wesuck <sup>28</sup>	to Be	Glad	
Capeatsee		Give me some- thing to Eat	
Ahomah	A	Good treet	

## H

Uquilsaka <sup>29</sup>	the	Head	
upsecoop	the	Hair	hapsi'yup'
Coochanexo	the	Hands	kwikwinikso'
Ahco	A	Hore	
Cloosmeet	A	Heavin (= herring)	thusmit'
Wickeatish <sup>30</sup>	I	Have Not	
Seapokes <sup>31</sup>	A	Hat or Cap	
Chartler	to	Hand it	
Mahartee	A	House	mahti''
Weiektap	A	Hard Read wood	
Malthy	A	Horn	ma'l
Cutsomixne		Hail	katso'min'
Nahah	to	Hark or Lisen	na'a''
Pooa	A	Holy Boat	
Qua ahmiss		Hearing sponds	
Quanthoegish	Is	Heavy	
Apukshittle	to	Hug	'ap'k'citl

<sup>28</sup> In Barkley Sound Nootka "to be glad, happy" is 'o'agit.

<sup>29</sup> *to htsi'i* in Barkley Sound Nootka.

<sup>30</sup> Involves *wik-* "not." With passive and body-part possessive 'ai- this forms *wi'kai-* "not to be —ed, not to have (body-part)."

<sup>31</sup> *tsop'koz'sim'* in Barkley Sound Nootka.

## I

Sickerminne	Is	Iron	tsikimin <sup>1</sup>
hoo	Is	Ice	
Syahopulthy		I am Deef	
Chitnack	An	Instriment to	
		Cetch fish heain	
tookwoahshittle <sup>9</sup>		I am tired	
Poo all youratto		I am Slepny	po'a'atu' (tcitl)
Wee ec shittlo		I am Sorry	
		K	
Tabarsanool <sup>32</sup>	A	Knife	
Ehutshittle <sup>33</sup>		Knock	
Sonapulthy	to	Kelp	
Caksorbut	to	Kill	qahsa'pat' = to be killed
		L	
Klishchinna	A	Lag (= leg)	tlictin <sup>1</sup> = foot
Muschimmis	A	Loar Clas of pople	m α steim <sup>1</sup>
Nananich		Let me Look	'na'na'nite <sup>34</sup>
Nuchee	Is	Land	nutci' = mountain
Cleehoah	to	Laguef	
Quockoquor <sup>35</sup>		Like this	qwa' = to be thus, like this
Clahshittle		Lightning	tlehcitl
Nahchook	A	Lock	
tlashittle	Is	Let go	latcitl
Noopotwatlc		Lastnight	
I sucks		Leeks	
I ti Ive	Is A	Liyng fellow	'e'e'faq'tla' = to tell lies <sup>36</sup>

<sup>9</sup> -anool is apparently -a'nu! "long object, along." In Barkley Sound Nootka "knife" is 'ak'gak'.

<sup>32</sup> -tcitl is momentaneous suffix. In Barkley Sound Nootka "to knock" is teaq'wcitl.

<sup>33</sup> 'nate- "to look," 'natesa'pis "let me look!"

<sup>34</sup> Distributive plural qwa'qwa'.

<sup>35</sup> 'sfaqutl "to tell a lie." It- of "Itiive" probably to be understood as 'ait-, phonetic variant of 'e't'.

Acoalthy	to	Leud	'a'ko'tl
Waughahne	A	Land orter	wa'xni'
Youbesish		Light	
Ya ak	to	Lov	
Isiccomiss <sup>37</sup>	the	Lean of a Whale	
Sarsupt	A	Large Rope	
M			
Eluibsool	A	Mouth	hinaksut = <i>lips</i>
Siyee <sup>38</sup>	A	Middle finger	
Annecatsmah	A	Mark	
Iacops	A	Man	tcakop' = <i>male</i>
Cloonimme	A	Moose	tlo'nim'
Youshaneek <sup>39</sup>	Is	Make hast	
Clehely	A	Matt	lihał
Iacops Elomas	A	Man of another Town	
Clocoba <sup>40</sup>	A	Mouse	
Omazexco	A	Mother	'umi'i'q'so'
Imlthy <sup>41</sup>	the	Moon	
Seeyah	that Is	Mee	si'ya'
Oquith	to	Make	'okwił
Clucksomah	A	Mast	ttaqsim'
Arehischawolthy		Move this way	
Nitscocosthy	Is	Move that way	
howillpiliso	A	Motherless Daughter	
N			
Noesah	A	Nose	nifsa'
Iseecomitts	A	Neck	tsikumits
hannas <sup>42</sup>		Night	
Cheetuqualish <sup>42</sup>		Night	
Clah		Now	tlał

<sup>37</sup> Containing suffix *-mis*, frequently employed for nouns indicating mass.

<sup>38</sup> In Barkley Sound Nootka "middle finger" is *tataiŋtaq'nuikum'* "eldest in hand."

<sup>39</sup> *ɛ-ɛ'ica'* in Barkley Sound Nootka.

<sup>40</sup> *tiisa'.ok's* in Barkley Sound Nootka is "rat." "Mouse" is 'a'ak'ak'.

<sup>41</sup> *Hopat* in Barkley Sound Nootka.

<sup>42</sup> *'ai'hoi'* in Barkley Sound Nootka.

Anneekebesah		Narrow	
Clahoquilth	Is	Night before Last	
Shumcathat		Names of the towns which they nutca'ath visit and trade 'i'hat'is'ath which Is to the North of Neaky	
Noochathat			
Ahateset			
Cheneekenet			
Atuckchaat	Do		
Kyoquot	Do		qa'yo'kwath
Chebeseet			
Clisut			
Quoshkeenowhat			
Kashchoat			
Marsets			
manoih	Do		
		Names of the towns to the Southward of Nootka	
Otso-osutt	Do		
Kitits mahats			
Clioquot			tla'o'kwi'ath
Uhistbetbe			
Clyesuh			
totootch	Do		toto't'e= thundering (per- sonal name)
Sawwark	Is	One	'sawa'k'
utlah		two	'atla'
Cutsah		three	qatstsa'
Moo	Do	Is	Four
Suche	Do		five
Noopa	Is		Sixth
Atlapoo			Seventh
Atiequil			Eighth
Sawaquil			Ninth
hiyou			Tenth

NOTE when they Count up to teen they Begin again to one and Count as folow

Sawcates	Is	twenty	tsaqe'ts
Cutsaute <sup>43</sup>	Do	thirty	
Mooyak <sup>44</sup>		forty	muyi'q' = 80
Suchaka <sup>45</sup>		fifty	sufci'q' = 100
Noopake <sup>46</sup>		Seventy	'nupu'q' = 120
Attheacalth hyack <sup>47</sup>		Eighty	'atlakwafi'q' = 160
Sawakulthy auch <sup>48</sup>		Ninety	'sawa'kwaliq' = 180

hisoyarck<sup>49</sup> Is one hundred

NOTE that they donot Count Any hier then one hundred.<sup>50</sup>

## O

haxup	Is	Oversot	
toque <sup>51</sup>	an	Ornement	tuxwi'
Clackamiss		Oyl	taq'mic
Clakamasish		Oylly	taq'misi'ts (?)
mictoohish <sup>52</sup>		old	
Unnah		Only	'an'a'
Quersap		Open	
Mistook Iacop <sup>52</sup>	an	Old man	
Mittookclotsmah <sup>53</sup>	An	old women	

<sup>43</sup> Perhaps *qatefsiq'* "sixty" (= 3 x 20) is meant. "Thirty" is *tsaqe'ts* 'ic *haya'* "20 and 10."

<sup>44</sup> = 4 x 20. *-ak, -aka, -ake, is -i'q'* "so and so many x 20." These numbers are here misunderstood. "Forty" is *'atli'q'* "2 x 20."

<sup>45</sup> = 5 x 20. See note 44. "Fifty" is *'atliq'* 'ic *haya'* "2 x 20 and 10."

<sup>46</sup> = 6 x 20. See note 44. "Seventy" is *qatefsiq'* 'ic *haya'* "3 x 20 and 10."

<sup>47</sup> = 8 x 20. See note 44. "Eighty" is *muyiq'*, see note 44. This vocabulary omits *'atpu'q'* "140" = 7 x 20.

<sup>48</sup> = 9 x 20. See note 44. "Ninety" is *muyi'q'* 'ic *haya'* "4 x 20 and 10."

<sup>49</sup> Possibly *haya'q'* "200" = 10 x 20. See note 44. "The hundred" is *sufci'q'*, see note 45.

<sup>50</sup> Wrong. Higher unit is 200 = 10 x 20.

<sup>51</sup> I have not this word available for comparison, but it is implied by *faz'sukwiw'* "owl," which clearly means "with ornament in nose."

<sup>52</sup> 'ic *feini* in Barkley Sound Nootka.

<sup>53</sup> Evidently containing *lo'ts'ma'* "woman."

## P

Clutawar <sup>54</sup>	to	Padle of	
Oquappa	A	Paddle	'uxuap'
Quickomis	is	Paint	qwahmis = <i>red paint</i>
Yakuk	is	Pain	ya'kuk <sup>55</sup>
yukuchish	to Be	Painfull	
Ishatoquotlee	A	Perl shell	hietsuqwati'
Cutshittle	to	Pinch	
Cheecheeshittle	to	Pull	tei'tci'tł
Oya	is	Preasently	(tłah) 'oyi'
Moochitch	to	Put on	'mułcite
harmartolt	to	Puttoff	ħa'naħtutł
Cape chittle	to	Pint	kop'citł = <i>to point</i>
Reparshell	the	Palm of your hand	
R			
Oatis	A	Ring finger	'o'atso'
Clohapa		Red fish	łehapiħ = <i>red cod</i>
Capshittle	to	Robe or sted (= steal)	
Moxcy	Is	Rooks	'muks'yi' = <i>rocks</i>
Tasheyes <sup>55</sup>	A	Rivorso Cawled (= called)	faci'yis(?)
tashes	A	Rode or path	faci''
Micklah		Rain	mitla'
Ahitsee	A	Root they dig in spring	·a'aitso' = <i>wild clover root</i>
Ktedseap	A	Root Like Sax- safax	qitso'p' = <i>wild rhubarb (?)</i>
Tleetelee	to	Rub	tittli'ya' ( <i>iterative</i> )
Shelah	A	Root	citla'' = <i>fern root</i>

<sup>54</sup> *thłcił* in Barkley Sound Nootka.

<sup>55</sup> Probably "road along beach," referring to strait or inlet.



Mahwah	to	Return	'ma'wa'' = to take home
Yetsook	to	Run	ya'tsuk' = to go
Commataackotle	to	Remember	kam'a'ap' = to know
S			
Clasepe	A	Sholder	ḷaḷsaḷpin' = shoulder blade
tupulthy		Solt warter	toḷaḷ
Shuokshittle	to	Strike	
Winnepu	to	Stay	wi'napi'
Sahah		Salmon	so'ḷa' = spring salmon
Quotlukt		Skin of an orter (a sea-otter)	kwatlaq'
Tuboshittle <sup>9</sup>	to	Skin	
Marletle	A	Ship	
Jophalah <sup>56</sup>	A	Speear	
Quiss		Snow	kwi's
Rolthy	A	Slave	qo'ḷ
Tentle	to	Scold	
Mahaklent <sup>57</sup>	A	Sun	
Clealchmob	A	Sister	ḷo'te'ḷmo'p'
tahtoxsex		Stairs	
Opahooslahah		Sunrise	
Opetullack		Sunset	
Wayach	to	Sleep	we'itc
Sacolthy	to	Set down	
Tairilt	to Be	Sick	te'ḷḷ
Casha		Smokes	qwi'ca' = smoke
Enashosesah	to	Shall i Come in	
Nutso	I	See	'nāts'a'
ḷyeh	A	Snake	ḷeyi'
Mooshsap		Shut	'mucsa'p'
Suchshittle <sup>9</sup>	to	Spil	
Tasamah		Silince	

<sup>9</sup> *tsax'yaḷ'* in Barkley Sound Nootka.

<sup>57</sup> In Barkley Sound Nootka "sun" is *ḷopaḷ* (cf. "moon"), also 'na's (properly "day-light"). "Son" is expressed by *ḷa'na'* "child" or *ḷa'usḷail'* "boy."

Capshittle <sup>9</sup>	to	Steel	
Cockamaah <sup>58</sup>	A	Small fish	
Cahnocuch	A	Snare to Coetch geese	
Mishhittle	to	Smell	miscitl
Poallyahtoo	I am	Slepy	po'a'atu (tcitl)
Tsestob	A	String	fsiato'p'
Weechittle	I am	Sory	

## T

Cloop	Is	Toungue	t'cup'
Chee che che		Teeth	tciteitci'
Eh abcomipti		Thum	'ihkumits
Ahuptack <sup>59</sup>	Is	Thigh	
Chechesoughtome		Toes	
Mars	A	Town	ma'as
Sison <sup>60</sup>	to	Talk	
Supult	to	Take hold	
Wayshittle	to	Throw away	wa'citl
Clackco		Thank you	t'liko''
Anmteshittle <sup>61</sup>		Tell or told	
Why	Is	Then	
Cloopanishness <sup>62</sup>		Tis a fine day	
Sotah	the	Tail of anything	sifa'
Ryah		Take Care	

## U

Commetax	Is	understand	kam'atap'
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## V

Chummos	Is	Vatuals	
Cashoas	A	Village so called	

<sup>9</sup> Perhaps *kvikims'* "variety of baas."

<sup>58</sup> In Barkley Sound Nootka *'aptsifag'ih'* (from hip to knee).

<sup>59</sup> In Barkley Sound Nootka *tsiq'citl*.

<sup>61</sup> Possibly *'t' mi' citl* "to name."

<sup>62</sup> Seems to contain *tlopa'* "to be hot" and *'na's* "day."

## W

Clotchmar	A	Woman	lo'ts'ma'
Toguine <sup>63</sup>	A	Wor Carnoo	
Enicksee		Wood in Jennaral	'iniks'yi'
Wasser	Is	Whave	
Ahchuklah		What is your Name	'atcaqla'(hak')
Rlummah	A	Woodenimage	
Clochah		Wise	
Cloopah		Worm	
Uckhue		What is that	'aqak'
Cleeshittle <sup>9</sup>	I	Wright or mark	
Cheemah <sup>64</sup>	A	Wor Knife	
Marmook	to	Work	ma'mok' <sup>65</sup>
Choemetah	Is	Well	
hua	Is	Wind	yu''i'
Ahwelt lance		White haded Eaguel	
Cliptshittle <sup>9</sup>	to	Wash	
Ahtoop		Wild sarlary	
Way yuch		Who	
Ahkuck		What is that	'aqak'
Mark	A	Whale	ma''ak'
Cometuck	to	Walk	
Claek	Is	Whales blubbor	tla'q'
Ackcalammaek <sup>65</sup>		What have you Best	
Ahchuckistick <sup>66</sup>		What Do you Call it	
Oshtock	to	Work	

## Y

Aho	Is	yes	ha''a'
Suwar	is	your	so''wa' = you

<sup>63</sup> In Barkley Sound Nootka *us'na'*.

<sup>64</sup> Derivative of *fei-* "to cut."

<sup>65</sup> Derivative of *'ags-* "what?"

<sup>66</sup> Derivative of *'atca* "who?"

Ao ayuckish		yes very much	ha''a 'aya'aq''is (?)
Hahwelttule	A	youth	ha''wilatł
harquotle	A	Young Woman	ha'kwa'tł
Ahme		Yesterday	'a'mi''
Wahwor		you said	wawa'' = <i>to say</i>

## II. HAIDA

A | VOCABULARY OF THE | LANGUAGE AT | BARRICKS INLET  
AT | WASHINGTONS ISLAND | IN | LATID 52° N LONG |

Squansang	is	One	sgoā'nsfñ
Sting		Two	stfñ
Squonolth		three	lgu'nul
Stainsung		fore	stA'nsfñ
Cloathly		five	Lēf
Chahquonalth		Sixth	LGA'nul
Cheequahhah		Seven	djiguagā'
Stainsalen		Eight	sta'nsaŋxa
Clahnisquonswing		Nine	
			LAak'ngisgoansi'ngo
Chach		Ten	Lā'Al
Tsahnoo		Five	tc!ā'ano
tase		Burn	dā'dji = <i>live coals</i>
Casinggon	to	Ask your Name	gasfñ = <i>how</i>
Nuckky	the	Seeorter Skin	
Coweets		Beads	
tull	is	Rain	dal
Sye	is the	Sun	q'et; sfñ = <i>sky</i> (?)
Kong	the	Moon	qoñ
tychetso		Stars	k'la'ilda
Clew	the	Ship or Cannoo	lū
Qunn		Sufficient or plenty	qoan
Klikkah	the	Man	f'fña
Kaho		yours	
Yuchteates	is	Iron	igēts
Luckkush	is	good	la <i>good</i>

Pishuck		Bad	not a Haida word, Chinook jargon, from Nootka p̄icaq'
tatso		Wind	ta'dju
Tungar		See or salt watter	tā'ña
Cuntte		fresh watter	gANL
Shee	the	Knife or Razor	sxao
Slin	the	Nedle	sln
Quatah		thread	k'leñao
Captah	to	Eaght	ta to eat
Charnee	to	Drink	
Chartee	to	Sleep	
Tingishstong	to	Give	
Quden	to	Undertsand	gūdeñ
Keakong	the	Mast	
Kyit	the	tree	qēt
Intah	a	Rope	
Tutsong	the	hat made of	dadjj'ñ
		Band	
Latikieng	the	Garment of Ditto	
Cottilah	to	Steal	q'lōta
Cluto	to	Goway	
Clucashlaitit	to	Come here again	
Smoahit	the	Chief	
Sealengah	the	Infeear Chief	
ettligo	the	Looar Class	ilgas = chief?
Congithilo	A	Name of a Vilage	
Coyah		Name of a Chief	xō'ya = Raven
Kongi		Eyes	xañge
Skealy		Eyebrows	skiatse
Quoon		Nose	kun
Cahisee		hair	qasq lēl
Tritsah		Cheek	ts'lita
Tahngit		Tongue	tāñal
Tising		Teeth	te'liñ
Skeeequoi		Beird	sq'leoge
Qu		Ear	g'u
Quah		What	gū'sū

Come	is	No	gam
King	to	See	qfi
Enchety	the	child	
Ener	the	Woman	i'na = <i>to marry</i>

## III. TLINGIT

A | VOCABULARY OF NORFOLK SOUND | LANGUAGE IN  
LATIT 57 : 30

Staack	is	One	Lēq!
Toiach	Is	two	dēx
Nooach		Three	nats!k
Tacken		Fore	daq!ū'n
Keicheen		Five	kē'djin
Cletuscheen		Sixth	Le'ducu
Takaluschut		Seven	daxa'ducu
Nooashachust		Eight	na'ts!kuducu'
Kooeshush		Nine	gucū'k
Chin Cat		Ten	dji'nkāt

## IV. ESKIMO

## A | VOCABULARY OF PRINCE WILLIAM | SOUND LANGUAGE |

Asthlenock	Is	One	ātāūchēk
Matchnock		Two	mālrūk
Pingluling		Those	pīnggñiyūn
Staackman		Fore	stāmēn
Tlachman	Is	Five	tātīēmēn
Inglewlin		Sixth	āh'vīnlīggīn
Coolin	Is	Teen	kōln

