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## ANTHROPOLOGICAL MISCELLANEA.

*A few NOTES on the STRUCTURE of YAHGAN.*

BY T. BRIDGES.

*Alphabetic Key.*

A a, a in <i>haze</i> .	E e, e in <i>men</i> .	È e, ea in <i>each</i> .	I i, i in <i>ill</i> .
A q, a in <i>flask</i> .	A' a, a in <i>at</i> .	Θ θ, a in <i>all</i> .	O o, o in <i>ox</i> .
U u, oo in <i>food</i> .	U u, oo in <i>foot</i> .	Ɔ c, oi in <i>oil</i> .	Ɔ i, i in <i>isle</i> .
Q q, oe in <i>hoe</i> .	U u, u in <i>us</i> .	Ɔ x, ou in <i>our</i> .	Ɔ s, er in <i>herd</i> .

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

ALL the consonants of English, save *x* and *q*, 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, Ɔ q is *ch* in 'chap,' Ɔ j is *sh* in 'she,' Ɔ t is *th* in 'thin' and Ɔ d is *th* in 'the,' K k is the *ch* of the Germans, Ɔ l the *ll* of the Welsh, Ɔ r is an aspirated and trilled *r*, Ɔ n is an aspirated *n* (almost *hn*), Ɔ ŋ is *ng* in 'sing,' Ɔ z is *s* in 'pleasure,' or the *j* of French; whilst Z z is the common *z*. Three marks, written over the vowels only, (and their sounds *always* precede them) are: ' = *h*, ' = *y*, ' = *w*. These sometimes unite, as: ^ = *hw*, and ^ = *hy*. Samples in English words: Ɔf, worth; Ɔz, years; Ɔu, ewe or you or yew; ƆU, Hugh, or hew or hue; Ɔu, who; Ɔá, hay; Ɔā, way or weigh; Ɔà, yea; Ɔés, hair or hare; Ɔés, ware or wear, Ɔés, where; Ɔuz, ooze; Ɔüz, yews or use; Ɔúz, whose; Ɔót, hot; Ɔóŋ, wash; Ɔóq, watch; Ɔót, 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: Ucca, a lake, also

an expression of pain; at-ta, to cut, to snip, to pare or peel; issa, to grow, produce fruit or seed; affa, up there, far up, further up; ū-ri, to wade; èr-ri, to splash (as a scudding shoal of fish); ul-la, a sore; ulla, to land; illi, to bathe; umma? isn't it so? unmji? didn't I say so? im-man, uncle, mother's brother; unna, everywhere; inner-olan, in all the upper or inmost parts of any room, also the western parts; inni, my elder sister; ša innūalan, my elder sisters; uppuš, a sea egg; tuppi, to pay a formal visit; am-muš, the common barberry.

Sometimes three consonants are found together as *tstēa*, paint, paint-brush; *tstukqamata*, to give by mistake, either the wrong thing or to the wrong person; *tstufata*, to blow hard in squalls; *ççjisinanolaçuna*, to offer to help; *ççumaca*, materials for plaiting.

On the other hand, words often consist of vowels only, and three or even four vowels are found together, as: *š*i, stone; *šija!* it is a stone! *š*ià, a young one; *šijamalim*, the little ones, the brood; *à*, mouth; *èçja*, a little mouth; *šja*, it is the mouth, or, it is its mouth; *ūja*, jealous; *und'uçijja?* has he gone up? *uçijjū*, he has not gone up; *und'uçjèa*, will he go up; *und'uçjjeleà?* will he go up again; *šuaa cunjima çja*, call him quickly; *šieleasa cunjima*, call him again; *ueaçja!* why, it's a man! *uçgunnu!* I wish it was a man, or a male!

#### THE ACCENT.

Generally dissyllables are accented on the first syllable, as: *Muca*, long; *pàtuk*, wide; *šrur*, a tree or log; *ata*, take; *jì*, call; *gamu*, to bring or carry; *mzui*, stop stay, *žna*, to wind; *žla*, to unwind; *mzua*, to carry (as sticks on the shoulder); *gja* to spear; *ueu*, to hurl or shoot; *žna*, a fly; *žna*, winter; *çasi*, summer, &c. Some are accented on the last syllable, thus: *Up-puš*, the sea egg, the burr of a plant; whilst *upuš* is wise; *uzuš*, 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: *Acupušata*, to split through; *Dagupžataguaa*, to level out, spread out, to hold open or out; *qnan cuçqrata*, there is a canoe on the water; *qnan cuçisategeata*, the canoe is pulled up on the beach; *cupunaca*, snow; *belaca*, rain; *šaju*, to bark at, bring to bay, keep at bay (as a dog). As in *Yahgan* we use the acute accent

to represent the vowel-mark *h*, we are driven to substitute something in its place, and hence we subscribe for it thus : *aci*, to strike ; *ʃif*, a narrow path ; *ʃʒula*, dog.

#### RELATED LETTERS

Are such pairs of letters as interchange. These are *r* and *f* ; *t*, *d*, and *ʀ* ; *p* and *f* ; *c* and *k* ; *g* and *k* ; as for example : *Ura*, to cry ; *cuf-muta*, she is crying ; *acuparu*, to split ; *acupufata*, to split up or through ; *tagu*, to give, becomes *annu átak*, I have given ; *tuk-lubata*, to give several ; *unda tukgjata?* is he going ? *annu cutuk-gjata*, he is giving ; *ècu*, to scrape ; *cunna ikgjata?* who is scraping ? *ata*, to take, take hold of, to take by hand, to bring or carry, becomes *annu gur*, he has taken ; *éturçelqmus*, after I have taken ; *éturçelafin*, after I had taken ; *urdu ʃ*, I have not taken ; *qpu*, to pull up by the roots, becomes *annu cof*, he has pulled up ; *ufèlszua*, pull up another ; *ufgamata*, to pull up the wrong one.

Again, in the inflection of nouns and adjectives these same rules are observed, thus : *ʃif*, narrow ; *èpqci*, the narrow one ; *suk*, painful ; *sucqci*, one in pain ; *úrax*, a log ; *úruta ʃa sa ũftagua*, you wake me one from the tree ; *uf*, the fire-place, *qpan*, at or in the fire-place ; *qpupi*, to, or into, the fire or fire-place ; *qpuñdʒlum*, from the fire or fire-place ; *ueur*, house ; *ueqn*, in the house, at home ; *ueqtupi*, to the house ; *cunjin à ʃ ueqt-ua*, he is my kinsman or house man ; *cundjan mucurepjamalim*, they are kinswomen to each other ; *ʃan mucuràmalmim*, we are kinsmen to each other.

#### THE ARTICLE

Properly is wanting, but its place is supplied in the following way :—*Ua*, man, *cepa*, woman ; *uqcin*, the man, *cepqcin*, the woman. *Ua cueqta*, a man is coming ; *uqcin cueqta*, the man is coming. *Lumbi*, black, *luʃ*, red ; *lumbia ʃa sa-tagua*, give me a black one ; *lumbiqci ʃa sa-tagua*, give me *the* black one. Similarly, *luʃa* and *luʃqci*. Similarly, *uqpi*, two men ; *uqpcin* or *uqcipi*, the two men. Similarly, *uqcindjan cueqta*, the men are coming ; and *uandjan cueqta*, men are coming (plural). Similarly, *cepapi*, and *cepqcipi* or *cepqpcin* (dual). Thus, in the plural, *cepandjan*, indefinite, and *cepqcindjan*, definite : *uʃamalim*, the men (plural) ; *cepjamalim*, the women ; *cijùtaljamalim*, 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 fishbait; uf, the hearth; uf, bone necklace, also semen; ùf, the hand, or finger; áscul, the fist; ufugin, thumb, also the larger claw of crabs; uppuf, currant-bush; uppuf, sea-eggs; apuf, spittle; guf, the smaller end or point; fan, the larger end or butt end, the root end of a tree: ufá, hair, such as grows on man's head, on the horse's tail and neck; açela, short hair, such as grows on the human body generally, also on the skins of animals; áfan, beard, whiskers, moustache; tell' açelá, eye-lashes; fip' açela, eye-brows; álafan, the hair of mussels, by which they attach themselves to stones, also other hair of the human body not enumerated above; jðan, wing-feathers; uftucu, feathers; dubim, down of birds; xi, a stone; fuf, a stone; lxi, a block of stone; lafa, rocks, specially such as are flat and have hollows under them; lquri, rocks, bold rocks, large masses of rock; árocar, precipice, cliff; fíf, a ridge, from íf, narrow; patucun, an old spread canoe, from patuk, broad, wide; áfuk, gravel, shingle; áfqun, a shingle beach; lqik, sea mud; suscuna, land mud; uffáalan, the upper creeks of a bay or river, from uffá, high or far up a bay; tqta, a handle, from ata, to take by hand; tēaca, an axe, from ēaca, to hew down a tree; tēa, a bed, from ēa, to lie down; qgamu, plate or dish, from gmu, to carry as meat on a dish; qgja, anything used for striking with the point, as a spear, dart, harpoon, &c.; tumana, the place of descent, from mena, to descend; tucja, the place of ascent, from ucja; qgjama, a spade or any digger, from gjama, to dig; atama, food, from atama, to eat; tatama, things used in eating, also place or time of eating; tqtuèlla, remnants of a meal, from tqtuèlla, to leave off eating. Similarly, tjèlla, remnants of drink, from tjèla, to leave off drinking, from ula, to drink; tstumeèlla, things left after part have been removed, from tumana, to take away, and tstumeèlla, to leave off taking, and leave part unremoved; tqgupuèlla, what is left unkilld, from acupuna, to kill, and tqgupuèlla, 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; *muqci*, the long one. *Mqtu*, sharp of edge; *mqtuqpi*, the two sharp ones. *Mura*, sharp of point; *murqindjan*, the pointed ones. *Åramba*, naked; *qrumbqcindjananima átudupea*, I will clothe those who are naked; *qrumbqnaqindjan*, those who were naked. Adjectives are readily made into verbs; thus:—*Asi*, steep; *éqsina*, to make steep. *Abjla*, strong; *muabjlana*, to exert oneself to do anything with vigour; *muabjlan'atega*, to row with force; *mqabjlanaci*, to strike with force. *Luf*, red; *lufana*, to be red; *lufanata*, to get red; *lufanureqtaca*, to grow redder; *tulufana*, to paint or make red; *ulufumuni*, to let a thing remain red, not to alter its colour, or destroy or remove it; *lufumutu*, to be red. Said of a person seated, or of any object somewhat prominent; as, *cuna sūan lufumutu?* who is that seated there? Said of one who is of a reddish tinge; *lufumuni*, to be red. Said of a standing person or of any very prominent object; *lufanza*, to be red, said of any prostrate person or thing; also, *culufanzatacun*, a red line or band; *culufanjqratacun*, a red line, streak, or band, on the water.

Degrees of comparison are as follows:—*Luf*, red; *āsa luf*, redder; *luf cās*, somewhat red, or redder; *īm luf*, very red; *īm luf āpan*, very or exceedingly red; *manāana luf*, reddest, or very red.

Use of adjectives:—*Tellq-luf*, having a red face, or red face; *tellq lufa*, one who has a red face; *tellq lufaci*, the red-faced one; *luf ua*, a red man; *luf uqpi*, two red men; *luf ujamalim*, the red men (*pl.*); *ua lufa*, the red man; *ua lufacipi*, the two red men; *qa lufqindjan*, the red men. *ʼEca*, little; *maecqpi*, two little fellows or things which are together; *maecjamalim*, little fellows, said of a group of such, with none among them who are not such; *ēcjamalim*, the little ones (= *ēcqindjan*); *ēcqpi*, two little ones; *ēcqipi*, the two little ones; *ēcunata*, to grow or get small, to shrivel, diminish, or lessen; *ēcunureqtaca*, to grow less and less; *ēacunata*, to make small, diminish; *ēacunureqtaca*, to make less and less; *maecqna*, to make oneself small, or say one is small; *tēacqna*, 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:—

ʼE, I; *īa*, me, to me, for me; *īacīa*, to me, for me, me; *īacīipi*, with respect to me, for me. Dual, *īpi*; *īpicīa*, obj. case. Pl., *īan*;

obj. case, *ñananima*, or *ñananicja*. Poss. of above :—Sing. : *ša*, my ; *šacín*, mine ; *ípiceina* and *ípiceinçein*, our, ours. Pl. : *ñananina* or *ñananinçein*, our, ours.

2nd pers. : sing. *sa* ; dual, *sapi* ; pl. *san* ; obj. case, *scja* ; dual *sapicja* ; pl. *sananima*, or *sananicjipi* ; poss. sine, *sinçein* ; dual, *sapiceina*, *sapiceinçein* ; pl. *sananima*, *sanananinçein*.

3rd. pers. : sing., masc., fem., and neuter, *cunjin* ; dual, *cunda* ; pl., *cudjan* ; obj. cases, sing., *cunjima*, *cunjimicja*, and *cunjimicjipi* ; dual, *cundacja* and *cundacjipi* ; pl., *cundjananima*, *cundjananicja*, and *cundjananicjipi* ; poss., *cunjimina*, *cunjiminçein* ; dual, *cundacina*, *cundacinçein* ; pl., *cundjananima*, *cundjanananinçein*.

Note.—*Āpan* 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 : *ša āpan*, my very own.

Other personal pronouns :—*Ançin*, he or she there = that one there ; from *ançin* (adv.), there, in that place ; obj., *ançinçicja* ; poss., *ançinçicj*, or *ançin ççein*, or *ançinçicja*. *Sūan*, he, she, it ; from *sūan*, there : this word is used for objects or persons less distant than *ançin* : obj., *sūançicj*, *sūançicja*, *sūançicjipi* ; poss., *sūançicj*, *sūançicja*, *sūançicjcin* ; dual, *ançindai sūanda* ; obj., -*daicja* ; pl., *ançindjan*, *sūandjan* ; obj., prefix the primes *ançin sūan* to these two parts, -*djananima* or -*djananicja*.

The Yahgans, 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 : *Ušša*, 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. *Ura*, he, she, or it ; in the wigwam, at the door end. *Šla*, 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 *ša*, 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 *cunji*, or *cicj*, from the 3rd personal pronoun *cunjin* (or *cicjin*, 'his' or 'hers').

The other part of these pronouns are made up of the prepositions *Cagu* or *capu*, on the upper or higher side of ; *cillu*, on the lower side or end of ; *matu*, on the north side of ; *cutqtu*, on the south side of ;

cu, on the west side of; muçi, 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. 'Şamuçi, he, &c., eastward of me; simuçi, he, &c., east of you; cunji muçi, he east of that place or person, and near it or him, but always *beyond*; 'Şacqgu, he above or higher up than me; scagu, he above or higher up than you; ciçicqgu or cunjiçqgu, he above or higher up than him, like ciçimuçi.

The inflexions are regular; thus, şamuçi, he; şamuçi'nçiçia, him, her; şamuçinçia or -çiçin, his, hers; şamuçindai (dual), they; şamuçindaicja, them; şamuçindacina -çin, their. Pl. şamuçindjan, -djananicja, -ima, them; -djananinçin, theirs. Similarly, şacqgu, şacqgunçi -çiçia, obj. şagmuçi, -çia, -çiçin, his; scagu, scagunçi -çiçia, çia, çiçin, &c. The above are also demonstratives, having reference to the position indicated by the preposition, and mean 'that, there.'

#### *Demonstratives.*

'Şan, this, here; şan, that, there; ançin, that, there; cunjin, that, there; uşca, that, there: see what is said of this word above, and of these following: inçia, that, there; ura, that, there; şia, that, there; ina, that, there (has reference to higher position on the beach or the land); eta, that, there (refers to place lower on the land or shore). These are also inflected like other pronouns for number and case. Thus, 'Şan, this; dual, şandai; pl., şandjan; obj. şançi, -çiçia; dual, şandaicja; pl. şandjanavima, şandjananicja. The poss. is regular: şançi, şançi, şançia, -çiçin, -daicina, &c. &c.

#### *Reflectives*

Are as follow:—Maam, 'self,' with reflective form of verb; thus, uşqgu, to cut; maşqgu. to cut oneself; amaşqguda maam, I cut myself; amaşqguda uş, I cut my finger; cuşqguda çia uş, he cut my finger; cumaşqguda uş, he cut his own finger; cuşqguda ciçicja uş, he cut his (not his own) finger; cumaşqgudu maam, he cut himself.

Tupan, used with the pronouns, somewhat altered, makes them reflective; and this form in the pl. makes it more emphatic; and çpan added still more emphasizes it; and {m prefixed to this still more again. Thus: étupan, I myself, or by myself, or I only; obj.,



íatupan; poss., íatupan, mine. More emphatic form of above: étupeala (no obj. or poss.); étupeala-āpan, I by myself alone, or I of my very own mind, without the least incitement from anyone; and ím étupeala āpan (no poss. or obj. case), means my very own self; ía āpan, my very own. Similarly with the other two persons; thus, sa-tupan, seja-tupan, sinq-tupan, and the other more emphatic forms; also, cunji-tupan, cunjima-tupan, cunjimina-tupan, cunjiminq-āpan, and ím cunjiminq āpan, his or her very own, and no one elses.

Also: Ciqicja, him, her (obj.): (this form has no subjective; it is reflective; ciqina, his own; ciqinqain, his own; ciqinqatupan, ciqinq-āpan, his or her very own. Similarly, in the dual subj., cēpi, they themselves; obj. case, cēpicja; poss., cēpicina -qain, q-āpan, their very own; pl., cūon, they themselves, by or of themselves; obj., cūonima-icja; poss. cūonina; cūocinqain, their very own; cūoninqāpan, their very own.

#### *Reciprocal Pronouns.*

There are no reciprocal pronouns, but their place is supplied by special inflection of the verb. Thus: mucusi, to wash oneself; tumucusi, to use in washing oneself; étumucusifin, that with which I washed myself; étatumafin, that which I ate; satumucusifin, that with which you washed yourself; tstucusifin ía, that with which he washed me. Also, etucusifin, he whom I washed; satucusifin, he whom you washed; tucusifin, he whom he washed; mucusifin, he who washed himself; cī étumucusūa? with what shall I wash myself? cī étucusūa cunjima? with what shall I wash him? cutucusigjatacun, he who is washing; cumucusigjatacun, he who is washing himself; cjtacun, he who is walking; cutaf-jtacun, they who are walking; ídugafin, he who was walking; qnau cugqratacun seja átstaguān, 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: átqada sapicja níf, I gave you each a knife; átqapicinda sapicja níf, I gave you each two knives; áqtada sapicja

nj, I gave knives more than two to each of you. 'Ōqipi ŝan, these two are mine; ŝatupan ŝan, these (pl.) are mine; ŝapicinapi ŝan, These two are yours (sing); ŝinqtupan ŝan, these (pl.) are yours (sing.); cicingjotacun ŝina, that which is in *the basket* is yours; amagua cutjkgjatacun ŝa, the sweet things in *the basket* are mine.

#### Interrogative Pronouns

Are: Cunna? who; dual, cunnai? or cunnau? (cunñan? pl.); obj., cunima? or cunicja? poss., canena? or canenqcin? or cjinna? or cjinnaqcin? dual obj., cunnaicja? poss., cunnacina? pl. obj., cunñananima? cunñananicjipi? or cunñananicja? pl. poss., cunñananina? or cunñananinqcin?

Cunji? which, or what? dual, cunjiqpi? pl., cunjidjan. *Note.*—Closely connected with the above cunji is a small class of words, where between question and answer the same difference is observed in each couplet. Here they are: Cunji? which? cunji, that, such an one; cutupi? whither? cutupi, thither; cullum? whence? cullum, thence; cundqm? how? cundqm, so. Here are a few allied words: Ci? where? in what place? also, to what place? cumuqca? what is it? what do you want? what's up? what can it be? cumuquupi? for what? for what reason? cctamaguta, for no particular reason; ulqf, for nothing, with no object, freely; ulqf culqf, for no special reason; ulqf culqf ulqpun, same as ulqf, only stronger; apa? what? how? what of? what about? apa cunjin? how is he? what of him? apa sa? how are you? what of yourself? apuma cunjin? come now! tell me, how is he? ap'ji! 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 ũi cqtacua? 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 ù; 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, *ûa*, to bite; *ja*, to sew a bark bucket or cup, or (2nd) to fasten the many-notched spear in its shaft by binding it in; *âa*, 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, *tjêla*, to leave off drinking. In this word the *j* is the verb, derived from *ula*, to drink. *Ufêla*, to draw out more, as carrots from the ground. Here the *uf* is the verb, coming from *qpu*, to pull up by the roots. *Ata*, to take, becomes *gûa*, he takes; *ura*, to cry, becomes *cuf*, he cries; *qcu*, to rake out (say mussels) from the fire; *cak*, he rakes out; *ula*, to drink; *cul*, he drinks; *âtal*, I drink; *sul*, you drink; *uajelea sa cunjima*, let him lie down a little longer. Here *ε* is the only sound which represents the principal verb *êa*, to lie down. Yet to a person knowing the euphony and interchange of sounds of Yahgan the verbs are very traceable. Thus *uf* would be recognized at once to spring from *ûra*, to cry; *ur* from *ata*; *uf* from *qpu*; *uk* from *qcu*; *uεεna* from *uea*; and so on.

In the first class of verbs, in *u*, the future is formed in *ua*; thus, *tagu*, to give, *âtagua*, I will give; *âlu*, to eat eggs; *âqlua*, I will eat.

The 2nd class, in *a*, form their futures in *ea*; thus: *êa* to lie down; *âtœa*, I will lie down; *ura*, to cry; *âtœa*, I will cry.

The 3rd class, in *i*, form their futures in *ûa*; thus: *cûi*, to go; *âcûûa*, I will go; *muçi*, to put on one's head a band, cap, or any headdress; (2. To enter, go, or come into a room); *âmuçûa*, I will go or come in, &c.; *usû*, to pluck; *âtusûa*, I will pluck.

The 4th, in *ji*, make their futures in *jûa*; as, *âtêjûa*, I will feed; from *têji*, to feed; *âlupjûa*, I shall fall, from *lupji*.

*Inflections of tagu, 'to give.'*

I. Present.

1st pers. sing.,	<i>âtak</i>	dual,	<i>îpa tak</i>	pl.,	<i>fan tak.</i>
2nd „ „	<i>satak</i>	„	<i>sapa tak</i>	„	<i>san tak</i>
3rd „ „	<i>cutak</i>	„	<i>cutagupj</i>	„	<i>cutagusin</i>

\* These monosyllabic verbs are: *ca*, to go for fuel; *qca*, to be at work making a canoe; *âœœa*, I will go for fuel; *cucœamuûa*, 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, *pi* being dual from *cumbibi*, two, and the 'sin' is the sign of the plural, derivation unknown.

*Obs. 2.* In interrogative forms, the 1st pronominal prefix is *é 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 *cutagasa*.

*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 átaguda*, I have given, also, I did give.

## II. Past tense.

1st pers. sing.,	<i>átaguda</i>	dual,	<i>ípa-taguda</i>	pl.,	<i>ían taguda</i> , I, you, or he gave
2nd „ „	<i>sa-taguda</i>	„	<i>sapa-taguda</i>	„	<i>san taguda</i>
3rd „ „	<i>cutaguda</i>	„	<i>cutagupicinda</i>	„	<i>cutagusinda</i>

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

1st pers. sing.,	<i>átagua</i>	dual,	<i>ípa-tagua</i>	pl.,	<i>ían tagua</i>
2nd „ „	<i>sa-tagua</i>	„	<i>sapa tagua</i>	„	<i>san tagua</i>
3rd „ „	<i>cutagua</i>	„	<i>cutagupicinea</i>	„	<i>cutagusinea</i>

*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.,	<i>átaguanda</i>	dual,	<i>ípa-taguanda</i>	pl.,	<i>ían taguanda</i>
2nd „ „	<i>sa-taguanda</i>	„	<i>sapa-taguanda</i>	„	<i>san taguanda</i>
3rd „ „	<i>cutaguanda</i>	„	<i>cutagupicineanda</i>	„	<i>cutagusine- anda</i>

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

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\* In verbs beginning with vowels the pronominal prefixes are shortened thus: *átatea*, *satea*, *catea*, I, thou, he will take; *íp-sap-atea*, *cutapicinea*, we, you, they will take; *ían-san-atea*, *cutusinea* 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., *ɨnd' étagua*, shall I give; and, as before remarked, in the 3rd pers. the pronominal prefix is lost, thus: *unda tagua*, will he give? *unda tagupicinea*; *unda tagusinea*. *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., *ɨnd' étagara?* und' *ípa tagara?* pl. und' *ɨan tagara*  
 2nd ,, *unda sa tagara?* *undasapa tagara?* ,, *unda san tagara*  
 3rd ,, *unda tagara?* dual, *unda tagurapi?* ,, *unda tagusinara?*

*Obs.* 1. 'Ca' affixed to this form, and other like past tenses, and 'aca' 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 *ʔa sa taguracan*, that which you gave me.

#### VI. Imperative Forms

are numerous, but the following are the principal:—

*Tagxena*, give, sing.; *tagxənapi*, give ye (two); *tagxenisina*, give (pl.); *tagua sa*, sing.; *sapatagua*, dual; *tagusina*, pl., less strong than the above; *sa taguan*, sing.; *sapataguan*, or *tagusapinna*; dual, *taguasanna*. 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; *átutagua*, I will let give; *cutaguda*, he let give; *utagxena*, let him give; *utagupunna*, 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.,	<i>étagumus</i>	dual,	<i>ípa-tagumus</i>	pl.	<i>ɨan tagumus</i>
2nd ,,	<i>sa-tagumus</i>	,,	<i>sapa-tagumus</i>	,,	<i>san tagumus</i>
3rd ,,	<i>tagumus</i>	,,	<i>tagupicinamus</i>	,,	<i>tagusinamus</i>

Present, No. 2 (*should or if I should give*).

1st sing., étula tagasa    dual, ípa-tula tagasa    pl., ían tula tagasa  
 2nd „    satula tagasa    „    sapa    „    „    san    „  
 3rd „    tula tagasa    „    tula tagupicinasa    „    tula tagusinasa

*Obs. 1.* The addition of 'ca' to the verb, as 'tagasaca' makes the present past; thus, 'Étula 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 tagasindaaca, past, if I had given. Future form of above, 'Étula 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.*

'Étagafin (aca), ípa tagafin (aca), ían tagafin (aca), when or which I, &c., gave; sa-tagafin (aca), sapa tagafin (aca), san tagafin (aca), when or which you gave; tagafin (aca), tagupicin (aca), tagusinafin (aca), when or which he, &c., gave.

*Obs.*—The form in 'aca,' is more past than in 'fin,' and the former has also reference to a stated time, and the word 'then' may be used; as, 'Étagafinaca, then when I gave, or the time when I gave; or the thing which I gave; 'Étagafin, or éttagafinaca, 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, or the place, is prefixed to the verbs in t, as, é-ttagafin, 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 új tagu? may I give? or what if I should give? what do you say to my giving? Similarly in the third person, apa cunjin tula tagu? dual apa tula tagupicin? átula tagua, I will give (conditional), I will not wait, or hesitate longer, &c.; étagua cun ían! sa-taguacun ían! cutaguacun ían, this is what I, you, or he gave! áá tak, I will give, I have made up my mind to give; ap' étula tagu or tagasa? or! what if I should, or shall give?! cutukgíatacun! see, he is giving! átukgíatacun! see, I am giving!

*Negative Forms.*

These require the pronoun in full after them, and have no pronominal prefixes; thus, *Tukû* í, I have not given; *tukûqci* í, I did not give; *tagunnac'* í, I don't give; *éla tagaük*, I will not give (now); *éla tagaüna*, I will not give (by-and-by); *étagunnacqnaşin*, when I did not give; *étstagunnacqnaşin*, he to whom I did not give; *étukinqmus*, when I do not give; *étula tukinasa*, if I should not give; *ula taşica*, or *ula taşicunna*, don't give (now) (by-and-by); *cula taguda*, don't give.

*Interrogative Forms.*

*Unda tagara?* has he given? or, did he give? *unda taşupicinara?* dual; *unda taşuşinara*, pl. of same. These forms are made more past by adding 'ca.' *When shall I give?* *cunji-dara étaguana?* when did he give? *cunji-dara taguda?* when will he give? *cunji-dara taşuana?*—*Tucaşimunda scja étaguana nş?* shall I give you the knife this evening? *tucaşimunda scja étaguda nş?* 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: *ácu meşlun átagua*, I will give another day; *ácu meşlun átaguda*, I gave the other day; *acu ámaşunna ácillea*, I will leave the day after to-morrow; *acu ámaşunna ácilluda*, I left the other day; *ámaşunna áşjamea*, I will dig to-morrow; *amaşunna áşjamuda*, I dug this morning; *cunna tagara?* who gave? *cunnaitagara*, or *taguda?* (dual) who gave? *cunşjan tagara*, or *taşuşinara?* who gave? *cunna taşupicinara scja nş?* who (sing.) gave you two knives? *cunna tuşqpenada şan?* or, better, *cunna şiqşpenada şan?* who used this sling? *başvunda la tagua cunşin?* will he not give, think you? *tukinda cunşin?* has he not given? *unda tukşjata?* is he giving? *tukineali*, lest he should give, (*z.e.*) in order that he may not give; *étukineali*, lest I should give; *sa tukineali*, lest you should give; *ätula tukinda?* has he not given yet?

*Muş*, derived from *mura*, 'to hear,' is beautifully ingrafted into verbs, as follows:—*Unda taşuqmuş?* does he say he will give? *cutaşuqmuş*, he says he will give, or I hear or heard that he will

give ; cutqgumufunda, he says or said that he gave, or I heard that he gave ; satqgumufunda, 2nd pers. sing. of above ; átqgumufunda, 1st pers. sing. of above ; cutqgupicinmufunda, they two, &c. ; cutqgusinmufunda, 3rd. pers. pl. of above.

### *Participles.*

Besides the foregoing participles there are these following :—

'Etukgjatacun, that which I give or am giving ; satukgjatacun, 2nd pers. as above ; cütukgjatacun, 3rd pers. as above ; &c. &c. Cutumakmutacun, she who is sewing, or sitting and sewing ; Cucilin[taeqpi], they two who are walking with boots on their feet ; cumuçimutacun cap, he who is sitting down with a cap on his head ; [dugaşin, he who was walking ; cutaŋgjadugaşin, he who was speaking ; çessièlaşin, the summer last past ; atuèlan, after any meal ; atuinan, before any meal (lit. not having eaten), and after having eaten ; thus, étatuèlqmus, after I have eaten ; étatuinqmus, before I have eaten ; cupuringjatacun, the lines, bars, bands, parallel lines of any kind, lit. the lines, rows, bars, &c., which are extending ; cumucanzatacun, the line, row, band, &c., lit. that which extends in a continuous length ; thus, culufanzatacun, the red line, row, bar, &c. ; cijaŋniatacun, the white line, row, bar, &c. ; cucuşiniatacun, the dark line, row, bar, &c. ; culumbaniatacun, 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, çuçuçã, *I* will embark ; whilst, like all intransitive verbs, it has a dual and also a plural ; yet more generally the strictly plural verb tumupi, 'to embark,' is used as its plural ; thus, şan tumupũa tucaşim, we will embark to-night.



*Singular, Dual, and Plural Verbs, 1st Transitive.*

Singular.	Dual.	Plural.	
tagu	tagupi	ätu	to give one, two, three, or more things
ata	atapi	tumena	to take
dagucja	dagucjapi	tumenucja	to take up
tumena	tumenapi	tumemena	to take down
tucuçi	tucuçipi	tumæuçi	to take on board
icemu	icemupi	tjigu	to put in, to fill
gumulata	gumulatapi	gumalu	to take out, as from a bag
usata	usatapi	usû	to pluck out, pick
galata	galatapi	gulu	to pull or draw out
uteca	utecapi	ûsella	to put down out of the hand
atupi	atupipi	ägupi	to put on board
tuûraqu	tuûraqupi	tumëûraqu	to take ashore
ucuna	ucunapi	uqû	to let an object or objects stay in the water
ummunata	ummunatapi	muna	to take on one's shoulder
magu	magupi	luffa	to bear, produce, give birth
ëigata	ëigatapi	ëaca	to hew, cut down a tree or trees.

*Intransitives.*

apuna	apunapi	maqija	to die
ëa	ëapi	upjajana	to lie down (to sleep)
mutu	mufupi	magatu	to sit, to be, be alive
muni	munipi	palana	to stand, be, wait, continue
cuna	cunapi	alu	to be aboard, be on the water, be.
cataca	catacapi	utafu	to go afoot
uçi	uçipi	tumupi	to go by vessel, ashore, or afloat
icmza	icmzapi	tjigëa	to be in, as berries in a basket
utecëa	utecëapi	ûsellza	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: *áticemuda*, I put *it* in; *áticemupicinda*, I put *them (two)* in; *ëtjiguda*, I put *them* in; *icmæna*, put *it* in; *icmæznapi*, put

them in (dual); t̄j̄ḡv̄n̄a, put *them* (pl.) in; cumuḍuḍa tumutu cunjin? what is *that* she has in her hand? cumuḍuḍa tumutupi cunjin? what are *those* (two) things she has in her hand? cutumemuta, she has *them* in her hand; áēigatea, I will cut *it* down; eunna ēigatapicinara šau? who cut down these (two) trees? i áēigatapicinda, I cut *them* (two) down; i áēacuda, 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, j 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 j, and the two words thereby unite; thus, èca, small, and ùſca, island, become ècjaſca, a small island. 'Èca, small, and the affix à, 'it is,' become ècjà! it is small! Also à means 'mouth,' and therefore ècjà is also 'little mouth.' Again, when similarly a and w (or ' ) coalesce into ø, as ūla, all, and ūftagu, do, become ūleaftagu, to do all; ūleolu, to eat all the crabs, from ūla and ūlu. 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 a, drops this a before the aspirated a of the following word, just as though there were no aspirate; thus, èc' áſa, a little voice; èc' úſa, a light wind. A, however, is the only final thus dropped.

Observe well the following consonants which interchange.

#### Composition of the following Verbs.

Muçi, to go in; manqtsicari, to go out; mana, to go down; ucja, to go up; āna, to go past; tuūragu, to go ashore; cuçi, to go aboard, &c.; agulu, to fly, leap, jump, &c.; agumuçi, 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; agu-manqtsicari, to spring or fly out; agumana, to fly or spring down; agal'ucja, to fly or spring up; aguāua, to fly or spring past, to jump over; aguūragu, to leap, or fly ashore; aguçuçi, to spring aboard; agundeca, to spring or jump or fly across, as a man across a river, from uteca, to put down; aguņeuna, to jump overboard, to alight on the water as a bird; aguūnari, to fly down into or jump into the water, from ūnari, to swim; agundqtu,

to make a series of leaps or flights, from *dqtu*, to run; *agujnal*, to fly through the air evenly, from *ina*, to walk; *agupuçu*, to fall or spring into the fire, from *puçu*, to burn; *agundeca*, to spring upon, as a lion on his victim; to leap down, as from a horse, wall, &c.; *agungqmata*, to fail to leap over; *aguëlla*, 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, *taçu*, '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 *enara*, 'to gnaw,' makes *enujëlla*, to continue gnawing; *çenujëlla*, to leave unconsumed by gnawing, as dogs the skeleton of an animal; hence, *çenujëlla* signifies a skeleton. Again, *ësa*, 'to chew, becomes *çesa*, the cheeks, or chewers, which they really are. Again, *cissa*, 'to pull,' combined with *txã*, hard, makes *cissitxã*, stiff, difficult to bend, inflexible; *cissufcili*, slack, easily bent, pliant, soft. The verb *cissa*, '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; *cissacjã*, to pull up; *cissqmna*, to pull down; *cissqmanqtsicari*, to pull out; *cissqmuçi*, to drag in; *cissqteca*, to drag a thing to another, so as to be on it; to drag across; *cissëarqgu*, to drag ashore; *cisseanari*, to pull into the water; *cissqpuçu*, to pull into the fire; *cisseana*, to drag past; *cissqcuçi*, to pull into a boat any living object; *cissqtupi*, to hoist on board; *cissuacqna*, to pull down, as trees down a steep bank; *cissqala*, to pull out, undo, as a piece of knitting; *cissjãfa*, to pull over and cove (also *cissqtjãfa*); *cissqarqpu*, to pull up, as a boat up a creek, by a line; *cissuispaata*, pull awry, or so as to be no longer straight; *cissumma* and *cissummata*, to rend, tear, to pull to pieces, as a garment; *cissqturi*, to pull down, as, for instance, the higher yards and masts; *cissuanna*, 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 *cqtaca*, go or come; *cuçi*, 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 *acuḵūa scja*, I will come and call you. When the direction is east, the prefix is *mut* or *muta* or *mutj*, according to the initial of the verb; thus, *ḍmutj-ūa* means, 1st, I will go and call, from *jì*, to call; 2ndly, I will go and bite, from *ūa*, to bite;\* *mutaḵtukūqmas*, he says he will not go to work, from *ūstagu*, to work; and *mutḵḵagun' ja*, come and stay by me. When the direction is north, the prefix is *ma* or *mqt*, from *mqtu*; and when it is south, the prefix is *cut* or *cuta*. Again, when the direction is upward, the prefix is *cu* or *cqg*; thus, *cumuta*, come up and sit, but *cqjin ja*, come up and call me. When downward, the prefix is *cup* or *cupa*; when outward, *man* or *mana*; when inward, it is *mut* or *muta*, as *amutqmuta*, 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 *cqg*, 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 *ta*. *Ma* or *mqt*, 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 sespan*, 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 *cqg* to its upper end. *Cut* or *cuta*, as prefixes, further mean to go out, as on a bowsprit, 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,

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\* Here the two verbs *jì*, to call, and *ūa*, to bite, in composition and inflection become alike, as is often the case, as with *qcu* and *tqgu*, *qcu* and *tuqu*, &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 *çqali* 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, *âçqali gjsinanœa seja cunjima*, I will tell him to help you, but *âtumugjsinanœa cunjima*, I will get or ask or tell him to help me; *cutumugjsinanœamuf seja*, he said he will ask you to help him; *satumugjsinanœamuf ja*, 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. *Âgu* as an affix means one's own, or for oneself, and *âgu*, for, on behalf of, another; thus, *tumukâgu*, to sew for another; *tumacqgu*, to sew for oneself. *Ûnara* means much the same as *âgu*; thus, *tumu-Ûnara-tumacœa sa ja*, you had better get me to sew it for you. Similarly to *Ûnara*, *manara* is used, and means to do, without reference to others, independently of others. *Acu*, from *aci*, 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; *acua-Ûata*, 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 *dagu-tsâna*, to hold firmly; *dagu-tsâna*, to clear with the hand; *dagupuna*, to put down a person in wrestling, to thus throw down; *gî*, (1) to do anything with a point, as by poking, sticking; (2) to do by the action of the sun or moon, &c.; *gîpuna*, to kill by a thrust; *gîata*, to spear a crab or other object, and so get it; *gîbacœna*, to dry as the sun. The prefix *la*, or *l* 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; *âlalacqtacœa*, I think I will also go. Here the 'la' is 'think,' the 'la' is 'also.' *Ula* or *ulap*, before vowels, signify dissuasion or negation. With a future negative it means not, and becomes "*êla sula*" in the 1st and 2nd pers. sing.; thus: *êlap aciük*, I will not strike; *sulap aciük*, you shall not strike; *ulap aciük*, he will not strike. *Ula* or *ulap*, further signifies, to do without being told, of one's own mind, on one's own responsibility; thus, *âtula tqœa*, I'll nevertheless give, or I think I had better give;

élap atu san! 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 sa tuacida cunjima*, you caused me to hit him; *tutafanea sa san*, put a head here (as in a picture); *cumuđu' fa sa tufūnatada?* why did you accuse me of being proud? *tu-uka*, to give to drink, also to drench, make drink; *tuatama*, to give to eat; *tusqana*, to inflict pain, to give pain, to hurt, from the intrans. verb 'sqana,' to pain. Mu, as a prefix, signifies, to make or cause oneself, as *muamafagu*, 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, *átumuťucusida scja*, I asked you to wash me; *átumuatada*, I let (him) catch me; *cutumuatcamuf scja*, he says he will let you catch him. Á, as a prefix, signifies may, might, could, would, ought; *Sa ácqtaea*, you ought to go. It also means 'still,' as *á amuta*, I am still; *cu amut' san*, he is still (sitting) here. 'Á,' as a verb prefix, signifies, what has been, a former but not present state; thus: *í átaqada*, I was going to give, or I would have given; *sađ-taqafingit' san*, this is just like what you gave (me), meaning that the thing given, is no longer in possession; *sa ũcja étal ufcainu*, you would have gone up, if I had not forbidden you; here the ` over the u, is the representative of the prefix ð. The prefixes ç or çî 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 ʔ, require tu; verbs in c, g, unless followed by u, require ç; those in s, f, ç, l, and ʔ, require çî or çç; those in t or d, require ts. A few examples:—Verbs beginning with vowels, simply take t; thus, *tuca*, from *uca*, to sew a canoe, to sew then or there; also to use for sewing; hence, any article or material used in this work; again, *tstucusi*, to wash at any time or place, to use for washing, from *tucusi*, to wash, trans. verb; *tumucusi*, 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: *atuella*, to eat more, to go on eating, to eat again, but *tqtuella*, to leave uneaten, to leave off eating, hence, remnants of a meal; again, with the affix *gamata*, *Tjilkgamata*, to put things in place of other things; but *tstjilkgamata*, to put in things with, or on top of, or in addition to, what were there before; *dufgamata*, to put on a garment

instead of another; *tsdufgamata*, 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: *tucasi*, trans., is *muçasi*, to wash oneself; and *tumucasi*, to be washed. *Ufqgu*, to cut, becomes *mafqgu*, to cut oneself; *tumuafqgu*, to be, or get cut; thus: *átufqgua scja ufta*, I will cut your hair; *ámáfqguda ufta*, I cut my own hair; *átumuafqguda*, I had my (hair) cut; *ámafqguda maam*, I cut myself.

*Verb 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 *ta*, as an affix from *ata*, '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; *cili*, shoes or boots; *cilina*, to boot or shoe oneself; *cilinata*, to take away on one's feet; *muçi*, to wear on one's head, or to put on a cap or wreath; *muçata*, to take away any such thing on one's head; *mçgu*, 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; *tatugata*, 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*; *illaata*, 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 *dqtu*, to run. The use of the objectively singular verbs in *ata* saves the use of the neuter pronoun *it*, for which the termination *ata* serves; thus; *usatçna*, pluck it (a feather) out, from *usû*, to pluck; *átumugatæa*, I will sew it, from *tumaca*, to sew, and *gumugata*, to plait it, from *gumaca*, to plait. *Ata* or *ta* also in many cases further conveys the idea of finishing off, as in the last two cases, and also in these following: *Ûstegata*, to finish, from *uftagu*, to do; *usata*, to finish off a basket, from *usû*, to pull out; *lupata*, to finish off a canoe, from *lqpu*, to make a canoe; *ufaata*, to turn or drive back, from *uffi*, to drive; *tullaata*, to overtake, catch, from *tulli*, to drive; *ufugata*, to sever, to cut off one, from *ufagu*, to cut.

I have before instanced the use of the affixes *qamata* and *èlla*, with and without the adverbial prefixes. *Èlla*, when *èca* follows, signifies to do a little more, or a little longer; as, *atuèllèa sa èca*, eat a little more; *ulèllèa sa èca*, drink a little more; *ũftukèllèa sa èca*, work a little longer; *cutaèllèa sa èca*, 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-ãna*, to paddle past; *dur-ãna*, to run past; *mana-dur-ãna*, to run through, as through a tunnel; *man-uk-ãna* (from *ucu*, to throw a spear, or shoot an arrow), to throw through, to shoot through; *tupeamuçi*, to cast into, as a dead dog into a hole; *manijna*, to walk about; *tullajna*, to chase hither and thither; *muçajna*, 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*, *jna*, *cuna*, *ëa*, *teca* or *deca*, are very extensively used, and have various meanings, according to circumstances; thus: *cumukmuta-cun uf ša tucun*, she who is seated and has *ush* (bone necklace) round her neck, is my wife; *ãmuk-muta sina*, I am wearing your necklace; *cunna mukmut' ša?* who is wearing my (necklace)? *cunna cutqmutu?* who is sitting talking? *cutqmuni*, to continue talking, to speak generally; *cutqnea*, to speak when lying down, also to persist in speaking; *ũftaqëasa*, continue to work, = *ũftukmunüa sa*. *Cuna*, as an affix, means to be afloat, or on the water, as *átucutañ-cunuda sin' qnan*, I spoke when I was in your boat, or I spoke from your boat; *cunna cutañnuda?* who was that who spoke as he walked? *tjik-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; *tumukteca*, to sew on as a patch, to sew and put down or away, as one does a garment one has finished. *Ecãmandeca*, to write upon; *moãnariteca*, to swim ashore; *qgundeca*, 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, *ãcuçqli-tzafmqnun-jetãnea ša tucançieja seja*. *Cupagjagul-tjigun ša potatöz*, go down, dig out and fill for me some potatoes; *ãcutu-mujãminea cunjima*, 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 affixes, 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: *Ulaq*, for nothing, for no special object or reason, freely, in vain, for nought; *ulaq-culaq* and *ulaq-culaq-ulaqpāu* and *cetamaguta* are very similar in meaning to the above. *Cetamaqju*! = *cemaam*! which mean 'wonderful!' it was very wonderful; thus, *cemaam átjnuda*, 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; *cuttacun*! as *cuttacun átjnuda*! how cleverly, wonderfully, I walked! *eja*, quickly; *áſa*, slowly; *ſma*, well. Almost all adjectives can be used adverbially. *'Uſmaqu ūſtagu*, to do anything cleverly; *unnace oſtagu* or *ūſtagunnaceana*, to do anything badly; *iſtumala gſama*, to dig deeply; *arugat-eaſtagu*, to do badly or awkwardly; *ēceaſtagu*, to do a little, or in small measure; *ámuaſij eaſtagua suam*, I will do that work with vigour; *ámuaſinan-ſamaceo*, I will fight bravely; *mussūqt'-eaſtagu*, to do anything lazily.

*Adverbs of Place.*

*Etū*, *enu*, *ingu*, *elū*, eastward, westward, northward, southward; *eta*, *inna*, *inga*, *ela*, 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 ūſa*, 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 ſacilla*, *et ſamuçi*, in *ſacagu*, *ing' ſamatu*, *el ſagutaqtu*, *eta ſingilla*, *eta ſimuçi*, *inna ſcagu*, *inga ſimatu*, *ela ſcutatu*; also *ur' eagu* and *uru ſcu*, *uſ ſacapu* and *uſſa ſcapu*, *ſacillupi*, *ſamuçipi*, *ſamátupi*, *ſagupi*, *ſagutamapi*, *ſacagupi*, *ſingillupi*, *ſimuçipi*, *ſimátupi*, *ſcupi*, *ſtamátupi*, *ſcagupi*; *uſſugupi*, on the upper or inner side of; *elucupi*, on the outer or sea side of; *etalam*, *innalam*, *ingalam*, *elalam*, *uralam*, *uſſalam*, from the

east, west, north, south, west (when near), the upper end of. In close connection with the above are the following words: Cupjamatacun, the easternmost (island); cjamatacun, the westernmost; camatacun, the westernmost; maamatacun, the northernmost; urugupjndslum, ufugupjndslum, etacupjndslum, enucupjndslam. iggugupjndslum, elucupjndslum, from the west upper, east, west, north, and south side of; etacunupi, inward, under, underneath, downward, in underneath; aganupi, upward, up; asipi, outward, outside; isezpi, at the back of; uspan, last, behind; un, first in front of, at the head of; ia, a verb prefix signifying 'first;' thus, aja-dqtua, I will run first; asin, out, outside; agun, on, above, over; etacun, in, inside, under.

Prepositions follow the nouns they affect; thus: ucurecgu, above the house, on the higher side of the house; ucurecillu, below, on the lower or beach side of the house; ucurmqtu, on the north side of the house; ucurmuci, on the east side of the house; ucurecutatu, on the south side of the house; ucat-asin, outside the house; ucuregun, over, on top of the house.

Conjunctions are few, and are used as follows: he *and* I, cun-da ipi; they and I, cundjan jan; James and John, Jamz Jon'nda; James, John, and Henry, Jamz, Jon, Enri ndjan; acun, also, and; as, san acun, and this; James and I, Jamz nda ipi; James, John, and I, Jamz, Jon-ndjan jan; so also, John and he, Jon nda cunda; John, James, and he, Jon, Jamz ndjan cundjan; James and you, Jamz nda sapj; James, John, and you, Jamz Jon ndjan san. Mutta, but, used when contrasting: but I am well, i mutta ima.

#### 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 cutea, the new moon; lit. now returning southward, the new moon being in the north, but beginning to march southward; patuk, or cupapataguna, full moon, referring to its width; also, xulqespa. These are all. Two other words mean 'moon,' as, annuca and unian. For many things there is a redundancy of terms; for others, terms are wanting; thus, there is no word for 'parent,' the one word tucu answers for 'husband' and 'wife,' cunjin for 'he' and 'she,' uj for 'hand' or 'finger;' a child or baby (male), cijuala, cufana, fula, amumatra, fatacumara; a

child or baby (female), *cjūalacəpa*, *cafanacəpa*, *fulacəpa*, *fatacumarq-əpa*. Lum, the sun, also *istecus*. (Xi, *jūf*, 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 *ūruŕ*, 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 *galla*, and 'a drifted tree trunk' is *ummuk*. For the foliage of trees they have distinctive terms; thus: *ānis*, the foliage of *Fagus antarcticus*, and *supja*, the foliage of the evergreen beech, and *uſcutta leuſ*, that of the *uſcutta* or winter's bark, and *leuſ*, that of the *Leñadura*. *Muſagana* is the large leaves of a marsh plant; *ſana*, a giant moss which grows in *ſanas* 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: *ſuſ*, kelp generally; *açik*, the true kelp; *ſoun*, leathery kelp; *pjaſa*, a kind of kelp; *ūſuma*, 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:—*əlo*, a few, some, more than three; *cupaſpa*, the lower or last finger; and *patak*, 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 concoct these, we must also let the others drop. The terms *ūru*, *məagu*, *āmali*, *luſi*, *bundasuçi*, 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 *əsi*, *āniſluſ* (red leaves), *əna*, and *arina*, '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:—*Patuk*, broad or wide; *patagandeca*, to decrease in height, to fall abroad, widen out; *pataganata*, to get wide or broad; *tupataganata*, to spread, extend,

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\* Though there is no special word for tree, yet when speaking of it with respect to its wood it is called *ūruŕ*, but when with respect to its foliage it is called *ānis* or *fulçi*.

stretch; upatagumuni, to let stay in a broad state, not to make narrower, or remove what is broad; upataguëlla, to make wider, to flatten out a little more; acupataguna, to flatten with a blow or with the hand; dqgupataguna, to spread out, to hold out or down, and thus make flat; patagucuna, to be on the water extended (said of any flat or spread object); patagumuni and patagunsa, said of any flat or spread-out object.

A List of Kindred.

My	Your	His or Her	
'Edqbuon	dqbuu	ciqimun, or	} father
'X'emun	sin' emun	cunjimim zu-	
Cuteas, tqnuã,	uŷuma	sun	
'Edqbaan	dqbjã, or sina	cedqbin, or	} mother
Cuteascēpa	dqbin	cunjimin dq-	
Tqnuãcēpa		bin	
'Xa tuçun	sa-tuçun	ceçuçun	husband or wife
'Xa mqeçpan	sa-mqeçpan	cemqeçpan	daughter
'Xa mqeun	sa-mqeun	cemqeun	son
Θalan, or xã im	ŷamun	cũjamun	elder brother
Iuni, or xãjēpan	sin jēpan	cũjēpan	elder sister
Uŷuã, xã macus	uŷũrin, sin ma-	ceçuŷuã, ce-	younger brother
	cusin	macusin	
'Xuçēpan, xã ma-	sin uçēpan, sin	ceçuçēpan,	younger sister
cuscēpan	macuscēpan	cemacuscēpan	
'Eecadqbin	èca dqbjã	ceecadqbin	aunt's mother's sister
'Edmqapuan	dmqapua	cedmqapuan	aunt's father's sister
Immanan	sin imman	ciqimanan	uncle's mother's brother
'X'indqrũn	sin dqrũn	ciqindqrũn	uncle's father's brother
'Xa ãtarun	sin qtarun	cũqtaran	nephew's sister's son
'Xa ãmanqmqeun	sin ãmanqmqe-	ceãmanqmqe-	nephew's bro-
	çun	çun	ther's son
'Eçpeatarun	sa çpeatarun	ceçpeatarun	niece's sister's daughter
'Xa ãmanqmqeç-	sa ãmanqmqeç-	ceãmanqmqeç-	niece's brother's
pan	pan	çepan	daughter
'X'uŷun	uŷun	ceçuŷun	grandfather
'Xa guluanan	sina guluanan	ciqin guluanan	grandmother
'Xa mqeçtasã	sa mqeçtasã	cemqeçtasã	grandson
'Xa mqeçtasqç-	sa mqeçtasqç-	cemqeçtasqç-	granddaughter
pan	pan	pan	

My.	Your.	His or her.	
'Ūa dāfinaca	sa dāfinacan	cedāfinaca	cousin (male)
'Ūa dāfinacacepan	sa dāfinacacepan	cedāfinacacepan	cousin (female)
'Ūa masagun	sa masagun	cemasagun	father-in-law
'Ūa masacepan	sa masacepan	cemasacepan	mother-in-law
'Ūa masaguinni	sa masaguinni	cemasaguinni	daughter-in-law
'Ū alamun	sin' alamun	cetalamun	brother-in-law
'Ūa cepalamun	sina cepalamun	cecepalamun	sister-in-law
'Ūa tumagu-daruān	sa tumagudaruān	cetumagudaruān	step-father
'Ūa tumagudarepan	sa tumagu, &c.	cetumagu, &c.	step-mother
'Ūa tumagun	sa tumagun	cetumagun	step-son
'Ūa tumacepan	sa tumacepan	cetumacepan	step-daughter

[For further notes with bibliography see "Mission Scientifique du Cap. Horn," 1882-3, vol. vii. (Paris: Gauthier-Villars, 1891.)]

### Some Notes on Native West African Customs.

By G. F. SCOTT ELLIOT, M.A., F.L.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 Mahela, at the mouth of the Scarcies River to Farana, on the Niger, about 10° N. latitude.

Rice, cassada, 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