A Few Notes on the Structure of Yahgan

T. Bridges


Stable URL:
http://links.jstor.org/sici?sici=0959-5295%281894%2923%3C53%3AAFNOTS%3E2.0.CO%3B2-V

*The Journal of the Anthropological Institute of Great Britain and Ireland* is currently published by Royal Anthropological Institute of Great Britain and Ireland.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at http://www.jstor.org/about/terms.html. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at http://www.jstor.org/journals/rai.html.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is an independent not-for-profit organization dedicated to creating and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact jstor-info@umich.edu.
ANTHROPOLOGICAL MISCELLANEA.

A few Notes on the Structure of YAHGAN.

BY T. BRIDGES.

Alphabetic Key.

A a, a in house.  E e, a in man.  S e, oo in each.  I i, i in ill.
A o, a in flash.  A u, a in at.  O e, a in all.  O o, o in ox.
U u, oo in food.  U u, oo in foot.  O o, oo in oil.  I i, i in ise.
O o, oo in house.  U u, oo in us.  S s, oo in us.  S s, er in herd.

[N.B.—This last vowel is written $s$, and is only used in foreign words in translations or otherwise introduced, and is sounded as $er$ in earth. Its printed form might be represented by $S$ as a capital and $s$ as a small letter.]

All the consonants of English, save $x$ and $g$, are in use, and have their proper sounds only; thus, $c$ is hard like $k$, $g$ as in 'lag'; $s$ is always sharp. Also, the combinations of letters used in English are not used in Yahgan, but for these we have separate letters; thus, $C c$ is $ch$ in 'chap,' $K k$ is $sh$ in 'she,' $T t$ is $th$ in 'thin,' and $B b$ $th$ in 'the,' $K k$ is the $ch$ of the Germans, $L l$ the $ll$ of the Welsh, $R r$ is an aspirated and trilled $r$, $N n$ is an aspirated $n$ (almost $kn$), $M m$ is $ng$ in 'sing,' $S s$ is $z$ in 'pleasure,' or the $j$ of French; whilst $Z z$ is the common $x$. Three marks, written over the vowels only, and their sounds always precede them) are: $\sim = h$, $\sim = y$, $\sim = w$. These sometimes unite, as: $\sim = hue$, and $\sim = hy$. Samples in English words: $i$, worth; $iz$, years; $\dot{u}$, ewe or you or you; $\dot{u}$, Hugh, or hew or hue; $\dot{u}$, who; $\dot{u}$, hay; $\dot{u}$, way or weigh; $\dot{a}$, yea; $\dot{a}$, hair or hare; $\dot{e}$, ware or wear, $\dot{e}$, where; $\dot{u}$, ooze; $\dot{u}$, yews or use; $\dot{u}$, whose; $\dot{ot}$, hot; $\dot{of}$, wash; $\dot{og}$, watch; $\dot{et}$, what.

Consonants in Yahgan are frequently found doubled, and are always to be both sounded, the former with the vowel which precedes it, and the latter with that which follows, thus: Uceua, a lake, also
an expression of pain; at-la, to cut, to snip, to pare or peel; issa, to grow, produce fruit or seed; ufsa, up there, far up, further up; ù-rí, to wade; ë-rí, to splash (as a scudding shoal of fish); ul-la, a sore; ullo, to land; illi, to bathe; umna, isn’t it so? umunjì, didn’t I say so? im-man, uncle, mother’s brother; unna, everywhere; inno-alan, in all the upper or innermost parts of any room, also the western parts; inni, my elder sister; ë-inño-alan, my elder sister; uppuf, a sea egg; tuppli, to pay a formal visit; um-munjì, the common barberry.

Sometimes three consonants are found together as tsta, paint, paint-brush; tsukgumata, to give by mistake, either the wrong thing or to the wrong person; tsufata, to blow hard in squalls; ëgjinamalaguna, to offer to help; ëgumacca, materials for plaiting.

On the other hand, words often consist of vowels only, and three or even four vowels are found together, as: ëi, stone; ëija! it is a stone! ëië, a young one; ëijamolin, the little ones, the brood; ëa, mouth; ëeja, a little mouth; ëija, it is the mouth, or, it is its mouth; ëija, jealous; und’ëejiwa, has he gone up? ëeji, he has not gone up; und’ëejiòa, will he go up; und’ëejiòeò, will he go up again; ëuñu, çunjìma; ëija, call him quickly; ëleccu, çunjìma, call him again; ëuòeò, why, it’s a man! ëggunü, I wish it was a man, or a male!

**The Accent.**

Generally disyllables are accented on the first syllable, as: Muco, long; pëtuk, wide; ëwar, a tree or log; ata, take; ëi, call; gamu, to bring or carry; mau, stop stay, ëna, to wind; ëla, to unwind; mana, to carry (as sticks on the shoulder); gija, to spear; ëen, to hurl or shoot; ëna, a fly; ëna, winter; ëesi, summer, &c. Some are accented on the last syllable, thus: Up-puf, the sea egg, the Burr of a plant; whilst upuf is wise; uzuf, a tree fungus. There are so many exceptions with respect to words of three or four syllables, that no rules can well be given, yet more frequently than not the accent is on the antepenult, as: Acupufata, to split through; Dagupataguna, to level out, spread out, to hold open or out; ëuun ëugurata, there is a canoe on the water; ëuun ecolisegedelo, the canoe is pulled up on the beach; kupunacca, snow; helacca, rain; ëaçu, to bark at, bring to bay, keep at bay (as a dog). As in Yaghan we use the acute accent
to represent the vowel-mark ā, we are driven to substitute something in its place, and hence we subscribe for it thus: açi, to strike; jif, a narrow path; ḍa ula, dog.

**RELATED LETTERS**

Are such pairs of letters as interchange. These are r and f; t, d, and s; p and f; c and k; g and k; as for example: Ura, to cry; ou-muta, she is crying; acuparu, to split; acupujata, to split up or through; tagu, to give, becomes annu étok. I have given; taklubata, to give several; unda takjgjata? is he going? annu cutukgjata, he is giving; čeu, to scrape; cumna lkgjata? who is scraping? sra, to take, take hold of, to take by hand, to bring or carry, becomes annu gur, he has taken; éturgelqmus, after I have taken; éturgelafin, after I had taken; ndu j, I have not taken; apu, to pull up by the roots, becomes annu coq, he has pulled up; ufolisna, pull up another; ufqamata, to pull up the wrong one.

Again, in the inflection of nouns and adjectives these same rules are observed, thus: 'If, narrow; čpoci, the narrow one; suk, painful; sucqoi, one in pain; tirur, a log; uruta, sa uftgaua, you make me one from the tree; uf, the fire-place, apun, at or in the fire-place; apupi, to, or into, the fire or fire-place; apudzlum, from the fire or fire-place; uon, house; ucon, in the house, at home; uctupi, to the house; cumin à s ucat-ua, he is mykinsman or house-man; cundjio nqcqepiamolim, they are kinswomen to each other; jon mucuраmolim, we are kinsmen to each other.

**THE ARTICLE**

Properly is wanting, but its place is supplied in the following way:— Ua, man, csqa, woman; uqcin, the man, csqaqin, the woman. Ua cucqta, a man is coming; uqcin cucqta, the man is coming. Lumbi, black. luq, red; lumbia fo sa-tagua, give me a black one; lumbiqai fo sa-tagua, give me the black one. Similarly, luqai and luqai. Similarly, uapqi, two men; uqpicin or uqqepi, the two men. Similarly, uqcinjon cucqta, the men are coming; uqcinjon cucqta, men are coming (plural). Similarly, csqaqi, and csqaqip or csqapcin (dual). Thus, in the plural, csqapqin, indefinite, and csqapqinjon, definite: ujamalim, the men (plural); csqapqalim, the women; csqapqalim, the children.
Nouns

Are of all kinds, monosyllabic, dissyllabic, and polysyllabic; they end either with vowel or consonant; they are original, or derived from verbs and adjectives. A few samples:

Uf, a fish-bait; uf, the hearth; uf, bone necklace, also semen; üf, the hand, or finger; öcul, the fist; ufungan, thumb, also the larger claw of crabs; uppuj, currant-bush; uppul, sea-eggs; apul, spittle; guj, the smaller end or point; fun, the larger end or buttock end, the root end of a tree; ujta, hair, such as grows on man’s head, on the horse’s tail and neck; açelu, short hair, such as grows on the human body generally, also on the skins of animals; åfun, beard, whiskers, moustache; tell açelu, eye-lashes; jip açelu, eye-brows; ñefun, the hair of mussels, by which they attach themselves to stones, also other hair of the human body not enumerated above; jum, wing-feathers; uñtuen, feathers; dubim, down of birds; si, a stone; juf, a stone; lxi, a block of stone; lafo, rocks, specially such as are flat and have hollows under them; lagui, rocks, bold rocks, large masses of rock; áraçar, precipice, cliff; jif, a ridge, from if, narrow; patuca, an old spread canoe, from patauk, broad, wide; ñuk, gravel, shingle; ñaçun, a shingle beach; lapik, sea mud; susuca, land mud; uñjedan, the upper creks of a bay or river, from uñja, high or far up a bay; tata, a handle, from otot, to take by hand; tūca, an axe, from toca, to hew down a tree; tao, a bed, from ña, to lie down; çagum, plate or dish, from gamu, to carry as meat on a dish; ñgin, anything used for striking with the point, as a spear, dart, harpoon, &c.; tumana, the place of descent, from mema, to descend; tuoja, the place of ascent, from uco; ñjama, a spade or any digger, from ñjama, to dig; otama, food, from otana, to eat; totama, things used in eating, also place or time of eating; tanuñel, remnants of a meal, from tatuñel, to leave off eating. Similarly, tijel, remnants of drink, from tijel, to leave off drinking, from uko, to drink; tatañel, things left after part have been removed, from tumana, to take away, and tatañel, to leave off taking, and leave part unremoved; tagupuñel, what is left unkill’d, from antupuna, to kill, and tagupunul, to leave off killing. And so I might go on for many pages.

Adjectives,

Like substantives, are of all descriptions, but are not very numerous.
They generally precede the noun, and many serve also as adverbs. They are all made into nouns after this manner:—Muca, long, tall, high; muqqi, the long one. Matu, sharp of edge; matuqi, the two sharp ones. Muru, sharp of point; muracindjan, the pointed ones. Arumba, naked; arumbcindjanoma arudupea, I will clothe those who are naked; arumbanaicindjan, those who were naked. Adjectives are readily made into verbs; thus:—Asi, steep; casla, to make steep. Abila, strong; muabilana, to exert oneself to do anything with vigour; muabilan’ategu, to row with force; muabilanani, to strike with force. Luuf, red; luftana, to be red; luftanata, to get red; luftunacetoca, to grow redder; tulufana, to paint or make red; tulufanama, to let a thing remain red, not to alter its colour, or destroy or remove it; luftumata, to be red. Said of a person seated, or of any object somewhat prominent; as, cuna sivan luftumatu, who is that sated there? Said of one who is of a reddish tinge; luftumuni, to be red. Said of a standing person or of any very prominent object; luftana, to be red, said of any prostrate person or thing; also, culufanacetoca, a red line or hand; culufajungqaratacan, a red line, streak, or hand, on the water.

Degrees of comparison are as follows:—Luuf, red; q’u luuf, redder; luuf css, somewhat red, or redder; sim luuf, very red; sim luuf apan, very or exceedingly red; maqacuna luuf, reddest, or very red.

Use of adjectives:—Tellq-luuf, having a red face, or red face; tellq, luufa, one who has a red face; tellq, luufaci, the red-faced one; luuf uc, a red man; luuf uapi, two red men; luuf ujomalim, the red men (pl.); ua luufa, the red man; ua luufaci, the two red men; qa luufacindjan, the red men. Ecco, little; macenapi, two little fellows or things which are together; maqacumalim, little fellows, said of a group of such, with none among them who are not such; ecjumalim, the little ones (= ecqacindjan); ecapi, two little ones: ecapi, the two little ones; ecunata, to grow or get small, to shrivel, diminish, or lessen; ecunacinta, to grow less and less; ecunata, to make small, diminish; ecunacinta, to make less and less; maqacuna, to make oneself small, or say one is small; tzoeqa, to break up, destroy.

**Pronouns**

Are numerous, have three numbers, have all the forms of, and are declined like nouns, or rather nouns like them. They are as follows:—

’t, I; ja, me, to me, for me; jaci, to me, for me, me; jaciapi, with respect to me, for me. Dual, ipi; ipi, obj. case. Pl., jan;
obj. case, ḫananim, or ḫanancja. Poss. of above:—Sing.: sa, my; šqarin, mine; īpicina and īpicincqin, our, ours. Pl.: ḫananim, or ḫanancqin, our, ours.

2nd pers.: sing. sa; dual, saipi; pl. san; obj. case, seja; dual sapiecja; pl. ḫananim, or ḫanancqip; poss. sine, sinacqin; dual, sapiecina, sapiecincqin; pl. ḫananim, ḫanancqin.

3rd. pers.: sing., masc., fem., and neuter, cuṇjin; dual, cuṇda; pl., cuṇja; obj. cases, sing., cuṇjima, cuṇjimicja, and cuṇjimiqip; dual, cuṇja and cuṇjaqip; pl., cuṇjanam, cuṇjanamicja, and cuṇjanamicqip; poss., cuṇjima, cuṇjimincqin; dual, cuṇdaca, cuṇdacaqin; pl., cuṇdanam, cuṇdanamicqin.

Note.—Apan added to these obj. and poss. cases makes them very emphatic and restrictive, and may be translated ‘only,’ or ‘very,’ according to the sense, as: sa apan, my very own.

Other personal pronouns:—Anqin, he or she there = that one there; from anquin (adv.), there, in that place; obj., anqinćia; poss., anqinci, or anqin čaquin, or anqincia. Sūn, he, she, it; from sūn, there: this word is used for objects or persons less distant than anqin: obj., sūnći, sūnćićia, sūnćićip; poss., sūnci, sūnçia, sūnçicبن; dual, anqindai sūnda; obj. -ćici; pl., anqindjan, sūndjaq; obj. prefix the primes anqin sūn to these two parts, -ćanam, or -ćanimća.

The Yahgan, in the use of pronouns, always indicate the position of the person spoken of, and have such special class of pronouns in all forms complete as the foregoing. These pronouns are derived from adverbs of place, and from prepositions, and other pronouns. Thus: Uṣa, he, she, or it; referring to an object at the upper end of a wigwam, opposite the door, or a person up at the head of a creek or valley. Inga, he, she, or it; a person or object on either side of the wigwam, and within it. Uma, he, she, or it; in the wigwam, at the door end. Eqa, he, she, or it; outside of the house.

Also, these are of three classes, having reference either to position with respect to the person speaking, when they begin with sa, 1st poss. personal pronoun; or to the person addressed, when they begin with s or si, from sa, ‘you;’ or to the person spoken of, when they begin with cuṇji, or ciqin, from the 3rd personal pronoun ečuṇjin (or ećiğin, ‘his’ or ‘hers’).

The other part of these pronouns are made up of the prepositions Ĕagu or ecpu, on the upper or higher side of; ešilu, on the lower side or end of; eμatu, on the north side of; ečtu, on the south side of;
cu, on the west side of; mugi, on the east side of. All these
pronouns are perfect, having the three numbers, obj. and poss.
cases, just like other pronouns.

I will here give a few examples. In translating into English we
should simply render these place-descriptive pronouns by ‘he, she,
they; him, her,’ &c. ‘Samuci, he, &c., eastward of me; simuqi, he,
&c., east of you; cunji mugi, he east of that place or person, and
near it or him, but always beyond; ’Saeagu, he above or higher up
than me; saeagu, he above or higher up than you; cigeagu, or cun-
jiagu, he above or higher up than him, like cigi'nuqi.

The inflexions are regular; thus, samuci, he; samucin'mciqa, him,
er; samucin'qina, or -ciqin, his, hers; samucin'dal (dual), they;
samucindaiqa, them; samucindacina -qcin, their. Pl. samu-
clangion, -dianacina, -imo, them, -diianaqcin, theirs. Similarly,
saeagu, saecungi -ciqia, obj. saanci, -ciqa, -ciqin, his; saeagu,
saeangu -ciqia, ciqia ciqin, &c. The above are also demonstratives,
having reference to the position indicated by the preposition, and
mean ‘that, there.’

Demonstratives.

Sam, this, here; siam, that, there; cungin, that, there; cunji'in,
that, there; usha, that, there: see what is said of this word above,
and of these following: inga, that, there; uva, that, there; ela,
that, there; uma, that, there (has reference to higher position on
the beach or the land); sta, that, there (refers to place lower on the
land or shore). These are also inflected like other pronouns for
number and case. Thus, sam, this; dual, sandoi; pl., sandian;
obj. sanqii, -ciqia; dual, sandaiqa; pl. sandianqii, sandian'qia.
The poss. is regular: sanqi, siuqni, vangia, -ciqin, -diacina, &c. &c.

Reflectives

Are as follow:—Maam, ‘self,’ with reflective form of verb; thus,
usagu, to cut; masagu, to cut oneself; amasaguda maam, I cut
myself; amasaguda uf, I cut my finger; usaguda ja uf, he cut my
finger; cimasaguda uf, he cut his own finger; cimasaguda ciqieja uf,
he cut his (not his own) finger; cimasaguda man, he cut himself.

Tupon, used with the pronouns, somewhat altered, makes them
reflective; and this form in the pl. makes it more emphatic; and
upun added still more emphasizes it; and in prefixed to this still
more again. Thus: etupun, I myself, or by myself, or I only; obj,
satupan; poss., satupan, mine. More emphatic form of above: étupaal (no obj. or poss.); étupaala-ápan, I by myself alone, or I of my very own mind, without the least incitement from anyone; and ím étupaala-ápan (no poss. or obj. case), means my very own self; ñó ápan, my very own. Similarly with the other two persons; thus, sat-upan, sejá-tapan, siná-tapan, and the other more emphatic forms; also, cuñi-tapan, cuñima-tapan, cuñimina-tapan, cuñimina-ápan, and ím cuñimina-ápan, his or her very own, and no one else.

Also: Cícioja, him, her (obj.); (this form has no subjective; it is reflective; cícína, his own; cícínaqin, his own; cícínaqutang, cícínaqin, his or her very own. Similarly, in the dual subj., cępi, they themselves; obj. case, cępica; poss., cępicaacín, a-ápan, their very own; pl., cęqon, they themselves, by or of themselves; obj., čönima-čęqo; poss. čöninaqin, čöninaqin, their very own; cuñiminaqin, their very own.

Reciprocal Pronouns.

There are no reciprocal pronouns, but their place is supplied by special inflection of the verb. Thus: mūcasi, to wash oneself; tūmucasi, to use in washing oneself; étumucasífin, that with which I washed myself; étumucasífin, that which I ate; sātu-
mucasífin, that with which you washed yourself; tātucasífin íqo, that with which he washed me. Also, étucasífin, he whom I washed; sātucasífin, he whom you washed; tātucasífin, he whom he washed; mūcasisín, he who washed himself; ím étumucasína? with what shall I wash myself? ím étucasína cuñima? with what shall I wash him? étucasísigacíacum, he who is washing; emnecisigacíacum, he who is washing himself; étacíacum, he who is walking; cínacíacum, they who are walking; ímdacífin, he who was walking; qam enqracíacum sejá étastáguan, the canoe which is afloat I will give you.

Further Remarks on the Pronouns.

Besides the forms and inflections given above, there is the following singular class. Pronouns may be subjectively singular, dual, or plural, while objectively they are of a different number. The verb in this case indicates the objective by the number of the pronoun. Thus: étatuguá sapicja nif, I gave you each a knife; étatugucinda sapicja nif, I gave you each two knives; dátuda sapicja
T. Bridges.—Notes on the Structure of Yahgan. 61

nif, I gave knives more than two to each of you. "Sapi san, these two are mine; satupan san, these (pl.) are mine; sopcinapi san, These two are yours (sing); siktupan san, these (pl.) are yours (sing); cieingiotaecn sinn, that which is in the basket is yours; amaqua cujiikgiotaecn so, the sweet things in the basket are mine.

**Interrogative Pronouns**


Cunji? which, or what? dual, cuunjapi? pl., cuunjidjan. Nota.—Closely connected with the above cuunj is a small class of words, where between question and answer the same difference is observed in each couplet. Here they are: Cunji? which? cuunj, that, such an one; cutupi? whither? cutupi, thither; cullum? whence? cullum, thence; cundam? how? cundam, so. Here are a few allied words: Ci? where? in what place? also, to what place? cuunjua? what is it? what do you want? what's up? what can it be? cuunjduujipj? for what? for what reason? octamaguta, for no particular reason; uqaf, for nothing, with no object, freely; uqaf cufaf, for no special reason; uqaf cuqaf uqapapi, same as uqaf, only stronger; apa? what? how? what of? what about? apa cuunj? how is he? what of him? apa sa? how are you? what of yourself? apuma cuunj? come now! tell me, how is he? apij? I don't know! I don't think I will, or I don't think you will, or I don't think he will, or I don't know! I don't think I can, you can, he can, or I did, you did, he did; apala! ah! what of it, I wonder! I don't think I, you or he will, or did; apacun! well! and what of that? or well! and what have you to say? or well! and what did you do? apa? may? thus, apa di cuunjua? may I go?

**Verbs**

In Yahgan, as in all American languages, are relatively more important than they are in European languages. In Yahgan the verbs naturally class themselves into four sets: 1st, those which end in u; 2nd, those in a; 3rd, those in i or û; and lastly, those in ji. The two first comprise nineteen-twentieths of all the verbs.
Among the ten thousands of verbs only two are in their roots monosyllabic,* though some few are only of two vowels, as, for instance, ūa, to bite; ia, to sew a bark bucket or cup, or (2nd) to fasten the many-notched spear in its shaft by binding it in; āa, to repair a canoe by re-sewing the seams. Very many are of three letters and dissyllabic, others trisyllabic, others polysyllabic. They are very fully inflected, and are very susceptible of composition with each other. Many of the verbs are so changed as to be scarcely recognised in these compositions, as perhaps has been already observed; for instance, tjela, to leave off drinking. In this word the ū is the verb, derived from ula, to drink. Ufela, to draw out more, as carrots from the ground. Here the uf is the verb, coming from cplu, to pull up by the roots. Ato, to take, becomes gur, he takes; ura, to cry, becomes cuj, he cries; quu, to rake out (say mussels) from the fire; caq, he rakes out; ula, to drink; cal, he drinks; ātal, I drink; sul, you drink; usilea sa cunjimo, let him lie down a little longer. Here s is the only sound which represents the principal verb to, to lie down. Yet to a person knowing the euphony and interchange of sounds of Yuhgan the verbs are very traceable. Thus uf would be recognized at once to spring from ura, to cry; ur from ato; ur from cplu; uk from quu; usile from usc; and so on.

In the first class of verbs, in ū, the future is formed in ua; thus, tagu, to give, ātagua, I will give; ālu, to eat eggs; ālahu, I will eat.

The 2nd class, in a, form their futures in ūa; thus: ia to lie down; āteoa, I will lie down; ura, to cry; āturaa, I will cry.

The 3rd class, in i, form their futures in iu; thus: mi, to go; ācuqiu, I will go; mi, to put on one's head a band, cap, or any headdress; (2. To enter, go, or come into a room); āmuqiu, I will go or come in, &c.; mi, to pluck; ātusiu, I will pluck.

The 4th, in ū, make their futures in ūu; a, ātēiuu, I will feed; from ti, to feed; āluquiu, I shall fall, from lupa.

Inflections of tagu, 'to give.'

I. Present.

| 1st pers. sing. | ātak | dual, ipa tot | pl., jan tak |
| 2nd | satak | saipa tak | san tak |
| 3rd | cutak | cutagupi | cutaguusin |

* These monosyllabic verbs are: ca, to go far; gca, to be at work making a canoe; āso, I will go for fuel; ougũmũtu, he is at work making a canoe.
Obs. 1. The first one or two syllables will be seen at once to be the pronouns shortened, or slightly changed. In the third pers., the pronominal prefix cu is from the 3rd pers. pronoun cunjin. The verb indicates the number, pj being dual from cumbiji, two, and the ‘sin’ is the sign of the plural, derivation unknown.

Obs. 2. In interrogative forms, the 1st pronominal prefix is c I; the rest are the same as above, only in the 3rd pers. in each number the cu (pronominal prefix) is never used.* These two rules hold good in all subjective tenses; as étagasa, should I give; tagasa, should he give, not cutagus. 

Obs. 3. Annu, preceding the above tense, all the inflections being unaltered, is the perfect tense; thus, Annu, átak, I have (just) given.

Obs. 4. Annu preceding the form underneath, means the same as above, without reference to time; thus, Annu, étaguda, I have given, also, I did give.

II. Past tense.

1st pers. sing., étaguda dual, ipa-taguda pl., ian taguda I, you, or he gave

2nd, sa-taguda, sapa-taguda, san taguda

3rd, cutaguda, cutagudinda, cutagusinda

III. 1st Future (will or shall give).

1st pers. sing., étaguanda dual, ipa-taguanda pl., ian taguanda

2nd, sa-taguanda, sapa taguanda, san taguanda

3rd, cutaguanda, cutagupicinénda, cutagusineda

Obs. — The above means the ‘future,’ close at hand. If time further distant is intended, then na is affixed to the above form right through.

IV. 2nd Future (am about to give).

1st pers. sing., étaguanda dual, ipa-taguanda pl., ian taguanda

2nd, sa-taguanda, sapa taguanda, san taguanda

3rd, cutaguanda, cutagupicinénda, cutagusinedanda

Obs. 1. Annu, preceding the above forms, makes them very emphatic.

* In verbs beginning with vowels the pronominal prefixes are shortened thus: éteta, eeta, ceta, I, thou, he will take; ipa-sap-ata, cutagupiciné, we, you, they will take; ian-san-ata, cutagusined, plural, we, &c., &c.
Obs. 2. Unda, preceding the above forms, makes them interrogative. The only irregularity is in the first pers. sing., and the 3rd pers., of the 3 nos. 1st sing., ींद’ éttagara, shall I give; and, as before remarked, in the 3rd pers. the pronominal prefix is lost; thus: unda taguara, will he give? unda taguaria; unda tagusina. Obs. 1, above, refers equally to the emphatic and interrogative forms.

Obs. 3. The past tense in ‘da’ with unda preceding, after the same manner as in the future tenses, and in the past interrogative form next below, means much the same as the form below.

V. Past interrogative (did?).

1st sing., ींद’ éttagara? unda sa taga? pl. und’ sán tagara
2nd ,, unda sa tagara? undasaga tagara? ,, unda sa tagara
3rd ,, unda taguara? dual, unda tagurapi? ,, unda tagusina?"

Obs. 1. ‘Ca’ affixed to this form, and other like past tenses, and ‘aco’ to forms ending in da, in past tenses, whether interrogative or positive, make these tenses more past; in fact, without this affix, they are rather present past.

Obs. 2. From this last form in ‘ura’ a participle is formed, thus te sa taguaram, that which you gave me.

VI. Imperative forms

are numerous, but the following are the principal:—

Taguara, give, sing.; tagruapi, give ye (two); tagruasina, give (pl.); taguara sa, sing.; sanatagruara, dual; tagruasina, pl., less strong than the above; sa taguara, sing.; sanatagruana, or tagruapiana; dual, tagruasanna. This last form is strong, and decidedly future; as, you shall give.

Obs. 1. The form for the third person ‘let him,’ &c., is but a regular inflection of regular verbs, which are all formed by simply prefixing the letter ‘u.’ Utagu, to let give; atutagu, I will let give; cutaguda, he let give; utagasa, let him give; utagupuna, let them (two) give, or let him give two.

VII. Subjunctive forms

are much used. The following are a few examples:—

Present (when or if I give).

1st. sing., éttagumus dual, ipa-éttagumus pl. sa-éttagumus
2nd ,, sa-éttagumus ,,, sapa-éttagumus ,, san-éttagumus
3rd ,, éttagumus ,, tagupcinamus ,, tagusinamus
Present, No. 2 (should or if I should give).
1st sing., étula tagasa dual, [pa-tula tagasa pl., jan tula tagasa
2nd " satula tagasa " sapa " " san ",
3rd " tula tagasa " tula tagupisinao " tula tagusinao

Obs. 1. The addition of ‘ca’ to the verb, as ‘tagusinao’ makes
the present past; thus, ‘Etula tagasinda, if I had or should have given.
Obs. 2. Another form, regular, as the above, and with much
the same meaning, is, étula tagasinda, present past, if I had given; étula
tagasindaaco, past, if I had given. Future form of above, ‘Etula
taguan, satula taguan, tula taguan, if I, you, or he should or shall
give; future form, stronger, étula, sa-tula, tula taguana, if I, you,
or he should or shall give.

Obs.—In all these and other forms, where ‘é’ is the pronominal
prefix for I, there is no pronominal prefix in the third person.

Past Tense, Subjunctive.

‘Etagafoin (aco), [pa tagafoin (aco), fan tagafoin (aco), when or
which I, &c., gave; sa-tagafoin (aco), sapa tagafoin (aco), san tagafoin
(aco), when or which you gave; tagafoin (aco), tagupisfin (aco),
tagusinafioin (aco), when or which he, &c., gave.

Obs.—The form in ‘aco,’ is more past than in ‘jin,’ and the
former has also reference to a stated time, and the word ‘then’ may be
used; as, ‘Etagafoiinaco, then when I gave, or the time when I gave;
or the thing which I gave; ‘Etagafoin, or étagafoinaco, also refer to
the person to whom the thing is given. In this last sense, and also
when referring to the thing given, the time of giving, the place, is
prefixed to the verb in t, as, é-tagafoin, the person to whom
I gave, the thing which I gave, the place where I gave, the time
when I gave.

Other Forms.

Apa satula tagu? what do you say to giving? apa di tagu? may I give? or what if I should give? what do you say to my
giving? Similarly in the third person, apa unjin tula tagu? dual
apa tula tagupisio? étula tagua, I will give (conditional), I will
not wait, or hesitate longer, &c.; étula cun sán! sa-tagucunc
sán! cutagucunc sán, this is what I, you, or he gave! òtak, I will
give, I have made up my mind to give; [p] étula tagu or tagusa? or!
what if I should, or shall give? [cu]tagucunc! see, he is
giving! étukjitaœuin! see, I am giving!

vol. xxiii.
Negative Forms.

These require the pronoun in full after them, and have no pronominal prefixes; thus, Tukū ḫ, I have not given; tukūqei ḫ, I did not give; tagūnnae ḫ, I don’t give; ēla tagoaḵ, I will not give (now); ēla tagūnna, I will not give (by-and-by); ētagūnnauqanafin, when I did not give; ētagūnnauqanafin, he to whom I did not give; ētuqinuqums, when I do not give; ētuq ulaqinoq, if I should not give; ulaq tagica, or ulaq tagiunna, don’t give (now) (by-and-by); ulaq taguda, don’t give.

Interrogative Forms.

Unda tagara? has he given? or, did he give? unda tagupicinara? dual; unda tagusinara, pl. of same. These forms are made more past by adding ‘ea.’ When shall I give? canji-daqa ētaguona? when did he give? canji-daqa taguda? when will he give? canji-daqa taguna?—Tucaqimunda seja ētaguona niq? shall I give you the knife this evening? tucaqimunda seja ētaguda niq? did I give you the knife yesterday?

N.B.—Here, and in other instances, the tense of the verb alters the application of the noun either to time past, present or future. Thus also: _DOTU maclun ētaguda, I will give another day;  DOTU maclun ētaguda, I gave the other day;  ource,  ēmaļunna  ēclillena, I will leave the day after to-morrow;  ource,  ēmaļunna  ēclilluda, I left the other day;  ēmaļunna  ēqonuqa, I will dig to-morrow;  ēmaļunna  ēqonuq, I dug this morning; cunna tagara? who gave? cunmaťagoqac, or taguda? (dual) who gave? cunmaťagac, or tagusinara? who gave? cunna tagupicinara seu niq? who (sing.) gave you two knives? cunna tufqaqenuda  qa? or, better, cunna  qa? who used this sling? bavunda la tagua cunji? will he not give, think you? tukinda cunji? has he not given? unda tukgīata? is he giving? tuqinoqic, lest he should give, (i.e.) in order that he may not give; tuqinoqic, lest I should give; so tuqinoqic, lest you should give; ētuq ulaqinda? has he not given yet?

Muf, derived from mura, ‘to hear,’ is beautifully ingrafted into verbs, as follows:—Unda taguqamuf? does he say he will give? cutaqamuf, he says he will give, or I hear or heard that he will
T. BRIDGES.—Notes on the Structure of Yahgan. 67

give; cutagumufunda, he says or said that he gave, or I heard that
he gave; satagumufunda, 2nd pers. sing. of above; ātagumufunda,
1st pers. sing. of above; cutagupicinamufunda, they two, &c.; cuta-
gusinamufunda, 3rd. pers. pl. of above.

Participles.

Besides the foregoing participles there are these following:—
'Etukgiqatocun, that which I give or am giving; satukgiqatocun,
2nd pers. as above; cutukgiqatocun, 3rd pers. as above; &c. &c.
Cutumukmuqatocun, she who is sewing, or sitting and sewing;
Cucilinjatapqip, they two who are walking with boots on their feet;
cumuqimucapucun, he who is sitting down with a cap on his head;
īdugafin, he who was walking; cutagjidadugafsin, he who was speak-
ing; īessilafin, the summer last past; ātujlan, after any meal;
ātujinan, before any meal (lit. not having eaten), and after having
eaten; thus, ātujilamus, after I have eaten; ātujilamus, before I
have eaten; cuapurjatocun, the lines, bars, bands, parallel lines of
any kind, lit. the lines, rows, bars, &c., which are extending; cu-
muqutocun, the line, row, band, &c., lit. that which extends in a
continuous length; thus, cuulunjatocun, the red line, row, bar,
&c.; ejagunjatocun, the white line, row, bar, &c.; cuupi
cutocun, the dark line, row, bar, &c.; cuulunjatocun, the black line, row,
bar, &c.

Singular, Dual, and Plural Verbs

are a speciality in Yahgan, and simplify its syntax.

The dual verbs are an inflection of the singular, but the plural
are to a very large extent totally different from their singular forms.
In transitive verbs the singular verbs are only singular objectively,
the dual verbs are only dual objectively, and the plural verbs are
only plural objectively. They have in all cases the singular, dual,
and plural numbers subjectively. But with intransitive verbs those
which are singular, dual, or plural are of course so only objectively;
thus, ātujiga, I will embark; whilst, like all intransitive verbs, it
has a dual and also a plural; yet more generally the strictly plural
verb tāmupi, ‘to embark,’ is used as its plural; thus, āt tāmupi,
tuqigim, we will embark to-night.
Singular, Dual, and Plural Verbs, 1st Transitive.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tagú</td>
<td>tagupí</td>
<td>ñu</td>
</tr>
<tr>
<td>atá</td>
<td>atapi</td>
<td>tumana</td>
</tr>
<tr>
<td>dagusaní</td>
<td>dagusaní</td>
<td>tumuswasí</td>
</tr>
<tr>
<td>tumeana</td>
<td>tumeana</td>
<td>tumuswaí</td>
</tr>
<tr>
<td>tucúgi</td>
<td>tucúgi</td>
<td>tucúgi</td>
</tr>
<tr>
<td>icemú</td>
<td>icemú</td>
<td>icemú</td>
</tr>
<tr>
<td>gumulata</td>
<td>gumulata</td>
<td>gumulata</td>
</tr>
<tr>
<td>usata</td>
<td>usata</td>
<td>usä</td>
</tr>
<tr>
<td>galata</td>
<td>galata</td>
<td>galata</td>
</tr>
<tr>
<td>utecaní</td>
<td>utecaní</td>
<td>utecaní</td>
</tr>
</tbody>
</table>

- atupí: to give one, two, three, or more things
- ñu: to take
- tumana: to take up
- tumuswasí: to take down
- tumeana: to take on board
- tucúgi: to put in, to fill
- icemú: to take out, as from a bag
- usä: to pluck out, pick
- galata: to pull or draw out
- utecaní: to put down out of the hand
- atupí: to put on board
- tumuagú: to take ashore
- ucaní: to let an object or objects stay in the water
- ummunata: to take on one’s shoulder
- magú: to bear, produce, give birth
- ñu: to hew, cut down a tree or trees

Intransitives.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>apuna</td>
<td>apunapi</td>
<td>mamia</td>
</tr>
<tr>
<td>éa</td>
<td>éapi</td>
<td>upijana</td>
</tr>
<tr>
<td>mutú</td>
<td>mutupí</td>
<td>magatú</td>
</tr>
<tr>
<td>muni</td>
<td>munipí</td>
<td>polana</td>
</tr>
<tr>
<td>cuna</td>
<td>cunapi</td>
<td>alú</td>
</tr>
<tr>
<td>catacú</td>
<td>catacúpi</td>
<td>utufu</td>
</tr>
<tr>
<td>cuñí</td>
<td>cuñípi</td>
<td>tumupí</td>
</tr>
<tr>
<td>icemúa</td>
<td>icemúapi</td>
<td>tiljga</td>
</tr>
<tr>
<td>utecaní</td>
<td>utecaní</td>
<td>üsella</td>
</tr>
</tbody>
</table>

- mamia: to die
- upijana: to lie down (to sleep)
- magatú: to sit, to be, be alive
- polana: to stand, be, wait, continue
- alú: to be aboard, be on the water, be
- utufu: to go afoot
- tumupí: to go by vessel, ashore, or afloat
- tiljga: to be in, as berries in a basket
- üsella: to be, as a thing or things left; to be put down

These principal verbs are very largely used in composition; and according to the number of the verb ‘objectively,’ so would the pronouns ‘it,’ ‘them (two),’ ‘them,’ be understood. Thus: áticamuda, I put it in; áticamupicinda, I put them (two) in; átiljguda, I put them in; icemú, put it in; icemúapi, put
them in (dual); ūljyna, put them (pl.) in; eumudua tumuta
unjin? what is that she has in her hand? eumudua tumutapi
unjin? what are those (two) things she has in her hand?
cutumemuta, she has them in her hand; ēqigata, I will cut it
down; eunnu ēqigatopicinara ǝom? who cut down these (two)
trees? ı ēqigatopicinda, I cut them (two) down; ı ǝecuada, I cut
them (pl.) down.

Composition of Words.

To understand this subject one must know what sounds have
mutual affinities; and the remarkable regularity with which such
interchange is striking. They are as follows:—k into c or g,
r into t, f into r, f into p. The first are finals. Again, when a
ends a word, and y (i.e. ‘) begins the next, these coalesce into į,
and the two words thereby unite; thus, ēca, small, and ǝca, island,
become ǝcọca, a small island. Ēco, small, and the affix ǝ, ‘it is,’
become ǝca! it is small! Also ǝ means ‘mouth,’ and therefore
ǝca is also ‘little mouth.’ Again, when similarly ǝ and w (or ‘)
coalesce into ǝ, as ǝla, all, and ǝstagu, do, become ǝlǝastagu, to do
all; ǝlǝla, to eat all the crabs, from ǝla and ǝla. The aspirate
in Yahgan, though strong and well observed, is not recognized as a
consonant; i.e. when it begins a word, the former word, if it ends
with ǝ, drops this ǝ before the aspirated ǝ of the following word,
just as though there were no aspirate; thus, ǝc’ ǝla, a little voice;
ǝc’ ǝla, a light wind. ǝ, however, is the only final thus dropped.

Observe well the following consonants which interchange.

Composition of the following Verbs.

Mucci, to go in; monatsicori, to go out; mana, to go down; ǝca,
to go up; ǝnc, to go past; tuju, to go ashore; :eqi, to go
aboard, &c.; ǝqulu, to fly, leap, jump, &c.; ǝqumući, to fly into, as
a bird into a wood; to fall into, as a boy into a hole; to sink into, as a
cart in the mire; ǝqumući, to spring or fly out; ǝqumana,
to fly or spring down; ǝqulu, to fly or spring up; ǝqunu, to
fly or spring past, to jump over; ǝqunu, to leap, or fly ashore;
ǝqunu, to spring aboard; ǝqunela, to spring or jump or fly
across, as a man across a river, from ǝteca, to put down; ǝqununa,
to jump overboard, to alight on the water as a bird; ǝqunacori, to
fly down into or jump into the water, from ǝmari, to swim; ǝqunada,
to make a series of leaps or flights, from datu, to run; aguljal, to fly through the air evenly, from jna, to walk; agupuca, to fall or spring into the fire, from puca, to burn; agundae, to spring upon, as a lion on his victim; to leap down, as from a horse, wall, &c.; agungqamata, to fail to leap over; aguella, to leap or fly once more. After this manner thousands of verbs are compounded, which multiplies the words of such a pliant language indefinitely, some verbs refusing composition, where others take it. For instance, tagu, 'to give,' will not compound with any of the foregoing save the last two. Yet all these compositions must appear as so many words in a language, as many of them stand for totally different words in other languages. Thus ënara, 'to gnaw,' makes ënajello, to continue gnawing; ënafjello, to leave unconsumed by gnawing, as dogs the skeleton of an animal; hence, ënafjella signifies a skeleton. Again, ësa, 'to chew, becomes ëssa, the cheeks, or chewers, which they really are. Again, çissa, 'to pull,' combined with ësä, hard, makes çissitasä, stiff, difficult to bend, inflexible; çissufëli, slack, easily bent, pliant, soft. The verb çissu, 'to pull or draw,' like a host of other words, enters very largely into composition in the following manner:—Cisseta, to pull along; to draw on to some place; cissaejo, to pull up; cissanena, to pull down; cissamanaqtsicari, to pull out; cissanuqi, to drag in; cissateca, to drag a thing to another, so as to be on it; to drag across; cissarapu, to drag ashore; cissanarari, to pull into the water; cissapseuq, to pull into the fire; cissana, to drag past; cissaqugi, to pull into a boat any living object; cissatupi, to hoist on board; cissanqaqna, to pull down, as trees down a steep bank; cissuqalu, to pull out, undo, as a piece of knitting; cissayja, to pull over and cove (also cissayjaqo); cissuarapu, to pull up, as a boat up a creek, by a line; cissuisapato, pull awry, or so as to be no longer straight; cissuammo and cissummata, to rend, tear, to pull to pieces, as a garment; cissuqaturi, to pull down, as, for instance, the higher yards and masts; cissuammo, to draw, as a horse does a cart; and so on, ad libitum.

Again, verbs are greatly increased in number in the manner in which they take to themselves great numbers of prefixes and affixes.

**Verb prefixes indicating going or coming in certain directions.**

The Yahgans have verbs (as cota, go or come; cœqi, to go or come by any conveyance, as on horseback, by canoe, or carriage) which have no regard to direction. When, however, the Yahgans
compound the verb go with others, as, for instance, 'Go bring me the child;' they then indicate the going and its direction, by prefixes according to the direction; and these prefixes are the prepositions of location, for the most part. Thus, cu, or ci before verbs in y means to go westward to do anything, as acujta soja, I will come and call you. When the direction is east, the prefix is mut or muta or mutq; according to the initial of the verb; thus, emutj-µa means, 1st, I will go and call, from j, to call; 2ndly, I will go and bite, from uka, to bite;* mutua[tikuqumaj, he says he will not go to work, from ustagu, to work; and mut[qagum' ja, come and stay by me. When the direction is north, the prefix is ma or mit, from matu; and when it is south, the prefix is cut or cutq. Again, when the direction is upward, the prefix is cu or cag; thus, cunuma, come up and sit, but cagin ja, come up and call me. When downward, the prefix is cuq or cuqa; when outward, mua or mua; when inward, it is mut or muta, as amutamutua, I will go in (home) and sit down. These prefixes have other definite applications as well as the above. Thus, the prefixes ci, cu, or cag, which mean in composition only to go westward, also mean to get up, either when lying or sitting, to do anything. The prefixes mut, muta, also mean to get to do anything well from custom; in this case the verb to which it is prefixed takes the affix to. Ma or mat, besides the meanings given above, also signifies, as a prefix, to go or come ashore, to remove from off the fire to its confines, as the hob; thus, mqtumut' ja ssepan, put the kettle for me on the hob, or from off the fire to its confines. Further, they refer to direction to either side of the wigwam, even as the prefix cu refers to its door end, and cu, ci, or cag to its upper end. Cut or cuta, as prefixes, further mean to go out, as on a boshprit, or to the edge of a cliff or branch, to do anything; also to go out from shore, whatever the direction.

These prefixes form a most important part of the language; and as they are all used with every verb, simple or compound, they again multiply words without limit.

**Adverbial Verb Prefixes.**

These are, according to the initial letters of verbs, either t, ts, tu. I need not instance further than to remark on the form in tumu that, 

* Here the two verbs j, to call, and uja, to bite, in composition and inflection become alike, as is often the case, as with acu and baju, ucu and tuju, &c.
it is equivalent to asking, telling, or getting another, either actively or passively, to do something for one. Now in Yahgan there is of course a verb ǧqali or galigu, to tell to order; but when the ordering is for oneself this verb cannot be used, but the prefix tumu takes its place. Thus, ǧqali gisinanoa seja cunjima, I will tell him to help you, but tummygisinginanea cunjima, I will get or ask or tell him to help me; cutumugisinginaneamuj seja, he said he will ask you to help him; satumugisinginaneamuj fe, you are, he said, to have me to help you.

Other Prefixes and Affixes

Are almost inexhaustible, but I will only mention a few more. Agu(129,368),(165,368),(166,386),(129,386) as an affix means one’s own, or for oneself, and agu(261,368),(302,368),(302,386),(261,386), for, on behalf of, another; thus, tumukággu, to sew for another; tumacággu, to sew for oneself. Sjapara(129,386),(258,386),(258,405),(129,405) means much the same as agu(262,405),(309,405),(309,423),(262,423); thus, tummyjapara-sojapara, sa i., you had better get me to sew it for you. Similarly to Sjapara(129,423),(352,423),(352,431),(129,431), mawara is used, and means to do, without reference to others, independently of others. Acu(129,431),(248,431),(248,440),(129,440), from aca, to strike, means, as a verb prefix, to do with a blow of the hand, or any weapon or tool; hence, acutasana, to trim a tree of its branches, to roughly shapen anything with an axe. Acupuna, to kill with a blow; aca-(129,440),(740,440),(740,450),(129,450)fanta, to break off or in two with a blow, to chop off or in twain, to chop through. Similarly, dagu means to do with the hand, as dagutánina, to hold firmly; dagutasana, to clear with the hand; dagupuna, to put down a person in wrestling, to thus throw down; gi, (1) to do anything with a point, as by poking, sticking; (2) to do by the action of the sun or moon, &c.; gipuna, to kill by a thrust; gijanta, to spear a crab or other object, and so get it; gipacána, to dry as the sun. The prefix la, or 1 before vowels, means as well as others; i.e. besides them, too, also, in return, in reply to.

The prefix ‘la,’ which always immediately follows the pronominal prefix, indicates doubt, and answers to our words, perhaps, think, may be, its likely; dalacätacea(129,450),(401,450),(400,458),(129,458), I think I will also go. Here the ‘la’ is ‘think,’ the ‘la’ is ‘also.’ Ulra or ulap(129,458),(326,458),(326,467),(129,467), before vowels, signify dissuasion or negation. With a future negative it means not, and becomes “ela suja,” in the 1st and 2nd pers. sing.; thus: elap(129,467),(275,467),(275,475),(129,475) aćiuk, I will not strike; sulap aćiük, you shall not strike; ulap aćiük, he will not strike. Ulra or ulap, further signifies(129,475),(440,475),(440,484),(129,484), to do without being told, of one’s own mind, on one’s own responsibility; thus, ātula tagua, I’ll(129,484),(459,484),(459,493),(129,493)
ākap atu šan! I had better take this! or, am I to take this?
Tu prefixed to verbs, signifies to cause, induce, make, to accuse, say, infer; thus: fa șan tuacida aunjima, you caused me to hit him;
tutuqane sa šan, put a head here (as in a picture); cumudu' fa sa
susūnatumadu? why did you accuse me of being proud? tu-ula, to
give to drink, also to drench, make drink; tutuqama, to give to eat;
tusagana, to inflict pain, to give pain, to hurt, from the intrans. verb
'sagana,' to pain. Mu, as a prefix, signifies, to make or cause
oneself, as mixamolagu, to abstain from food, to make oneself
hungry; muturina, to cool oneself. Tu, prefixed to the above mu,
signifies together, to cause another to do for oneself; as, atumutu-
unisa sekā, I asked you to wash me; atumatumadu, I let (him) catch
me; cutumutacmauf sekā, he says he will let you catch him. A, as
a prefix, signifies may, might, could, would, ought; So atuqen,
you ought to go. It also means 'still;' as șamutu, I am still; cu șamutu
șan, he is still (sitting) here. 'A,' as a verb prefix, signifies, what
has been, a former but not present state; thus: șatqašo, I was
going to give, or I would have given; saa-tagafingiš șan, this is
just like what you gave (me), meaning that the thing given, is no
longer in possession; sa ucida atu uscainu, you would have gone up,
if I had not forbidden you; here the ' over the u, is the representative
of the prefix ā. The prefixes ç or çi refer to the time, place or other
circumstances of the action, and are to be variously rendered by then,
there.

Verbs beginning with m, cu, or gu, p, and ș, require tu; verbs in
c, g, unless followed by u, require ç; those in s, l, ç, l, and , require
çi or ç; those in t or d, require ts. A few examples:—Verbs be-
inning with vowels, simply take t; thus, tuxu, from uoc, to sew
a canoe, to sew then or there; also to use for sewing; hence, any
article or material used in this work; again, tuxa, to wash at
any time or place, to use for washing, from tucasi, to wash, trans.
verb; tuxu, to wash oneself at any time or place, to use for this
object; hence, vessel or soap, flannel or water, used in this work;
also, the place or time of the action, and so on with the rest.

These prefixes are also used, and make a total difference in the verb;
thus: atuqelle, to eat more, to go on eating, to eat again, but atuqelle,
leave uneaten, to leave off eating, hence, remnants of a meal; again,
with the affix gamaata, Tijikgamaata, to put things in place of other
things; but atijikgamaata, to put in things with, or on top of, or in
addition to, what were there before; dufgamaata, to put on a garment
instead of another; _tsađagamata_, to put on a garment in addition to, or on top of another, and so on in numberless cases.

Reflective and passive forms of verbs are formed by prefixing _m_, _ma_, _ma_, or _mu_ to the verb, according to its initial letter; thus: _tucusi_, trans., _is mu_ u, to wash oneself; and _sumu_ u, to be washed.

_Ujatu_, to cut, becomes _mają_ u, to cut oneself; _tumumu_ u, to be, or get cut; thus: _ają_ u, _ác_ u, _苴_ u, I will cut your hair; _ówu_ u, I cut my own hair; _tumumu_ u, I had my (hair) cut; _ówu_ u, I cut myself.

_Pe_ _affixes_, are such as take the tense endings. These, like the verb prefixes, which take pronominal prefixes, are very numerous, and I can here only enumerate a few; they are of great consequence to the language, and are largely made up of verbs. 1st. _Ata_ or _to_, as an affix from _at_ , to take one in the hand, has many uses and meanings. Affixed to such verbs as these following, it means, to take; _Dupa_, to put on oneself any article, such as a cloak, coat, vest, shawl, shirt, &c.; _dupata_, to take away by wearing any such article; _oli, shoes_ or _boots_; _elifina_, to boot or shoe oneself; _elifina_ u, to take away on one's feet; _mu_ _to wear on one's head, or to put on a cap or wreath; _mu_ _ata_ , to take away any such thing on one's head; _magu_, to wear round one's neck, as any necklace, or neck band; _mugata_, to wear or take away round one's neck; _atega_, to row, or paddle; _tata_ _ata_ , to bring, fetch, or take away, a canoe or boat, by paddling it.

The above words also mean to fetch or bring, as well as to take away. With other verbs, this affix conveys the idea of reaching to, arriving at; as, _atugata_, to come to by canoe, from _atega_; _illata_, to dip one's body when bathing, to be or get in a bath, either by sweating, or a soaking rain; _detata_, to catch up to in running, also to catch as a runner; _atugata_ also means to catch up to, as one canoe to another; _detata_ from _datu_, to run. The use of the objectively singular verbs in ata saves the use of the neuter pronoun _i_, for which the termination _ata_ serves; thus: _usatsina_, pluck it (a feather) out, from _us_ , to pluck; _tumugata_, I will sew it, from _tumuca_, to sew, and _gumugata_, to plait it, from _gumuca_, to plait. _Ata_ or _to_ also in many cases further conveys the idea of finishing off, as in the last two cases, and also in these following: _Utagata_, to finish, from _u_ _tagu_, to do; _usata_, to finish off a basket, from _us_ , to pull out; _lupata_, to finish off a canoe, from _lupa_, to make a canoe; _uja_, to turn or drive back, from _uffi_, to drive; _tulata_, to overtake, catch, from _tuli_, to drive; _ujata_, to sever, to cut off one, from _u_ _jagu_, to cut.
I have before instanced the use of the affixes gamata and ulla, with and without the adverbial prefixes. ulla, when eca follows, signifies to do a little more, or a little longer; as, australleoa so eca, eat a little more; ullleoa so eca, drink a little more; ustakaleoa so eca, work a little longer; cutaulleoa so eca, say a few more words. Many instances have already been stated where a verb compounded with another as its affix serves as an adverb; as, for instance, atuk-una, to paddle past; dur-una, to run past; mana-duk-una, to run through, as through a tunnel; man-uk-una (from ucu, to throw a spear, or shoot an arrow), to throw through, to shoot through; tupeamucu, to cast into, as a dead dog into a hole; manjunca, to walk about; tallajne, to chase hither and thither; mugujo, to wander about from house to house, to go in and out; tecidatu, to step from stone to stone, as when fording a stream.

The affixes, mutu, muni, palana, magatu, inu, cuna, ina, teca or deca, are very extensively used, and have various meanings, according to circumstances; thus: cumukmuta-cun ina tucun, she who is seated and has ush (bone necklace) round her neck, is my wife; cumukmuta sina, I am wearing your necklace; cuuma mukuat sa? who is wearing my (necklace)? cuuma cutamuta? who is sitting talking? cutamuta, to continue talking, to speak generally; cutamea, to speak when lying down, also to persist in speaking; uktajmuma, continue to work, = uktumuna sa. Cuna, as an affix, means to be afloat, or on the water, as atutukun-cumata sininu, I spoke when I was in your boat, or I spoke from your boat; cuumata cutumajnuta? who was that who spoke as he walked? tijk-teca, to put down in readiness for a person some things in a vessel, as a wife might berries in a cup for her husband; turnukteca, to sew on as a patch, to sew and put down or away, as one does a garment one has finished. Ecumandece, to write upon; monariteca, to swim ashore; agundece, to jump across; atukteca, to ground as a boat when rowed to shore; also to come or be come ashore.

Joining of verb to verb is a great peculiarity of Yahgan, by which the structure of sentences is greatly simplified; thus: I will go up and (tell him to) tell my wife to teach you to make baskets, écutaqile-
tajmumun-jetanea sa tuamucia seca. Cupaqjagal-tijgan ina potatoe, go down, dig out and fill for me some potatoes; écuta-
mujamiao inojima, I will go up and ask him to give me some work to do.
Adverbs, Prepositions, Conjunctions and Interjections.

As they are so largely (together with prepositions) supplied by prefixes and suffixes, so we find distinctive adverbs and prepositions few. Yet they are important parts of this language. They sometimes come before, sometimes after, the verb. Here are a few: Ulf, for nothing, for no special object or reason, freely, in vain, for want: ulaf-ulaf and ulaf-ulaf-ulapan and cetamaguta are very similar in meaning to the above. Cetamaguta = esmaam! which mean ‘wonderful!’ it was very wonderful!; thus, esmaam atjunda, it was a great wonder that I managed to walk, as a person might say who encountered very great difficulty or danger in so doing; cuttaeun as cuttaeun atjunda! how cleverly, wonderfully, I walked! cja, quickly; an, slowly; ini, well. Almost all adjectives can be used adverbially, ‘Ufagatu iu, to do anything cleverly; unace afofagu or fofaguonneacna, to do anything badly; istumula giama, to dig deeply; anugat-sofofagu, to do badly or awkwardly; doefofagu, to do a little, or in small measure; amunajl sofofagu suan, I will do that work with vigour; amuasinam-famacac, I will fight bravely; musuaf-sofofagu, to do anything lazily.

Adverbs of Place.

Etu, enu, ingu, elu, eastward, westward, northward, southward; eso, inna, ingu, elu, there, position in a place east, west, north, south respectively. In English we use indefinitely for these beautifully distinct words “over there, there, across there, yonder, up, down there,” and point or look in the direction indicated. These Yahgan terms need no such help. Etacupi, enacupi, ingugupi, elucupi, on the east, west, north, south side or end of; also, behind, on the other or this side of, according as it is north, south, east, or west of it. These last four words are also adjectives, as elucupi njo, the south shore. Similarly with the above, and by us so indefinitely rendered by “up there, down there, over there, across there, yonder,” &c., Yahgan has a series of words indicative of the relative positions of things; thus: et sasillu, et samoqi, in sacagu, ing’ zamatu, al singutatu, eto singillu, eto simuqi, inna sacagu, ingu simatu, dao sacatu; also ur uagu, and uru seu, uf sacupi and ufa soapu, sasillupi, samoqipi, zamatu, sigupi, singutamu, sacagu, singillupi, simuqipi, simatupi, seupi, stamatu, sacupi; ufu, ufu on the upper or inner side of; elucupi, on the outer or sea side of; stalum, innomam, ingolum, zalam, uralum, ufjalum, from the
east, west, north, south, west (when near), the upper end of. In close connection with the above are the following words: Cupigama, the easternmost (island); cjamatacu, the westernmost; cjamatacu, the westernmost; cjamatacu, the northernmost; urugupinda, urugupinda, etacupinda, cunupinda, mugugupinda, cunupinda, from the west upper, east, west, north, and south side of; etacunupi, inward, under, underneath, downward, in underneath; aganupi, upward, up; osipi, outward, outside; issipi, at the back of; alpon, last, behind; at, first in front of, at the head of; ja, a verb prefix signifying 'first;' thus, dja-dafa, I will run first; osin, out, outside; agun, on, above, over; etacun, in, inside, under.

Prepositions follow the nouns they affect; thus: ucu-recgu, above the house, on the higher side of the house; ucer嗶ly, below, on the lower or beach side of the house; ucermatu, on the north side of the house; ucermati, on the east side of the house; ucermatu, on the south side of the house; ucer-asin, outside the house; ucer-ugun, over, on top of the house.

Conjunctions are few, and are used as follows: he and I, cu-nda tpi; they and I, cu-dian jan; James and John, Jamz Jondna; James, John, and Henry, Jamz, Jon, Enri ndion; dean, also, and; as, son acun, and this; James and I, Jamz nda tpi; James, John, and I, Jamz, Jon-ndjan jan; so also, John and he, Jon nda cunda; John, James, and he, Jon, Jamz ndjan cundian; James and you, Jamz nda sapi; James, John, and you, Jamz Jon ndjan san. Mutta, but, used when contrasting: but I am well, j mutta jma.

ADDENDA.

When I began these remarks on Yahgan it was not my intention to have gone so fully into it, and I find the former part is much briefer than the latter. I will therefore make a few additions.

Terms for the phases of the moon: Aru cuica, the new moon; lit. now returning southward, the new moon being in the north, but beginning to march southward; patuk, or cumpopataguna, full moon, referring to its width; also, nilqapa. These are all. Two other words mean 'moon,' as, anuca and únian. For many things there is a redundancy of terms; for others, terms are wanting; thus, there is no word for 'parent,' the one word they answers for 'husband' and 'wife,' cunjin for 'he' and 'she,' ùj for 'hand' or 'finger;' a child or baby (male), cihula, cajona, fula, ánumatru, jatacumora; a
child or baby (female), ḍiṭāgapca, ḍaŋaŋcepa, ḍulačepa, ḍatacumarepa. Lum, the sun, also ilecuc. (Nī, ụf, stone.) All vegetable productions which attract notice either as a nuisance or a blessing have names; but others have no names. The different grasses have distinctive terms, and one general term. The word Ṽurur, which properly means ‘the stem or trunk of a tree,’ has to serve for ‘tree’ also,† there being no other word; yet there is a word for ‘a log,’ which is gullc, and ‘a drifted tree trunk’ is ụnumu. For the foliage of trees they have distinctive terms; thus: ọcns, the foliage of Fagus antarcticus, and ụpja, the foliage of the evergreen beech, and ụnụntt, ụtị, that of the ụnụntt or winter’s bark, and ụtị, that of the Leñabur. Ụnụngaga is the large leaves of a marsh plant; ụna, a giant moss which grows in ụnaas or flats, and used as a washing material. For every kind of bird they have distinctive terms, as also for animals and insects. They recognize many kinds of kelp, for which they have terms; thus: ụs, kelp generally; ọpik, the true kelp; ọpum, leathery kelp; ụpja, a kind of kelp; ụfụma, drift kelp; purri, green seaweed.

Whilst the Yahgans have no numbers beyond 3, it seems to me that they formerly had, from three words, now used indefinitely:— ęlc, a few, some, more than three; ẹupja, the lower or last finger; and ẹponge, all, all gone, the last. It seems to me that these were originally the numbers 4, 5, and 10. Were the other numbers (6, 7, 8, and 9) forthcoming, I would have adopted the former; but as it is impossible to connect these, we must also let the others drop. The terms Ṽurur, ọmgu, ọmali, lus, bundasuri, all have reference to indefinite quantities, meaning ‘many’ and ‘few,’ in different degrees. The Yahgans have no divisions of time, no words for ‘year,’ ‘month,’ &c., no divisions of space or weight; yet they have terms indicative of the seasons, and what is in season; thus, besides ọcai, ọnisi (red leaves), ọna, and arinc, ‘summer,’ ‘autumn,’ ‘winter,’ and ‘spring,’ they used other terms. There are no terms for parts of a thing; it is impossible, for instance, to say ‘two and a half,’ or ‘two halves,’ ‘a third,’ ‘a quarter.’

A sample of verbs made from adjectives:—Patuuk, broad or wide; patagundeco, to decrease in height, to fall abroad, widen out; patagumata, to get wide or broad; tupatagumata, to spread, extend.

* Though there is no special word for tree, yet when speaking of it with respect to its wood it is called Ṽurur; but when with respect to its foliage it is called ọcis or fuligi.
stretch; upatagumuni, to let stay in a broad state, not to make narrower; or remove what is broad; upatagona, to make wider, to flatten out a little more; aepataganu, to flatten with a blow or with the hand; dagupataguna, to spread out, to hold out or down, and thus make flat; patagonu, to be on the water extended (said of any flat or spread object); patagumuni and pataguna, said of any flat or spread-out object.

<table>
<thead>
<tr>
<th>My</th>
<th>Your</th>
<th>His or Her</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Edqbuun</td>
<td>dqbuun</td>
<td>ciqimin, or</td>
</tr>
<tr>
<td>'Y'ewun</td>
<td>sin' eman</td>
<td>cunjimin tu-</td>
</tr>
<tr>
<td>Cutbyuu, tanqw, ika</td>
<td>njama</td>
<td>sun</td>
</tr>
<tr>
<td>'Edqaan</td>
<td>daqbia, or sina</td>
<td>cedabin, or</td>
</tr>
<tr>
<td>Cutbauupecpa</td>
<td>dabin</td>
<td>cunjimin da-</td>
</tr>
<tr>
<td>Tanuupecpa</td>
<td></td>
<td>bin</td>
</tr>
<tr>
<td>Sa tusuun</td>
<td>ta-tusuan</td>
<td>ceyuqam</td>
</tr>
<tr>
<td>Sa maczpana</td>
<td>samaczan</td>
<td>cemaczan</td>
</tr>
<tr>
<td>Sa maczan</td>
<td>sa-maczan</td>
<td>cemaczan</td>
</tr>
<tr>
<td>Qalan, or sa 'in</td>
<td>jamun</td>
<td>cijamun</td>
</tr>
<tr>
<td>Tuni, or sa 'cin</td>
<td>sin 'cin</td>
<td>cujeppan</td>
</tr>
<tr>
<td>Ujšu, eso macas</td>
<td>ufjšurin, sin ma-</td>
<td>cujeppan, or</td>
</tr>
<tr>
<td></td>
<td>cusin</td>
<td>macasuin</td>
</tr>
<tr>
<td>'Sijéppan, sa ma-</td>
<td>sin ufceppan, sin</td>
<td>cemacsep</td>
</tr>
<tr>
<td>csepapan</td>
<td>macsepapan</td>
<td>cemacsep</td>
</tr>
<tr>
<td>'Socadabin</td>
<td>bex dabia</td>
<td>cecadabin</td>
</tr>
<tr>
<td>Edamapuaan</td>
<td>damaapua</td>
<td>cedamapua</td>
</tr>
<tr>
<td>Immanuun</td>
<td>sin imman</td>
<td>cijimmanan</td>
</tr>
<tr>
<td>'Tindaruun</td>
<td>sin daruun</td>
<td>cijindaruun</td>
</tr>
<tr>
<td>'Aturun</td>
<td>sin aturun</td>
<td>ciqaturan</td>
</tr>
<tr>
<td>'Sa 'amanmaqan</td>
<td>sin 'amanma-</td>
<td>cemanmaq-</td>
</tr>
<tr>
<td>Csepaturan</td>
<td>so csepaturan</td>
<td>cemanmaq-</td>
</tr>
<tr>
<td>'Sa 'amanmaq-</td>
<td>sa 'amanmaq-</td>
<td>cemanmaq-</td>
</tr>
<tr>
<td>pan</td>
<td>pan</td>
<td>cemanmaq-</td>
</tr>
<tr>
<td>'Ty'um</td>
<td>nujum</td>
<td>cetafan</td>
</tr>
<tr>
<td>'Sa gułuunan</td>
<td>sina guluanan</td>
<td>cigin gułuunan</td>
</tr>
<tr>
<td>'Sa macutasa</td>
<td>so macutasa</td>
<td>cemacutasan</td>
</tr>
<tr>
<td>'Sa macutasapas-</td>
<td>so macutasapas-</td>
<td>cemacutasapas-</td>
</tr>
<tr>
<td>pan</td>
<td>pan</td>
<td>pan</td>
</tr>
</tbody>
</table>

A List of Kindred.
<table>
<thead>
<tr>
<th>My.</th>
<th>Year.</th>
<th>His or her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Sa dañinaa</td>
<td>sa dañinaan</td>
<td>cedañinaa</td>
</tr>
<tr>
<td>'Sa dañinaacepan</td>
<td>sa dañinaacepan</td>
<td>cedañinaacepan</td>
</tr>
<tr>
<td>'Sa masagun</td>
<td>sa masagun</td>
<td>cemasagun</td>
</tr>
<tr>
<td>'Sa masagapepan</td>
<td>sa masagapepan</td>
<td>cemasagapepan</td>
</tr>
<tr>
<td>'Sa masaguñiní</td>
<td>sa masaguñiní</td>
<td>cemasaguñiní</td>
</tr>
<tr>
<td>'S alaman</td>
<td>sina alaman</td>
<td>cesalamun</td>
</tr>
<tr>
<td>'Sa cepalamun</td>
<td>sina cepalamun</td>
<td>cesepalamun</td>
</tr>
<tr>
<td>'Sa tumagu-quina</td>
<td>sa tumagu-quina</td>
<td>cestumagu-quina</td>
</tr>
<tr>
<td>'Sa tumaguquerunán</td>
<td>sa tumaguquerunán</td>
<td>cestumaguquerunán</td>
</tr>
<tr>
<td>'Sa tumaguerunán</td>
<td>sa tumaguerunán</td>
<td>cestumaguerunán</td>
</tr>
<tr>
<td>'Sa tumaguerunán</td>
<td>sa tumaguerunán</td>
<td>cestumaguerunán</td>
</tr>
</tbody>
</table>


---

Some Notes on Native West African Customs.

By G. F. Scott Elliot, M.A., F.I.S.

I was attached to the Sierra Leone Boundary Commission as botanist, and in the course of our journey along the boundary of the English and French spheres of influence at Sierra Leone, noticed a few traits and customs which may be worth writing down.

The general life of the people is remarkably similar throughout this district, which extends from Mabola, at the mouth of the Scarcies River to Farana, on the Niger, about 10° N. latitude.

Rice, cassava, and pigeon pea are the main articles of diet. It is beaten out in wooden mortars by women by means of a smooth pole about 5 feet long and 3 inches in diameter, which is raised 2 or 3 feet by both hands and then let fall.

Their dress is universally the cotton cloths made by themselves out of the plants grown in almost every village; it is carded by an instrument, probably imported, which is very much like a wire brush about 8 inches by 9 inches and woven on an ingenious loom.

The cotton is dyed blue by indigo, which is largely cultivated for this purpose, and is often marked by a white pattern produced by tying portions of the cloth together before dipping it in the