

# THE ESKIMO TRIBES.

THEIR DISTRIBUTION AND CHARACTERISTICS,  
ESPECIALLY IN REGARD TO LANGUAGE.

WITH A COMPARATIVE VOCABULARY,  
AND A SKETCH-MAP.

BY

Dr. **HENRY RINK,**

LATE DIRECTOR OF THE ROYAL GREENLAND BOARD OF TRADE,  
AND FORMERLY ROYAL INSPECTOR OF SOUTH GREENLAND  
AUTHOR OF «TALES AND TRADITIONS OF THE ESKIMO» «DANISH GREENLAND» ETC.

[VOL. XI OF THE «Meddelelser om Grønland»,  
EDITED BY THE COMMISSION FOR DIRECTING THE GEOLOGICAL  
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BIANCO LUNO, (F. DREYER), PRINTER TO THE KING.

## PREFACE.

The purpose of the first section of this book is to show what conclusions it is possible to draw from the mode of life, the customs and usages of the Eskimo, so far as regards the migrations by which they have spread over their present territory. But it is not intended to go farther back than the commencement of this dispersion. Especially do our conclusions not imply a decided opinion on the question so frequently discussed, whether the cradle of the race was in America or in Asia. At the same time, however, it attaches a greater importance to the New, than to the Old World as a factor in what must be considered the ancient history of the Eskimo. In order to trace out their origin, the principal source of knowledge will most likely have to be finally sought for in their language and traditions. As to language, — vocabularies will be required, showing how the same idea is expressed throughout the different dialects, according to the system now adopted by the American authors on aboriginal linguistics (Powell: «Introduction to the study of Indian languages»). But a comparison of this kind cannot attain its real value, without explaining at the same time, how the compound words have originated from their stems or elements. It is the principal object of the present work to give an idea of these elements in the Eskimo language, and the admirable construction of words by means of them. We shall then be enabled to explain a comparative vocabulary in a subsequent volume, by referring to the rules stated in the present one.

There is some reason to believe that by that time also our store of Eskimo traditions will have increased, so that much better opportunity will be offered for weighing their historical value.

The means required for publishing this volume have been granted by the Ministry for Public Education and Ecclesiastical Affairs, and it was found natural to embody it in the series of «MEDDELELSER OM GRØNLAND» which since 1879 have been issued in Copenhagen and comprise the latest Danish investigations in Greenland. But on the other hand, as its theme can at all events interest only a very limited circle of readers, it was preferred to render this contribution more accessible by printing it in English. Assistance with this end in view being requisite, I applied of course to my friend Dr. Robert Brown who had edited two other books for me in England. As readily as ever he complied with my request, to revise that part of my manuscript which was not merely lexicographical. But for several reasons some errors in English style may notwithstanding have crept in, during the completion and printing of the pages. It is therefore my hope that these circumstances being understood, the writer may not unreasonably claim the indulgence of his readers.

*Christiania May 1887.*

H. RINK.

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## ERRATA.

Page	9.	line	8,	for:	consider	read:	consider
—	11	—	19	—	room :	—	room.
—	14	—	20	—	perpendicular	—	and perpendicular
—	20	—	16	—	as	—	us
—	26	—	27	—	disagreeableness	—	disagreeableness
—	27	—	26	—	bussiness	—	business
—	32	—	30	—	abrut	—	about
—	33	—	8	—	concerning	—	concerning
—	39	—	7	—	Trchukschen	—	Tschukschen
—	41	—	32	—	ni	—	in
—	51	—	31	—	merelly	—	merely
—	55	—	16	—	<i>atigit</i>	—	<i>atigik</i>
—	58	—	12	—	in finitive	—	infinitive
—	—	—	28	—	te	—	to
—	59	—	29	—	joq	—	<i>joq</i>
—	61	—	2	—	<i>ipagssaq</i>	—	<i>igpagssaq</i>
—	—	—	25	—	applited	—	applied
—	63	—	12	—	sence	—	sense
—	—	—	15	—	enphony	—	euphony
—	66	—	38	—	gross	—	grass
—	71	—	16	—	<i>noq</i>	—	<i>voq</i>
—	82	—	30	—	longtailer	—	longtailed
—	87	—	36	—	<i>amarqo</i>	—	<i>amaroq</i>
—	88	—	21	—	ane	—	<i>ane</i>
—	—	—	39	—	hy	—	by
—	90	—	9	—	<i>adglispa</i>	—	<i>agdlispa</i>
—	93	—	40	—	dothing	—	clothing
—	94	—	30	—	<i>antdlarpoq</i>	—	<i>autdlarpoq</i>
—	95	—	39	—	<i>avdlangorpoq</i>	—	<i>avdlangorpoq</i>
—	96	—	11	—	interjection	—	interjections
—	99	—	2	—	spirit	—	spirit)
—	106	—	5	—	<i>iverpa</i>	—	<i>iverpa</i>

Page 107,	line 6,	for:	<i>païroggin</i>	read:	<i>qairoggin</i>
— 116	— 26	—		—	( )
— 117	— 36	—	<i>kalivigiva</i>	—	<i>kalivigiva</i>
— 120	— 11	—	shoulderblade	—	shoulderblade
— —	— 15	—	in the	—	in it
— —	— 33	—	tears	—	tears,
— 124	— 29	—	<i>kumigpá</i>	—	<i>kumigpá</i>
— 126	— 5	—	<i>maggerpa</i>	—	<i>maggerpá</i>
— 127	— 22	—	it	—	it
— 133	— 12	—	Wn.	—	* Wn.
— —	— 18	—	<i>naterpoq</i>	—	<i>naterqoq</i>
— 134	— 21	—	compared	—	compared
— 135	— 9	—	pas	—	push
— 137	— 17	—	barns	—	burns
— 138	— 17	—	<i>orokroga</i>	—	<i>orokroya</i>
— 140	— 3	—	ar	—	as
— 141	— 32	—	handsom	—	handsome,
— 142	— 4	—	the semicolon	—	a comma
— 144	— 20	—	scaiches	—	scratches
— 149	— 23	—	trashing	—	thrashing
— 152	— 16	—	<i>tagp̄poq</i>	—	<i>tagp̄poq</i>
— 153	— 22	—	reins	—	reins =
— 154	— 34	—	<i>tikipoq</i>	—	<i>tikipoq</i>
— 156	— 34	—	<i>tukagfájôq</i>	—	<i>tukagfájôq</i>
— 159	— 28	—	a baid	—	as bait

Page 8, 21, 101, 123 and 138, for: directely — Labrador —  
practices, read: directly — Labrador — practises.



I.

**THE ESKIMO TRIBES, THEIR COMMON ORIGIN, THEIR  
DISPERSION AND THEIR DIVERSITIES IN GENERAL.**

As Bering Strait has so frequently been made use of in order to explain how America could receive its original inhabitants from Asia, and as the American side of this sound does not show any trace of having been inhabited by other people than the Eskimo, this race seems to deserve particular attention with regard to all questions touching the prehistoric population of America. If their kinship to other nations has to be judged from their customs and manner of life, they seem to form a natural continuation of their Indian neighbours on the western coast of America. It has been assumed, that the latter aborigines have come from the interior of the continent following the river courses unto the sea. The same may as well be suggested with regard to the Eskimo, only with the addition, that having reached the ocean they spread along the coasts to the north and the east as far as the same natural conditions and the lack of opposition by earlier inhabitants admitted, occupying in this way regions of enormous extent. In proposing this hypothesis we may leave wholly out of consideration the question, whether in a still earlier period the ancestors of both the Indians and the Eskimo migrated from Asia or not. But certainly we will have still to examine another hypothesis which, if even less probable, can not be rejected on the plea that it infers an impossibility, namely that the Eskimo came across Bering Strait, proceeded to the east and the south where then they met with the Indians and in settling finally adopted some

of their usages and customs. In order to duly consider this theory in comparison with the first named it will be necessary for want of any real historical sources to examine the Eskimo tribes with regard to every peculiarity of their present state of culture which may throw light upon their obscure origin and wanderings. —

Recent investigations have revealed differences between the Eskimo tribes which indicate, that after having taken their first step to being an exclusively maritime people they have still during their migrations been subjected to further development in the same direction, aiming at adapting them especially for the Arctic coasts as their proper home. The farther we go back towards their supposed original country, the more of what may be considered their original habits we find still preserved. In the general history of culture these variations must certainly appear trifling, but still I believe that a closer examination of them will throw light on the question, how the most desolate and deterring regions of the globe could become peopled. The solution of this problem is facilitated by the fact that the whole Eskimo nation has been less exposed to that contact with other peoples which elsewhere renders such investigations more complicated. These variations are among the Eskimo more exclusively due to natural influences, to which the wanderers were exposed during their struggle for existence and which partly gave rise to new inventions, partly led only to the abolishment of former habits. In some instances also these external influences evidently occasioned decay where the severity of the climate in connection with the isolation and the fewness of inhabitants almost exceeded the bounds of human endurance.

In the pages which follow I will try to show, how from this point of view the peculiarities of the tribes in the different domains of culture agree with the supposition that the original Eskimo inhabited the Interior of Alaska, that apart from the true Eskimo a sidebranch of them in the farthest remote period

peopled the Aleutian islands, whereas people of the principal race later on settled at the river-mouths, spreading northward along Bering Strait and hiving off some colonies to the opposite shore proceeded around Point Barrow to the east, the Mackenzie river, over the Central Regions or Arctic Archipelago, and finally to Labrador and Greenland. This dispersion may have taken thousands of years; they can only have proceeded in small bands, very much as still they are used to move about during certain seasons. Their only way of procuring subsistence in the vast deserts they passed over, excluded the possibility of national migrations on a larger scale. While in this way they continued to discover new countries, some families were induced to go farther, others remained and finally gave rise to the present scattered settlements. But in proposing this hypothesis I consider it a matter of course that Alaska as the original home of the Eskimo is not to be taken in the strictest sense, absolutely excluding adjacent parts of the continent towards the east. Tribes of the same race may have come down the Mackenzie or even more easterly rivers, but amalgamated with the principal stock, learning their inventions and adopting their mode of life. But as to the other theory, that the Eskimo should have migrated from Asia via Bering Strait and found the Indian territory already occupied by the same nations as now, this objection must be separately taken into consideration in connection with the facts bearing in favour of the former.

### INVENTIONS FOR PROCURING THE NECESSARY MEANS OF SUBSISTENCE.

Of the contrivances here in question **THE KAYAK WITH ITS APPERTENANT IMPLEMENTS AND WEAPONS** no doubt occupies the first rank. The Inland Eskimo of Alaska like his Indian neighbours carries on his fishery in the rivers by means of his **BIRCHBARK CANOE**. In settling at the river-mouth he has exchanged the birchbark for sealskin to cover the wooden framework of his skiff and at the same time furnish it with a deck to protect it against the waves of the sea. This is simply the origin of the kayak, but only in its first stage of development. The deck alone thus procured was not sufficient; the sea washing over it would soon fill the kayak through the hole, in which its occupant is sitting, if his clothing did not at the same time close the opening around him. This **ADAPTATION OF THE CLOTHING** is tried by degrees in various ways throughout the Eskimo countries, but it does not attain its perfection except in Greenland where it forms in connection with the kayak itself a watertight cover for the whole body excepting the face. Only in that country it enables the kayaker to be capsized or so to speak being rolled unhurt by the waves, while in Alaska it serves as much to protect him against rain as against the sea.

The second necessary implement, **THE DOUBLE-BLADED PADDLE** of which the middle part makes the handle, in the same way makes its appearance very gradually. In Southern Alaska it is unknown among the Eskimo proper who have continued to use the onebladed Indian canoe paddle; it is not until we are north of the Yukon river that we find the first specimens of it, but still accompanied by the other, even on the same kayak. At Point Barrow the onebladed paddle still serves for ordinary

use while the other is also occasionally employed. Indeed it is not before we reach somewhat beyond the Mackenzie R. that the well known Greenland kayak-oar acquires that right of exclusive use to which it is really entitled.

Passing to the weapons used for sealhunting from kayak, we see the principal and most original of them, the **LARGE HARPOON WITH BLADDER AND LINE** also gradually invented, being completed and duly appreciated in almost the same proportion as the former implements. First, as a curiosity, it may be mentioned, that in Southern Alaska we meet with harpoons still furnished with bird's feathers like the arrows of the landchase. However it must have been observed early, that a seal, even when hit by a harpoon must be able to escape more easily than a terrestrial animal — namely by diving. To prevent this, a small inflated bladder was attached to the end of the harpoon. A small harpoon fashioned in this way has also been preserved almost unaltered from Kadjak in Alaska to Greenland. It is used for smaller seals under the name of **BLADDER-ARROW**. But already in Alaska it was by and by found necessary to enlarge the bladder for the capture of larger animals, and at the same time of course, the missile, by offering too much resistance to the air, grew more and more unfit for being thrown to a suitable distance. In fact, specimens are seen in Alaska of so monstrous a shape that they would amaze a Greenlander. This inconvenience then gave rise to the invention of the large harpoon and the bladder to be separately thrown out, only connected with the harpoon by means of the hunting line. This contrivance, as a kayak tool, is unknown in Southern Alaska, although large bladders are used in the same way for whalefishing by the Indians. Even at Point Barrow the large bladder like the double-bladed paddle is applied only in peculiar cases, whereas the «bladder-arrow» serves for ordinary use.

One more invention indispensable in completing the large harpoon is developed and gradually makes its appearance in

going from south to north almost side by side with the bladder. Experience must soon have shown the usefulness of forming and fastening to the shaft the point of the missile in such a manner, that after having hit the game it would be detached from the end of it and only remain hanging at it by a strap. The use of the large harpoon especially required THAT THE POINT SHOULD GET WHOLLY RID OF THE SHAFT which in this way was allowed to remain floating while the seal ran off with the line and the bladder. For this purpose the FOREMOST PART OF THE SHAFT HAS A JOINT THAT ENABLES IT TO BE BENT by the struggles of the animal, whereupon the point and the line directly will fall off. The same flexibility has also been given to the lance by which the seal receives its mortal wounds after being hit with the harpoon. Missiles with points able to get loose from the end of the shaft are everywhere met with among kayak implements, but the appropriate mode of fashioning the point for this aim is only found gradually developed as we proceed northward.

Finally we have to consider that side by side with the amelioration of the implements the kayak itself is rendered more suitable for overcoming the emergencies to which its occupant is exposed, and that in this way the marvellous art of HUNTING SEALS FROM A KAYAK DOES NOT ATTAIN ITS HIGHEST PERFECTION EXCEPT IN GREENLAND. This superiority is manifested in TWO ACCOMPLISHMENTS which in Greenland only are considered indispensable to a man who would lay claim to the rank of a sealhunter. The first of them is the ART OF RISING TO THE SURFACE AGAIN by means of the paddle in case of being overturned. This art is but scarcely — if at all — known in Alaska and Labrador, although it may be easily imagined how necessary this capacity for helping himself must be to a hunter who desires to be independent of the assistance of companions. The other advantage is the art just mentioned of CAPTURING BY MEANS OF THE LARGE HARPOON AND BLADDER which can not be properly learned without being educated as a kayaker from early boyhood. It

might be added as a curiosity that the Eastcoast of Greenland can boast of one or two improvements unknown on the Westcoast. Small as certainly they are when compared with the whole equipment one of them nevertheless deserves to be mentioned. It consists in having the large bladder replaced by two smaller ones closely bound together. Besides the security it otherwise affords; the usefulness of this contrivance may be perceived when we consider the critical circumstances under which the capture of a seal is performed, and especially the fact taken into account that the several operations of throwing the harpoon and at the same time getting rid of the bladder and line, killing the animal with the lance, fastening it for being towed and finally restoring and duly fixing the instruments used — have all to be done with one hand, while the other must keep hold of the paddle, ready to avert the dangers which at the same time may arise from the sea. Experience has probably shown that the double bladder is easier to handle and especially to catch hold of than the large one. It must, as a matter of course, be understood that here, as well as in the following pages we speak of natives and especially Greenlanders as they were before their primitive habits were influenced by contact with Europeans.

This might be sufficient so far as sealhunting from kayak is concerned. It is well known that the same animal is hunted also by other means, some of which in certain regions more or less supplant the kayak. This is the case, where the winter ice hinders its use for too long a period of the year. Moreover whalefishery is carried on by the Eskimo in different places with great expertness, and for this kind of chase as well as in pursuing other large cetaceous animals and seals the open skinboat is made use of as much as, or even more so than the kayak. But when SEALHUNTING MUST BE PERFORMED ON THE FROZEN SEA, the methods practised do not seem to have been subjected to the same kind of changes which we have seen in the operations



when the art of hunting from the kayak is studied in the line of Eskimo wanderings from West to East. At least their development is not so simply and clearly manifested as in the latter case.

As to HUNTING FROM OPEN BOATS, this likewise is performed more uniformly by the Eskimo, but also almost in the same way by the Northwest Indians who procure their sustenance as much from the sea as from the land and also in other respects may be considered a link between Eskimo and Indians. Some Indians also catch white whales from the shore and know how to use the large bladder for this purpose. On the opposite shore of Bering Strait the neighbours of the Eskimo down to Kam-schatka have open skinboats for the same purpose. As to catching fish, especially salmon, also a remarkable uniformity prevails all over the Eskimo countries. Only one curious exception is to be noted here: the Eastgreenlanders are totally unacquainted with the use of fishhooks or angling, whereas on the other hand they have threeforked salmon-spears of a remarkable form, exactly the same as is met with in Vancouver Island.

#### DWELLINGS.

The way in which the inhabitants are distributed, partly as inmates of the same house, partly in different houses more or less distant from each other, is a question of importance, when their social organisation comes to be considered. It will be known that the Eskimo during the summer lead a wandering life, forming bands of as many as can find room in an *umiak* or who constitute the inhabitants of a tent. But during winter — by far the longest part of the year — they retire to certain stations usually occupied by the same stock through several generations. In comparing THE WINTERHOUSES OF ALASKA WITH THOSE OF GREENLAND we instantly observe one broad difference. The interior room of the former is a square surrounded by the

resting places and on one side the entrance, whereas in Greenland the resting places or family benches are all arranged on one side, for which reason the houses have a more or less elongated form, the length corresponding to the number of the inhabitants. Owing to the square form the size of the Alaska houses varies within narrower limits, the number of their inhabitants is also more limited than in Greenland. Only some tribes in the Interior, described by Glasunow as a mixed race, seem to have larger houses, and so had the Aleutians in former times. But in Alaska on the other hand, in order to make up for the lack of sufficient room for assemblies in the houses there are larger public buildings, one or two in each place. They are called: *kagse*, plur. *kagsit*, also *kagge*, *kashim*, *kassigit*, and as it seems their use continues from Alaska towards the East at a rate corresponding to the narrowness of the dwelling houses.

In Southern Alaska the houses resemble those of the Indians by having a hearth in the middle of the floor with a smokehole in the roof over it. The inner room; as already mentioned, is furnished on three sides with alcoves, affording separate open lodges or sleeping rooms, while the fourth affords the entrance. This construction gives the houses a somewhat cruciform appearance. Moreover they are comparatively spacious and built mostly of wood covered with earth only on the outside. Northward on the coast of Bering Strait, WHERE WOOD BECOMES SCARCER the added alcoves disappear; the size of the inner room consequently diminishes. The resting places more especially are reduced to the utmost narrowness; the hearth for want of fuel is displaced in favour of the blubber-lamps; and the middle of the room instead occupied by the women, serving them as their working place.

Near the Mackenzie R. we again meet with the cruciform construction, but beyond this border it wholly disappears. By degrees as wood becomes scarcer we also see SNOW TRIED AS A

BUILDING MATERIAL, but before we have passed the Mackenzie R. snowhuts are only found as serving for temporary use, especially on journeys for hunting. In the Central Regions they are made regular habitations for a certain part of the year. On account of their circular form they must of course be narrow, and for this reason they are furnished with siderooms for different uses. In spring and autumn temporary huts of an elongated form are built as a transition to THE GREENLAND HOUSES. It is said that the *kagsit* are — or according to tradition have been — built likewise of snow. In Greenland, at least south of Melville Bay, dwellings of snow are not known to have existed, the houses are REARED MERELY OF STONES AND SOD or turf. The Greenlanders quite well know the *kagsit* from their traditional tales, but no doubt mainly, if not entirely as a reminiscence from the earlier homesteads of their ancestors. In Disko Island certainly a ruin which was recently still in existence was said to have been such a public building. But as far as I know there does not exist any authentic statement of such buildings ever having been observed or known to have been made use of in Greenland. Finally one very remarkable custom which the Alaska Eskimo have in common with the Indians must be mentioned here in connection with the dwellings. It is the use of sweating baths. The *kages* generally serve for this purpose, but how far the custom passes beyond the shores of Bering Strait is not known; certainly, however, it is abandoned before the regular use of snowhouses begins.

#### DRESS AND ORNAMENTS.

The ESKIMO CLOTHING, as well known, is almost the same for women as for men, consisting of trousers or breeches and a tunic or coat closed round the body and covering the head also by means of THE PROLONGATION THAT FORMS THE HOOD. It varies of course throughout the different tribes, but the hood especially

is common to all of them. Southern Alaska only may perhaps show some exceptions to the general fashion, as far as can be inferred from portraits and specimens of coats. Some of the latter resemble those of the Indians, partly by their length, partly by their want of a hood, while at the same time a peculiar sort of hat is in vogue.

Another peculiarity is the WIDENING OF THE HEAD COVER for women who have to carry children so as to make it a CRADLE admirably adapted to the climate and the wandering life of these Northern nomads. The mode of carrying the babies in the widened legs of the women's boots seems to be only an exception proper to Labrador and some places in the Central Regions.

Some customs connected with dress have a particular ethnological interest. In the first place the LIP ORNAMENTS OR LABRETS and the nose ornaments common to the Indians and the Eskimo of Alaska are obviously of American origin. That they were invented in more southerly regions and that their wandering to the far North only is due to the power of inherited custom is indicated also by their way of occurrence among the Eskimo tribes. The Thlinkit Indians, as we know, pierce the lower lip and insert an ornament of bone or stone in the opening, the ceremony being practised after certain rules concerning age and sex. This custom is observed by the Eskimo with the difference, that they use two smaller labrets under the corners of the mouth, whereas the Thlinkits preferred to adorn the middle of the lip with one of more excessive magnitude. Undoubtedly this difference is occasioned by climatic influence. The original Eskimo in being removed to the Arctic Regions have felt the necessity of at all events modifying this strange habit. In mentioning a labret of extraordinary size found in the shell-heaps of the Aleutian Islands, Dall asserts that "no hunter exposed to the icy blasts and the cold waters of winter could have worn such articles which could have subjected the extended strip of flesh to freezing and been an insufferable annoyance

otherwise" — John Murdoch expressly affirms the same; in speaking of the Point Barrow Eskimo and their traditional tales he says: "The expression: when all men wore one labret —, means: a very long time ago —, as the single labret has long been out of fashion and a few only are preserved as heirlooms or amulets".

Nevertheless we cannot but wonder at the perseverance with which the natives have still clung to the same ancient custom which has braved the arctic winters of Point Barrow and is still fashionable at the Mackenzie also. IN THE CENTRAL REGIONS, HOWEVER, IT MUST AT LAST HAVE SUCCUMBED. In Greenland, strange to say, it is not known, as far as I remember, even from the folklore.

As concerns HAIR-DRESSING a sort of tonsure is generally used by men in the West and at the Mackenzie R. beyond which it is sporadic, f. i. on the coasts of Hudson's Strait and of Smith's Sound. As for women hair dressing begins in the West with DEPENDENT BRAIDS and ends in Greenland with having the whole rolled up in a single STRAITLY TIED TUFT the thickness perpendicular position of which is of the highest importance among the objects of the toilet. This tuft makes its first appearance east of Point Barrow, but here combined with the plaits, and hereupon it continues alternately in this way and again varying with the use of braids alone, until at length in Greenland the tuft becomes the absolute custom.

Finally the use of MASKS for dancing festivals and especially connected with religious ceremonies is developed in a high degree among the Alaska Eskimo and like the labrets links them to the Indians. But also like the latter it disappears towards the East.

## DOMESTIC INDUSTRY AND ARTS.

We know that in general, as far as the raw materials are to be obtained, each family fabricates its own utensils and other necessaries itself. It is stated that in Alaska not only Indians but also some Eskimo tribes know how to fabricate cooking vessels out of baked clay. If this assertion is correct, it might seem to be of interest in one respect, in as much as the art of making pottery has by some ethnologists been fixed as one of the chief points designating an advance in culture. But in the entire remainder of the Eskimo territory this art is quite unknown, and even if tried, the want of fuel as well as the nature of the soil generally would interfere with its practice. The ordinary material used by the Eskimo for culinary vessels and lamps is the well known potstone whose occurrence is confined to certain localities scattered throughout the Arctic Regions. In connection with a few other commodities it has been the chief object of ancient intertribal trade.

The art exhibited by the Alaska Eskimo in ORNAMENTING THEIR WEAPONS AND UTENSILS is often mentioned in travellers' reports from the time when they were first visited by Europeans. To their skill in carving and engraving we must join the taste displayed in the same way in making their clothing. Again when we pass from Alaska to the East, we see this relish for the fine arts declining, and in Western Greenland proofs of it have been rather scarce. But the latest expedition to the East-coast of this country has discovered, that a small isolated tribe here in the vast deserts of the extreme East almost rivals the Alaska artists with respect to carving in bone and ornamenting their weapons and utensils. The chief difference is, that in Alaska engravings illustrating human life and the animals of the country are the most popular objects of the artist, whereas the East Greenlanders excell in small reliefs representing for

the most part animals and mythological beings grouped together and fastened with admirable taste and care to the surface of wooden implements.

### RELIGION AND FOLKLORE.

In a stage of culture like that of the Eskimo, religion and folklore are closely connected. The traditional tales are interwoven with religious ideas and religion is chiefly imbibed through the folklore which may be said to represent the elements of science and knowledge as a whole. Some light has recently been thrown on the religious ideas of the Alaska Eskimo, especially by Dall in his excellent work on masks and labrets and by A. Jacobsen in the description he gives of festivals and mortuary customs in the account of his journey. We learn that even one of the poorest tribes is possessed of monumental burial places exhibiting wooden statues, models of kayaks and such like, as well as coloured paintings on wood and thereby sacrificial gifts to the souls of the deceased.

The RELIGIOUS FESTIVALS WITH THE USE OF MASKS annually celebrated in Alaska have chiefly the aim of propitiating and in some cases scaring demons, especially those which are thought to control the coming to the shores or up the rivers of sea animals. The masks are fitted with symbolic signs for this aim, and regular sacrifices as well as general distributions of gifts are instituted.

East of Alaska the mortuary customs just mentioned disappear and also the festivals are seen gradually to be set aside. In Baffin's Land, according to Boas, the latter are still held in autumn and have a similar religious character. But in Greenland very little of this kind is known ever to have existed. On the other hand, especially as concerns the invisible powers who rule over the riches of the sea, the *angakoks* OR SHAMANS HAVE WHOLLY TAKEN THE CARE OF PROPITIATING them. In Greenland

they perform this at once by their often described descent to the goddess *Arnakuagsak* who resides on the bottom of the ocean and is able at her will to keep the animals imprisoned or set them free to the benefit of the sealhunters.

Now tradition tells that Arnakuagsak was the daughter of a mighty angakok who travelling with her in an umiak (skinboat) was overtaken by a gale and in order to save himself threw her overboard. As she would cling to the sides of the boat he by and by cut off her fingers and hands. But these parts of her body were then converted into seals and whales, and she herself entrusted with the sway over them in connection with her submarine residence to which she was taken on going to the bottom. On the opposite side of Davis Strait we recognise the same myth among the traditions collected by Dr. Boas. He gives an interesting version of it in which Sedna (Sana?) is treated by her father as just described and in dying also becomes a demon or spirit but somewhat differing from Arnakuagsak. According to Petitot the latter is unknown at the Mackenzie R.; should it be affirmed, that the Greenland myth is also unknown in Alaska, we must suppose that it has been invented under the migration to Greenland, most likely by the angakoks and founded on elder traditions.

The main material of which the traditional tales are composed consists of what we may call ELEMENTS OF THE FOLK-LORE, namely events, animate beings or persons, properties of the same etc., more or less reiterated in different tales. They are combined in various ways, and such compilations can be taken out of one story and inserted in another. Finally these elements or parts are filled out and cemented by what tends to form a new story. As these tales can serve only through indirect inferences to indicate the former homesteads and migrations of the tribes, their historical value will be essentially increased by having collections of them from different localities for comparison. Contributions of this kind have lately com-



menced to appear, and very likely they will soon be continued. I am informed by Dr. Boas, that eleven of THE TALES HE HAS BROUGHT FROM BAFFIN'S LAND are also known in Greenland while other ten contain Greenlandic elements. That concerning Sedna has been published in a German newspaper.

A few additional tales have been received from the West-coast of Greenland since my «Tales and Traditions of the Eskimo» (1875) were published. They are all welcome additions to the main collection, but we have especially to express our high opinion of THE SERIES ACQUIRED by Capt. Holm and Mr. Knutsen during their wintering ON THE EASTCOAST. Their manuscript contains 57 stories of which 6 are versions of the same by other narrators; 13 are identical with tales from other Eskimo tribes; in other 13 more or less elements of the latter are recognised, but 16 must presently still be considered peculiar to the east-coast. The remainder are partly songs, and partly of a more descriptive character.

In the narrative of Jacobsen's journeys in Alaska a few scattered remarks are given touching the folklore. The most interesting of these informs us about the existence of Eskimo RUINS ON THE BANKS OF THE RIVER YUKON, not far from its outlet. He states that traditions exist about a comparatively large Eskimo population having lived here, and he adds that in former-times Alaska must have had several times more inhabitants than now. He suggests that the site of the ruins must be in some way connected with the boundary line between the Eskimo and the Indians, though the two nations are not so strictly divided here as eastward on the American Continent. If, as before suggested, the original Eskimo have come from the Interior, their transition to the state of a sealhunting coast-people must of course have taken time. This would give rise to a temporary accumulation of inhabitants towards the river mouths and in this way agree with the existence of these ruins.

As to the rest of what we know about THE TRADITIONS OF THE WESTERN TRIBES an article by John Murdoch in the «American Naturalist» (July 1886) under the title of «a few legendary fragments from Point Barrow», must be greeted as the first attempt to procure the materials hardly to be dispensed with by the student of American archæology. The fragments treat of: (1) How people have their origin from a dog as one of their remote progenitors. The Eastern Eskimo refer this descent not to their own race but to that of the Indians and Europeans as children of the same couple. As for the question about the first intercourse with these races it will be interesting to know how far from Point Barrow this divergence of evidently the same ideas begins. — (2) Another account of the origin of human beings; this seems not to be known before. — (3) The origin of reindeer and fish; the first part of this is new, the other is also known in Greenland. — (4) Thunder and lightening. The Greenland version of this, mentioned by Crantz and Egede, is already almost sunk in oblivion, but I believe that a similar one is still popular in Baffin's Land. — (5) The story of Kokpausina. The authors suggestions with regard to a relationship between this story and some Greenland tales are quite correct, we recognise 3 or 4 of its principal elements in the latter. — (6) A murder at Cape Smith, and (7) the people who talked like dogs, are said to be of more recent origin. — (8) The «house-country». The author's hints at its resemblance to the mysterious *Akilinek* of the Greenlanders and his added remarks on fabulous men and animals all perfectly agree with what I have been able to infer from the Greenland folklore.

According to A. Pinart, the Eskimo of Kadjak were at one time for a certain period subdued by the Koliushes and adopted some of their religious ideas. This gave rise to a sort of MIXED MYTHOLOGY, speaking of 5 heavens which the human soul had to pass after death before the real death took place, and they invoked the Eskimo «*hlam choua*» (Greenland: *silap*

*inua*, spirit of the air) besides the Indian *Kanlakpak* or «great raven». But the Eskimo myth here about the sun and the moon is the same as in Greenland, whereas Veniaminow tells us that the Aleutians have a somewhat similar story, in which however, the brother and sister were converted into sea otters.

I have never ventured on the task of instituting a comparison of the Eskimo folklore with the whole material of TRADITIONS FROM THE ADJACENT NORTHERN COUNTRIES which we are possessed of. However, I can not abstain from calling attention to a few examples of what I have found in them similar to Eskimo elements, though apparently almost as much contradicting as supporting the proposed theory of Alaska as the cradle of the Eskimo race and at all events tending to show how puzzling the traditions can be on account of a too defective knowledge about them.

In mentioning the SAMOJED TRADITIONS Castrén tells us a story about 7 bathing women who had laid off the clothing which could transform them into birds, and a man who stole one of them by laying hold on her clothes. This event, well known also from other countries, exactly agrees with the chief episode of a story which P. Egede asserts to have heard in Greenland, while on the other hand Powers in his work on the CALIFORNIA INDIANS states that he never discovered among these any trace of beings like the «swanmaidens of mediæval legends». But again in Sproat's TALES FROM VANCOUVER ISLAND we recognise several Eskimo elements, as for instance: men lost in venturing to brave the mysterious dangers in the unknown interior of a fiord, cliffs able to clasp them, female murderers who took the shape of birds, the sun and the moon as a married couple.

While the latter examples indicate a kinship with the Western Indians we are again puzzled by discovering similar hints in the east, in the IROQUOIS TRADITIONS communicated by E. A. Smith. We hear about a monstrous snake, the dismembered

body of which was converted into various animals; the hurtfulness of lavishing the game; seven boys who were transformed into birds and left their parents; a youth who went fishing and found some boys who had laid off their wings and were swimming, they gave him wings too that enabled him to follow them, but afterwards they took his wings and left him helpless. But the most curious coincidence is this: in a lonely place, where some hunters had disappeared, a monster was said to sit on a rock watching people who passed by, while then he would call out: «*Kung-ku, kung-kuin*», i. e.: «I see thee, I see thee». — Now the Greenlanders tell that a girl fled to the (fabulous) inlanders, got one of them for her companion and when on her wandering with him they got sight of a settlement, he shouted: «*Kung, kung, kujo*» (words unintelligible to the present Greenlanders), whereupon people living there directly would know who was approaching.

#### SOCIOLOGY.

In his «Introduction to the study of Indian languages» Powell remarks that «among the very small tribes the gentile organisation seems to be of minor importance. In fact the social organisation and government of these tribes is but poorly understood». The latter assertion is undoubtedly applicable to the Eskimo, and that prejudice and pride of race may have induced civilised travellers and explorers to overlook the laws and social order existing even in the lower stages of culture, is especially evident with regard to them. In fact it is not the exception but the rule that white men who have stayed for 10 or 20 years among the Eskimo, return without any real addition to their knowledge of the traditional ideas upon which their social state is based. The white man, whether a missionary or a trader is firm in his dogmatic opinion, that the most vulgar European is better than the most distinguished native, that the

natives are without laws, communists and all on an equality. It follows as a matter of course, that he himself alone represents the legislator as well as the magistrate to the natives who live within his precinct. The SOCIAL ORGANISATION WHICH HAS IN THIS WAY ESCAPED OBSERVATION IS CERTAINLY ALWAYS SIMPLE, BUT WELL ADAPTED to its aim and even indispensable in consideration of the conditions to which the subsistence of a sealhunting nation is submitted. The extraordinary energy they have displayed in their struggle for life, in braving the most deterring physical difficulties necessitates cooperation and for this reason laws and discipline. What is termed communism in living, as characterising all the earlier steps of culture does not rest upon absolute equality, but is regulated with regard to the number and the rights of its members and counterbalanced by strict obligations as to the education, the functions and acts of the individuals.

So far as our knowledge extends, examples of an organisation strictly corresponding to the INDIAN «GENTES» is not as yet discovered among the Eskimo. As at present informed the Indian «gens» consists of a group of relatives tracing a common lineage to a remote, even more or less mythical ancestor. This may be either accordingly to father or to mother-right, as in some tribes the children belong to the «gens» of the father, in others to that of the mother and no man can marry in his own gens. If even an organisation of this kind may exist in the Western regions, its maintainance elsewhere seems to be incompatible with the extraordinary dispersion, the scanty intercourse between the small communities into which the nation always tends to divide. But if the original ideas of the «gentes» organisation is that of preventing degeneration by marriages between too nearly related persons, the same is observed as a ruling principle in the Eskimo society. It is well known that RELATIONSHIP IS HIGHLY THOUGHT OF BY THE ESKIMO. This fact is evident merely from the rather complicated system

of kinship terms, and their ability in remembering their relatives several generations back. If therefore instead of a remote ancestor, we suppose one who lived four generations or even longer back and if we lay no stress upon the question about father or mother-right, the original elements of the gentile organisation may be said to exist in Eskimo society. A strict rule for a married couple and their children as to living with either the relatives of the husband or the wife could not be preserved by people whose sustenance was dependant of choosing the most favourable hunting stations. But on the other hand THE ESKIMO DISAPPROVES OF MARRIAGES BETWEEN COUSINS, while where mother right prevails among Indians, the gentes organisation does not seem to forbid a man marrying his father's brother's daughter.

The next question to be taken into consideration is that concerning THE IDEAS OF PROPERTY. The «COMMUNISM OF LARGE HOUSEHOLDS EXTENDED BY THE LAW OF HOSPITALITY» is a principle common to Eskimo and Indians. We have already touched on this question in mentioning the dwellings. THE COMMUNISM IS RESTRICTED in the first place by what may be called PERSONAL PROPERTY in the strictest sense, which consists of the necessary tools and the equipment for hunting; secondly by what belongs to A FAMILY likewise in the strictest sense; thereafter in the common stock of provisions or part of capture shared with the inhabitants, of the same house, with the other HOUSES OF THE STATION or perhaps with some of them. A body of relatives corresponding to a «gens» generally will consist of people occupying the same wintering place or some of its houses, if there are more of them than usual. The rights and obligations connected with the kinship are contained in rules concerning marriage, mutual assistance including the bloodvengeance and the duty of every man to learn and carry on sealhunting to the best of his ability. The inhabitants of a

wintering place have the exclusive right of permitting others to settle there.

When the ESKIMO «TRIBES» are spoken of in works on the Arctic Regions, their native names will generally be found ending in — *miut* or *-mut* which signifies «inhabitants of». — The ending is joined to a name which refers either simply to a territory or to a particular wintering station, but comprising the surrounding territory with the other stations that may be found there. The application of the term «TRIBE» is undoubtedly the most correct in this case. As to the Eskimo it will imply the possession of a territory and generally of a dialect in the strictest sense. Moreover, it will indicate the ordinary limits of the «law of hospitality» and defense not only against other tribes, but also against individuals dangerous to their own, in other words the same to «tribe» as bloodvengeance is to «gens».

Concerning government it must be remembered that the regular ASSEMBLIES OF THE PROVIDERS in each wintering place and occasionally LARGER MEETINGS of people from different stations have served for councils as well as courts. Recent investigations in the extreme East have confirmed what has formerly been but vaguely alluded to, namely that EACH LARGER HOUSEHOLD COMPRISING SEVERAL FAMILIES HAS A CHIEF, as conscientiously venerated and obeyed as heads of communities or magistrates are elsewhere.

As to the courts and the possibility of maintaining the authority of law, it must be remembered that the members in these isolated communities are, more immediately dependent on their fellow men than the members of a civilised society, and that, what is considered at the most a trifling inconvenience in the latter, may be a severe punishment in the former. We know that anciently in Greenland, public opinion formed the real judgement seat, the general punishment consisting in the offenders being shamed in the eyes of people. The regular courts were the public meetings or parties which at the same

time supplied the national sports and entertainments. The so called nith-songs were used for settling all sorts of crimes or breaches of public order or custom, with the exception of those which could only be expiated by death.

While, as before stated, a MARKED PROGRESS is evidently observed in passing from the Western to the Eastern tribes, as regards the kayak with its implements and the dexterity in using them, THE CONTRARY MAY BE SAID SO FAR AS CONCERNS SOCIAL ORGANISATION, a natural consequence of the dispersal which renders the preservation of social customs and usages more and more difficult, in some cases even impossible. Our imperfect knowledge only permits us to illustrate the social order of the different tribes by examples of which a few shall be given here.

We begin with THE EXTREME EAST, the district of Angmagalik on the Greenland coast opposite Iceland. The Danish expedition who wintered here in 1884—1885 had the opportunity of most minutely studying the usages and customs, the language and traditions of the natives who had lived here debarred from a contact with Europeans which might influence their way of life. Their society exhibited most decidedly the character of a «tribe» on a small scale and the researches mentioned have made it one of the best known, if not the very best known of all the Eskimo tribes that have existed unaltered by contact with civilisation. They numbered 413 souls, divided into eleven smaller communities inhabiting so many wintering stations; the widest distance between them being 80 miles. A remarkable feature of this distribution (as a rule probably observed nowhere else) was that each place had but one house. Consequently no difference between housefellows and placefellows could exist. The number of inmates of a house in one instance was as high as 58. The house of the station where the Danish explorers had erected their own hut was inhabited by 38 persons constituting 8 families. The ledge running along the backwall of the room



measured 28 feet in length and 5 feet in breadth, being divided by low curtains into 8 stalls, the size being proportioned to the number of persons in each family. The whole room including the stalls was 28 feet long and 15 feet broad, the greatest height being  $6\frac{1}{2}$  feet. The reader may imagine what had to be performed in this room offering the only refuge to 38 persons during the darkness of the Arctic winter, sleeping, cooking and eating, working as well as merry making, dancing and singing! And yet no quarrel disturbs the peace, there is no dispute about the use of the narrow space. Scolding or even unkind words are considered a misdemeanour, if not produced under the legal form of process, — namely the nith-song.

It is obvious that this order and domestic peace supposes two conditions: in the first place TRADITIONAL RULES OR LAWS, and secondly LEADERS WHO KNOW TO ENFORCE THESE REGULATIONS. In contrast to what has been most generally assumed, we learn by the statement of our explorers that every house or station has its chief or patriarch whom the others obey with every mark of veneration. Very likely his orders on account of their gentle form may have been generally hardly observable to strangers, but on certain occasions, f. i. when the moving from tents into the house took place he acted as a commander very much after the habits of civilised society. Furthermore a case of severe punishment was witnessed when a young man was turned out of the house in the middle of winter. It is evident that between being suddenly abandoned in this way without shelter in the depth of an Arctic winter and the disagreeableness of being shamed by a song in an assembly, several degrees of punishment may be imagined sufficient to deter malicious individuals from ordinary offences or disturbances of order and peace. It must be added, that the position as chief of the house has no relation to that of «angakok» though both dignities may occasionally be united.

Throughout DANISH WESTGREENLAND the ancient organisation

of Eskimo-society began to be disturbed by European influence more than a century ago. However, the communism in living still flourishes, but without being sufficiently restricted by the original customary obligations and at the same time without being counterbalanced by a satisfactory development of the idea of individual or family-property. The natural consequence has been impoverishment.

The explorations of Dr. Boas in BAFFIN'S LAND embody another of the few essays calculated to throw light on the social organisation of the Eskimo. On account of the scantiness of the whole population, the numerous divisions of it here grow so small, that in some cases it seems doubtful whether they ought to be compared with tribes or with gentes, but that tribes exist, is confirmed also by these investigations. In the usages observed in their intercourse we recognise very strikingly what on similar occasions is related in the traditional tales of Greenland. The remarks on intertribal marriages and the predominating custom that the husband removes to the home of his wife, the use of adoption and the cases of families or individuals having disappeared, contain indications of, at least a tendency to gentes institutions and on the other hand the hindrance they meet with in the isolation caused by the manner of life. At the same time we learn that each tribe has its leader, especially during their wanderings, a so called «*Pimmain*» which term resembles what in Greenland signifies: an expert man perfect in his business.

The majority of the LABRADOR ESKIMO have been submitted to foreign influences just as the Greenlanders have. It might be noted that the tribes who are not as yet Christianised have their chiefs, here called «*Angajorkak*», which in Greenland is used for: parents. A Norwegian, Mr. Olsen who has lived 17 years in the Hudson's bay territory has given me information about several questions concerning the Labradorians. He says that the authority of the Angajorkaks seems to be confined to

localities, each bay or fiord generally having its own. He must always be a distinguished person so far as concerns the accomplishments necessary for a first rate hunter. When he dies his son has the first claim to be his successor, if he possesses the qualities required. If not, another is appointed who probably has already been elected during the father's life.

Several facts seem to prove that THE WESTERN ESKIMO OCCUPY A HIGHER STAGE OF SOCIAL ORGANISATION than the Eastern tribes. This is manifested in the more favourable conditions for the accumulation of individual property. The same, however, is on the other hand limited by a remarkable tendency to prodigality in distributing gifts in order to acquire reputation. This kind of ambition again creates a division with regard to social position evidently allied to the rank system of their southern Indian neighbours. In connection with warfare among the tribes it has even led to the custom of keeping slaves, of all habits the one apparently most at variance with Eskimo social life

The Inland Eskimo who inhabit the shores of the river Kuskokwim were stated by Wrangell to number 7000 souls. They had their fixed dwellings along the river, while they roamed about on hunting excursions during the summer season. Each village had its Kashim or council house, the interior of which was furnished with amphitheatre seats surrounding the stage for performances, and in the middle was found the hearth for heating the room. This building as to ordinary use was reserved exclusively for the adult of male population, partly for working, partly for holding council. All public affairs were here discussed and decided. Another employment of it was for public festivals. The season for these assemblies was opened with an exhibition showing what each hunter had earned during the course of the past year. Even what children might have caught of birds and fishes was not omitted on these occasions, stuffed specimens being arranged on extended lines sufficiently lightened

by means of lamps. When people were assembled and everybody seated according to his customary rank, one of the principal hunters commenced the ceremony with a song, at the same time dancing and beating the tambourine surrounded by all the people belonging to his household or his partisans. Having ended, he distributed gifts of his game among the assembly. The value of his presents in connection with the number of his attendants would then decide the rank which public opinion transferred to him. After he had finished, the same act was repeated by a new performer and so on, these ceremonies being alternated with meals, feasting and merrymaking lasting for several days.

Apart from these festivals councils were held on serious occasions to which no woman was admitted unless after being solemnly introduced. Bloodvengeance was among the affairs decided in this way. Sometimes it gave rise to wars with other tribes from which female prisoners and children were brought home as slaves.

A very interesting account is given by the Norwegian traveller Jacobsen of his having witnessed a great festival at Igniktok close to Bering Strait. Here the Kashim had an underground entrance leading to an opening in the middle of the floor. The festival was held especially in honour of five deceased persons belonging to as many families and here represented by one relative each. It began with a song whereupon a man stepped forward and before the audience shifted his clothes, taking on his dancing dress and then assisted by some women, dancing and beating the drum he sung in honour of the dead, praising their excellent qualities and achievements. After three dances had been performed in this way, the whole party was copiously regaled and finally a very remarkable ceremony took place, consisting of a distribution of gifts on behalf of the dead, as a sign of power and magnanimity.

The amount of what was given away on this occasion in-

deed, is astonishing when compared with what may be called wealth among Eskimo people. It consisted of articles belonging to clothing, tools, weapons, and utensils arranged in 34 bundles containing 20, and 2 bundles with 5 pieces each, the whole making 690 presents. The bundles were tied to a line and lowered through a hole in the middle of the roof and then distributed. On the next day the festivities were begun early in the morning and when all the ceremonies concerning the memory of the deceased were finished, the festival passed to ordinary merrymaking, singing, dancing and feasting, the male performers having the upper part of their body naked, in dancing and beating the drum. It seems probable that this part of the ceremonies has comprised performances like the nith-songs of the Greenlanders.

Mr. Gilbert Sproat, the well known writer on the Indians of western Vancouver Island, says in a note: «Was Darwin long enough among the Fuegians to be enabled authoritatively to affirm that perfect equality exists among the individuals composing the Fuegian tribes?» The objection involved in these words, as we see, is strikingly applicable to several authors on the Arctic Regions also. Some of Sproat's statements concerning the AHT-INDIANS OF VANCOUVER ISLAND, so near to Alaska are too interesting to be wholly omitted here. In speaking of their mutual intercourse in daily life he says: if struck in anger, it must be paid the next day with a present. The respect entertained for the head of the family is generally sufficient to preserve order within the family circle. Quarelling is also rare among children. He has never witnessed a fight between two sober natives. The great feasts take place in winter, but feasting occasionally with distributions goes on at all times. Animated speeches are delivered by various orators, praising their forefathers' achievements and skill in hunting, and boasting of the number and the admirable qualities of their powerful friends. No institution is more specifically defined

among the Ahts than slavery. The slave is at the absolute disposal of his master in all things. The high consideration in which rank or actual authority is held, is extraordinary. The principal use made of the accumulation of personal chattels is to distribute them periodically among invited guests. The destruction of certain kinds of property serves the same purpose. The person who gives away the most property receives the greatest praise and in time acquires, almost as a matter of course, but by the voice of the tribe the highest rank obtainable by such means. This rank, however, is not of the loftiest class; it is only for life and different from the ancient hereditary or tribal rank. The head chief's position is patriarchal, his authority is rather nominal than positive.

#### DISTRIBUTION AND DIVISION.

If we comprise the Northern Indians under the chief groups: the Northwestern, the Tinne and the Algonkin, the Eskimo must be said to wholly encompass the Tinne from the seaside, while in the west and the east they abut upon the other two nations. On the west side they issue almost as a continuation from the Northwest Indians having so to say like these half of their subsistence from the land and half from the sea. Where the territory of the Inland Eskimo borders on that of the Tinne tribes, the transition between their respective villages is likewise almost insensible to the foreign traveller. But by degrees as towards the north and east the Eskimo pass to grow an exclusively maritime and Arctic people, their relation to the Indians takes a decidedly hostile character. Murderous fights between them have been customary on the borders of the Mackenzie R., and further towards the northeast corner of the continent a sort of neutral ground divides them which for fear they generally avoid to pass over.

When nevertheless we have suggested that the pressure by

which the priscan Inland tribes successively were led to the seacoast, took place on the Westside, where more peaceable relations between the races seem to have prevailed, this is easily explained by the nature of the said pressure as being only the same action as that by which the primitive inhabitants everywhere have spread over the lands so far as no absolute hindrance was met with, while in this instance, moreover, a natural instinct drew the farthest advanced tribes of the original Inlanders to the sea, as they became aware of its riches. The principal roads in this way would be afforded by the rivers Athna, Kuskokwim, Yukon, Selawik, Kuwak, Colville. That the more easterly disemboguing rivers may have contributed to promote the same migrations is, as before said, not excluded. The same tendency of expanding then caused the marvellous exploration of the Arctic Archipelago, which is testified by the ruins and other remains of human existence which are scattered over its tortuous shores, but also the peopling of Labrador, the almost mysterious discovery of the bridge to Greenland which Smith's Sound affords and finally the wanderings down to Cape Farewell. No more land being now left to gratify their adventurous disposition for discovery, they divided into groups of tribes whose roaming generally was restricted to alternately removing from one wintering station to another within the same precinct, besides the usual summer excursions. For this reason we now are enabled to geographically divide them by assigning the territories belonging to the different groups as follows:

1. THE WESTERN ESKIMO comprising

(a) the SOUTHERN TRIBES: Ugalachmut, Kaniagmut (Kadjak), Ogulmut, Nushagagmut, Kuskwogmut, Magemut and Ekogmut, numbering about 8300 souls.

(b) the NORTHERN TRIBES: Unaligmut, Malemut, Kaviagmut, Okeegmut, Selawigmut, Kowagmut, Nunatogmut, Nuwukmut, rated at 2900.

(c) the ASIATIC ESKIMO whose number is very doubtful, but by Krause believed not to exceed 2000.

There is still some difference prevailing in the statements concerning the classification of these Western tribes. I have here followed the distinguished Alaska explorer Dall, the first who has laid down their distribution on a map. Some important additions may still be expected from later expeditions, especially concerning the Inland tribes (at the Kuwak river by Healy, Cantwell and Stoney etc.).

## 2. THE MACKENZIE ESKIMO OR TCHIGLIT.

They are separated from the Western by an uninhabited coastline of 300 miles on which, however, they meet from both sides each summer for the purpose of bartering. They are divided by Petitot into TAREORMIET and KRAMALIT numbering together 2000 souls.

## 3. THE TRIBES OF THE CENTRAL REGIONS.

They begin at Cape Bathurst and are said to be sharply divided from the former, but as to the whole extent of the vast district occupied by them, our knowledge is more or less defective. Besides the older renowned explorers, as Parry, Ross, Rae, Mc. Clintock, Allen Young and others, we are especially indebted to Schwatka and Boas for linguistic contributions. The first named states that the SOUTHWESTERN PART is divided between the following tribes: (a) Natsilik, (b) Pelly-Bay, (c) Uv-kusigsalik, (d) Ukiolik, (e) Kidelik (Coppermine river). Boas gives a specified list of the inhabitants of BAFFIN'S LAND, and describes the roads by which they have had intercourse with the more distant tribes. Some acquaintance with the extreme north about SMITH'S SOUND and with the south as far as REPULSE-BAY seems to have been entertained in the middle part by occasional native travellers; but between the east and west only a very scanty intercourse ever seems to have existed. The western



part has also but rarely and imperfectly been investigated by exploring expeditions. For these reasons we can only have a vague idea of the number to which the whole population amounts. If we guess it to be 4000, this is very likely too much.

#### 4. THE LABRADORIANS.

They are separated from the former by a sound which requires the greatest caution in being crossed by open boats. Upon the EASTCOAST of Labrador the number of natives is rated at 1500 of whom 1163 were Christianised. With addition of those on the NORTH and WESTSIDE the whole Eskimo population may amount to between 2000 and 2200.

#### 5. THE GREENLANDERS.

Of the inhabitants of Greenland only the small Smith's Sound tribe or Arctic Highlanders seem to be more closely allied to those of the Central Regions. Between these northernmost people of the world and the other West Greenlanders no intercourse has existed as far back as we have known the latter. Only obscure traditions are told at Smith's Sound about excursions having been undertaken to the "Southlanders". WE DIVIDE THE GREENLANDERS IN WEST AND EAST GR. In 1880 the West Gr. amounted to 9752 all of whom were Christianised. In 1884 the East Gr. south of  $68^{\circ}$  N. L. numbered 548. North of  $68^{\circ}$ , as well known, people have only been seen by Clavering, who in 1823 met with two families north of  $74\frac{1}{2}^{\circ}$ . The people who may live in the northern region between  $68^{\circ}$  and Smith's-Sound can hardly be supposed to be numerous, not even on an arctic scale.

II.

THE ESKIMO LANGUAGE,  
ITS ADMIRABLE ORGANISATION AS TO THE  
CONSTRUCTION AND FLEXION OF WORDS.

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The peculiarity of the Eskimo language as polysynthetic, as well known, is exhibited in the construction of nouns and verbs by which other classes of words are made almost unnecessary and ONE WORD IS ABLE TO EXPRESS A WHOLE SENTENCE INCLUDING SUBORDINATE SENTENCES. It is especially through the Greenland dialect, and in some degree the Labradorian that this peculiarity of the language has been thoroughly studied and made known. But it must be regarded as impossible that a system which evinces such acute and logical thought as that exhibited in the rules of the Greenland grammar, should have been separately invented by the tribe who peopled Greenland. It is not to be doubted that in the main the grammars of the other dialects bear the same character as that of Greenland.

The division of the tribes proposed in the preceding chapter is also applicable in treating of the dialects. Here of course we are dependent on the existence of sufficient vocabularies. As to the Western Eskimo the vocabularies in our possession are headed by about 10 names of tribes, nearly, but not exactly, agreeing with those given before. But I have preferred summing them up under 3 classes: Northern, Southern and Asiatic. For several reasons this division seems quite natural. Only as regards a tribe called Ekogmut and now classed with the Southern, I was somewhat in doubt. Of the Mackenzie and the Labradorian only single glossaries exist

As to the Central Regions certainly lists of words are given referring to different tribes, but too incomplete to represent different dialects, for which reason the words have been compiled as belonging to one tongue. Finally the Greenland language always has been treated as one dialect, with remarks now and then on «provincialisms». Only recently the Danish expedition to East Greenland brought home excellent notes on the words used here different from West Greenland.

With regard to the present linguistic essay I have used the following sources:

(1) Den grønlandske Ordbog, omarbejdet af Sam. Kleinschmidt. Kjøbenhavn 1871, udgiven af H. F. Jørgensen.

(2) Kleinschmidt: Grammatik der grönländischen Sprache mit theilweisem Einschluss des Labradordialekts. Berlin 1851.

(3) Den grønlandske Ordbog ved O. Fabricius. Kjøbenhavn 1804.

(4) Eskimoisches Wörterbuch gesammelt von den Missionaren in Labrador, revidirt und herausgegeben von Friederich Erdman. Baudissin 1864.

(5) Vocabulaire Français-Esquimau, dialecte des Tchiglit des bouches du Mackenzie et de l'Anderson par le R. P. E. Petitot. Paris 1876 (in this book words are added from Churchill by the missionary Gasté).

(6) Journal of a second voyage etc. . . . by W. E. Parry. London 1824.

(7) Schwatka: Search in quest of the Franklin records 1879—80.

(8) Narrative of a voyage etc. . . . H. M. S. Blossom, Capt. Beechey 1825—28. London 1831.

(9) Travels and adventures in the territory of Alaska by Frederick Whymper. London 1868.

(10) Rohbeck's vocabulary in Sarytschef's Itinerary. Leipzig 1815.

- (11) The ethnographical section of Sagoskin's voyage 1843—44 in Erdmann's Archive 1849.
- (12) W. H. Dall: Alaska and its resources 1870.
- (13) Adelung's Mithridates 1816.
- (14) Statistische und ethnographische Nachrichten etc. . . . von Contre-Admiral Wrangell. St. Petersburg 1839.
- (15) Die Bevölkerungsverhältnisse der Tschuktschen-Halbinsel von Dr. Aurel Krause. Deutsche Geogr. Blätter 1883.
- (16) Veniaminow's Aleutian and Kadjakian Grammars (published in Russian) 1846.
- (17) Sauer: Account of Billings's voyage 1785—94 London 1802.
- (18) F. Boas: An article on Baffin's Land in «Mittheilungen aus Justus Perthes geogr. A.» 1885, and a list of words kindly sent me in manuscript.
- (19) Lieutn. Ray: Report on the Point Barrow Expedition Washington 1885.

Besides occasional notes in other works, and those written down by the Danish expedition to East Greenland as well as various communications by other Arctic travellers, my original collection of written traditions etc.

#### THE WRITTEN LANGUAGE, LETTERS AND SIGNS.

On account of the imperfect manner in which the words spoken by the natives were caught up and interpreted, the first vocabularies naturally exhibited supposed dialectic differences which in reality did not exist. The misunderstanding and confusion came partly from the peculiar sounds, partly and especially from the strange construction of the language, which contrasts completely with our way of inflecting words and arranging sentences. As to the sounds there can be no doubt, that the general character of all the Eskimo talks is uniform enough to admit their being expressed by the same system of letters. In

comparing the different dialects therefore, strictly spoken it might be necessary to transcribe the words of the different vocabularies in the same system of orthography, only with occasional remarks on local diversity of pronunciation. This certainly must be considered almost impossible on the present stage of our knowledge, as we are not always able to discern between what is due to real differences and what merely to the accidental deviations or difficulties just mentioned. However, in one respect, it will be necessary to transcribe the words conformably to such a more uniform system. It will be shown hereafter that a dictionary of the Eskimo language, as to its alphabetical order more than any other, REQUIRES TO BE ARRANGED BY MEANS OF THE RADICAL WORDS OR STEMS. In a glossary comprising several dialects, it will therefore be necessary to use one of them as the standard in arranging the stem-words alphabetically, each of them heading the list of its derivatives. Consequently words will happen to be grouped together which must be supposed akin to each other, although differently spelled according to the pronunciation in the dialect to which they belong.

On account of the want of consistency in all the other vocabularies and their mutual disagreement, WE MUST RESORT TO GREENLANDISH WITH ITS SERIES OF RADICAL WORDS AS THE STANDARD. But at the same time we meet with words in the other dialects which can not be referred to any of the latter, but require stems to be assumed peculiar to the other dialects. In order to have these supposed new stems properly placed we shall be obliged to take into consideration how they probably might have sounded, if they had occurred in Greenlandish. While in this way in the glossary given hereafter the stems are all reduced or modified according to the orthography adopted by Kleinschmidt for Greenland, on the other hand all the derivatives are rendered as they are found in the original works from which they are taken, only with the exception of supplanting a

few, apparently quite superfluous foreign characters by their ordinary counterparts, and of restricting the application of accents and hyphens, which in some works are found obviously too abundant while in others they are almost wanting.

The Greenland language likes full and plain vowels, preferring syllables composed of one vowel and one consonant. Two consonants are not allowed to be combined, unless susceptible of perfect coalescence. A Greenlander is unable to insert half vowels, as in the words: bridge, blow, cloud, he will say: berridge, billow, calloud.

The following list represents the letters adopted by Kleinschmidt for the modern orthography and their pronunciation:

*a* like **a** in «father», sometimes, especially before *k* and *t* like **a** in «at».

*e* like **e** in «represent»; strictly spoken it is only an *i*, when this should be placed before a guttural sound or at the end of a word.

*f* like **f** in «if», or merely as a sharpened *v*, turning into a *v* after a consonant.

*g* like **g** in «good».

*i* like **i** in «it», or **ee** in «three».

*j* like **y** in «yard».

*κ* (*q*), called **ka**, like a very guttural **k**, something between **g**, **rk** and **rkr**. As it is the only new character that has been found necessary for the alphabet, I have preferred to adopt a *q*, also proposed by others for this sound.

*k*, called **ke**, like **c** in «can» or **ck** in «lack».

*l* like **l** in «holy».

*dl* like **tl** in «softly», is merely an *l* sharpened after a consonant.

*m* like **m** in «me».

*n* like **n** ni «no».

*ng* a nasal **n**.

*o* like **o** in «other», is the same to *u* as *e* is to *i*.

*p* like **p** in «poor», but also approaching to **b**.

(*q* see above.)

*r* merely as a palatal **r**.

(*rng*, merely differing from *ng* by making the antecedent vowel deeper; *ng* can be used instead of it.)

(*r'* like a deeply palatal German **ch**; a simple *r* may also suffice.)

*s* like **s** in «so».

*ss*, called *esh*, like **sh** in «short», but something softer.

*t* like **t** in «ten», but also nearly like **d**.

*u* like **oo** in «proof»; before *j* almost like the german **ü**; in South — and especially in East — Greenland like *i*.

*v* like **v** in «event», but produced with the lips alone, without the aid of the teeth.

The letter *h* is only used in some interjections, and can be wholly omitted.

In Diphthongs the second vowel is always pronounced softly, f. i. *ae* mostly like *ā*, *ai* like *y* in «why».

The accents are:  $\_$  short and sharp,  $\_$  long and sharp,  $\_$  long and dull. Although their use is of great importance in the system adopted for Greenland, I have, as already mentioned, been obliged to leave out a great many of them in rendering words from vocabularies in which they are so profusely and indiscriminately applied in connection with the hyphens, that copying them would have offered a hopeless labour.

If we compare this alphabet with that proposed by Powell in his «Introduction to the study of Indian languages», it will be found to agree tolerably well with it, of course when it is considered that the latter comprises what will be required to express the sounds occurring in all the American tongues.

The application of consonants is limited by strict rules. A syllable cannot commence, and a word cannot end, with two consonants. No word can begin with *l*, *r*, *g*, *v*, *rng* or *ng*, nor end with any other consonants than the hard ones



*q, k, p* and *t*. A syllable in a word can end with no consonant but *t, g, r, ng* or *v*.

If we now examine the methods of spelling employed by authors on the other dialects, and in the older Greenlandish literature, with the rules recently adopted in the latter, comparing the same words as they have been rendered by different writers, we find the characters of our alphabet varied as follows:

*a* as *æ, ā, ae, e, i, aa, ea, o*.  
*e* — *æ, ae, i, o, ee*.  
*f* — *b, v*.  
*g* — *gg, g', gh, ch, k, ρk*.  
*i* — *e, æ, ae, ee, ii*.  
*j* — *y*.  
*κ* — *k, k', kr, k', ρk, ρkp, ch, ρ, ng, rn*.  
*k* — *g, q, ng*.  
*l* — *ll*.  
*dl* — *l, kl*.  
*ng* — *ñ*.  
*o* — *a, oo*.  
*p* — *b, bb*.  
*r* — *ρ, rr*.  
*r'* — *rh, ch, γ, g', ρ*.  
*s* — *ch, sch, sh, ç, tch, dj, dj, dz, tç, z*.  
*ss* — *s, rs, rss, j, ts, ds* and the same as for *s*.  
*t* — *n, d*.  
*u* — *o, oo, w*.  
*v* — *b, p, u, w*.

Combinations of letters varied:

*ai* as *i, e, ee*.  
*agdl* — *okl*.  
*aun* — *awn*.  
*arn* — (in the word *arnaq* a woman) *agn, agan, ahan, an, achan, akn, agh, okhan, oghan, aan, on'g'n*.

*ek* as *ar, ok, ish, eg, itkp.*  
*gss* — *dg, dj, ktç, sh, z, rg', hg, tk, g, gg, tg, s.*  
*gp* — *tp.*  
*gdl* — *tl, ll, rgl.*  
*gs* — *ptç.*  
*lugs* — *lpt.*  
*rk* — *kt, khl, rtk, tk, tkr.*  
*rf* — *chw, rw, kv, rkb.*  
*rdl* — *gg.*  
*rss* — *rktç.*  
*ts* — *dj.*  
*uj* — *iv.*  
*vdl* — *bl, ll.*  
*vk* — *ppkp.*  
*vss* — *dj.*

The majority of these deviations will be found to have their origin from the nationality of the writers; it is easy to recognise the English, French, German in them, and an addition of Russian will not escape observation. Others are owing to more individual differences. But of course there is no doubt that real diversities exist, which might require exceptions or additions to the Greenland rules. Some of the most obvious variations of sounds may be noted here:

The character *j* in Labradorian often represents, besides the *j* also the *ss* of Greenland, perhaps somewhat softened.

The use of *k* instead of *κ* (*q*) in the vocabularies is not owing to dialectic differences, as even in Greenland formerly *k* was the only one used of these characters. The same may be said about the use of *m* and *n* instead of *p* and *t* at the end of words, when the next word begins with a vowel.

In certain subordinate Greenland dialects we find *k* for *t* at the end, and *n* for *m* at the beginning of some words, and the verbal ending *goq* instead of *voq*.

In Labrador we find *mar'r'uk* for *mardluk*, *aggaq* for *agssaq*, *nagfâq* for *navssâq*, *pivse* for *mivse*, *t* sometimes for *s*, and *iv* for *uj*.

In the Baffin's Land dialect several sounds seem to be nearer to the Labrador than to the Greenland tongue, as *f* for *i*, *j* and *dj* for *ss*, *gg* for *gss*, but more peculiar is the use of *rn* and *ng* for *q* and *k* at the end of words.

As Capt. Holm on his recent expedition to East Greenland was accompanied by some of the most intelligent natives from the West Coast, he had an opportunity of procuring the most authentic information about the significance of pronunciation as real dialectic peculiarity. The native teacher Hanserak says: «Certainly most of the Eastlanders' words are like ours, but their strange sounding and hasty pronunciation make them more troublesome to be understood by us; also because some of their words are like bubbling children's speech. In this way they use *t* for *s* and *dl*, and as they have no *f*, they use *p* and *v* instead». — Holm and his interpreter Johan Petersen have perused the dictionary in which Hanserak had inserted his notes. They found out, that the Eastlanders use *d* or *dg* for *ts*, *b* for *p* or *f*, *d* for *t*, *g* for *k*, *i* for *u*, *e* for *o* and for *a*, and sometimes *j* or *l* for *s*.

The well known native Arctic traveller Hans Hendrik describes the Smith's Sound dialect as characterised by a profuse insertion of the letter *r*.

As to the Mackenzie and the Western dialects, we must refer to the numerous examples given hereafter in the lexicographical part.

No doubt the reader will arrive at the conclusion, that the majority of the diversities here in question probably will occur within the limits of one of the main dialects itself, that perhaps the same deviations may be found in the extreme West as in the East, and that at all events authentic investigation by a professional linguist will be required to find out, whether

more general relationships exist between the different tribes as regards this question.

**THE PARTS OF SPEECH, THE ORGANISATION OF THE LANGUAGE EXHIBITED IN ITS MODE OF CONSTRUING AND INFLECTING WORDS<sup>1</sup>).**

As in all languages, the original component parts of the words are roots. Out of these roots in the earliest ages of the language were formed stems, each of which got its fixed signification. Leaving the development of the roots to professional linguistic investigation, our considerations in the present volume will be limited to THE STEMS as already existing and YIELDING THE MATERIAL FOR THE CONSTRUCTION OF WORDS. They are divided into two classes: (1) INDEPENDENT OR PRIMITIVE, (2) DEPENDENT OR ADDED, the latter only to be applied in connection with the former, producing COMPOUND STEMS OR DERIVATIVES. In receiving the affixes the original word embodies notions which more or less modify its signification. The repetition of this process gives rise to SUBORDINATE STEMS OF VARIOUS DEGREES, EACH OF THEM FORMING THE INDEPENDENT STEM TO THE NEXT.

The ADDED STEMS OR AFFIXES are distinguished from their counterparts in wellknown European languages by their multiplicity and as to the majority of them, their moveableness or capability of being appended wherever the meaning may admit or require it, whereas on the other hand composing by adding real words to others in unknown. Notwithstanding these extraordinary means for the construction of derived words, whose signification is given immediately by their constituent parts, the dictionary must comprise and more closely explain the sense of many derivatives, in the first place because not all affixes

<sup>1</sup>) Hereafter if none of the other dialects is quoted, the Greenland grammar always is meant, and generally the latter also applies to the Labrador idiom.

are applicable to every stem, and secondly as a derivative besides the general signification resulting from its composition can have a peculiar sense too. The number of affixes existing in Greenlandish can be rated at 200. The number which can be attached to the same stem or embodied in one derivative is restricted by no distinct rule, but hardly exceeds, and very rarely reaches 10.

I have tried TO CALCULATE HOW MANY WORDS IN THIS WAY COULD BE DERIVED FROM A STEM, but did not complete the experiment on account of the appalling increase of the number on each subsequent addition of an affix. I selected the word *igdlo* a house, and running over the affixes I found about 80 of them able to be added immediately to this stem, giving 80 derivatives. Again at random I took one of these and found it susceptible of 61 immediate additions. I submitted the 61 derivatives of second, or stems of third degree to the same experiment and got 70 derivatives of the third degree out of one of them, and so on I got 8 of the 4th, 10 of the 5th, and 10 of the 6th degree. But here I stopped and considered what could have been the result, if each time instead of choosing one, I had tried all the others of the same class too, found them equally prolific and finally had summed up all the numbers obtained in this way within the limits of each class: THE FORMIDABLE SUM to which I was led deterred me from completing this arithmetical problem, which would have required all the combinations in question to be actually tried and for this purpose all written down excepting perhaps the last class. Such a process would be necessary, as several rules have to be observed with regard to the order in which a series even of moveable affixes can be appended to a stem, and especially because the applicability of an affix in each case before all depends on its sense. But even if an ample allowance is made for these restrictions, the remaining number will still be so large THAT ONLY THE AMERICAN SO CALLED POLYSYNTHETIC

LANGUAGES SEEM TO EXHIBIT A SIMILAR FECUNDITY OF COMPOSITIONS.

The following examples will probably give a satisfactory idea of the process by which the derivatives are produced.

Stemword: *igdlo* a house.

1st class derivatives: *igdlorsuaq* a large h., *igdlínguaq* a small h., *igdlúvoq* it is a h., *igdluliorpoq* he builds a h., *igdlóqatá* his housefellow.

2d class: *igdlorssualiorpoq* he builds a large h., *igdlorssualiarpoq* he goes to the l. h., *igdlóqatigá* he has him for his housefellow.

3d class: *igdlorssualiorfik* the place where the l. h., is being built, *igdlorssualiorpoq* he who builds the l. h., *igdlóqatigiumavá* he wishes to have him for his housefellow.

4th class: *igdlorssualiorfilik* one who has a place where a l. h. is being built, *igdlorssualiorpoq* one who is going to (can) build a l. h.

5th class: *igdlorssualiorpoqsará* he has him as one who can b. a. l. h.

6th class: *igdlorssualiorpoqsarsiumavog* he wants to find one who will (can) b. a. l. h.

It is a peculiarity to the language that NOUNS AND VERBS ARE ALMOST THE ONLY PARTS OF SPEECH. The nominal stems or words are used as nouns in their original state. The verbal stems require an addition in order to become real verbs, f. i. verbal stem *pisuk*, verb: *pisugpoq* he walks. Some stems are at once nominal and verbal.

Closely allied to nouns, if not wholly to be classed with them, are some demonstrative words or pronouns, while in the main the pronouns are comprised in the verbs and expressed by flexion. Finally there are particles and interjections, probably also originated from similar stems. But true adjectives hardly exist, although nouns placed with nouns can be used as adjectives. Other kinds of words are comprised in the nouns

and verbs with their flexions, and in fact these may be said to constitute the whole language.

The FLEXION COMPLETES THE PROCESS BY WHICH THE LANGUAGE IS CAPABLE OF EXPRESSING A COMPARATIVELY LARGE COMPOUND OF IDEAS IN A FEW WORDS. In general it comprises:

- (1) The number: singular, dual and plural. Plural can be used instead of dual.
- (2) For verbs the person.
- (3) As to nouns the relation, and as to verbs the object of the action is indicated by additions which have been termed SUFFIXES.
- (4) As to nouns whether they are object or subject in the sentence (objective and subjective, the latter comprising the genitive).
- (5) As to nouns what in other languages is expressed by prepositions, answering the questions: where, whence, what way, whither and how, by forms or cases which may be called: Localis, Ablative, Vialis, Terminalis and Modalis. Their endings are called appositions.
- (6) For verbs 7 moods: indicative, interrogative, optative (imperative), conjunctive, subjunctive and participle.

But flexion neither comprises sex nor tense. For the latter affixes can be used.

## NOUNS AND THEIR FLEXION.

Of THE CASES, THE OBJECTIVE indicates the object of a transitive verb (accusative) as well as the subject of an intransitive verb. In the objective singular, which is to be considered the primitive form, all nouns end in a vowel or in *q*, *k* or *t*. Those which end in *t*, when inflected take an auxiliary *i* or *a*. THE SUBJECTIVE indicates as well the subject to a transitive verb, as our usual genitive when referring to possession.

The SUBJECTIVE is formed by *p*, THE DUAL by *k*, THE PLURAL by *t*, added to the vowel of the final syllable (end-vowel). At the same time, if the last letter is a consonant, this is dropped, unless it constitutes a part of the root, when an exchange of letters takes place. The rules for this transformation belong to the most complicated part of the grammar, and require the words to be divided in 3 classes. But the transformation is sometimes omitted. Examples from these classes, ranged accordingly to the degree of transformation are:

(1) *nuna* (object.) land, *nunap* (subject.), *nunat* (plural); *qáqag* mountain, *qáqap*, *qáqat*; *úmat* heart, *úmatip*, *úmatit*; *inuk* man, *inúp*, *inuit*.

(2) *sioraq* sand, *siorqap*, *siorqat*; *nálagag* master, *nálagkap*, *nálagkat*; *nújaq* hair, *nutsap*, *nutsat*.

(3) *auveg* walrus, *aorrap*, *aorfit* or *aorrit*; *aleq* harpoon line, *ardlup*, *ardlit*; *malik* sea (waves), *magdlup*, *magdlit*.

The SUFFIXES of nouns, as mentioned above, denote the relation, viz. the STATE OF BEING POSSESSED. They are different for: my, thy, his, our etc., while each of them like the noun itself, has its forms for objective, subjective and number. Of course this gives an extraordinary multiplicity of combinations, each with its peculiar form. Moreover the third person requires 2 kinds of suffixes, denoting whether the subject of the sentence is the possessor (*e*-suffix) or not (*a*-suffix). Omitting the dual the following table gives a view of the suffix-endings:

		Singular		Plural	
		Objective.	Subjective.	Objective.	Subjective.
3d person a-suffix	his	<i>a</i>	<i>ata</i>	<i>e</i> ( <i>it</i> )	<i>isa</i>
	their	<i>at</i>	<i>ata</i>	<i>it</i> ( <i>e</i> )	<i>isa</i>
e-suffix	his (own)	<i>e</i> ( <i>ne</i> )	<i>me</i>	<i>ne</i>	<i>me</i>
	their (own)	<i>tik</i>	<i>mik</i>	<i>tik</i>	<i>mik</i>
2d person	thy	<i>t</i>	<i>vit</i> ( <i>pit</i> )	<i>tit</i>	<i>vit</i>
	your	<i>se</i>	<i>vse</i>	<i>se</i>	<i>vse</i>
1st person	my	<i>ga</i> ( <i>ra</i> )	<i>ma</i>	<i>ka</i>	<i>ma</i>
	our	<i>put</i>	<i>vta</i>	<i>vut</i>	<i>vta</i>



But here also the manner in which the endings are appended is submitted to complicated rules requiring them to be divided in six classes.

Examples are: *nunâ* his country, *nunâta* his country's, *nunaga* my c., *kivfâ* his servant, *kivfane* his (own) servant, *oqausia* his word, *oqausertik* their (own) words, *er nera* his (my) son, *enerpit* thy son's (subjective).

As to the (dependent) CASES WITH APPOSITIONS, the nouns without suffixes are inflected as follows:

	For	Singular	Plural
Localis . . . . .		<i>me</i>	<i>ne</i>
Ablative . . . . .		<i>mit</i>	<i>nit</i>
Vialis . . . . .		<i>kut</i>	<i>tigut</i>
Modalis . . . . .		<i>mik</i>	<i>nik</i>
Terminalis . . . . .		<i>mut</i>	<i>nut</i>

When they have to join on nouns with suffixes they are somewhat transformed, but in both cases the rules are not so complicated as those above alluded to.

Examples are: *nuname* on land, *nunamit* from the land, *nunakut* by land, *nâlagkamut* to the master, *siorqamik* with or by (means of) sand (*sioraq*).

The LABRADOR DIALECT only shows a few differences from what is here stated. The irregular forms are partly wanting. Some suffixes have an *ng* appended before them, f. i. *kivfanga*, *kivfangit*, *oqausinga* for: *kivfâ*, *kivfat*, *oqausia*. It seems that the CENTRAL DIALECTS also in this respect show nearer kinship to the Labrador than to the Greenland tongue. In the MACKENZIE GRAMMAR we also are able to trace almost all the Greenlandish forms, although more or less disfigured by evident misunderstanding. The most striking example of the latter is that of considering the subjective merely as a genitive, without mentioning its relation to a transitive verb. It is curious that the word *tupeq* (a tent) in Greenl. and Mack. has the same anomalous plural *tovgit*, while in Labr. it has the regular *tupit*. In the glossaries of the WESTERN DIALECTS we find examples of flexional endings referring to number, possession and appositions, with or without suffixes, but they are too incomplete for deriving any general rule with regard to their relation to the Eastern dialects.

## PARTICULAR NOUNS.

**DEMONSTRATIVE WORDS.** The demonstrative roots are: *ma* here (where I am), *táss* there, *uv* here, there (pointing), *ik* or *iv* yonder, *av* north or right, *qav* south or left (facing the open sea), *pav* east or landward, also upward, *kan* here down, also west or seaward, *kig* south, *kam* inside or outside.

By themselves, as they are, or merely rendered pronounciable by the addition of an *a*, these roots are only used as interjections. Their proper application is in the cases: localis, ablative, vialis and terminalis, formed by adding: *ane*, *ánga* (Labr. *ányat*), *ána* and *unga*, f. i. *máne* here, *mánga* hence, *mauna* this way, *maunga* hither.

As a rare exception in the language, a prefix here is used in putting a *ta* before these words only to strengthen their demonstrative tendency.

Demonstratives referring to a person or an object are formed by adding *na* to the above roots, excepting *táss* and *kig*, f. i. *mína* this one here, *ivna* he or that yonder. Their flexion is somewhat deviating, f. i.

	Singular	Plural
Objective . . . . .	<i>ivna</i>	<i>ivko</i>
Subjective . . . . .	<i>ivssuma</i>	<i>ivkua</i>
Localis . . . . .	<i>ivssumane</i>	<i>ivkunane</i>
Ablative . . . . .	<i>ivssumánga</i>	<i>ivkunánga</i>
Vialis . . . . .	<i>ivssumána</i>	<i>ivkukut</i>
Terminalis . . . . .	<i>ivssumúnga</i>	<i>ivkunúnga</i>
Módalis . . . . .	<i>ivssumínga</i>	<i>ivkunínga.</i>

Somewhat related to this class of words are: *ná* where?, *suna* what? *kina* who?

In the Mackenzie grammar, the principal words belonging to this class are called pronouns.

**NUMERALS.** In all the dialects they are formed by making subdivisions for every fifth number, counting the fingers of hand and foot.

**WORDS OF PLACE.** By this name are termed some nouns which designate a place or space in reference to a certain object, for which reason they require a suffix, excepting when used in the terminalis. Examples are:

*at* with suff. *atâ* what is below it  
*sujo* — — *sujoa* — - before it  
*kit* — — *kitâ* — - seaward of it.

PERSONAL WORDS. Pronouns, as often mentioned, are represented in the flexion of the verbs. But if merely the person has to be expressed, separate words are required. For the third person we find them among the demonstratives mentioned above. The first and second person are expressed by *wanga* I, and *ivdlit* thou. Kleinschmidt derives these words from the supposed stems *uva* and *ile*, which, with suffixes for my and thy, could signify: my (being) here, thy (being) there. This hypothesis has been confirmed by the Mackenzie grammar in which *ivdlit* is *iluit* i. e. thy *ile* or *ilo*.

To the particular nouns might also be counted: *kise* "aloneness" and "*tamaq*" whole (see the glossary).

## VERBS AND THEIR FLEXION.

We have already mentioned the verbal stems, stating that by themselves they are only serviceable as interjections, whereas in order to become words for ordinary use they have to be furnished with a formative addition. The flexion of verbs in one respect is less complicated than that of nouns, in as much as only this formative addition is altered by it, whereas the stem itself, excepting slight modifications of the final sound, is never affected by the flexion. But as to multiplicity of forms the flexion of verbs is by far more complicated.

THE FLEXION COMPRISES (1) MOODS (2) PERSONS WITH INDICATION OF THE SUBJECT, (3) SUFFIXES OR THE OBJECT BUT NO TENSES. What was formerly considered tenses consists of affixes. Most commonly it already will be given by the context, whether an action is passed or future.

The first alteration by flexion is for the mood, for which the verbs are divided into 5 classes. As the formative addition is the variable part, one of its forms has to be considered the standard for explaining the others. For this use the 3d person of the indicative with the suffix likewise of the 3d person for transitive verbs, has been selected. The formative addition to the stem then is *poq*, *voq* or *oq*, with the suffix: *pâ*, *vâ* or *â*. Including the last sound of the stem which is slightly altered we set THE FOLLOWING ENDINGS AS REPRESENTING THE 5 CLASSES OF VERBS:

(1) *rpoq*, *rpá* for stems ending in *q*, f. i. *ajojq* bad, *ajorpoq* he or it is bad.

(2) *gpoq*, *gpá* for stems ending in *k*, f. i. *nálak* obeying, *nálagpá* he obeys him.

(3) *Ꞥpoq*, *Ꞥpá* for stems ending in *t* which is dropped while at the same time the preceding vowel is sharpened, f. i. *tikit* coming, *tíkipoq* he comes.

Without suffix.				3d person's	suff
				him	
Indicative	3d Person	{ he they	<i>oq</i> <i>ut</i>	<i>á</i> <i>át</i>	
	2d Person	{ thou ye	<i>util</i> <i>use</i>	<i>at</i> <i>arse</i>	
	1st Person	{ I we	<i>unga</i> <i>ugut</i>	<i>ara</i> <i>arput</i>	
Interrogative	3d Person	{ he they	<i>a</i> <i>at</i>	<i>auk</i> <i>assuk</i>	
	2d Person	{ thou ye	<i>it</i> <i>ise</i>	<i>iuk</i> <i>isiuk</i>	
Optative	3d Person	{ he they	<i>le</i> <i>lit</i>	<i>liuk</i> <i>lissuk</i>	
	2d Person	{ thou ye	<i>it</i> <i>itse</i>	<i>uk</i> <i>siuk</i>	
	1st Person	{ I we	<i>langa</i> <i>lata</i>	<i>lara</i> <i>larput</i>	
Infinitive	3d Person	{ he they	<i>lune</i> <i>lutik</i>	} <i>lugo</i>	
	2d Person	{ thou ye	<i>lutit</i> <i>luse</i>		} <i>lugo</i>
	1st Person	{ I we	<i>lunga</i> <i>luta</i>	} <i>lugo</i>	

(4) *voq*, *vâ* for stems ending in a vowel without accent, f. i. *asa* loving, *âsavâ* he loves him.

(5) *aoq*, *â* for stems ending in *é*, f. i. *pigé* possession, *pigâ* he owns it.

Omitting the dual, all the formative additions ordinarily required for conjugation may be represented by the following table.

suffix.	2d person's suffix.		1st person's suffix.	
	thee	you	me	us
<i>ai</i> <i>ait</i>	} <i>âtit</i>	<i>âse</i>	<i>ânga</i>	<i>âtigut</i>
<i>atit</i> <i>ase</i>			<i>arma</i> <i>avsinga</i>	<i>avtigut</i> <i>avsigut</i>
<i>âka</i> <i>avut</i>	<i>avkit</i> <i>avtigut</i>	} <i>avse</i>		
<i>agit</i> <i>aligit</i>	} <i>âtit</i>		<i>âse</i>	<i>ânga</i>
<i>igit</i> <i>isigik</i>		<i>inga</i> <i>isinga</i>		} <i>isigut</i>
<i>ligit</i> <i>lisigik</i>	} <i>lisit</i>	<i>lise</i>	<i>linga</i>	<i>lisigut</i>
<i>lkit</i> <i>sigik</i>			<i>l<del>ng</del>a</i> <i>singa</i>	<i>tigut</i> <i>sigut</i>
<i>lâka</i> <i>lavut</i>	<i>lagit</i> <i>lavtigut</i>	} <i>lavse</i>		
<i>lugit</i>	<i>lutit</i>		<i>luse</i>	<i>lunga</i>
<i>lugit</i>			<i>lunga</i>	<i>luta</i>
<i>lugit</i>	<i>lutit</i>	<i>luse</i>		

Without suffix.			3d person's.		
			a - suffix		
			him	them	
Conjunctive	3d Person (a)	{ he they	<i>mat</i> <i>mata</i>	<i>mago</i> <i>massuk</i>	<i>magit</i> <i>matigik</i>
	3d Person (e)	{ he they	<i>ame</i> <i>amik</i>	<i>amiuk</i> <i>amiko</i>	<i>amigit</i> <i>amikik</i>
	2d Person	{ thou ye	<i>avit</i> <i>avse</i>	<i>agko</i> <i>avsiuk</i>	<i>agkit</i> <i>avsigik</i>
	1st Person	{ I we	<i>ama</i> <i>avta</i>	<i>avko</i> <i>avtigo</i>	<i>avkit</i> <i>avtigik</i>
Subjunctive	3d Person (a)	{ he they	<i>pat</i> <i>pata</i>	<i>pago</i> <i>passuk</i>	<i>pagit</i> <i>patigik</i>
	3d Person (e)	{ he they	<i>une</i> <i>unik</i>	<i>uniuk</i> <i>uniko</i>	<i>unigit</i> <i>unikik</i>
	2d Person	{ thou ye	<i>uvit</i> <i>uvse</i>	<i>ugko</i> <i>uvsiuk</i>	<i>ugkit</i> <i>uvsigit</i>
	1st Person	{ I we	<i>uma</i> <i>uvta</i>	<i>uvko</i> <i>uvtigo</i>	<i>uvkit</i> <i>uvtigik</i>
Verbal Participle	3d Person (a)	{ he they		<i>â</i> <i>ât</i>	<i>ai</i> <i>ait</i>
	3d Person (e)	{ he they		<i>ne</i> <i>itik</i>	<i>ine</i> <i>itik</i>
	2d Person	{ thou ye		<i>it</i> <i>igse</i>	<i>itit</i> <i>ise</i>
	1st Person	{ I we		<i>iga</i> <i>igput</i>	<i>ika</i> <i>ivut</i>

It will be seen that the dependent moods conjunct., subj. and partic. have a double form for the 3d person of the subject; of these the *e*-form is used when the subject at the same time is subject in the sentence to which the dependent mood refers.

suffix.		2d person's suffix.		1st person's suffix.	
e - suffix		thee	you	me	us
him	them				
<i>mane</i>	<i>matik</i>	} <i>matit</i>	<i>mase</i>	<i>manga</i>	<i>matigut</i>
<i>mane</i>	<i>matik</i>				
		} <i>amisit</i>	<i>amise</i>	<i>aminga</i>	<i>amisiqut</i>
<i>angne</i>	<i>ogtik</i>				
<i>avsine</i>	<i>avtik</i>	} <i>avkit</i>	<i>avse</i>	<i>angma</i>	<i>avtigut</i>
<i>avne</i>	<i>avtik</i>				
<i>avtine</i>	<i>avtik</i>				
		} <i>patit</i>	<i>pase</i>	<i>panga</i>	<i>patigut</i>
} <i>pane</i>	<i>patik</i>				
		} <i>unisit</i>	<i>unise</i>	<i>uninga</i>	<i>unisiqut</i>
<i>ungne</i>	<i>ugtik</i>				
<i>uvsine</i>	<i>uvtik</i>	} <i>uvkit</i>	<i>uvse</i>	<i>ungma</i>	<i>uvtigut</i>
<i>uvne</i>	<i>uvtik</i>				
<i>uvtine</i>	<i>uvtik</i>				
		} <i>atit</i>	<i>ase</i>	<i>anga</i>	<i>atigut</i>
<i>ane</i>	<i>atik</i>				
<i>ane</i>	<i>atik</i>	} <i>ivkit</i>	<i>ivse</i>	<i>ingma</i>	<i>ivtigut</i>
<i>ingne</i>	<i>igtik</i>				
<i>ivsine</i>	<i>ivtik</i>				
<i>ivne</i>	<i>ivtik</i>				
<i>ivtine</i>	<i>ivtik</i>				

The participle of the language is of a rare and peculiar kind, as not only permitting, but necessarily requiring an object. For this reason there is another form produced by the ending *toq* or *soq*, representing the usual participle of other languages. In the Greenland

grammar it is classed among the affixes. But although in this way certainly having the nature of a noun, it may be inflected like a verb in the indicative, as f. i. *ajortoq* one who is bad, *ajortunga* I who am bad, *ajortutit* thou who art bad etc. It is called the nominal participle, whereas that above is the verbal participle.

The use of the table however still requires some explanation. The endings represented in it are called the formative additions. Kleinschmidt shows us in a very ingenious way how they are developed out of 4 elements: the character, the sign of mood, the sign of person and the sign of suffix. Only the first of these elements needs to be more closely mentioned here. It is wanting for the optative and the infinitive, for which the sign of mood is joined immediately to the stem; for the others there are 2 kinds, the principal character used for the independent moods, indicative and interrogative, and the connecting character for the dependent moods. With the addition of these characters the endings of the stem will be:

Verbal stems of:	chief char.:	connecting char.:
1 class ending in <i>q</i> . . . . .	<i>rp</i> . . . . .	<i>r</i>
2 — — — <i>k</i> . . . . .	<i>gp</i> . . . . .	<i>ik</i>
3 — — — <i>t</i> . . . . .	<i>tp</i> . . . . .	<i>ik (in)</i>
4 — — — — . . . . .	<i>v</i> . . . . .	<i>g</i>
5 — — — <i>é</i> . . . . .	<i>á</i> . . . . .	<i>ig</i>

To one of these 3 kinds of forms, the stem by itself (optative and infin.), the stem with the chief char. (indic. and interr.), and the stem with the connecting char. (conj., subj. and participle), the endings given in the table have to be added.

The following examples may serve to explain the use of the table: *atorpoq* it is used, *atorpá* he uses or has used it, *atorpiuk* dost thou use it?, *atorpago* if or when he uses it, *atorá* he who uses it, *atormat* as it had been used; *nálaypoq* he obeys, *nálagparma* thou obeyst me, *nálangmatigik* as they had obeyed them, *nálákuvsinga* if ye obey me; *tikiqoq* he comes or has come, *tikile* may he come!, *tikitdlune* he coming; *takwá* he sees or saw him, *takugangma* as thou sawst me, *takugpanga* when he sees me, *takugivsigut* ye who see or saw us; *oqarfigá* he says to him, *tikikame oqarfigánga* as he had arrived, he said to me, *tikingmat oqarfigánga* as he had arrived, he — i. e. another one — said to me.

Of the optative and the conjunctive some peculiar forms exist which are rather frequently used.



Some verbs are exclusively transitive so as to turn reflexive or passive, if used without suffix, f. i. *toqupoq* he killed himself. Certain affixes render these verbs halfransitive, viz. having no definite object, whereas an object still can be indicated by the modalis, f. i. *inungmik toqutsivog* he has killed a man, he is a murderer.

The passive form is not indicated by flexion, but merely by affixes.

The negation is expressed by a peculiar affix-stem *-ngit* added to the end vowel of the verb in question and inflected in a somewhat different way from the ordinary conjugation. The indicative without suffix is: 3d pers. *ngilaq*, 2d pers. *ngilatit*, 1st pers. *ngilanga*.

As exceptional differences in Greenland occur: *goq* and *gâ* for *voq* and *vâ*, in Labrador *koq* and *kâ* for *poq* and *pâ*. In Labr. there exist no verbs of the 5th class and what appears most remarkable, no verbal participle. Certain *e*-suffixes have also disappeared.

The MACKENZIE GRAMMAR GIVES a numerous collection of forms differing from the system here proposed. Most of them spring from the usual difficulties in acquiring the first information by questioning the natives. In fact the only task I have attempted in this part of the grammar is to trace the similarities and to point out among the differences a few as probably authentic.

It is said that the verbs without suffix generally end in *toaq*, *joaq*, *joq*, *toq*, *taq*, *raq*; with suffix in *a*, *ja*, *va*, *ra* and *ga*.

Five conjugations are said to exist:

(1) for verbs ending in *toaq*, *rtoaq* and *ktoaq* — evidently corresponding to the first 3 classes of verbs in Greenl., but with *t* instead of *p*, reminding us of the nominal participle,

(2) for *-joaq*, evidently the ending *-voq* in Greenl., where also *joq* exceptionally occurs,

(3) for *-raq*?

(4) for *-oq*, apparently the same as 2.

(5) for *-ik*, probably a confounding of nominal and verbal forms.

The interrogative and optative agree tolerably well with Greenl., and so does still more the infinitive.

It is an interesting fact, that the negative form with its flexions has maintained the *t* of the stem, but as for the rest is quite alike the Greenl.

The scanty sources of information we hitherto have been possessed of with regard to the GRAMMAR OF THE WESTERN DIALECTS, have received a valuable addition by a list of flexional forms added

to the vocabulary in Ray's Report on the Point Barrow Expedition. The following examples will serve to show the similarity of the flexional endings with those from Greenland. But the peculiar signification of the nominal participle is here still more distinctly indicated than in the Mackenzie.

	Point Barrow	Greenland (nominal participle)	
I am hungry	<i>kaktungä</i>	<i>kâgpunga</i>	(— <i>tunga</i> )
Thou art —	<i>kaktutin</i>	— <i>putit</i>	(— <i>tutit</i> )
Ye are —	<i>kaktuse</i>	— <i>puse</i>	(— <i>tuse</i> )
He is —	<i>kakto</i>	— <i>poq</i>	(— <i>toq</i> )
Let him come!	<i>kaili!</i>	<i>kaile!</i>	
Come in!	<i>isarin!</i>	<i>iserit!</i>	
I sleep	<i>siniktungä</i>	<i>sinigpunga</i>	(— <i>tunga</i> )
Thou sleepest	— <i>tutin</i>	— <i>putit</i>	(— <i>tutit</i> )
He sleeps	— <i>tuä</i>	— <i>poq</i>	(— <i>toq</i> )
As he slept	<i>sinigmat</i>	<i>sinigmat</i>	
Art thou asleep?	<i>sinikpi?</i>	<i>sinigpit?</i>	
Is he asleep	— <i>pa?</i>	— <i>pa?</i>	

The grammatical notes given by Veniaminow on the Kadjak dialect are very trifling. However they contain an example of conjugation; it represents the stem: *tiguvä* he takes it, and evidently exhibits a confounding of forms partly from this verb, partly from the half-transitive *tigusivoq* (*tgoma* and *tgotschichka!*).

## PARTICLES.

To this class belong words which, except in a few instances, have lost their flexibility or remained inflexible, and at the same time differ from the interjections by being inapplicable save in connection with other words, although in some cases this distinction is not to be drawn sharply. They are divided into added and independent particles.

The added particles must always be appended to other words. From the affixes however they differ by a less intimate coalescence with the main word, especially in permitting this to be inflected independent of the addition. The most common are: *lo* and; *le* but; *taoq* also; *länit* or, even; *me* indeed, to be sure; *toq* expressing a desire; *lusôq* like: *gôq* one says.

The independent particles may be divided into: (1) those for time, f. i. *ipagssaq* yesterday, (2) having the character of adverbs or conjunctions, f. i. *agsut* very, (3) mostly resembling interjections, f. i. *sunawfa* only think! *âp* yes.

As for the rest, and especially with regard to the other dialects, the words of this class will more appropriately be treated of in the glossary.

### SYNTAX.

Trying to discern the differences which may prevail between the dialects concerning the syntax, at present of course is a matter out of question. But also in this section of the grammar the peculiar organisation of the language is so strikingly manifested, that we can not wholly omit mentioning it here, by a few remarks taken from the Greenlandish grammar.

A verb certainly by aid of the suffixes makes a sentence by itself, but even if the subject and the object are expressed by particular nouns the verb nevertheless must indicate both by suffixes, f. i. *takuvâ* he saw it, *inûp igdlo takuvâ* the man ('s) — the house — he saw it, i. e. the man saw the house.

The use of the *e*-suffix and the *e*-form in general is already mentioned. When the verbal participle is subordinate to a main verb, the sentence generally refers to three different personalities: (1) the subject of the main verb, (2) its object which at the same time is the subject of the participle, (3) the object of the participle. If now two of these are identical, it depends on the sense, how the *e*-suffix and the *e*-form of the verb have to be applied. Examples are: *oqautigingilâ pigingne* he did not say that he (himself) possessed it, whereas *pigigâ* would indicate: that he (another) possessed it. — *kivfane oqautigâ sorâerukâne* literally: his (own) servant, him he mentioned, him who abandoned him, i. e. he said that his servant had abandoned him, whereas *sorâerukine* would signify: that he had abandoned his servant.

The conjunctive corresponds to sentences with «when, as, because», the subjunctive to them with: «if, when, supposed». The *a*-form is used when the connected sentences have a different, the *e*-form when they have the same subject. The composed *e*-suffixes of both moods are used almost in the same way as those of the participle. The infinitive corresponds almost as much to the part-

inciple as to the infinitive of other languages and has a multifarious application.

The verb «it is» of other languages is rendered by affixes: — *uvoq* is —, and *-rá* has it for —, f. i. *nálagauvoq* he is a chief, *nálagará* he has him for his chief, it is his ch.

Finally the arrangement of words is of great importance, while at the same time the *a-* and *e-*suffixes and forms admit of several sentences being combined in a very compendious form and crossing each other without losing the necessary distinctness. Kleinschmidt in his grammar gives the following examples of what a careful use of these means in a few words is able to express. Certainly they are so complicated, that in daily speech they could hardly ever occur, but still they are correct and can be understood by intelligent people. The examples show about the same words in two combinations.

(1) *suérúkame autdlásassoq tusaramink tuníngingmago iluaríngilát* they did not approve, that he (a) had omitted to give him (b) something, as he (a) heard, that he (b) was going to depart on account of being destitute of everything.

This is composed of 4 sentences:

*suérúkame autdlásavoq* when he was destitute of everything he would depart.

*autdlásassoq tusarpá* him who would depart he had heard of.

*tusaramiuk tuníngilá* as he had heard of him, he did not give him anything.

*tuníngingmago iluaríngilát* as he gave him nothing they disapproved of him.

(2) *ivna autdlartog suérúkame autdlásassoq níngavata tusaramiuk, unigtíkumavdlugo ajorssautainik tuníngingmago nunaqataisa iluaríngilát* — literally: him yonder — who has departed — as he was destitute of everything — who was going to depart — his brother in law — as he heard of him — intending to cause him to remain — with his necessaries — as he did not present him — his countrymen disapproved of him — viz: as the brother in law of him yonder who departed on account of want, had heard that he intended to remove and (nevertheless) did not assist him with anything that he wanted, in order to make him remain, his countrymen disapproved of his conduct.

## CONSTRUCTION OF WORDS BY MEANS OF THE DEPENDENT STEMS OR AFFIXES.

The nature and use of the affixes in general has already been explained. It was mentioned that the greater part of these additions are perfectly moveable. But some have become immoveable, their application being limited to certain words; or though moveable, certain combinations of them with primitive stems have acquired a fixed peculiar signification. Moreover there is no sharp distinction between the moveable and immoveable affixes. For these reasons the dictionary must continually refer to the affixes.

Many affixes, although having a more or less distinct signification, are often used in a way only slightly affecting the sense of the word. Especially in narrative — or so to say poetical style — very compound words occur, of whose elements some almost seem to be inserted merely for the sake of euphony.

As to their nature and signification, the affixes are divided into nouns and verbs. The latter have their formative addition like the primitive verbs which lose their addition in receiving the affix with the flexion; the same is repeated with the derivatives each time a new affix is added. Nominal as well as verbal affixes are again divided into transforming, by which nouns are converted into verbs and vice versa, and formative which only are appended to stems of their own kind. The formative nominal affixes are also grouped as adjectively or substantively formative, f. i. *igdlúnguaq* a small house, and *igdlulik* one who has a house. The formative verbal affixes in a similar way are divided into neutral, transitive and intransitive.

As trying to extract a tolerably complete collection of the affixes contained in the words known from the other dialects and arranging them, would be a very difficult problem, I have limited the following list to the Greenlandish affixes and examples of compound words, giving an idea of the application of the same affixes in the other dialects. A few examples from the latter containing doubtful elements are finally added; only few affixes have been observed in them which with any degree of certainty could be considered non-existent in Greenland.

The following signs have been adopted by Kleinschmidt for indicating the rules for adding the affixes to the stems:

(bd), not perfectly moveable or applicable, but bound to certain stems *g*] and *t*], the first consonant of the affix is variable and can be *r*, *gk*, *k* for *g*, and *s*, *ts*, *ss* for *t*.

—, to be added to the last vowel of the stem.

.., to its last sound, vowel or consonant.

., to a consonant (*g* or *r*) which has to be intercalated, if the stem ends in a vowel.

∴, to the root or any other abbreviated form of the stem.

∟ or ∟̄, requiring the last vowel of the stem to be respectively sharp or long.

∟—, requiring its last but one syllable to have a sharp vowel or to be closed by a consonant.

:—, the rule to be either abnormal or unknown.

Other signs used:

G,	—	-	dialects of Greenland,
L,	—	-	Labrador,
C,	—	-	the Central Regions,
M,	—	-	the Mackenzie,
W,	—	-	the Western.

Where none of these initials is added, G is meant. The examples taken from the other dialects are spelled in the main as they are found in the originals.

LIST OF THE GREENLANDISH AFFIXES WITH EXAMPLES OF THEIR  
USE TAKEN FROM ALL THE DIALECTS.

*g]ajugpoq* is prone to, usually. — *pigajugpoq* gets (*pivoq*) frequently (i. e. seals), is a good hunter.

*.aq* (bd) and — *araq* young or small — *âtaraq* young seal, *orpigaq* a small bush (*orpiĳ*) — L. *akkigiarak* young plarmigan — C. *egaluaq* a kind of salmon (*egaluk*). — M. *kurark*, *kuraraluk* a small river (*kâk*) or brook. — W. *piagak* a young (G. *piĳ* a thing).

(— *aq*, see :*gaq*).

*g]aluaq*, *g]aluarpoq* having been, but is not longer so, rather, certainly. — *nukarigalua* his deceased younger brother (*nukaq*), *takugaluarpâka* certainly I saw them (but...).

*g]alugtuarpoq* suddenly happening, as in falling, coming.

— *aluk* of inferior kind, poor — *pialuit* poor things. — Examples from the other dialects seem partly to exhibit a somewhat different signification. — C. *agtsuadluk* strong (wind), *equalualuit* large salmon.

:— *araog* uses to ..., frequently.

— *arpoq* (bd) slightly, little.

— *arssuk* anomalous, not of the usual kind. — *ârdluarsuk* a rare kind of whales — C. *kangerluaqĳung* local name for a small fiord (G. *kangerdluk*).

*g]asuarpoq* hastily.

:— *atârpoq* in earnest, duly.

*g]atdlarpoq* just, only first.

— *avoq* (bd) a continuation, repetition.

:*erivoq*, *lerivoq* is occupied with something — *ujarqerivoq* is working in stones.

— *erdluerpâ* dirties him with ... — *pauerdluerpâ* d. him with soot (*paoq*).

:*erpâ*, — *lerpâ* furnishes with. — L. *ikkilerpâ* wounds him (G. *ike* wound), *akkilerpâ* pays him (G. *ake* payment).

— *erpâ*, *ivog*, *erserpoq*, *erûpâ* deprives him of ... — *matuerpâ* opens it (*mato* covering) — L. *ernêrpoq* has lost his son (G. *ernêq*)

— M. *néarktoertoark* cuts off the head (G. *niaqog*).

—*gâ*, —*râ* (halftransitive: *gingnigpoq*) has it for ..., finds it to be ... — *ernerâ* has him for, or it is his son, *angigâ* means it is large (*angivoq*); a peculiar prolonged form is — *gityput* they are ... to each other. — In L. and probably also in C. and M. this affix is —*givâ*, —*rivâ*, f. i. *enerivâ*, and the Greenland form may be merely a contraction.

—*gaq* (bd), *saq* (bd); —*ssaq* (bd), .. *taq* (bd), —*aq* (bd), a kind of passive participle signifying: he to whom is done so. — L. *âktugak* skinned animal (G. *âgtorpâ* skins it) — M. *igîark* (G. *igipâ* throws it away) thrown away. — W. *keepeegak* what is cut (G. *kîpivâ* cuts it).

—*gasârpoq* is very full of, or rich in. A nominal form is found in L. and C. *nanuragassain* having many young bears (G. *nanuaraq*).

—*gigpoq*, —*rigpoq* has it fine, or is a fine ... — M. *tipîritork* has a fine smell (G. *tîpe*).

—*gssaq* future or intended for — L. *alliksak* something for a hunting line (G. *aleq*). — W. *angutiksa* male infant (G. *angut* a man), *angnuksa* female infant (G. *arnaq* woman).

—*guaq*, —*ruaq* (bd) inferior, insignificant.

—*gugpoq*, —*rugpoq* suffers from ..., or is longing for. — L. *akkîgerukpoq* is longing for ptarmigan, *îmerukpunga* I want water (G. *imeq*).

:*iaq*, —*liaq* made or wrought. — *pûliâ* the sack (*pôq*) which he has made.

*g]iaq* what requires to be done so — L. *ablork* a step (G. *avdlorpoq* strides). — C. *majorariaq* a place where the boat has to be pulled against the current (G. *majorarpoq*).

—*iaq*, —*giaq*, —*riaq*, *pak* (verbal form —*iagpoq*) plenty, a multitude. — *igdlorpait* many houses. — L. *inugiarpuit* they are many people. C. *inuiaktunik* — W. *inyugiuktu* «people».

—*iarpâ* deprives him of.

:*iarpog*, —*liarpog* goes to. — L. *eqaluliarpok* goes fishing salmon.

*g]iartorpoq* goes or comes for the purpose of.

—*inaq*, —*inarpoq* only, merely. — L. *agdlork* only a seal hole (in the ice), i. e. without seal — M. *iviginark* a grassy plain (G. *ivik* grass).

:*iorpoq*, —*liorpoq* is making; working ... — L. *sabviarpok* he works iron. — M. *igluliorpark* he builds a house.



:*ipog* (bd), — *lipog* has arrived at ... — *nunalipog* has landed.

— L. *inulipok* meets with people.

— *ipog*, — *ilaq* without ... — L. *sullaipok* stupid (G. *sila* reason), *inuilak* desert. — C. *okomailpoke* is light, not heavy (G. *oqimavoq*) — M. *inuilor* «nobody». — W. *peechuk* no, not (G. *pitsog* being without any thing), *ukumailuta* «a heavy shaft».

— *isorpoq* is gone to fetch or look for ...

:*issarpoq*, — *lissarpoq* takes something along with him on leaving.

:— *ivá* (bd), — *ssivá*, — *livá* gets it thus done with. — *kivi-ssivá* lost it. (f. i. his seal) by sinking (*kivivoq*).

— *ivoq* a halftransitive form for trans. verbs.

:*ivoq*, — *livoq* makes, works — M. *tchuliyook* is occupied (G. *sulivoq*, so something).

*g]ivoq*, *nivoq*, *g]ioq*, *gujoq* also, too. — L. *attigivok* he is also dressed (*attivok*).

— *járpog* early. — L. *annijarpok* goes out early (*annivok*).

— *jarssugpoq* (bd) indistinctly.

— *javoq* is prone to ...

— *juipog*, — *ssuipog* never. — L. *annijuipok* never goes out. — M. *okrayeituark* mute (G. *oqarpoq* speaks), *nerretchuitork* can never eat (G. *nerivoq*).

— *qaoq* the most common emphatical ending of verbs, frequently also used without any signification at all.

— *qarpoq* has, or there is. — L. *ekallukarpok* there are salmon.

— *qat* fellow or one of the same kind. — *angeqatá* one who is as tall (*angivoq*) as he. — M. *numarkat* countryman.

— *qátárpog* repeatedly. — L. *auksarkatarpok* it was repeatedly thawing.

— *qut*, *rqut*, *rqutaq* a remedy. — L. *perkut* property. (G. *pivoq* he gets).

— *kãq* having large ... — *kigutikãq* having large teeth.

— *kaneq* somewhat near to ... — W. *ávanikunná* southwest (*ávani* west).

— *karpog* (bd) suddenly.

— *kárpog* (bd) with long intervals.

— *kasik*, — *kasigpoq* expressing displeasure with a slight degree of disdain; in speaking of one's own things merely a phrase of modesty.

— *katagpoq* has got too much of it.

— *kipog*, *kitdlivoq*, *kerdluk* small. — L. *akkekípok* is low-prized.

— *kisarpog*, only used in optative: do not!

— *ko*, — *koq* ruined or dissolved in its parts — L. *aumako* charcoal, *illako* a piece broken off.

— *kôrpoq* probably.

— *kulaq* clumsy.

— *kuluk* miserable — *umiakuluk* a. m. boat.

— *kúpá* (bd) believes it to be ... — *piúkúpá* b. it to be useful (*piuvoq*).

— *kut* (plural) family or companions of ...

— *lârpoq* a little.

— *lavog*, indicates a certain state of moveableness. — W. *sukaladu* «quick» (G. *sukavoq* goes quickly).

— *leq*, *dleq* farthest towards — L. *alleg* lowest. — C. *akugd-lirn* middlemost. — M. *kingulerk* hindmost. — W. *kadlik* outer garment (G. *qak* surface).

— *dlerpá* (I) regales him with ...

— *dlerpá* (II) (bd), indicates: bringing in a bad situation.

— *lerpoq* begins to ..., now.

— *lerssârpog* intends to ...

— *lertorpoq* in a short time.

— *lik* having, or furnished with. — L. *aulik* bloody (*auk* blood).

— W. *omaylik* «chief» (boat-owner), *tungalik* «shaman» (having guardian spirits).

— *dliorpoq* (bd) is incumbered with ...

— *dlivoq* (bd) grows, becomes. — *agdlivoq* g. larger (*angivoq* is large).

— *luarpoq* a little too much — C. *peeloakpoke* «too little» (G. *pîpoq* is poor?).

— *duarpoq* well, right.

— *dlugpoq*, — *lugpoq* has or is bad. — M. *iyaluktoark* has bad eyes (G. *isse* eye).

— *dluinarpoq* completely.

— *dluk*, — *luk* bad — M. *tsillaluk* bad weather (G. *silá* weather).

— *mak*, — *mauvoq* skilled in ... — C. *pimmain* a skilful man, leader.

— *mavoq* is in the state of ... — L. *ikkomavok* is burning (G. *ikípá* kindles it).

— *mivoq* (bd) perverted, awkward.

*ḷmivoq* however, also.

*ḷmivoq* a little.

*..mórpoq* (bd), *..mukarpoq* (bd), indicating a direction (sprung from the terminalis: — *mut?*).

*.naq*, *.rnaq* (bd) something unusual. — C. *qegertarnaq* a peculiar island.

*.núq* favourite. — L. *illanǎk* f. companion.

— *narpá*, — *ngnǎrpá* makes or finds it too ... — L. *aminǎrpa* makes it too narrow.

*..narpoq* causes it to be ..., is to grow ... from. — L. *iklǎngnarpoq* is delicious (G. *igdligá* likes it). — M. *erksinakoark* is dreadful (G. *ersivoq* is afraid). — W. *úknachtuk* hot (G. *úvoq* is injured by fire).

— *nasaerpoq* delays to ...

*..naviarpoq* is in danger of ...

*..neq*, has a multifarious application, expressing: the result of, the infinitive of a verb, a comparative or superlative. — *wigǎlarneq* a widow (*wigǎlarpoq* loses her husband), *angneq* the greatest (*angivoq*). — C. *anerneq* breathing. — M. *krorlornerk* waterfall (G. *qordlorpoq* water runs down).

*..nerarpá* says that he ...

*..nerpoq* perhaps ...

*.nerpoq*, *ḷnerpoq* (bd) is pleasant to ... — L. *atoranerpok* is pleasant to make use of.

*..niarpoq* strives to ... — M. *kraniniartoark* is approaching (G. *qanigpoq* is near).

— *nigpoq* has now appeared, is to be got.

*.nípoq*, *sungnípoq* smells of.

— *ngajak*, — *ngajagpoq* almost.

— *ngárpoq* in a high degree.

— *ngavoq* is in the state of ..., is similar to ...

— *ngerpá* takes from him. — L. *illangerpá* takes a part from it, *karlingerpok* takes off his (reflexive: own) trousers.

*ḷngerpog* is desirous of ...

— *ngiarpoq* is discontented with.

*ḷngilaq* not, the common form for negation — M. *siningityunga* I don't sleep (G. *siningitsunga*, nominal partic. I not sleeping).

— *ngnarpoq* goes to ...

— *ngnigpoq* (bd), halftransitive form for trans. verbs.

*ḷngorpoq* becomes or grows so. — *utorqángorpoq* grows old. —  
M. *allángortatoark* is altered (G. *avdla* other).

*ḷnguaq*, *ḷnguarpoq* small, little, nice.

*ḷnguwoq* (bd) suffers from complaint of ...

— *orpoq* (bd), indicates a continuation.

*.pak* (I) (bd), *.pák* extreme or, most of all. — L. *auginerpāk*  
largest. — M. *tingnéarpak* eagle (G. *tingniag* bird). — W. *ḷnakpuk*  
walrusharpoon (G. *unâq* harpoonshaft).

*.pak* (II) always in plural: *paît* many. — *igdlorpaît* m. houses,  
a town.

— *palâq*, — *palârpoq* incapable, awkwardly.

*.palugpoq*, *.palârpoq*, *.patdlagpoq* has the appearance of ...

— C. *aoopalukpoke* is red (G. *auk* blood). — M. *ingnerpaluktuark*  
flash (G. *ingneq* fire). — W. *knychpaliaguk* lightning.

*.parpoq*, *.pasigpoq* (bd) is so situated.

— *piluk*, — *pilugpoq* bad, vile, rascally.

*.poq*, with names of animals: has caught ..., of clothes: takes  
on. — *agpápoq* has c. auks. — L. *karlikpok* takes on his trousers  
(G. *qardlik*). — C. *karkleekpoke*.

— *ralak* small, little.

— *rarpog* (bd) repeatedly, several times.

— *rârpoq* (bd), with numerals: has got so many. — *mardlorârpoq*  
has got two (f. i. seals).

— *ratarpoq* at length it will ...

— *rérpoq* has finished.

— *riarpoq* goes to ..., added to numerals: so many times. —  
*mardloriardlune* doing it twice.

*ḷrigpoq* knows well to ..., is perfectly so — L. *erinatsiarihpok*  
has an excellent voice — C. *kikparrikpoke* is regular square (G.  
*kíparigpoq*).

— *rqainiūput* they are emulating in ...

— *rqajarpoq* had nearly ...

— *rqámerpoq* a short time ago.

— *rqarpoq* hardly, narrowly.

— *rqârpoq*, — *rqâq* first. — W. *tsingakârbeta* «the first sleep»  
(probably: G. *sinig qâr-ñ-ata* his first time for sleeping, subjective  
ending).

— *rqavoq* is almost in the state of ...

— *rqigpoq*, — *rqigsârpoq* does it again and better.

— *rqôrpoq* probably.

— *rqortóq*, — *rqortuq* has it large — L. *ĩjikortovok* has large eyes.

— *rqúpoq*, — *rqorpá* passes by it — L. *imakorpok* goes through the water.

— *rquvá*, halftrans. — *rqussivog* commands or desires. — *kivfaminut sanerquvá* he ordered his servant to make it (see: *sarpá* and *sorá*).

— *rdlâq* one who is just now ...

— *rdloq* (bd) what is more ...

— *rnârpog* (bd) does something the first time.

— *rorpoq* (bd) grows more and more ... — L. *perorpok* is fullgrown, *ĩniarorpok* feels more and more pain.

— *rpiâq* proper or real. — W. *tulukpia* (G. *talerpiâ*) his right hand.

— *rpoq* grows or becomes so. — *qaumarpoq* is gr. light (*qauma-noq* is daylight).

— *rpoq* says or sounds so.

— *rrôrpoq* is boasting of ...

— *rujuk*, — *rujugpoq* good for nothing.

— *ruluk* something grand.

— *rúpoq* behind or too late.

(*rusugpoq*, the same as — *gugpoq*).

.. *sarpá*, .. *sârpá* causes or makes it do thus. — M. *illitsartoark* teaches (G. *ilipá* learns it).

— *savoq* (bd) is in the state of ...

— *savoq* will or shall; this affix affords the usual way of expressing the future tense, derivatives of it are *saerpoq* ceases to ..., and *sangavoq* intends to ...

.. *serpá* (bd) makes or causes it to ...

.. *siaq* gained or got, but not by one's own labour. — C. *nunaseang* (G. *nunasiaq*) a settler's new country.

: — *sigpoq* (bd) is rather far towards ...

.. *simavoq* has or is done so (expressing the past tense) — L. *illisimavok* is learned — M. *illitchinayoark* (G. *ilipog* has learnt something).

.. *sinavoq*, *ginauvoq* can or is able to —

.. *siorpoq* goes to look for, is occupied with, or travels in ...

— L. *aglosiorpok* looks for seal holes. — C. *akbirsiorbing* (G. *arfersiorfik*) place for whalefishing.

..*sivoq* acquires or meets with ...; added to verbs: has become so.

..*sorá*, *torá* believes that ...; if the principal verb is transitive, its subject is placed in terminalis. — *kivfaminut sanašorá* he believed that his servant had made it.

..*sugpoq* (bd) should like to.

:—*suk*, a nominal affix of this kind, although not found in the dictionary, must be supposed to exist, occurring especially in local names indicating a likeness. — *inugsuk* a cairn (*inuk* man). — L. *imaksuk* swamp (*imalk* sea). C. *innoksoot*, *inugsuk*.

..*ssáq* grand, magnificent.

— *ssárpoq* rather much or many, also repeatedly. — L. *perorsárpok* grows up quickly, *nungusárpok* is soon consumed.

..*ssuaq*, *ssuaq*, *ssuarpoq* great or very — *igdlorasuaq* a large house, *pítorssuuaq* a very poor man.

..*ssuseq* state or condition. — *angissusia* its size (*angivoq* is large).

*t]aillivá*, *tsaillivá* deprives him of ..., hinders or prevents ...

..*taq* (I) (bd), see *g|aq*, the passive participle.

..*taq* (II), rarely *saq*, belonging to ... — *angúitarput* our man, i. e. the man who accompanies us (women). — M. *kreyoktark* the wood (G. *qissuk*) belonging to a gun.

..*táq*, *sáq* new, newly got.

..*tarpoq*, *sarpoq* goes to fetch or collect ...

*t]arpoq* does it often, uses to, is able to ...

..*tárpoq* repeatedly with regular intervals.

*t]e* he who has done so to him, a kind of participle to transitive and halftr. verbs, generally requiring a suffix (*tá*). — *ajogersortá* his teacher, *toqutsissá* his murderer.

..*terpoq* successively.

..*típá*, ..*sipá* causes to ... (used like *sorá*). — *autdlartípá* sends him off (*autdlarpoq* goes away). — M. *nipítitark* glued, *nipítiterôn* glue (G. *nipigpoq* adheres).

— *tdlagpoq* (bd?) a little, for a moment.

— *tdlarpoq*, intensifying in connection with an idea of motion.

*t]oq*, *.soq*, *ssog*, *tsoq*, the so called nominal participle already mentioned: being or doing so. — L. *sennajok* (G. *sanassoq*) a working man. — C. *amítog* narrow (G. *amítog*, *amítsoq*). — M. *niuvertok* a trader (G. *niuverpoq* he trades) — W. *amítuk* thin.

— *toqag*, — *soqag* old.

..*torpoq*, ..*sorpoq* makes use of ..., eats or drinks ...; with verbal stems a repeated action.

*t]órpoq* happens to ...

..*tórpoq* does or behaves like an ...

— *tsagpoq*, indicating excitement.

— *tseriarpoq*, ..*seriarpoq* is willing to ...

— *tserpá*, ..*serpá* waits until ...

— *tsiaq*, ..*atsiaq* tolerable, passable; in some dialects: nice, pretty.

— *tuaq*, — *suaq* only. — *ernitua* his only son.

*t]uarpoq*, — *juarpoq* continues to ...

*t]uinarpoq* incessantly.

— *tuvog*, ..*suvog*, — *tóq*, ..*sóq* large or in a high degree. —

L. *sanátovok* works (G. *sanavog*) well, *akitóvok* is dear, *tjítóvok* has large eyes. — C. *aqbirtijung* (G. *arfertussoq*, nomin. partic.) rich in whales.

— *uarpog* too much.

*g]umárpoq* it will, it shall ..., like *savog* indicating the future tense.

*g]umavog* wishes or intends to ...

*g]ungnarpoq* probably or can ...

:— *úpá* does so to him or with it, *imertáipá* fetches water (*imertarpoq*) to him. — L. *tikkiupa* comes (G. *tiktípoq*) with it, brings it.

— *useq* (I) that by which an action is perceived — *ogauseq* a word (*ogarpoq* says). — L. *innōsek* life (G. *inūseq*).

— *useq* (II) belonging to ... — *qajartūseq* kayak-clothes.

..*useq* of a special or inferior kind — *pōruseq* skinbag for blubber.

— *ussaq* similar to. — M. *innouyark* an image (G. *inūssaq* a doll).

:— *ut*, *gut*, *ssut*, *ulag* or merely a *t* the nearest cause, means or remedy. — L. *aglaut* a pen or pencil (G. *agdlagpoq* writes); *innūt* provisions (*innūvok* lives). — M. *kapōn* a spear (G. *kapivá* stabs). — W. *shupun* a gun (G. *supivá* blows at it).

— *ut* property or store; the sharp distinction attached to the suffixes often requires the application of this affix. — *neqe* flesh, *nequta* his flesh, i. e. his meat, *neqá* his (own body's) flesh; *agdlagag* a writ, *agdlagauta* a writ or letter possessed by him, *agdlagá* what he has written.

:— *uvoq* is so — *agdlagauvoq* it is written.

- *vatdlárpoq*, *patdlárpoq* too . . . , far too . . . , too much.  
 — *vfárik* (*márik*): *vfárigpoq* lovely, fairly, amiably.  
*fik*, *vik* place or time where or when — *isertarfik* entrance.  
 — L. *angvik* hunting time (G. *anguvoq* catches a seal).  
 — *vik*, *pik*. *vigpoq* proper, real. — *inavik*, *imarpik* the great ocean. — L. *imarvik*. — W. *immagpyk*.  
 — *ekarpá* (hd) totally, generally connected with the sense of bad or evil.  
 — *vsárpog*, *sárpog* excellent superior. — *angneruvsárpog* is the greatest (*angneruvoq*) of all.

#### WORDS FROM THE OTHER DIALECTS CONTAINING MORE DOUBTFUL AFFIXES.

##### LABRADOR:

- angupsarpok* has again caught a seal.  
 — *psapsarpok* the same several times.  
*allupsak* soup.  
*ablornikpok* makes small steps.  
*aglivaliavok* continues growing.  
*pīlerkivok* wishes to have several things.  
*mītilerkivok* gets many eiderducks.  
*aporsarpok* hurts himself a little.  
*kaisukpok* comes in a bad intention.  
*nunalyūk* uneven land.  
*okauserkisarpok* speaks low.  
*nerijīva* devoures, consumes all for him.  
*sīlairkiva* has in him one who is still more stupid than himself.  
*qagqarolūk* a hill.  
*kattitsungarpeit* gathers them the last time.  
*adsilualk* a complete likeness.  
*nunaserpok* walks about on the land.  
*ingmīgotivok* to himself alone.  
*petovallivok* grows continually poorer.  
*apīgiarpok* there is a little snow.  
*annīgiarpok* goes out only a little or rarely.

##### CENTRAL REGIONS:

- péuvingnahlahyar* to dislike.  
*péuwoeyook* to like.



*peeokite* take!  
*peterhong'atoo* gone.

## MACKENZIE R.:

*takumapkarklune* going to look.  
*ilitsimangyalertoark* suffering from insanity.  
*annalerotatsiak* oblong.

## WESTERN:

*pinikherit* to give.  
*juchliagak* healthy.  
*pinaksiinak* may be.  
*pinachknnygatak* can not be.  
*pikusju* I give.  
*peekutunka* to give.  
*peeseekak* now.  
*nakuruk* good, *nakurumuk* very good.  
*pinychitok* a good man.  
*piliachtu* to beat (fight?)  
*piuchtua* I will.  
*piuknachtua* I will not.  
*pinachnuigatak* it is not feasible, it won't do.  
*peedlark* I have none.

III.

COMPARATIVE LIST OF THE STEM-WORDS

OR

THE INDEPENDENT STEMS OF

THE ESKIMO DIALECTS

WITH EXAMPLES OF THEIR DERIVATIVES.

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This vocabulary comprises all the stems of the Greenland dictionary, showing at the same time (by the sign: =) how they have been recognized in the other dialects, whereas the supposed stems foreign to Greenland are marked: \*.

## EXPLANATIONS.

The signification of the term: independent stem or stem-word (radical word) as differing from the root or radix has been mentioned before. In the following vocabulary I have tried to compile all the stems or groups of words bound to them which I was able to discover in the literary sources quoted above, only omitting some words, the real nature or existence of which in the native tongue seemed to be doubtful or too little susceptible of any reasonable interpretation. It will be seen that the designation of the true stem of a group of kindred words must have been no easy task even in the Greenlandish dictionary. In a few cases the stem is represented by what seems to be the very root itself; more frequently a word is resorted to which is evidently a derivative. As to the other dialects besides the latter expedient it is tried to indicate the supposed stem by merely abbreviating a word belonging to the group.

The stem-words or the derivatives representing them are indicated by heavy type and are arranged in alphabetical order according to Kleinschmidt's Greenland Dictionary. For this reason the supposed stem-words peculiar to the other dialects are as far as possible transcribed according to his mode of writing (their original form partly added in parenthesis), whereas the derivatives excepting a few letters and especially the accents and hyphens, are spell as in the originals.

The sign «†» signifies that the stem-word is obsolete and probably not any longer used in Greenland in this radical form, but only known through its derivatives.

The sign «\*» indicates that the stem is supposed to be foreign to Greenland.

The initials which with the sign «=» immediately follow the Greenlandish stem and its translation indicate the other dialects, in which it has been found by the author, either in this radical form or as contained in derivatives. Then the examples of the latter, headed by «Drv.», are subjoined, also comprising flexional endings and various doubtful forms.

The initials here mentioned are as follows: G. Greenland (Ge. East Greenland), L. Labrador, C. Central Regions, M. Mackenzie River, W. Western with the subdivisions: n. northern, s. southern, a. Asiatic.

[ ] indicates how some of the foreign words are correctly written in Greenlandish.

(I), (II), (III) are used to separate two or three words which, though spelt in the same way are probably of different origin.

The verbal stems are given with the necessary addition for flexion (e. g. *atog* as *atorpog*) namely in the third person of indicative, and as to transitive verbs with the suffix of the third person: he or it — him or it. As transitive are considered those which, if used without suffix would turn reflexive. Some exceptions however occur. In the translation of verbs generally the pronoun, and of nouns often the article is omitted. Moreover all the words which in the translation have the appearance of adjectives or participles in the original language are to be considered nouns; consequently there is to be understood: «he or that who or which is . . .»

The German, English and French translations are in general rendered in English according to the originals, though the latter very often depend on misunderstanding, especially of the flexional forms. Only in comparatively few cases strange translations are marked with inverted commas.

I have met with some words in the Greenland traditional tales which I could not refer to Kleinschmidt's stem-words, at least not conformably to their usual sense. This may partly depend on a mistake, but some of these words are undoubtedly peculiar to the traditions, to the so to say poetical language, in some instances coinciding with the peculiar speech of the conjurers or *angakoks*. I have marked such expressions, they be really peculiar or not, with «trad. tales», and in a similar way I have indicated by «Fabr.» some words found only in the elder dictionary of O. Fabricius.

In alphabetically arranging the stem-words from the other dialects which could not be identified with those from Greenland, but had to be transcribed conformably to the Greenlandish orthography, I was troubled with discerning between *e* and *i*, *o* and *u*, but especially *q* and *k*. In the Labrador dictionary only in very few cases *q* is indicated by *k*, as for the rest simply *k* is used for *q*. In C. these letters have been more carefully discerned by Dr. Boas, and in M. *q* is generally indicated by *kr* and *rkr*. But as to the W. dialects

there is very little indication of this kind. Consequently the use of *k* and *q* in many cases depends merely on guessing.

The most doubtful words are marked by: "—\* ( )".

In running over the alphabetical arrangement of the list it must be remembered that: *dl*, *ng*, *ss* are but single letters following respectively after *l*, *n* and *s*.

## 8.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*ā*: expressing amazement, and *ā*, calling attention, interjections occurring with some variation or recognizable in interjectional derivatives = L M Wns.

Drv. L. *aha*, *ā*, *ahaila*, *ahamarik*, yes; *adjai* dreadful. — M. *ahale* just so; *ayaī* almost; *akralé* ha. — Wn. *ananá* cry of pain.

*aggerpoq* is coming, approaching — L C.

*agia* (*igak?*) \* Wn. *akiat*, *aghzut* star. — Ws. *ayhia*, *agiat* (plur.) star.

*agiarpoq* rubs, files = L C M.

Drv. G. *agiaz* fiddle; *agiut* file. — L. *agiak* file; *agiarut* fiddle. — C. *arreeayakpoke* whets a knife; *ariak* file, stone for sharpening. — M. *arión*, *agiun* file; *arikoark* whets, files, rubbed; *ariktán* grindstone; *agerkrark*: flings.

*aginak* \* Ws. acid.

*agiorpoq* hangs, soars in the air == L?

Drv. (?) G. *ausárpoq*. — L. *auksarpok*, about the same.

*agdlag* black bear = L C M Wna.

NOTE. The existence of this word in Greenland seems doubtful, even as for traditional tales.

*agdlak* stripe, streak = L C Wns.

Drv. L. *aglakpok* [*agdlaypoq*] writes. — C. *arglaktook* spotted [*agdlagtóq*] a young saddlebaek-seal. — Wn. *aglúktua* spotted. — Ws. *aklatuit* pendants of earrings.

*agdlát* even (f. i. so much) = L.

*agdleq* *Anas glacialis* = (Ge. *agterajik*). — L. (*aggek*). — C. (*aldigecarioo* longtailed, duck). — Wn. (*ahadlin*, *adyigia*). — Wa. (*agliktschigak*).

*agdlerog* jawbone = L C M. (Ge. *agterek*).

*agdlerpoq* (I) has an abortion.

*agdlerpoq* (II) observes certain rules of living according to religious belief = L.

*agdleruk* \* Ws. *alreluk*, *alcheluk*, *atлча*, one; *alchtok* eleven.

**agdllo** sealhole in the ice == L.C.Wn.

Drv. G. *agdluaq* fishing hole (Ge. *agtiuaq*). — L. with suffix *agloanga* (i. e. his) the moon's ring. — Wn. *aglua* notch in the end of an arrow.

**agdlorpoq** dives == L.C.

**agdlunaiq** (Ge. *agsinaiq*) rope, thong == L.C.M.Wn.

**agpa** auk, razor bill == L.C.Wn. (*átpa*).

Drv. C. *akpullarivoo* [*agpaliárssuk*] little auk.

**agpá** † carries it out == L.

Drv. G. *agsarneq* landwind; *agsivoq* has spitting of blood; *agsit* paunch (ruminant's); *agtat* dung hill. — L. *agsárnek* seaward current; *aksivik* dunghill; *aktárnerlukko* rubbish.

**agpaitoq** is in agonies of death == L. (*akpaicok* is dead, also: sleeps hard.)

**agpangerpoq** \* M. *akpangertoark* buying, purchasing.

**agpik** \* L. *Rubus chamæmorus*. — Wn. berry.

**agpípoq** begins a song == L.

**agsagpá** beats it == M. (*aptsatoark*).

**agsut** strongly, in a high degree == L.C.M.

Drv. L. *aksorsoak* [*agsorssuaq*] in a very high degree; *aksororpok* does his best. — M. *aktorsoark*.

**agssagpá** overturns it, digs it out == L.C.M.

Drv. G. *agssatílagpá* turns it upside down; *agssakavoq* rolls. — L. *aggarpok*: *aksarpa* turns it upside down; *asívok*, *usakívok* rolls. — C. *akseakíavoke* rolls. — M. *árktsartoark* sinking, falling; *aktsayoark* rolling. — (Ws. *akayauchtúk* round?).

**agssaq** †; **agssartorpoq** carries to or from the beach == L.

**agssak** a finger == L.C.M.Wnsa.

Drv. G. plur. *agssait* hand; *agssaut* the forearm from the elbow to the wrist; *agssarqoq* upper part of the arm. — L. *aggait*, *aggaut*, *aksakok*; *aggajak*, plur. *aggajet* gloves. — C. *argite* fingers; *adeeyutka* the hand; *oksektoo* arm; *aydgayet* gloves. — M. *aidgeit*, *adgirark* hand; *aktsakrork* arm above the elbow; *adjirark*, plur. *adjirayet* gloves. — Wn. *adrigai*; *aishet* hand; *aksalko* humerus; *assiget* gloves. — Ws. *aiget* *achitshit* hand; *azigak* gloves. — Wa. *aitanka* finger.

NOTE. Possibly the words for «gloves» ought to be referred to a separate stem.

**ágssik** a caterpillar, also: a large fabulous animal.

**agssog** the windside == L.M.

Drv. G. *agssumut* against the wind; *agssortorpá* gainsays him; *agssuará* blames him. — L. *agorpok* is contrary.

*agtorpá* touches it = LCM.

DRV. G. *agtumavá* is in contact with it; *agtoqut* what is put between two objects in contact. — M. *aktulayoark* touches; *aktuloy-angiktoark* «impalpable».

*agunak* \* Ws. *agunak*, *aganachok*, *aganuik* (*ignyk*) day (*gyngnyt* light; *ygnygpak*, *gaunagpak*, *hommukpak* this day). — Wa. *aghynak* day.

NOTE. This stem seems to be related to, if not identic with the next, but the names *agaim*, *agaim*, *aghat* for: «God», also occurring in Wsa., are probably invented by foreigners.

*agut* (*ajut*, *aguna*) mythic name of the sun as a woman (Fabr.) in trad. tales. (Ws. *akychta*, *akchta* the sun).

*ai?* indeed?. *aiá* (ah!) groaning, interjections = L. (*ai* is it not, *ahák* look).

*aikuk* \* Ws. a dog (?).

*ailaq* sweat or condensed vapour = LWsa.

—\* (*ailava* Wn. white gull; *ainung* Wn. caribou, old hornless doe).

*áipaq*, with suffix *áipá* the other of two following each other, his companion = LCMWns.

DRV. L. *aipariva* [*áipará*] has him for his c. — M. *aiparilugo* following him [*áiparalugo*]; *aipané* the other year.; *aipanitoark* «ancient». — Wn. *ipar* «two», other; *aiba* two; *ipúnger* another; *aipani* years ago. — Ws. *aipak* two; *aipa* the other.

*aipat* food, eating (in the angakok-language of G. and C.).

*aipavog* has a raw taste = L.

*ait?* art thou willing = M. (*ain?* is it so).

—\* (Wn. *aittangna* north current).

*aitsarpog* yawns, opens = LMWa.

DRV. L. *aitaupok* yawns, *aitarpok* gapes; *aitangavok* is open. — M. *aitorôn* yawning. — Wa. *etaachta* to yawn.

*aitsát* now the first time, not ere this time.

\* *aiá* fetches it = LCMWns.

DRV. G. *áipá* brings it, *atsorpá* infects him. — L. *aivok*, *ápo*; *aitorpa* shares with him. — M. *ayklertoark* [*aigdlerpoq*] goes to fetch; *aitortengoark* gives a present. — Wn. *ivah* to bring after; *aichilunga* to give. — Ws. *atschtschuiga* give.

*aja* mother's sister = L.

*ajagpá* repels or presses strongly against it = LCMWnsa(?).

DRV. G. *ajagaq* a toy, the «bilboquet»; *ajaysarpog* puts upon a spit; *ajaysaut* fork; *ajagutaq* a stick for supporting something; *ajaupiaq* a staff. — L. *ajagutak* a rainbow; *ajak* cross piece in the



kayak; *ajaut* stick for supporting a boat: *ajaupiak*. — M. *ayayoark* supports, leans; *ayarotark* support; *ayark* cross piece in the k. — Wn. *aiye* posts over yourts supporting sledges. — Ws. *ahlutak* rain-bow. — Wa. *ajapun* 'hand'.

*ajarak* spit, saliva (angakok-language).

*ajasó* interjection: but yet, but look.

*ajorpoq* is bad, is unable to —, is sick = LCM(W?).

DRV. G. *ajorsarpoq* is wanting, suffers from want; *ajungilaq* is good; *ajugaq* not mastered, invincible. — Ge. *ajunguarpoq* is good. — C. *ajornarpoq* is difficult. — M. *ajorptork* [*ajortoq*] bad; *ayortsaktoark*; *ayungitork* [*ajungitsoq*] good.

*ajipá* widens it = L.

*ajuaq* a boil = LCWn.

— (Wn. *aiyung* a whale-harpoon).

*ajuvooq* L runs away. — Ws. *aju. age, agui* go away! — Wa. *age* going; *agitok* housedoor — (may be related to *avqut*, see hereafter).

*âq* (I), plur. with suffix *ai* side-hooks of the bird-javelin = LC.

DRV. C. *aggia* plur. *aggidjen* antlers.

*âq* (II), plur. *âsit* sleeves = LCMWns.

DRV. G. *arqat* sleeve, mitten. — M. *aikratik* mittens. — Wn. *arkratik* mittens. — Ws. *alik* sleeve; *akutuk* wittens.

*âq* (III)\* L. *ârpok* says: "âq" out of weariness; *auqtorpok* the reindeer cries: "auq".

*aqago* to morrow = LCMWns. (L. *aqquâgo* next year).

*aqajag* the lower part of the abdomen = LCMWnsa.

DRV. L. *akkearok* [*aqajaroq*] stomach. — Wn. *akéaro*. — Ws. *akrak* stomach; *aksiuk* belly. — Wa. *aktschakuk* stomach.

*aqarpá* caresses (the child) = L.

*aqasuk*\* L.M. the soft skin of the face near the nose.

*aqigsseq* plarmigan = L. (*akligek*) C.M. (*arkredjigerk*) Wn. (*arkazigiuk*) Ws. (*arkaziuk*) Wa. *akyrget*.

*aqipoq* is soft = LCMWn.

*aqo* hindpart, stern = LCMWnsa.

DRV. G. *aqât* rudder. — L. *aqqût*; *aqgoripok* squats down. — Wn. *akaweeeten*, *akomi* sit! — Ws. *akoni* sit down! — Wa. *akum-nakunga* sitting.

*aquaq*\* Wn. *akvovovoyghne* long ago. — Ws. *akchual*, *ahuarak* yesterday; *akaaytok* evening. — Wa. *akuoachtuk* evening.

*ak* interjection: take it = LCMWnsa.

Drv. G. *áp* yes; *ungerpoq* says "yes". — Ge. *ím. imilá*. — L. *akku* take it. — C. *ap, am*: *angekpoke* he nods. — M. *ungerktoark* "believing". — Wn. *a!* ang yes. — Ws. *a-kiko* well! — Wa. *a!* yes.

*aka* (I) fathers brother = LWn. (*akkaka* my uncle).

*aka* (II)\* Wn. *akang, akeuh*. Ws. *akkaga* mother.

*akáq* † niece = L.

Drv. G. *akára* likes it. — L. *akkauvok* is nice, fine.

*akali* ... M. *akoléark* birth. — Ws. *akkaljat, akstolut* old(?)

*ake* opposite, answer, payment = LCMWnsa.

Drv. G. *akileq* right opposite: *akilineq* the whole opposite country; *akikipoq* is cheap; *akilerpá* pays it or him; *akeraq* enemy; *akerog* a knot in wood; *agalligaq* bladder-arrow or javelin. — Ge. *akisugtoq* white. — L. *ake, akkikipok, akkilerpa, akkerak*: *akkerok* a branch. — M. *akia* (with suffix), *akérark*; *akerorkr* a knot in wood. — W. *akitsuk, akita* for sale; *akeechuk* sell; *aqklegak* bone-spearhead. — (Ws. *akkut* a tree?) — Wa. *akkuk* root; *aukuiaq* enemy.

— \* (Wn. *akia, akano* perhaps: *akiagoa* earlobe).

*akimiak* \* Wn. fifteen. — Ws. *akimak*. — Wa. *okimiak* fifteen.

*ako* a smaller object as part of a larger, a river-mouth = LCMWnsa.

Drv. G. *akuaq* abdomen; *akuilisaq* kayak-halfjacket; *akugdleq* middle; *akuliaq* the part of the face between the eyes; *akungnagpoq* is middling, mediocre; *akuvá* mixes it; *akornut* hindrance; *akuera* grants, concedes. — L. *akko* side-lath of a boat; *akkóak, akkoilitak, akkutek, akkuliak*. — C. *akoak* abdomen; *akongnanut* between them. — M. *akoark, akúlerk, akoleark; okullugo [akuvdlugo]* mixing. — Wn. *akolinek* second finger; *akuto* dish of deertallow; *ahungavak* Indian house for visitors [*akungnigtarfik* temporary dwelling?] — Ws. *agol-aremut [akugdlermiut], akulerpak* etc.. names of place; *akungavak* winter habitation.

*akunit* slowly = L.

*ala* ... L. *alla* an Indian; *allanivok* is a foreigner. — C. *adlet* inland people. — M. *allark*. — Ws. *alla* a stranger. *alianik*.

NOTE. At first sight it appeared most natural to identify this stem with "avdla" (see hereafter); but in the L. dictionary they are expressly separated and differently spelled.

*alarpá* turns his face from, or keeps away from it = LM.

Drv. G. *alángoq* shady side. — M. *alangoyayoark* "passing" (?).

*álavoq* \* L. groans, moáns.

*aleq* harpoonline = LCMWn.

*alegaq* elder sister = Wns. (*alkak, aleekaga*).

**alerse** sock, inner boot == LCMWnsa. (*iluksir alychtyk, achlychta*).

**alertoq** \* Ws. calm (?).

**aliagá** grieves, mourns for it == LCWs.

Drv. G. *alianarpoq* it is sad, distressing; *aliandipog* it is pleasant, agreeable. — L. *aliagiva* delights in it; *alianarpok* it is pleasant, joyful; *alianaipok* it is sad distressing. — C. *adlinait!* how joyful it is!; *adlenaipe* it gives pleasure. — Ws. *angljamluga* pleasure (?).

NOTE. I have been unable to discover whether the complete disagreement between the use of this stem in G. and C. on one side, and L. on the other, might be owing to some misapprehension. The words C. are from songs heard by Dr. Boas in Baffin's Land.

**aligá** he finds it large.

**aligoq** quartz, crystal == L.

**alippá** tears it == LCM.

**aliortorpoq** sees something surprizing, sees a spectre == L. (*allagaiksarpok*).

Drv. G. *aliortugaq* a spectre.

**álisag** skin-hangings for walls.

**aliu** ... \* Ws. *aljukitchak* castor.

**alivoq** removes, retires == L. (*alivakpok*).

Drv. G. *alíkutaq* something for diversion or passtime. — L. *allikut*.

**aloq** sole of foot or boot == LCMWn.

**alupá** he licks it == L (Wna?).

Drv. G. *alugssaut* a spoon. — Ge. *alikárpá* eats it with a spoon. — (Wn. *athrotik* a spoon. — Wa. *adlkótak* a spoon).

**alugsoq** †; *alugsorpoq* she has an abortion == L. (*alíptorpok*).

— \* (L. *allunganeq* protruding rock or snow wall; *aliuok* a blue soft stone. — Wn. *alouik* a straightener, native instrument).

**alutorá** is fond of it == L.

**ama** again, also == LC. (? *amelar* yes) M. (? *amanago* «obliging»).

**amavoq** \* L. it is foggy. — Ws. *amehluk* clouds; *amuglin* fog.

**amâq** a long thin root — LWs.

**amâma** breast of milk == LC.

**amarqo** in Greenland a fabulous animal, elsewhere a wolf == LCMWna.

**amarpá** carries him on the back == LCMWn.

Drv. G. *amârpoq* carries a child in the hood; *amaut* the coat with hood for the child; *amaulik* male eiderduck; *amauligaq* snow-

bunting. — L. *amárpok*, *amaut*, *amaulik*, *amauligak*. — C. *amonoliguoch* eiderduck. — M. *amartourk*, *amarolirark*. — Wn. *amauling*, *amauliga*.

*ameq* skin = LCMWns.

*ameo* Wn. an otter; *ameóktok* otterskin.

*amerdláput* they are many = LWns.

DRV. Ws. *amachelsuot* 'people' [*amerdlasút* many].

*ametlega* (?) Ws. walk.

*amila* ... L. *amilanikolerpok* weaps or cries causelessly.

*amipog* is narrow, thin = LCMWnsa.

DRV. G. *amisoq*, *amitsuatsiaq* narrow, frequent names of place.

— M. *amitoatsark*. — Ws. *amiduk*, *amedouk*.

*amisut* a shoal, a herd = LC.

— (Wn. *amítua*, *amutnasimuk* similar).

*amuová* draws it out = LM.

*ánagpoq* is saved = L.

*anaq* excrement = LCMWnsa.

DRV. Ws. *annaigut* [*anariaq*] a fly. — Wa. *anachtok* [*anartog*] a shooting star.

*ának* grandmother (Wn. *ánu* mother's father?).

*anána* mother (in G. as spoken by infants) = LCMWns. (*annaha*, *ane*).

DRV. L. *anánutsiak* grandmother.

*ánanak* L. beauty; *ánanawok* is beautiful. — M. *anánauwok*.

*ana* ...? M. *anakranan* again, directly. — Wn. *anakame* day.

— Wa. *amakukuk* upward; *ánurinekukúra* [*qegu* middle] noon.

*anáuwá* beats him = LCMWnsa.

DRV. M. *anaotark* a club. — Wn. *anautu* a whip. — Wa. *anaúutek* fire-steel.

*ane*, with suffix *ania* a sisters elder brother = LCWnsa.

*áneq* † *áneqpog* feels pain (once) = LCMWns.

DRV. G. *ániarpog* suffers from pain; *ánilárpog* is terrified. — L. *aniwok*. — M. *anniarktourk*. — Wn. *arráh* pain. — Ws. *aknaktuk* sick.

*áneqpog* † *áneqneq* breathing = LCMWnsa.

DRV. C. *annekseakpoke* [*anersárpog*] breaths. — M. *anertsaumiyork* sighing.

NOTE. As far as can be inferred from the traditional ideas of the Greenlanders, the application of this stem to spiritual actions and the idea of the soul is evidently imported by white men.

*anersa!* that is well = L.

**anigi** ... \* Wn. *atigimuk* an ax. — Ws. *anigin* hatchet;  
*anien* ax.

**anigo**, in G. only in the angakok language as *annigovirkssuaq*  
snow. — Ws. *aniok*, *aneg*, Wa. *anigo* snow.

**anipa** \* Wa. a duck (?).

**anitoq** goes out = LCMWnsa.

Drv. L. *annirpa* [*anipá*] brings it out. — C. *année* go! [*anit*].  
— Wa. *anunga* [*anivunga*] I go out.

**aningâq** (mythical) name of the moon = C.

**ano** dog harness = LCMWns.

**anon** ... \* Ws. *anonak* aunt.

**anoraq** clothing = LCM.

**anore** wind = LCMWnsa.

Drv. G. *anordlerpoq* it blows. — C. *annoklukpoke* it blows  
hard. — M. *anordlertoark*; *anoretoark*, *animaytoark* a gale. — Ws.  
*anuk* wind; *anugatak* a gale.

**anugpoq** looks sulky = LM.

**anui** ... \* Ws. *anuinak* tallow; *anygnak* Oil.

**anusik** † discouraged = LM.

Drv. G. *anusingorpoq* has been deterred, lost courage. — M.  
*anotchingnuitoark* «incorrigible».

**angajo** the eldest among children of the same sex and the  
same parents = LCMWns.

Drv. G. *angajugdeq* eldest; *angajorqâq*, plur. with suffix *anga-*  
*jorqai* his parents. — L. *angajorkâk* the eldest, the chief, plur. — *kajet*  
parents; *angajorkauok* is a chief, a commander. — M. *angâyoarpâluk*  
a giant. — Ws. *angajua* «God» (?); *angayuka* chief.

**ângaq** pumice stone.

**angak** mothers brother = LMWn.

**ângak** brothers child.

**angâkoq** conjurer = LCMWns. (*anachtuk*?)

**angavoq** is sitting disheartened in a bent position = Mws.

Drv. G. *angalavoq* is walking about. — M. *angalaktortoark* lift-  
ing his head. — Ws. *angayoorok* jumping up and down.

**ângavoq** \* L. it is bent upward. — M. *angudjerit* a line;  
*angudjark* triangle (?).

**angerdlarpoq** goes home = LC.

**ângiaq** a foster born in concealment and grown an evil  
spirit = L.

**angigâ** conceals it = L.

*angik* a patch.

*angiluk*, interjection expressing disappointment = L. (?)

Drv. G. *angilugtorpoq*, L. *angēnarpok* returns without game.

--\* (Ws. *anchliugat* Salmo alpinus).

*angipá* moistens it thoroughly = L.M.

Drv. M. *acrepkartiga* soaking, steeping (?).

*angi* ...\*? L. *angijuk* head of a nail etc.

*angivoq* is large = LCMWns.

Drv. G. *adglisipá* makes it larger. — L. *agdlisikpok* grows quickly. — M. *angitkréju* larger than that [*angerqinga*]. — Ws. *anguk*, *anguserak*: great, large.

*angmagssaq* capelin (fish) = L.Ws.

*angmáq* a kind of hard stone = MWn. (*anmakak* stone in general).

*angmalorpoq* is round = L.C.M. (Wa. *akamliuchtuk* round?)

*angmatoq* is open = L.M.

--\* (Ws. *aknak*, *akhna* sea-otter).

*angórpoq* is pressed to make water = L.

*angō*\* L. do not!

*anguarpog* pulls with a onebladed oar = LMWnsa.

Drv. Ws. *angout*, Wa. *anguarutit* paddle.

*anguilersavoq*\* L. is persevering (M. *anguluktita* 'opposing\*?').

*angulaová* chews it = L.C.

*angu* ...\*? L. *anguboak* a kind of seaweed. — M. *ángán* bitumen. — Wn. *adugun* pitch.

*angusó* interjection for astonishment.

*angut* a man, male = LCMWn.

Drv. G. with suffix *angutá* his father; *angutisiaq* fosterfather.

— Wn. *angotu* 'my' father [*angutiga*].

*anguvá* catches or gains it = L.M. (Ws. *angusit* warrior?)

*aorpoq* is hunting seals by creeping over the ice.

*apan*\* M. father. — Wn. *apang* father (*arpugah* father; *arpéughuh* brother?).

*ap* ...\*? Wa. *apaiipi* a spider (Ws. *atmik* a spider).

*apápa* children's word in asking for food = C.

*ápapaqutsuk* a kind of fish.

*aperá* asks him = L.M.

Drv. G. *aperqutigú* asks about it. — Ge. *aperketek* a spirit or fabulous being, intermediary between the angakok and Tornarsuk. (Ws. *aptkah* speak?).

*apigsipog* has reached as far as it can — L.

*aporpoq* hurts against something = L.M.

*apimaaq* side-lath of the kayak = L.M.

*aput* snow on the ground = L.C.Wn.

*aputdlo* L. a kind of small fish. small trout.

*arajugpoq* is tired of something = L.

*arajutsioá* did not know (expect) it.

*aramavoq* suffers from heat.

*arfaq* outer edge of the hand.

*arfeq* a whale = L.C.M.Wnsa.

Drv. G. *arferpoq* has caught a whale. — C. plur. *aqbirít*. — Wn. *mechebeck* [*arfívik* whale propre].

*arferpoq* (II) passes by (trad. tales) = L. *arverpok* walks about.

*arfneq* six = L.C.M.Wns. (*aghvinnak*, *achvinok*).

Drv. G. *arfínigdlít* 'having *arfneq*', i. e. six used as adjective or supposing an object, whereas '*arfneq*' serves for merely counting. — Ws. *ahvinilin*.

*ariak* part of the back between the shouldres = L.C.M.

*are* ... M. *arinarkriyoark* making muddy; *areolik* bottom of a lake.

*árit* now you see! just as I said.

*arqaluaq* a sisters elder brother.

*arqaneq* eleven = L.Wa.

(Drv. analogous to *arfneq*.)

*árqigpá* puts it in order = L.M.

*arqunarpog* receives some harm, hurts himself = L.M.

Drv. L. *akkunakpa* hurts him; *akkunak* strong wind. — M. *akunatdlurtoark* it blows very hard (?).

*ardlaq* with suffix *ardlát* one of them = L. (*agga*) C.M.Wns.

Drv. C. *alrance* long time ago [*ardlágut*]. — Wn. *adroní* anciently.

*ardlâq* after-birth = L.

*ardlârpog* † *ardlârsarpá* waves something to cool him = L.M.Ws.

Drv. M. *arkle* cold wind. — Ws. *aklak* wind.

*árdlerá* is anxious about the weather == MWns. (?)

DRV. G. *árdlerinurtoy* doubtful looking weather. — M. *alangtark*, *alraituark* a coward. — Wn. *alinga* afraid. — Ws. *aliunachkuk* dreadful; *alinguk*, *alanmak*, *alaktuk* coward.

*ardligpoq* talks exaggerating and boasting == L.

*árdlorpoq* (I) looks upward == L.

*árdlorpoq* (II) feels very cold, nearly frozen to death == Wn.

DRV. Wn. *allopá* cold.

*árdluk* swordfish, *Orca gladiator* == LWn. (*arlo* killer whale).

*arnaq* woman (mother) == LCMWnsa.

DRV. G. with suffix *arná* his mother; *arnaviq* female animal; *arnuuney* loose woman. — L. *arnaviak* eiderduck female; *arnuunek* female of other birds. — C. *arngna* female of any animal; *ahgneuch* bitch. — M. *arnark* grown up woman; *arnarénak* girl. — Wn. (*arngna*, *okunok* woman) *ahkeeghuk* mother, *akooksa* old woman. — Ws. *aiunnéak* girl; *aguuuchliuvuk* old woman.

*arniligpoq* is nearly losing his breath from pain.

*arnuaq* amulet == L.

*arpagpoq* runs == LCMWn.

*arpik*; (a name of place) *arpiagpoq* is incommodated by something (= M. *arpik* 'grain'?)

*arra* \* L. interjection in commanding the dogs.

*arrivoq* he is in a hurry.

*arsárpá* snatches something from his hands == LM.

*arsivoq* lives in abundance == L.

*arssaq* (I) ball (for playing) == CM.

DRV. G. *arssarney* (C. *arssaq*) aurora borealis.

*arssaq* (II) ashes == LCWns. (L. *arsak*, plur. — *set.* ashes, also: gunpowder. — Wn. *ayara* gunpowder. — Ws. *agak* ashes).

*artorpá* is unable to do it, can not master it == LM.

*asaloq*, plur. *asatlut* = L. (*assalut*, plur. *assalutit*).

*asavoq* loves.

*ase*, indicates something relative to, or part of another thing, though distant or separated from it == L.

DRV. G. *asiane* (localis with suffix) in some distance from it: *asimiut* people living in the same district, but in other stations. — L. *assiane*.

*asiaq* \* M. *atsiyark* berry. — Wn. *azeeak*, *azzerat* crowberries.

*asiytoq*, *asertoq* \* (L. *assénak* getting worse, soon dying). —



Wn. *asikhtok* good: *assetuk*, *assiruk* bad. — Ws. *asichtuk*, *akhsikhtok*, *asertok* good; *aseétuk*, *asilok*, *asiurok* bad.

*asik* no! I will not.

*ásit* as usually = L.

*aso* ho! that will do = LCMWn.?

Drv. G. *asukiaq* perhaps, I don't know. — C. *assuidlak* just as I believed (*ameuswoot* I don't know) — Wn. *aiten* I don't know (M. *aklokán* well!).

*asog* Ws. *asok*, *ashu* a kettle.

*assappá* cleans, washes it.

*assásákák* interjection expressing astonishment.

*ássik*. with suffix *ásinga*, likeness, image = L. (*adse*) C. (*ardj-inger*) M.

*assorut* *Leontodon taraxacum* (flower).

*at* below = LCMWs.

Drv. G. with suffix *atí* what is below it: *amákarpoq* sinks down: *atleq* lowest: *arqarpoq* goes down. — L. *atte*, *attá*, *allek*, *akpörpok*. — C. *atkakpoke* dives. — M. *atané* below: *atkratoark*. — Ws. *atlekkku* bed: *atieu* sinking down.

*ata* bark! see! = LCMWns.

Drv. G. *atago* only try it. — L. *attè*, *attæk* well. — C. *attedlo* and so farther on. — Wn. *atago*, *atati* by and by. — Ws. *ataku*, *atai* get out!

—\* (Ws. *atichuavuk* righteous).

*átáq* saddle back seal = C. in the angakok-language.

*átaq* grandfather.

*atarqivá* venerates him = L.

Drv. L. *atanneq* chief, commander.

*atáta* father (childrens speech) = LCMWnsa.

NOTE. Excepting G. it seems to be the ordinary expression also in usual speech, partly also signifying grandfather.

*atauseq* one = LCMWnsa.

*atavoq* is connected with, or remains still forming a part of something = LCMWns.

Drv. G. *ataneq*, *atangmik* names of place, for isthmes, tongues of land etc. — L. *attunek*. — Wn. *adnek* a name of place.

*ateq* a name = LCMWns.

Drv. G. with suffix *arqa* his, *arqit* thy n. — C. *attirn*, *atka*. — M. *amidja* giving a name [*atserpá*]. — Ws. *atcha*.

*ativá* takes it (dothing) on = LCMWnsa.

Drv. Wn. *atige*, Wa. *attiku* [*atigeq*] tunic, coat.

*atdlaq* birds breast.

*atdlarpoq* it is cloudless = C Wn.

Drv. Wn. *aluktur* [*atdlartog*] clear sky.

*atdlarpá* dries it by wiping = L.

*atorpá* uses it = L C M Wnsa.

Drv. G. *atuarpá* uses it in following the same, i. e. a road exactly, reads the book: *atuagaq* a book. — L. *atuarpa*, *atuagak*. — M. *atortuark* singing; *atorón* a song. — Ws. *atochtuk* singing; *adunuk* a song.

NOTE. As all what is known from M. and W. as belonging to this stem merely implies the idea of singing, it might possibly be divided into (I) and (II).

*atov* . . . ? Ws. *atóvoh* a Indian.

*ats* . . . ? L. *atsaktatsójk* a kind of small birds.

*atsaq* fathers sister = L C M Wñ.

NOTE. Several relationships seem to be confounded in the different versions of this word.

*atsuilik* L. healthy; *atsuilivok*, M. *atsuilivoark* is healthy.

*atsung* . . . ? L. *atsungerpok* is fastened. — M. *atsulitséutsark* hardening (the iron); *atchuítork* hard. — Wn. *aityútyuä* hard.

NOTE. This supposed stem might perhaps be related to *auk* (see hereafter), like the derivative *aujúitsoq* or *ausúitsoq* never rolled or melting.

*atunít* L. apart, separately. — M. *atunim-ituk* (negation?) assembled.

*atungaq* sole of a boot = L C M (Wn?).

*auk* blood, in the derivatives: something in the state of moving or being dissolved = L C M Wnsa.

Drv. G. *aunârpog* bleeds; *augpalugpoq* is red; *augpoq* melts; *augarpog* disappears; *auvoq* is rotten; *aulavoq* moves; *antdlarpoq* goes away; *aulisarpog* is fishing. — L. *aunârpok*, *aupalukpok*, *aulasarpok*. — C. *avpaluktok* red. — M. *avktuark* melting; *aulaork* going; Wn. *aularok* moves. — Ws. *aulachluk* going.

*auma* (q) coal, live coal = L C. (Wn. *auma*, Ws. *aumak* amber).

*aur* . . . \* L. *aurakpok*, *aurungavok* is bowed, curved. — M. *arongayoark* is curved, arched; *aormayoark* inclines, slopes. — Wn. *auruktu* a small tent; *aurunak* a shrew.

*aurvivik* (Fabr.) temple, side of the head (= M. *igoyuvik*?)

*ausiaq* a spider.

*aussiaq* summer = L C M.

*auvarpoq* is hunting reindeer = C.

*auveq*, plur. *aorfit*, walrus = LCMWnsa.

*avv* ... L. *avvek*, *avvek* a small black caterpillar. — M. *avvverk* a worm, caterpillar.

— (C. *ovik* a snowblock. — Wn. *aivvákia* a sandpiper).

*ava* (I)\* L. *abba* a kind of seals found in the northern regions. — M. *abba*, plur. *abbait*. «Phoque à nez pointu».

*ava* (II) north, also: right side in facing the sea = LCMWn.  
Drv. L. *avane* in the north; *amna* [*avna*] he in the north. — Wn. *ávani* west; *ávani*kunná southwest [*avane*kaneq almost to the northside].

*avágá* is charitable, benevolent against him = L.

*av* ... Wa. *avángitunga* no! I have not.

*avagut* ... Wn. *ovvingeelaka* my son. — Ws. *avaruta* son; *avakutaka* my son.

*aváq* hind part of the head = LWns.(?)

Drv. G. *avárpá* beats him on the head; *aváavog* shouts; *avál-akiaq* dwarf birch (bush). — L. *avárpa*, *aválavok*, *avalakútsak*. — Wn. *avagarak* a hammer. — Ws. *aváihulak* shouting, crying.

*avat* circumference = LCMWa.

Drv. L. with suffix *avatlá* its membre, outer side. — M. *avalerk* universe [*avatléq* farthest outward, the horizon]. — Wa. *avetagéne* outside.

*avataq* the hunting-bladder = LCWa. (*avuvétkak*).

*áveq* roof beam = LM.

*avia*\* C. *aviyurak* a pot. — M. *aria* a pot. — Ws. *avievoak* a kettle.

*avigpoq* is divided into two parts = LMWns.

Drv. G. *avípá* divides it into two parts; *avíngaq* a fabulous animal (in the other dialects varying as lemming, rat and mouse).

*aviuvoq* rings in the ears = LCM.

*avqalajok*\* L. an ant.

*avqut* † road, passable? = LMWns.

Drv. G. *avqusineq* throdden path; *avssaerpoq* goes away. — L. *avkuk*, *avkosinek*, *avguairpok*. — Wn. *avkotiz* trail, path. — Ws. *ava* go away!

NOTE. *avqut* must be a derivative, perhaps related to *avjuvoq* (see above).

*avdla* another = LCMWns. (*adla*, *atla*, *avtlaruk*).

Drv. L. *avblatsavok* is changed [*avdlangorpoq*].

*avdlorpoq* strides = LM. (L. *avblakatautik* Indian snowshoes?).

*avdlumavog* \* L. *ablomarok* is willing to anything.

*ávoq* has falling sickness.

*ávóq* eiderduck = Wn. (*avuck* a duck).

*avorgárá* reprimands him hardly.

*ávog* \* L. roars with laughter.

*avusugpoq* \* L. is covetous, desirous.

*arungautit* \* L. women's hair braids. (Ws. *avymut* a poplar tree).

## e.

(EXPLANATIONS: G, Greenland, (Ge. Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*é, ééé, éq*, interjection: *é* expressing disgust; *ééé* calling for assistance; *éq* satirical astonishment. — Ge. *éqe, eqila no* = L. (*é* surprise; *éak* irksomness) M.

DRV. M. *erréaloartoark* shouting, crying.

*egaluk* salmon = L.C. (*ekkalook* fish; *ekerloo* salmon). — M. (*ikratuk*, fish). — Wn. (*ekatuk* fish). — Ws. (*ekalut* fish). — Wa. (*ikaliut* fish, *ekadluk* salmon).

DRV. L. *ekallugak* [*egalugaq*] a smaller kind of salmon; *ekalluk-soak* a kind of shark; *ekalluvavak* a true shark. — M. *ikratukpik* salmon. — Wn. *ekalugvak* salmon; *errattuak, ekóthlewik* a sort of codfish, "wakni"; *ekaluak* small codfish. — Ws. *ekollewit* fish.

*eqarpoq* is stiff = L.

DRV. L. *erqakte* [*eqarte*] the pellicle on the hairside of skin.

*eqeq* the corner of the mouth = LCMWn.

DRV. L. *erkekak* [*eqerqoq*], C., *ekkaikok* the little finger.

*eqiagá* has a dislike of it = LMWn. (Ws. *ksaiinga?*).

DRV. L. *erkeasukpok* [*eqiasugpoq*] is lazy. — Wn. *eriheshuck-tunga* idle.

*eqivoq* is easily contracting and extending again = LCM.

DRV. L. *erkungavok* is wry. — C. *erkeetpoke* clenches his fist (*eqipá*).

— \* (*emagemutakshuk* Wn. mink).

*enako* (-*tina*) \* Wn. red Indian.

*éniarpá* \* L. angling with blubber for fowls.

*ergata* \* Wa. eatable seaweed.

*ergut* \* L. instrument for boring iron.

*eriagá* keeps it in preservation.

*erinaq* voice, melody = LM.

*erinivoq* is waiting impatiently = LM.

*eripá* plucks hairs out of it (skin) = LMWn.

DRV. L. *eriták* [*erisáq*] skin made hairless.

*erqa* \* L. bottom of the sea and of rivers: *erkagorpok* walks over the bottom; *erkaputikak* a water beetle. — M. *itkra* 'ocean': *irkratilik* earth; *erkredjaralik* land (?).

*ergaitá* remembers = L.

*ergaq* environs, vicinity = L.

DRV. L. *erkardlek* [*ergardleq*] a relative.

*ergavog* † is anxious? = L.

DRV. L. *erkagivá* [*crqagá*] is concerned about it.

*ergav* ... \*? L. *erkavuk* skingloves. — M. *erkavoyarktoark* a rag (?).

*ergaq* louse egg = LCMWn?

DRV. G. *erqileq*, plur. *erqigdlit* a fabulous inland people. — M. *ikrelit* Loucheux Indians.

— \* (C. *erkeetyuggearioo* Sabine gull).

*erqo* ... \*?? L. *erkolpok* goes into his house; *erkóttákpok* it does not slick fast. (M. *irkroérektatoark* a ruminant?).

*erqorpá* hits it = CM. (M. *irkroërethûn* a rudder. — Ws. *ikchut* an arrow).

*erdlag* fibril = LM?

DRV. L. *erklarpá* [*erdlærpoq*] splits it. — M. *irklarçhimayut* dispersed (?).

*erdleg* † *erdlærpoq* is widened = LM.

DRV. G. *erdligpak* jaw tooth.

*erdligpoq* is sparing, saving = LM.

DRV. G. *erdlingnartoq* precious.

*erdloq* rectum (intestines) = LM.

*ernungnak* harpoonshaft with wings of bone = Wn?

*erneq* (I) son = LCMWnsa.

DRV. L. *erniksiak* [*ernersiaq*] fosterson; *ernivok*, M. *erneyoark* is delivered.

*erneq* (II) \* L. *ernektovoq* is too big to be grasped with the hand. — M. *irnerk* the hand used as measure; *ernalik* concentric?

*ernerpoq* does it directly = Wn?

DRV. G. *erninaq* soon. — Wn. *unionhak* quickly.

*ernumavog* is anxious, concerned.

*erparpoq* \* L. goes to pieces.

*errag* \* M. *errark*, plur. *erret*, mountain. — Wn. *errek* mountain.

— \* (M. *irrerik-ikiga* casely upset; *erreviarartoarq* falls in a swoon).

*errorpá* washes it = LM. (*eckai* washing the face?).

*ersagpoq* shows the teeth (a dog).

*ersaroq* pit of the stomach = L.

*ersivoq* is afraid = LCMWn.

*ersorpá* prepares the skin (of a terrestrial animal).

*erssaq* check (its hindpart) = LC.

*erssik* the place between the neck and the shoulders = M.

*erssipog* is visible = L.

Drv. L. *ergerpok* [*ersserpoq*] is visible, appears.

*erssugpoq* carries something on his shoulders = LM.

*eruipoq* is thoroughly wet.

*eruk* ... \* Wn. *erukha*, Ws. *erukha* legs; Ws. *jeroga* feet.

## i.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*i, ía*, interjections, expressing amazement (Wa. *í* yes).

*iajâq* a drum (angakok-language).

— \* (Wa. *jakatliuhisha* a fly, muskito, spider).

*iamak* \* Ws. *jamak* a small stone.

*iamokutit* \* Wa. a twohanded oar.

*iangavog* is in a doubtful condition, not to be clearly distinguished (L. *jagatsivok* the boat cruises).

*iga* a pot = LMWns.

Drv. G. *igaleq* a kitchen; *igalilik* (Ge. *ingalilik*) fabulous inland.

NOTE. The latter name reminds of the Ingalik-Indians of Alaska.

*igalâq* window = LCMWn.

*igal* ... (*eral* ...?) \* Ws. *igaluk*, *ialo*, *iralo* the moon (*igak* an evil spirit. — Wa. *iralliuk*, *igablik*, *igauk* the moon; *iralikatoch*, *er-dlekatak* a star.

*igamak* \* Ws. sea otter.

*igarpoq* leans backward = L C. (*eukakpoke* it falls) M.

*igfertorpa* \* L. invites him to his house.

*iggiaq* throat = L C M Wnsa.

*igipá* throws it away = L M Wn.

*igivoq* gives off by itself something fluid (oil or moisture) = L M Ws.

Drv. Ws. *ignyik* fat; *anygnak* oil [*igineq*].

*igdlaoq* foetus = C M Wn.

*igdlarpoq* laughs = L C M Wnsa.

Drv. L. (*ijorpok*) *ijutigiva* [*igdlautigá*] laughs at him. — (Wa. *iliachtu*).

*igdleq* bench, ledge = L M Wn.

*igdleraq* a small crustacean.

*igdliaq* uterus = L.

*igdligá* likes it (eating) = L M.

*igdligpoq* grows very old.

*igdlo* a house = L C M Wn.

Drv. M. *igloriyoark* [*igdluwigaq*] a snowhouse.

*igdloq* cousin.

*igdluk*, with suffix *igdlua*, its other side or part = L C M Wn.

Drv. C. *itlliuktut* [*igdlugtut*] on both sides. — Wn. *idlu* [*igdlát*] a sling.

*igpagssaq* yesterday = L C M Wnsa? (Wa. *inshlibak*).

*igpigá* feels inconvenience or pain from it = L M.

*igpik* a sandy or clayey cliff = L C M Wn.

Drv. G. *igpiarssuk* a bag of white skin with ornaments. — Wn. (*ikpik*) *ikpiaruk* a salmon skin bag.

*igsar* ... \* L. *igsartorpok* bends the ribs for a kayak in hot water.

*igssorpoq* coagulates, grows stiff = L.

*igssuk* testicles = L M Wn.

— \* (*igta* Wa. morning?).

*igtarigpoq* \* L. is heavy.

— \* (*iktortartoark* M. goes out, is born?).

*igtórpoq* is bashful = L.

*igtuk* a rushing sound = LM.

— \* (Ws. *ichuka* I give).

*igun* \* Ws. a drillbore.

*igupá* stings him = LMWns.

DRV. Wn. *igutyai* a bee (humble) [*igutseq*]. — Ws. *igtugiak* muskito.

*igu* ... \* Ws. *igutuk* broad; *igukituk* narrow; *iuchtulu* high; *iuchkalnuyak* low. — Wa. *ykuchtuk* height.

*ijuqarpog* \* (*iss*—?) L. slips off. — C. falling. — M. *iykra-yaark* going down.

*ika* yonder, especially northward = LCMWns.

DRV. G. *ikane* there yonder; *ikánga* from there y.; *ikunga* to there y.; *inga*, plur. *igko* that, they yonder; *ikeq* a sea which has to be crossed; *ikerasâq* a sound; *ikârpoq* goes across to the other side. — L. *ikunga* especially southward; *ingna*, *ilek*, *ikkerasak*, *ikârpok*; *ikkergak* a scaffold for supporting the skinboat etc. — C. *ikergak*. — Wn. *ikungna* northeastwind. — Ws. *igane* yonder; *ikum* he.

*ikagput* they are playing, are many.

*ikápoq* is shallow = LMWns.

NOTE. This seems related to *erqa* bottom, see above.

*ikará* feels it pressing or incommodating his body.

*iké*, interjection in touching something cold or wet.

*ike* a wound = L.

*ikeq* a kind of hard driftwood = L.

*ikernuk* an antiquated foot gear (trad. tales) = LCWs.

NOTE. Excepting in Greenland this foot gear is still used.

*ikhōtojok* \* L. an owl.

*ikiak* what is nearest under the surface = LM.

DRV. L. *ikkiakpa* [*ikiarpá*] cleaves it.

*ikigput* they are few = LMWs.

*ikingut* friend = L.

*ikiorpá* helps him = LCM.

*ikípá* kindles it = LCMWnsa.

DRV. G. *ikumavog* it burns; *ingneq* fire; *ingnagpoq* he has got fire; *igsutit* Andromeda (plant). — L. *ikkoma* fire; *ingnak* fire-steel. — C. *ikkooma*; *ikzecootit* Andromeda. — Wn. *ignik*; *iknajak* iron pyrites. — Ws. *knok*, *kiknak*, *knk* (!) fire.

*ikivá* lays it down (in its reservoir) = LCWns.



*ikorfaq* underlayer to support something = L.

*ikorpoq* stays at a station for reindeer hunting = L.

*iku* ..., *iju* ...? C. *iyuteka* hand. — Ws. *ikunka* hands(?).

*ikusik* elbow = LCMWna.

*ila* (I) to be sure, only think! = L.

*ila* (II), with suffix *ilá* his companion, part of it = LCMWs.

Drv. G. *iláne* once; *ilavá* adds to it; *ilángarpá* takes a part from it. — Ge. *ilángauvoq* sleeps. — C. *ilarko* half part. — M. *ilaminik* *tchimndik* having a stopple of its own substance, adopted just as in G. [*ilaminik* *similik*] for a bottle with a glass stopple. — Ws. *illagit* family [*ilagít* kindred or companions].

*ilagpoq* is disordered, tangled = LCWn.

Drv. Wn. *igliaotit* [*igdlagutit*] a haircomb.

*ilejarpá*\* L. punishes, beats him. — M. *ilingnartsarnek* reproving.  
— Ws. *ilaschaku* beating.

*ileragá* feels remorse for it = LM.

—\* (M. *ilerelikpaluktuark* rattling?).

*iliarssuk* an orphan = LMWn.

Drv.? Wn. *iliaru* orphan; *illeeyah* a boy; *ililigak* a young man.

—\* (Wn. *iliarik* a bluish stone. — Ws. *ijachliut* peace).

*iligpoq* is singed, burnt = LC?

*iligserpá* cuts it out, fashions it = L.

*iling* ...? Ws. *ilgnuk*, *ilgnut* birch tree.

*ilik* a helper, partizan = LWn.

*ilimagá* expects it = L.

*ilimag* † *ilinaussa* a small tenon on the harpoon.

*ilimarpog* (the conjurer) performs his spirit-flight.

*ilior* ...? \* L. *iliorut* a drill. — C. *eeiléu* instrument for making holes in the skin. — Wn. *edilleem* a drill.

*ilipoq* has learned something = LMWs?

Drv. M. *illitchimayoark* [*ilisimavoq*] is learned, intelligent.

*ilivá* lays it down, places it = LCMWna?

Drv. G. *iliorarpai* puts them in order; *iliveq* a grave. — M. *illuwerk*. — Wn. *iluwáng* a dead body.

*ilivog* proceeds with regard to time, does, behaves = LCM.

Drv. L. *ilingavok* is or does so; *iliorpok* does it so; *ilisēpok* practices witchcraft.

*iluarpoq* is right = L. (*idluarpok*) M.

Drv. G. *iluaqut* what is useful; *iluurá* approves, praises it. — M. (*illuartoark*) *iluriyu* good, mild.

*iluípoq* is a whole, entire = LMWn.

DRV. L. *illunūt* the whole [*ilūngāt* the wh. of them]. — M. *ilorata* all of them. — Wn. *illokaiša* all of them.

*iluk, ilo*, with suffix *ilua* its interior = LCMWna.

DRV. G. *ilugdleg* a shirt; *iluliaq* iceberg; *ilumut* truly; *ilungersorpoq* exerts himself. — L. *ilungertorpoq*. — M. *ilunertortoark*. — Wn. *ilupa* the inner tunic; *iluliak* a bay. — Wa. *idlulaka* shirt.

*ima, taima* thus = LCMWna.

DRV. G. *imáipog* so it is; *imunga* for a long time; *ivna, ivssuma*, he yonder. — M. *inna* that one. — Wa. *munna* for off. — Wa. *imanni* yonder.

*imaingertāk*\* L. *Strix brachyotus*. (Wn. *ignazeewyuck*, Ws. *igiachtuli* owl).

*imaq* (I), with suffix *imá* its contents = LCM.

DRV. G. *imerpá* fills it; *imaerpá* empties it. — M. *imalik* loaded; *immaitor* empty.

*imaq* (II) the sea, ocean = LCMWnsa.

DRV. G. *imarorpoq* the sea (ice) is opening; *imarnersaq* opening in the ice.

*imaneq* a kind of shellfish.

*imeq* fresh water = LCMWnsa.

DRV. G. *imerpoq* drinks; *ermigpoq* washes himself. — M. *immerktoark, ermiktoark*. — Wn. (*cemik*) *immurunga* I want to drink (Ws. *muak, mmyk*. — Wa. *inak, mok*).

*imerqutaq* groin = LC.

*imigpá* gets a dent by being hurt = L.

*imigpoq* resounds = LMWn.

DRV. *imangerpoq* grows silent. — Wn. *imūngiakto* a silent person.

*imigsivoq* is full moon = Wn. (*imigluktua*).

*imípá* commits a work to his charge.

*imuk* milk = LMWnsa. (*ammurk, imūng, ittuk?*).

*imuvá* rolls it up, wraps it = LCM

—\* (M. *inektigo* take!).

*inalo, inaluaq* gut (intestines) = LCWn.

*inápá* commands, orders him = LM.

*inarpoq* lies down = LCMWsa.

*ine*, with suffix *iná*, its place, his habitation = LCMWna.

*inequgá* finds it nice = L.

*inerpá* finishes it = LCMWn.

*inimigá* is ashamed of using another man's things.

*inivá* hangs or spreads it for drying = L.

*inorpá* can not reach or come up with it or him = L.

*inuk* man, with suffix *inua* its owner = LCMWsa.

DRV. G. *inuarpá* murders him; *inororpoq* grows up; *inugpoq* meets with people, also: kills a man; *inugsiarnerpoq* is friendly, amiable; *inungorpoq* is born, *inuilaq* desert; *inúsuppoq* is young; *inút* provisions; *inúvoq* lives. — L. *inuarpok*, *inusiarpok*, *innuilak*, *innúoksukpol*, *innút*. — C. *inuwoke* lives. — M. *inútor* nobody; *inurark*, plur. *inukat*, finger. — Wn. *inuk*, *yuk* plur. *inuet*, *yuet*. — Ws. plur. *innuit*, *juggut*, *yuet*. — Wa. *innuk*, *yuk* plur. *innuet*; *irnováget* toes.

NOTE. I have been unable to ascertain, whether the word \**yuk*\* (*juk*) really belongs to this stem or is a variation of *suk* (see hereafter).

*ingagpoq* exceeds, passes the bound = L?

*ingalagpá* avoids him = L.

*ingalak*\* Wn. *inaliak* (*enga*) eye. — Ws. *ingelik*, *ingaliak* eye; *inalakha* my eye.

*inge* female sexual organs (Fabr. and trad. tales).

*ingerdlavoq* moves, travels in a certain direction = LM.

*ingiagá* is dazzled by it.

*ingiarpá* forestalls him = LM.

*ingik* point, top = LMWs. (*ingik*, *ingyt* mountains) Wa. (*inhrít* mountain).

*ingilu* . . . \* Ws. *ingilluling*, *inulltrin*, *innolin*, *ingulgin* eight.

*ingipog* sits down = LCMWn.

DRV. M. *iktsivavik* a seat [*igsivfik*].

*ingiulik* sea (in moving) = CWn.

*ingma* a little.

*ingme* self, only used with appositions = LCMWs?

DRV. G. *ingminik*, *ingmine* etc., by, with etc. himself; *innerpoq*, *ivngerpog* sings a nith-song (i. e. invented by himself). — C. *inniek-poke* he sings. — M. *inninun* to himself.

*ingminguaq* a kind of fish.

*ingneq*\*? L. *ingnek* brittle. — Wn. *ingnia* point of a knife etc. (*ingik*?). — Wa. *iknachu* power.

—\* (L. *ingnisúrpa* sends him quickly?).

*ingugagtoq*\* Ws. forest, wood.

*ingumigqá* separates its parts from each other, unties a knot = C.

*ingûpa* speaks ill about him.

*ipaq* fibre, vein of wood etc. = LM.

*iparpâ* licks it = L.

*ipat* an addition to, or part of the ledge, for lamps etc.

*ipe* handle (of a tub etc.) = LM.

Drv. M. *ipiuterk* [*ipiutaq*] an isthme.

*ipeq*, with suffix *evqa*, dirth, filth = LCMWnsa.

*iperaq* (I) wick (for lamps) = M.

*iperaq* (II) a short harpoon line = LM.

*iperarpâ* (I) leaves hold of it = L.

*iperarpâ* (II) whips him (the dog) = LC.

*iperârpoq* wades, fords = LM.

*ipigpâ* applies a lever for moving it = LCM.

Drv. M. *ipotoark* [*ipugpoq*] rows with a boat-oar.

*ipigpoq* is sharp = LMWsa.

*ipivoq* is suffocated, drowns = LCM.

*ipo* shaft, handle = LCMWn.

*ipoq* it is (so or there) = LM.

—\* (M. *ibur*, plur. *ibut* iceberg).

*ipûmerpoq* closes the mouth = L.

*isagpoq* stretches out his arms = LCMWn.

Drv. Wn. *isaro*, *isakuk* wing [*isaroq*].

*isavoq* moults, is gone to pieces = L.

*isavssoraq*, the same as *ujûkuq* (see hereafter).

*ise* skin for a tambourine = L.

*iseq* smoke = LCMWn. (*isûk*).

*iserpoq* goes in = L. (*itterpok*) CMWs.

Drv. Ws. *ittychljuten* [*iserdlutit*] "come with me".

*isigaq* a toe, also: the middle part of the foot; plur. *isighkat* the footh = LCMWnsa.

*iso*, with suffix *isua* its end = LCMWn.

Drv. G. *isuipâ* stretches it out; *isungaq* *Stercorarius* (skua, bird). — Ge. *isugdlog* short harpoon for boys. — Wn. *isungû* skua.

*isoq* † *isorpoq* is muddy, not clear = LM. (the stem still preserved in M. as *itchork* sediment).

*isugutaq* dew, moisture (Wn. *igesikhtuk* rain. — Ws. *iswich-tuk* rain).

—\* (Wn. *isukarua* whirlpool).

*isuma* mind, meaning, thought = LCM.

Drv. M. *it̄chumaleorktoark* [*isumaliorpog*] considers.

*isuvossugpoq* whispers = LCM.

*isse* eye = LCM Wnsa.

*isserpá* conceals, hides it = LCMWs?

*issik* the cold, the frost (of weather) = LCM.

*issípoq* falls in the water from the shore or the edge of the ice.

*issorá* finds some fault with it.

*issuarpá* imitates it = LMWs.

—\* (Ws. *ishshuvi* fur seal).

*itagivá*\* L. is cautious with it.

—\* (Wn. *itaun*, *itagetsau* instrument for boring).

*iteq* with suffix *erqa* the anus = LMWn.

*iterpoq* wakes, awakes = LCM.

Drv. L. *erkumavok* is awake. — M. *it̄bliyoark* [*it̄ivdligpoq*] walks in his sleep.

*itigarpá* (the weapon) did not penetrate into his body.

*itimneq*\* L. stones in a river. — C. *et̄narkzéach* rapids.

*it̄itev̄igssuaq* an eagle, in trad. tales (Ws. *issigit* eagle).

*it̄ivoq* is deep = LCMWn.

*it̄dl . . .*\* Ws. *is̄l̄ingoak* a seal (Nerpa).

*it̄dlóq*\* L. a kind of fish. — C. *illook* fish.

—\* (C. *iglehyak* a squid, 'whalefood'. — Wn. *edlooadzeréyuk* a crab).

*it̄dlugpoq* has an inflammation of eye = LCM.

*ítóq* the eldest man of the house = LC.

*itsa* inner skincover of the tent = LCMWn.

*itsaq* many years ago = LWs.

—\* (M. *itsangadja* without obstacles; *itsautiga* up high).

*itsik* the white of an egg = Wn. (*iktin*).

*itsorpoq* looks through an opening = LM.

*it̄uípoq* crosses the land from one water to the other = LM.

Drv. G. *it̄ivneq*, *it̄ivdleq* low land or depression of a mountain chain favourable for such a passage.

*ituké*\* L. shout to the dogs. — (Wn. *etuk*, *ituk* arms?).

*itumaq* the palm (hand) = LMWn.

*ivâ* swallows it = LCMWn.

—\* (Ws. *ivaliut* snow. — Wn. *ibvarua* earthquake?).

*ivavoq* hatches = M?

*iverpâ* covers it exactly, examines it thoroughly, goes over his faults in the niih-song = L(MWs?).

*iviangeq* breast of a woman = LCWn.

*ivik* grass = LCMWnsa.

*ivisâq* red ockre = LMWn.

*ivkulugpoq* it rattles, rustles = L.

*ivkik* gum (of man or animal) LC.

*ivdlerpoq* is careful with his things = L.

*ivdlit* thou = LCMWnsa.

DRV. Ws. (*ilpit*) *ipinin* to thee [*ilingnut*]. — Wa. *edlposhi ye* [*ilivse*]

*ivnauk, imni* ...?\* Wn. *ipnauk* a goat; *imnea* mountain sheep.

*ivsaq* some days ago.

*ivseq* juice = L.

*ivsugpâ* shakes it = LM.

*ivssaq* earth, turf = LC.

*ivssuvoq* is thick = L.

*ivtoqerpoq* stammers = L.

*ivu* ...\* L. *ivujak* *Anas acuta*. — Wn. *ivvâgâ* pintail duck.

*ivuvoq*\* L. the ice is being drifted ashore.

## q.

(EXPLANATIONS: G, Greenland, (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*qâ* interjection: now, well, get on = MWn.

*qaggarpoq*\* L. grows homesick.

*qaggorpoq*\* L. (cries loudly. — M. *krarortoark* shouting.

*qagmong*\* (*qang*—?) C. skin-hut with flat roof.

*qagujagat*\* Ws. Plejades (constellation).

*qagvaq*\* L. drifting ice. — C. *qagbang*.

*qaiquviuvit*\* C. spruce. — M. *kayuviuvit*. — Wn. *kaidorit* log of wood.

*qai*...? M. *kaymayuark* is going loose; *kraimitiga* gives it a handle.

*qairolik*\* L. *Phoca groenlandica*, also: a birch-tree. — C. plur. *puiroggin*, Ph. gr. — M. *kraiolik*. — Wn. *kairoling* ribbon seal.

*qaivoq* he comes = LCMWn.

Drv. G. *qáipá* brings it; *qáissuk* bring it! — C. *kutjuk!* — M. *kraitsun!*

*qajagá* thinks it frail, fragil and requiring caution.

*qajaq* a kayak, a man in his kayak = LCMWnsa.

*qajar*...? M. *krayanguta*, *krayarangán* «each time»; *krayérotkit* «in the same distance».

*qajarit*\* Wns. eiderduck.

*qajárpoq*\* L. is fine white. — Ws. *katsrak*, *kateigingoak* white.

*qajoq* sup = L. (*kajok* blood sup) LCMWns. (*kaiook* blood).

*qájorpoq* is susceptible of eold = LWn.

*qaqajará* speaks with disregard to him = L.

*qaqaraut*\* Wn. eiderdown.

*qaqarut*\* Wns. an arrow.

*qaqauloq*\* Wn. mouth.

*qaqeq* widening or opening = L.

Drv. L. *kakkertuk* [*qaqerdluk*] lower part of the chin.

*qaqita*\*? Wn. a tub.

*qáqorpá* cracks it with the teeth = L.

*qaqorpoq* is white = LCMWnsa.

*qaquaq* hind part of the javelin = L.

*qaqugo* when (future) = LCMWns.

*qak*, with suffix *qá* surface, outside = LCMWnsa.

Drv. G. *qaersoq* (without «surface», i. e. vegetation) a bare rock; *qagdlo* eyebrow; *qagsse* circular valley; house for assemblies; *qagsut* net for fishing; *qáqaq* mountain; *qangatarpoq* rises in the air; *qángerpá* passes by it. — L. with suffix *qánga* its upper part or side. — C. *kaypak* haired skin; *kabloot* brows. — M. *kraingatáYork* perpendicular. — Wn. *kabloon* eyebrow; *kalurua* outer tunic. — Ws. *kakasek* net. — Wa. *chablut*; *kadlik* upper garment [*qagáleg*].

*qalaaq* air bubble = LCMWs.

*qalápoq* draws back his stomach = LMWn.

Drv. Wn. *kalasia* (his) navel [*qalaseq*].

- qalugiaq* lance for whalefishing = L.
- qama* inside or outside, respectively as said from outside or inside = LCM?
- Drv. G. *qavna*, *kavko* he, they i. or o. — C. *katkua* they.
- qamavoq* he watches his game = LCM.
- \* (M. *kramertoark* embroidering).
- qamiqpoq* becomes extinct, goes out (fire light) = LMWn?
- qamut*, only used in plur. *qamutit* sledge = LCMWns.
- qanaq* tentpole = LCWn?
- qana* ...\*? Ws. *kanahak*. (*kaninik*) *Arctomys litillus*; *chanact* reindeer.
- qaneq* mouth = LCMWnsa.
- qaniqpoq* is near = LCMWsa.
- qanik* snow in falling = LCMWns.
- qanimavoq* is benumbed with aguish cold = L.
- qan* ...\*? Ws. *kannik*, *kunnoka* heart.
- qanoq* how = LCM.
- \* (Wn: *kantak* case of a knife?).
- qanga* when (præter.) = LCMWns?
- qangårpoq*\* L. is irksom.
- qangiaq* brothers child = L.
- qångorpoq* makes a rumbling noise.
- qaoq* forehead = LCMWns.
- qápápoq* bows in bending only the back.
- qapasagpoq* appropriates to himself something really belonging to another.
- qaperpâ* cleans it with a scraper = L.
- qápiq* an animal in Greenland only known from tradition = L.
- kavik* badger. — C. *kavik* wolverine carcajou. — M. *kakpiq* «pelote»; *kravik* carcajou. — Wn. *kavig* wolverine; *kuftsik* carcajou. — Ws. *kwatschak*, *kavak* «zobel»? — Wa. *kavik* fox.
- qapivoq* disappears under the horizon.
- qâpoq* is obliged to turn back for want of a clear road.
- qapuk* foam = LM.\*
- qarajaq* a lake closely surrounded by a rocky wall = C.
- qariaq* sideroom to a hut?
- \* (M. *karane*, *karaptin* doubting).



*qaraseq* brain = LCMWn.

*qardlik* trowsers = LCMWns.

*qardloq* lip = LCMWns.

*qarmaq* a wall = L.

*qarmarpá* allures an animal by a cracking sound.

*qárnernaq* old skincover of a boat.

*qárpá* makes it burst = LM.

Drv. G. *qárusuk* a cave. — L. *kairusuk*.

*qarsorpoq* turns pale.

*qarsorsaq* a fishhook = LC.

*qarssáq* *Colymbus septentrionalis* = LCWn.

*qarssøq* an arrow = LCM.

*qasagá* was not satisfied with it.

*qasaloq* bark of a tree.

*qasigiaq* *Phoca vitulina* = LCMWns. (Wa. *kasiljak* saddle-back seal).

*qasilípoq*, is sharp, pungent to sensation = LM?

*qasíngorpoq* gives a rattling sound.

*qásugpoq* is ravenous ferocious = L?

*qasuwoq* is tired, slack = LMWs. (*chadschuungok* weak).

*qasserpoq* is covered with dust; is gray = Ws?

*qátaq* a pail, bucket, baril = LCMWn.

*qatangut* brother or sister = LCWn. (*kutunguta* stepbrother). (Ws. *kingúkshuk*, Wa. *kamgojak* brother).

*qate* † deep voice? = LC.

Drv. G. *qalituwoq* has a deep voice; *qatimáppoq* growls.

*qáteq* a ring or cover at the end of a shaft = L.

*qatik* breast bone of a bird = LCMWnsa.

Drv. L. *kattikak* the whole trunk. — C. *katigarn* [*qatigaq*] the back; *koteyeuk* the body. — M. *katigark* thorax; *katirark* the body without the head. — Wn. *katigai* body. — Ws. *katigunga* body; *katienha* breast. — Wa. *chaatka* the back.

—\* (Ws. *katzlagak* a bad spirit).

*qatsiaq* \* L. *katjak* audacious; *katjárpoq* is longing. — Ws. *kjaukiak* courageous.

*qatsorpoq* it grows calm = L.

*qat* ...\* M. *kateymayoark* «incolore» — (see: *qajárpoq*).

—\* (Wn. *kátâ* foreshaft of a harpoon. — Ws. *katukshut* a duck; *kattungourak* hillocky land).

*qauk* day, daylight = LCMWn.

DRV. G. *qâumat* the moon. — Ge. *qâumavâq* the sun. — L. *kaujiâ* he knows it [*qausivâ* he finds the light in it]. — M. *kadjunark* reason intellect. (Wn. *kaumaria* blue; *kovolok* white).

*qaumailitaq*\* L. a belt (Ws. *kappazhutka*, *kapzun* = G. *tavsik?*).

*qâungoq* shore-ice = L.

*qauserpoq* is wet = LCM.

*qauvik*\* Wn. ptarmigan.

*qava* south = LWn.

DRV. L. *kavanganek* southeastwind. — Wn. *kabani* east; *kavannikunnâ* [—*kaneq*] southeast.

*qavi* . . . \* M. *qâvinerk* the pleura (of the lungs); *kravik-itork* thick; *kravikitorik* snubnosed??

*qavdlunâq* a foreigner of European race, a white = LCMWn?

*qavdlorutit*\* Wn. eldest sister.

*qavnguivoq* snores = LCM.

*qavseq*, only used in plur. *qavsit* how many = LCMWns.

—\* (M. *kraptigudja* strangling).

*qêq* gray hair = L.

*qeqarpoq* stands upright = LM.

*qeqertaq* island = LCMWns.

—\* (M. *kremilêuyartoark* rolling?).

*qepe* . . . \* L. *kepêserpok* is opposing.

*qêraq* *Anarrhichas lupus* (fish).

*qerivoq* is frozen = LCMWn.

*qerquaq* seaweed = LC.

*qerdlerpâ* penetrates it = L.

*qêrdlutôq* a duck.

*qernarpoq* invokes the invisible rulers for assistance = M.

*qernerpoq* is black = LCM.

*qerroq* heap of stones = LM.

*qia* the outer membrane of the intestines.

*qiavoq* cries; weaps = LCMWnsa.

*qiavoq* is thoroughly benumbed with cold LCWs.

Drv. G. *qiuvoq* freezes to death. — Ws. *kniachtana* cold.

*qigdloq* a carion on land =  $\mathcal{E}$ .

*qiydlugpoq* regrets the loss of some property = L.

*qigpoq* † *qigtarqoq* the sea rises.

*qigpoq* † *qilavog* is alert = L.

Drv. G. *qipog* dies from longing for an enjoyment which he can not obtain; *qilerpoq* is longing for something. — L. *kēpoq*, *kēdlarpok*.

*qigsigā* is shy, fears him = LM.

*qisuk* proud flesh in a wound.

*qigtoriaq*\* C. *keektocyak*, M. *kriktoriark*, Wn. *keektagiuk* muskito.

*qila* † *qilamik* soon = LMWn.

Drv. L. *kiglavok* is quick (*qigpoq*?).

*qilak* the sky = LCMWnsa.

*qilāq* the roof, the palate = MWn.

*qilaluvaq* white whale (and narwal) = LCMWn.

*qilaut* a drum = LCMWn.

*qilavoq* practises sorcery, uses charmes = LM.

*qilerpā* ties it with a knot = LCM.

*qilik* an ivory peg of a kayak tool = Wn.

*qiloriarsivoq* makes a short cut.

*qilugpoq* barks (the dog) = LCM.

*qiluvā* draws it to himself, bends it (the bow).

*qinagpā* leaves it = LMWs.

Drv. G. *qimāvoq* flees. — Ws. *kenuktook* running; *kimaktok* toward.

—\* (M. *krinamuraluktuark* soft?).

*qimeriaq* eyelashes = CWsa.

*qimerdloq* dorsal vertebra = LCM.

*qimerdlōrpā* regards, beholds it = LM.

*qimīpā* strangles him = LM.

*qimugpoq* (the dog) drags the sledge = LMWns.

Drv. G. *qimugseq*, plur. — *sit*, the sledge with its occupant.  
— Ws. *kimugtu* a dog.

*qimūpā* passes it.

*qinerpoq* (I) looks about, examines, chooses = LCMWn.

*qinerpoq* (II) groans = LM.

Drv. G. *qiningavoq* grumbles, growls. — M. *krinlingatuyoark*.

*qinarseq* a swelling, tumor.

*qinoq* snow mixed with water = LM.

*qinugpoq* † *qinuarpoq* cries or hisses on being touched.

— \* (C. *keenowak* black moss. — We. *kinuik* calm).

*qinuwoq* begs for something = LM.

— \* Wn. *kyodsororoot* wave. — Wa. *kenhuchta* waves?).

*qingaq* nostril, plur. with suffix *qingai* his nose = LCMWnsa.

Drv. G. *qingarâ* dislikes, hates him; *qingasorte* enemy. — L. *kingariva* will not have what has belonged to a dead. — M. *kringelireurniyoark* despises.

*qingâq* the sharp edge of the shinbone, a protruding rock = LCMWna.

*qingaserpoq* \* L. makes rifts, scratches.

*qingik* \* Wn. *kinging* window frame.

*qingmeq* a dog = LCMWna.

*qingniwoq* is careful in gathering winter provisions = L.

*qingnuaq* sunbeam through an opening.

*qingoq* (I) the inner end of a bay etc. = M? (*kreingork* a hut, a room).

*qingoq* (II) part of the face between the eyebrows = L.

*qiorpâ* cuts, clips it = M.

*qipaluaq* inner corner of the eye = L.

*qiperoq* an excavation.

*qipik* bedcover, blanket = LC.

*qipivâ* twists, twines it = LCMWna?

Drv. Wn. *kapoatak* small ivory merlin spike. — Wa. *kaïpak* thread.

*qiporaq* a furrow = LMWs?

Drv. G. *qiporqaq* finwhale. — L. *koppugak* a stripe. — M. *kropkoyark* white stripe on boots. — Ws. *kpukait* stint.

*qiseq* spit, saliva = LCMWs.

*qisuavoq* gets spasm, cramp.

*qisugpa* puts his nails in it = LM.

*qissuk* wood, driftwood, fuel = LCMWn. (Ws. *kubuchuk*, *kkut* firewood).

*qitaq* \* (*kitaq*?) C. *kitak* rain. — Ws. *ketuk*, *kitak*, *kitinguk*, *kajtak* rain.

*qiteg*, with suffix *qega*, the middle = LCMWns.

Drv. G. *qiterut* a belt; *qiterdleg* middlemost. — C. *kitcheruk* spinal corde. — Wn. *katukqlun* second finger. — Ws. *kitlehnul* a belt.

*qitigpoq* cuts capers, dances, is frolicsom = LMWs. (*kjettingi*, *ktchawk* jumping).

*qitdluaq* interstice between the legs.

*qitornaq* child = LMWn. (*kutunraghul*).

*qitugpoq* is flexible = LM.

*qituiipoq* chirps, twitters.

—\* (Ws. *keetunka* intestines).

*qiuvcik*\* Ws. *kchiuvcik* a leaf.

*qivaake* male frog fish.

*qiverpoq* bends backward = LM.

Drv. G. *qiviarpoq* looks round.

*qivio* down of a an animals skin = M.

*qiviipoq* flees in anger from human society = L. («suicide»).

*qivdlerpoq* glistens, shines = LCM.

*qivsagpoq* makes a sudden pull, pushes somebody away = LCMWs.

Drv. G. *qivsserdlugpoq* is drizzly weather. — L. *kepsaliktutiva* pushes him away; *kisserivok* is drizzling rain. — M. *kriptsuligiartoark* besprinkling (see: *qitaq*).

*qogq* urin = LMWn.

Drv. Wn. *kuooving* urinal tub [*qugfik*].

*qoqag* land shadow or reflection in the water = L.

*qoqera* likes him.

*qoqerpoq* is stunned, stupified by a sound.

—\* (M. *krolonarnitoark* to commit mean tricks. — Ws. *komo-lokowak* frozen).

*qorqag* Adam's apple.

*qorqugpoq*\* L. calls loudly. — C. *koltooktook* yells. — M. *kroroktoark* calls.

*qordlorpoq* the water runs down in a continous stream = LCM.

*qorsaypoq* bites his teeth together from pain or anger.

*qorsuk* green or yellowish = LMWs.

*gotuvoq*\* LC. turns in his toes in walking.

*quagssuk* a sharp edge in the direction of length, a mountain ridge = L.

*quai*\* Ws. *chuai* there; *chonich* here.

*quaitsākāka* (? trad. tales) my youngs.

*quaq* (‡? trad. tales) frozen meat = L.C.

Drv. G. *quasaq* slippery. — L. *koipok* glides on slippery ice; *koajakut* black lichen. — C. (*quark*) *koajovtit* a kind of lichen. — M. *kreyuatoark* sliding.

—\* (Ws. *koagh* yesterday).

*quaraq* a thyrse (flowers) = LMWn.

*quāsarpog* shudders from sudden fear = L.

*quartaq* worm of the rectum = LM.

*que* house or cave for stores of victuals = M? (*kruīnaktuartuark* gathering victuals).

—\* (Ws. *kveket* otter).

*querpog* caugh (once) = LCMWn.

Drv. G. *quersorpog* caugh. — Wn. *koaktshecnar*. — Ws. *lusgu* caughing.

*qugdlugpā* makes it double by folding = LM.

Drv. G. *qugdlugiaq* a caterpillar.

*qugsavog* † *qugsalavog* is anxious = L.C. (*kokseatekpungar* to scare).

*qugsugpog* stoops = L.

*qugssuk* a swan = LMWns.

*qugtoraq* thighbone = LCMWn.

*quiagpog* is merry LMWs. (*kujwaju* pleasure) Wa. (*kuiānku* glad).

*quik* the thin bone in the hind legs of a seal.

*quīlertavog* fears that the seals will be scared. = L. (M. *kruīngilcherktoark* hastening?).

*quīnagpog* feels thickling = LCM.

*quīnarvog*\* L. is detestable. — M. *kruīnarktuvoark* wild. — Ws. *kuiānagtuk* bad.

*quinuk*\* Wns. *kveenuk* (tobacco-) pipe.

*qujavog* he thanks = LCMWs.

Drv. L. *kujanak* thank! *kujanarpok* it is to be thanked for. — M. *kroyanaine!* — Ws. *koyana!*

*quju* . . . \* M. *kruyuyovark* watching.

—\* (*ququgdluētīn* Ws. beard).

*qularpoq* he doubts = LM?

*qule* ten, only used in plur. *qulit* = L? CMWnsa.

Drv. Ws. *chollunhuin* nine [*qulailuat*].

*quliartoq*\*? M. *kroléarktoark* «preferring»? *kroléarkutsin* a man of mixed race.

*quloroq* a sickly man.

*quluavoq* it sounds clucking = L.

*qumâq* an intestinal worm = MWn.

*qumarpoq* is shortened by being pressed together = LM.

*qunigû*\* M. *krumigiyara* loved (may be *kamagissara* «whom I love» — see: *kamagâ*).

*qune* † something nice? = MWs?

Drv. G. *qunîpoq* clumsy. — M. *kuno* little girl. — Ws. *kuno-kaga* love.

*qunuvoq* he feels himself inferior to another = LMWs.

*qungaseq* neck = LCMWn.

*qungiaq* a crack in wood or bone.

*qungiarpoq* regards something from a distance = LM.

*qungoq* reflex of the daylight in the sea = L.

*qungujugpoq* smiles, laughs = LCMWs.

*qunguleq* sorrel, also: cochlearia (plants) = LC.

*qungunârssuk* (trad. tales) a falcon.

*qungûsotariaq* a merman.

*qûpâ* makes a room narrower by placing its sides nearer to each other = LCM.

Drv. G. *qôroq* a narrow valley; *qupanavarssuk* a snowbunting. — C. *kopenoæsau*. — M. *korrok*.

*quperdluk* a worm = LCWns.

*qupivâ* cleaves, splits it = LC? MWn?

Drv. L. *koppako* [*qûpako*] a piece cut off from something. — C. *kovepon* «break». — M. *krumnerk* [*quneq*] fissure. — Wn. *kopéruk* a «split».

*qupugaq*, *qapujok*?\* Ws. a tree.

*qusatog* is bashful = M? (*kudjartoark* bending his head downward).

*qusoraq* knot on a bootstring.

*qussoq*\* C. *quðjoq* white.

*qussungi*\* Ws. *kotshungi* running.

*qut, qule* the upper part of, or the space above something = LCMWnsa.

DRV. L. with suffix *kollinga* [qulá] what is above him: *kollék* the back of a man in a bowing position. — C. *kooletar* [qulitseq] a coat. — M. *krolerk* [qudleq] what is highest, a lamp. — Ws. *kodlo* lamp; *klipseen* [qulivsiut] a pot. — Wa. *kulachta* the back; *kulimutsha* a pot.

*qute* † = LM.

DRV. G. *quterorpoq* follows the boat walking along the shore. L. (the stem still used: *kote* fine flat ground) *koterorpok*. — M. *kroterortoark* «the reindeers' road».

*qutsimak* \* M. Polygonum (plant).

*qutsoq* very small (Ws. *kchudoq* low).

— \* (Wn. *kátye* a wall).

*qutuk* collar bone = LM.

*quveq* \* M. *kruwerk* fizzle. — Wa. *kuoviljat* stinking.

*quviaq* \* M. *krubiark*, Wn. *koobrak* fish or seal-net.

*quvdlauk* \* Wn. a mouse.

*quvdle* a tear = LM.

DRV. G. *quvdlilivoq* sheds tears. — L. *kugviörpok*.

*quvdlugtoq* \* M. *krobluktoark* trembling.

## k.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*kag* ... \* Ws. *kaqikkklok* [chengiaklek] old.

*kāgak* \* Wa. great.

*kagdleg* thunder = LCMWnsa.

— \* (C. *kagpennah* afraid).

*kagpá* † (hurting?) = LMWn.

DRV. G. *kalugpá* breaks it; *kajumigpoq* finds delight in his work; *kamípa* pushes it forward; *kautaq* a hammer. — L. *kajumikpoq* flows quickly; *kamípa*. — M. *kauktoark* forging; *karek* shaking. — Wn. *kaoon* a hammer; *karoktok* hammering; *kaudlo* a stone (*jadéit*).

*kágsorpoq* sits down to do his business.

*kagutat* \* Ws. *kachutat* hail.



—\* (Wn. *kaijangna*\* northeast current?).

*kaikiggaiak*\* Wn. Larus Sabini.

*kaingu*\* Wn. the brown bear.

—\* (Wn. *kaiveeklook* a forked stick?).

*kaiwdl* . . . \* L. *kaiblaivok* admonishes.

*kájáq* groin.

*kajarpog* remains home while the others are going out.

*kajoravoq* is tired from exertion.

*kajorpoq* is brown, red = LCWnsa?

DRV. Wn. *kabeksua* red; *kavilsak* small beads? *kaeyok* brown fox. — Ws. *kavisrak*, *kavychtschuk* red; *kaviak* red fox. — Wa. *kavilnuk* red; *kavilnuarak* beads; *kavilhuriak* fox.

NOTE. It must be granted that the derivation of these words is very doubtful, they also remind of *qajog* with regard to the idea of colour.

*kajugdleq*\* Ws. *kajukchli*, *kaukichlit* a hare.

*kaqavoq*\* L. *kaqqamajürpok* shouts with joy. — C. *kaqagaluarpoq* is disposed to merry making; *kakajoq* the child is merry.

*kák*\* hunger = LCMWns.

DRV. G. *káppoq* is hungry. — (? L. *kavāngovok* has no appetite). — M. *kraktoarg*. — Ws. *lektuden* art thou hungry.

*kakappá* carries it on his head = LCM.

*kakagpoq* is extremely bad.

*kakakártorpoq* the fox cries.

*kákik* snot, snivel = LCMWn.

DRV. G. *kákviaq* the upper lip. — C. *kakkeveeaga*. — Wn. *kukivia* Septum of the nose.

*kakiat*\* Ws. salmon.

*kakivá* pierces it (f. i. in sewing) so as to make the point appear again on the same side = LCMWs.

DRV. G. *kakilisag* a kind of small fish; *kakiornerit* tattooing; *kakitdlarnag* a plant with thorns. — L. *kakilasak*. — C. *kakeena* tattooing. — M. *kakkillangnark*. — Wn. *kakibua* [*kakiak*] a fish spear.

*kaláleq* a Greenlander = LWs. (*kallaluik*, *kallalik* a Schaman).

*kalangavoq*\* L. goes bowed. — (Wn. *kallauroktok* dance?).

*kalimacok*\* L. is calumniated, slandered; *kalivigíva* slanders him.

*kalerrag* a sound from something = M.

DRV. G. *kalerrípoq* gets an unsatisfactory information.

*kalganagtuli*\* Ws. marmot.

*kaligpoq* tows, draws = L Wns.

Drv. L. *kallut* instrument for towing. — Wn. *kalleekshook* swim. — Ws. *kalimunik* small chain [*kalimneq* Fabr.].

— \* (Wa. *kaliuhochta* gale of wind. — Ws. *kalnak*, *kanneschet* a raven).

*kalu* ... \* M. *kalodjat* at once. — Wn. *kalungna* many.

*kaluseriarpoq* \* L. goes a roundabout way.

*kamagá* loves him = M Ws?

Drv. M. *kammariark* «respectable». — Ws. *kamgyk* love.

*kamagpoq* is angry (Ws. *kunychtuchtuk?*).

*kamelika* \* Ws. kayak-halfjacket.

*kamik* a boot = L C M Wns.

Drv. G. *kamigdlârpog* is barefoot; *kamigpoq* puts on his boots. L. *kammilûrpok*. — C. *kameeykpoke*. — (Wns. *kummuk*, *kamlyk*).

*kamukale* \* Wn. I don't know.

*kana* here just below or west, yonder (close by) = L C M Ws.

Drv. G. *kanangnarpoq* the wind blows from the west. — C. *kamnungnakpoke* the w. b. f. the north. — M. *kanoangnark* north-wind. — Ws. *kanajagtok* south.

*kanagat* \* Ws. wolf.

*kanagpoq* \* (or may be *qanagpoq*, from *qaneq* mouth?) Wn. *kanukhtuk* tell. — Wa. *kanachtok* speaking.

*kanajajôrpoq* is vexed by envy = L.

*kanajaut* diaphragme.

*kanajog* frogfish = L C.

*kanerpá* covers it with dew or hoarfrost.

*kan* ... \* M. *kanopáluhtoark* mud. — Wn. *kooveea*. — Ws. *kagujak*. — Wa. *kaniak* sand.

*kanungneq* a sort of drift wood = L C.

— \* (*kánungra* Wn. yolk of eggs).

*kangak* \* L. the ancle (foot). — Ws. *kamuak*.

*kange* towards the middle, farther from the sea = L C M.

Drv. G. with suffix *kangia*; *kangiane* on the inland-(east-)side of it; *kangerdluk* a bay or fiord.

*kangeq*, with suffix *karra*, a promontory, the top of a plant = L C M Wns.

*kangësugpoq* \* L. presumes, suspects something.

*kangn* ... \* Wn. *kangneen* young woman.

— \* (Wn. *kaignenoostrak* instrument for cutting ivory).

*kangnisak* copper = LCMWns. (*kannujak*) Wa. (*kaniujak*)  
— (Wn. *kangnoak* black colour. — Ws. *kangyuk* lake colour).

*kapaqin*\* Wn. foam.

*kapiagâ* is concerned about him = LCM. (Ws. *kabiywaskak* bad?).

*kapîpâ* puts the inner into the outer part of a double piece of clothing, i. i. skin socks into the boots = LCMWn.

Drv. G. *kapîtaq* waterproof jacket; *kapiseq* scale (of fish). — M. *krapisirk*. — Wn. *kâpise*.

*kapivâ* stabs him = LCMWn.

Drv. G. *kapât*, M. *kapuna*, Wn. *kapun* spear, lance.

*karqavaq* Wn. *kolkabuk*, Ws. *kalkchabak*, Wa. *katchapak* an ax.

*karre* bud of a plant.

*katagpâ* has dropped, lost it = LCM.

*katak* inner end of the doorway = LMWn.

*katîpai* unites them = LCM.

*kato* drum-stick.

—\* (C. *katovyer* halo).

*katsorpoq* is quiet, calm = LM.?

Drv. G. *katsorsarpâ* cures (the sick). (M. *katchortoark* «from both sides»; *katchorertoark* licentious; *katsornikayortoarg* grows angry).

*katsuaq* muscle of the upper part of the arm.

*kâtungiaq* a kind of shellfish.

*kauk* walrus hide = LC.

*kauwâ* puts something in an opening of it = LM.

*kavagpoq*\* Wn. *kovuktunga* sleep. — Ws. *kavachtuk* sleeping.  
— Wa. *kavanganakûnga* sleeping.

*kaveq* the top = LMWna.?

Drv. G. *kavseq* the crown of the head. — L. *kabsek*. — Wn. *kabbra*, *kabdjaka* (my—). — Wa. *kasko* head.

*kâvigpoq* runs or turns round = LCMWn. (M. *kavitoark* good, perfectly? — Ws. *kaiuksua* round?).

*kaviruk*\* Wn. arrow head of bone.

*kavdlo* a sheet of bone on the end of the paddle.

*kâvoq* gets loose.

*kavuar* . . . \* M. *kavuartuark* plunders, spoils.

*kavungnarpoq*\* L. is hewing wood in the forest.

*ke* †, *kina* who = LCMWnsa.

Drv. G. *kia* whose; plur. *kikut*.

*kéavaliñeq* \* L. wet spot near a heap of snow.

*keok* ... \* L. *keoksungnilerpok* it stinks (from reindeer-buck).

*keora* ... \* L. *keoraliktorpok* has fissures.

*kérsorpoq* \* L. has falling sickness.

*kiak* heat, warmth = LCMWnsa.

Drv. G. *kiagugpoq* sweats; *kissagpoq* grows warm; *kiagpoq* is warm. — C. *keegtok* summer [*kiagtoq* warm]. — M. *kidjartoark* «feels feverheat». — Wn. *kushunjuk* hot. — Ws. *kechtuk* summer. Wa. *kehmy* summer.

*kiat* upper part of the body = LCMWn.

Drv. G. *kiasik* shoulderblade. — M. *kéatsik*. — Wn. *kiasia* (his —). — Ws. *kukvyk*?

*kiga* southern (Wn. *kukakka*?).

*kigäipoq* goes slowly = LM.

*kigarpâ* makes a notch in the = LM.

— \* (Ws. *kek* a year. — *kegartluk* sinew for sewing).

*kiggivoq* \* L. *kikkutekarpok* makes some joke. — C. *kikitoa* to play.

*kigigpoq* \* L. stops, ceases; *kiggorpâ* betrays something to him.

*kigiguaq* \* M. pyrites.

*kigdlik* border, limit = LCM.

*kigdlik* (II?) \* Wn. arrowhead chipper; *koglo* a stone for sharpening; *keegleechea*, *kigdiak* a hard stone.

*kigdlo* a fire-place for cooking = LWs.

*kigdloq* inverse, wrong = L.

*kigsarpoq* desires = L.

Drv. G. *kigsaut* (I) a wish.

*kigsaut* (II) the net of an animal = L.

*kigserpoq* (*kirkserpok* Fabr.) jumps down = L. (*kiggerpok*) M.

*kigssavik* † = L. (*kigavik* peregrin falcon) M. (*kigiravik* falcon) Wn. (*kissigavik* falcon). Ws. (*kjegoet* falcon; *keegleoght* vulture).

Drv. G. *kigssaviarssuk* falcon.

*kigtorpâ* † *kigtorarpâ* tears rends it asunder = LCM.

*kijik* \* M. *küyark* picus (bird) — Ws. *kiik*, *kikagajak* heron (bird).

*kikârpoq* turns his arms or wings backward.

*kikergaq* \* L. crackling.

*kikiavoq* † M. *kikiaork* paddles (?).

- kikiak* a nail = LCMWn.  
*kikik* fy for shame!  
*kikipá*\* L. omits him in distributing.  
*kikivá* cuts a piece of its margin.  
*kikuleq* seal-hole in the ice = L.  
*kilak* hole in the skin, wound = LMWs.  
*kiligpá* scrapes it = LM.  
 Drv. L. *killipa* [*kilépá*] cuts it off.  
*kilijut*\* Wn. a hornladle.  
*kilivfaq* (trad. tales) a fabulous animal = M. (fossil elephant)  
 Wn. (fossil ivory).  
*kilo* the foot end or hind part of the ledge = LM.  
*kiluk* seam, hemming = LCMWn.  
*kilunaq*\* (*kaganat*) Wnsa. a wolf.  
*kilúngna*\* Wn. southwind.  
*kimagtút* handle of a woman's-knife = L.  
*kimik* (I) † acting on, or inflicting? = LM.  
 Drv. G. *kimigpá* has proved effective; *kimigtôq* effective, strong.  
 — M. *kinnartoark* medicine.  
*kimik* (II)\* Ws. *kemikh*, *kmyk* flesh. — Wa. *kymyka* flesh,  
*kymyk* body.  
*kimugsuk*\* L. shelf of a snowheap.  
*kinaq* face, edge (of a knife) = LCMWnsa.  
*kineq* tip of a jacket = L.  
*kinerdleq*\* LM. almond of the throat.  
*kinerpog* is swampy or thick to get through (f. i. snow in the  
 water) = LMWs.?  
*kinípá* soaks, steeps it = LM.  
 —\* (Wn. *kinjuran* voracious).  
*kiniva* lets the child do its business = L.  
*kingaingok*\* L. frostmoke. — M. *kijewuk* foggy. — Ws.  
*kaljaigik* fog.  
*kingeq* the hole where a tooth has been lost.  
*kingiat*\* Wn. *kiolya*, Ws. *kingiat*, *kichquet* aurora borealis.  
*kingiyopq* is high = LCMWs.  
 Drv. C. *kiugyi*, *kingnak* mountain. — M. *kinnak* mountain. —  
 Ws. *kanachtuk* high; *kanachkituk* low.

*kingmik* heel = LCMWn.

*kingmungnak* \* Wn. lake (colour).

*kingo* what is behind = LCM.

Drv. G. *kingugdeq* last; *kinguáq* successor; *kingumut* back, again; *kingulerú* one after another; *kinguneq* space behind, or time after. — L. *kingurlek*, *kinguvák*. — M. *kingomun*, *kingulereüt*, *kingunerik*.

*kingok* \* Ws. strong.

*kinguk* a kind of shrimp = LM.

*kinguvoq*, only used in plur. *kingúput* they are gone.

*kinguvoq* capsizes = M.

*kipípoq* dies from longing for seeing one whom he loves = L.

Drv. G. *kipílerpoq* is longing.

*kipivá* cuts it across, shortens it = LCMWns.

Drv. L. *kippako* a piece of something; *kiblörpa* cuts it several times [*kipako*, *kivdlörpa*]. — C. *kikparikpoke* it is regular square [*kiparigpoq*]. — M. *kiputik* scissors. — Wn. *keepegah* «cutting» [*kipigá* that which he has cut].

*kipu* . . . \* L. *kipukpuk* they do not meet; *kipujungavok* speaks abruptly, can not find the words; *kippalivok* is violent. — M. *kipuktuark* changing, bargaining; *kipuktartoark* talking, telling. — Wn. *kipuchuk* sell. — Ws. *kipusju* buy!; *kibutschachtschi* sell!

NOTE. The vocabularies contain several more words like these and as difficult to bring in any reasonable relation to each other; perhaps a part or even the whole of them have to be ranged under *kipivá*.

*kérsagaq*, used in Ge. for capelin.

*kísa* finally, at length = C. (L. *kētu* a little?).

*kíse* the state of being alone, «aleness» = LCMWns.

Drv. G. *kísima*, *kísivít*, *kísivta* I, thou, we alone; *kísiane* («in its aleness») only, but. — Wn. *kíssimi* «all»; *keémi* only.

*kísipai* counts them = LM.

*kíssik* \* a sealskin = LC.

*kíssigpoq* doubts, desponds of his success.

*kit* (opposite to *kange*), with suffix *kitá* farther towards the sea-side = LC.

Drv. G. *kítsigpoq* is far out towards the open sea; *kítsigsut* small outlying islands.

*kíta* \* Ws. yes!

*kitik* † *kitigarpá* fastens his clothing to the kayak.

*kitdlaváq* indention of an edge = L.

*kitdl* ... \* C. *kidellok* a hole. — Wn. *kitdla* eddy, a hole. —  
Wa. *chylpenuk* a hole.

*kitdlit* \* Ws. cowberry (*Vaccinium*).

*kitsiak*, *kethugak* \* Ws. a bow.

*kiugut* \* Ws. an abyss.

*kiuna* \* Wn. an ivory cup.

*kiwoq* \* L. answers; *kigusivá* a. him; *kigusek* answer.

*kivá* bites him = LCM Wnsa.

DRV. G. *kisorpoq* bites often; *kigut* tooth; *kigutaernaq* blew-  
berry. — L. *kigiak* a beaver. — M. *kigut*, *kigeark*; *kiruluktoark*  
tooth-ache. — Wn. *kaiooktoon* biting; *kigu*, *kigutik* teeth. — Wa.  
*chutit*, *utinka* [*kigutika* my teeth].

*kiualeq* \* L. *kiugaluk*. — M. *kivalerk*. — Wn. *keebuyallok*,  
musk-rat.

*kiverpá* fills it completely.

*kiwfaq* servant = LM Wsa?

*kiwipá* raises, lifts it = LCM.

*kiwivá* sinks it, lowers it = LCM Wn.

*kiwkarpá* gnaws all the flesh of its bones (Ge. *kiwkaq* bone)  
= LM.

*kiwkutuk* \* C. instrument for discovering seals under the ice.

*kiwdligpá* the weapon penetrated it, the instrument was applied  
with success.

*kiwdluat* ... \* Wn. *kibluatya* shoes.

*kiwtairpoq* \* L. *keptairpok* is agile, jovial (*kebvèrpok* soars with  
spread wings).

*koluagtoq* \* Wn. noon.

*kotsakalak* \* Ws. an eagle.

*kovdluaq* \* C. *kobluek* large yellow berries.

*kualin* ... \* Wn. *kooalinookt* puffin.

*kuaneg* Angelica = L. (eatable seaweed).

*kuggik* \* LC. hind part (of a body).

*kugsak*, *kugsataq* a kind of small birds.

*kugsagá* is anxious to save the remainder of it.

*kugsugpá* shortens it, practices witchcraft.

*kugumja* \* Ws. whistling.

*kuil* ... \* Ws. *kwilewt* a fly.

*kuinga* \* Wa. a tame reindeer.

*kuingíngaq* name of a mountain in Greenland = L. (a pig. — *kuinivok* is fat) — C. (*kovinneewoke* «is thin», perhaps for *kuinīpoq* is not fat).

*kuingitser* . . . \* M. *kuingitcherktoark* hastens, speeds.

*kujak* lower part of the spine = L M Wns.

Drv. G. *kutsineq* a lower vertebra; *kujapigaq* a vertebra connected with a rib. — M. *kuyapiyark*. — Wn. *kuyapikhua* spine.

*kujat* south, or the left when facing the sea = Ws. (*kyjaqum tungy* = G. *kujatip tungá* southside).

*kúk* running water, river = L C M Wnsa.

Drv. G. *kúgpoq* flows; *kuivá* pours; *káaraq* a small river; *kúgssuaq* a large river. — M. (*kuuk*) *kurark*. — Wn. *koorook* large river. — Ws. *kuchii* to pour.

*kukaq* rest of meat left between the teeth = L M.

*kukik* nail, claw = L C M Wn.

*kukiss* . . . \* Ws. *kukishvak* a gull.

*kukugpá* sets fire to it = L M.

*kükujuk* a young one (man or animal).

*kukur* . . . \* M. *kukurtiput* eatable muscle.

*kukuvoq* commits a fault.

*kulavaq* a fullgrown female reindeer = M.

— \* (Ws. *kylchet* berry).

*kuluipog* is careful with his things.

*kulumarpuk* \* L. they are singing against each other.

*kulut* \* Wn. *kulun* a ring.

*kuma* \* Wn. ankle bone.

*kunak* an external parasit, a louse = L C M Wns.

Drv. Wn. *komeektok* [*kumigpá*] scratching. — Ws. *kumagutat* moss or lichen?

*kumuk* \* Ws. *humhyk*, *koomogik* an eagle.

*kunigpá* kisses him.

*kur* . . . \* M. *kuraru* a kind of bird. — Wn. *kurrauna* Lycopodes (fish); *kunaio*, *kulaio* sculpin (fish).

*kunakat* \* Ws. a tree. — Wn. *kúnakin* fire wood.

*kunanguaq* (trad. tales) penis.

*kuniak* \* Wn. a goat (?).



*kunigoq* \* L. eiderdown.

*kunulerpoq* it withers, fades.

*kunuvok* \* L. is unwilling.

— \* (Wn. *kungmumi* to day).

*kuseq* a drop = L. (*kute*) M.

*kussagâ* likes it, is fond of it.

*kutagpoq* speaks indistinctly.

*kutsiorpoq* asks for assistance.

*kutsuk* resin, pitch = LM.

*kutuvaq* \* Wn. kid to contain oil.

*kuvdloq* thumb = LCMWns. (?)

### m.

(EXPLANATIONS: G, Greenland, (Ge, Eastgreenland) — L, Labrador  
— C, Central Regions — M, Mackenzie — W, Western (n, northern  
— s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*ma* that, there = LCMWns.

DRV. G. *mâne*, *tamâne* here; *mâssa*, *tamâssa* here it is, namely;  
*mâna* now; *mâna*, *matuma* this one. — C. *mâne*; *mownga* hither  
[*maunga*]; *manna*, *manga* now. — M. *madja* this one. — Wn. *mauna*  
hither. — Ws. *manni* here.

*maggangatoq* \* L. his voice is not clear.

*magdliag* \* Wn. *muklok* large seal. — Ws. *makliak* large seal.  
— C. angakok language: *maqdlag*.

*magsarpoq*, *magsâpoq* shouting from the shore (L. *maksarpoq*  
appeases the child).

*maik* † hardness? = L.

DRV. G. *matpoq* is dilicate, thinskinnd; *maigssaq* the inner  
skin of whales. — L. *mâkjak* the thin ouier pellicle on the skin of  
whales.

*majorpoq* moves upward, rises = LCMWn.

*maqâipoq* † is absent = L. (the stem still used).

DRV. G. *maqâisivâ* feels the want of it.

*maqîpoq* carries the kayak upon his head over land = LWn.

DRV. G. *marqaq* overland road. — L. *makkak* upper part of  
the head. — Wn. *maknek* name of place.

*maqivoq* it opens = LM.

DRV. G. *marneq* the matter of a boil or blain.

*mak* † something getting loose = LCMWns.

DRV. G. *makípoq* rises from where he was lying; *makitússuseq* haughtiness; *magperpa* opens it. — M. *makitoark* rising. — Wn. *mukkeetin* get up! — Ws. *maktu* getting up. (L. *makkitek* hip, hanch. — M. *makittark* lion).

*makutivá*\* L. is stronger than he. — C. *makkokepoke* is young. — Wn. *makkuchtok* is strong.

*malaq* front of the neck = L.

*malik* what follows, a wave = LCMWn. (*maling*).

DRV. G. *maligpá* follows him.

*malugá* observes it = L.

*mamagoq* harpoon without bladder (for boys).

*mamarpoq* (the food) has a good taste = LC. (*mamukpoke* he is good). Wn. (*mamagpoke* he is good).

DRV. G. *mamará* likes it, also; likes to slander; *mamáipoq* has a bad taste. — C. *mamaitpoke* he is bad.

*mamárhoq* moults (hair, skin) = L?

*mamiagá* feels offended by him = C.

*manik* flesh-side of the skin = LM?

*mamáipoq* is closed, healed = LM.

*mamivoq* has pollutions.

*mamorqáq* jacket of reindeerskin.

*maneq* moss used for torches CMWs.?

*manernaq* a sort of blain filled with blood.

*manigpoq* is smooth = LCMWn.

DRV. G. *manípoq* is uneven. — Wn. *monitya* ice-hummock [*munílaq*].

*manik* an egg = LCMWnsa.

*manivá* shows, presents it = LM.

DRV. G. *manigūpoq* is humble, submissive. — M. *maniyumi-yurtoark* «sighing».

*mano* lowest part of the neck = LM.

*manorpoq* † *manordlorpoq* the pain abates, soothes = L.

*manukok*\* C. ball of foot.

*manungnaq*\* Ws. a quab (fish).

*mangerpoq* is hard = L.

*mangeru* \* Wn. armlet.

—\* (*mangkatiga* my song, trad. tales).

*marravá* † (makes it muddy?) = LCMWs.

Drv. G. *marrak*, L. *machak*, Ws. *magayak* clay.

*mardluk* two = LCMWnsa.

*márpoq*, *málaroq* yells, howls = LM.

*masak*, *masagpoq* is wet = L.

*masik* gills = LMWns.?

*massaq* \* Wnsa. *maisak*, *mutchuk*, *madjak*. *matschak* the sun; *mukachtuk*, *matchachtuk*, warm, heat.

—\* (L. *mitsuk* a fold in the boots. — M. *madja-kigelerk* white streak in the boots).

*mátak* the outer skin of whales.

*mátarpá* undresses him, takes off his jacket = LCMWn.

*materte* band on the trousers.

*mato* a cover, a door = LCM.

Drv. G. *matuvá* closes it. — M. *matuyoark*.

—\* (M. *matcholgrtoark* tumbled, disorderly).

*maujungpoq* is disgusted with something.

*máutat* Ge. kayak-mittens.

*maucoq* walks through a swampy ground = LCM.

Drv. G. *mangúpá* puts or pushes it in; *manguqpoq* the weather is getting milder. — L. *mangukpá*, *mangupok*.

*mauto* hardness = L.

Drv. G. *mapkorpoq* gives the sound of hard against hard; *mautuwoq* is hard, strong. — L. *mapkullukpok* gives a sound of hard from the roof of the house; *mapko* the wood in the bottom of the kayak.

*maçssaq* milt, spleen = LC.

*me*, *mivoq* † man, is born as man? = LWn.

Drv. G. *mérarq*, *merdlertoq*. — Ge. *merserteq* a child. — Wn. *mukqlákto*.

*meriarpoq* vomits = LM.

*merqitarpoq* \* L. the sea moves with breakers against the shore.

— M. *mirkriptcharnerk* cleaving.

—\* (M. *mirkroyoyork* well. — Wa. *matschinka* well).

*merqoq* hair, feather, plant = LCMWns.

*merpá* † penetrates and appears again on the same side of it = LCMWns.

DRV. G. *merqut* a needle; *mersorpoq* sews. — Wn. *mitkon* needle.

*merpoq* † exertion of strength? = LMWs.

DRV. G. *mingavoq* is powerful; *merngorpoq* is tired. — Ws. *muganolhtuktuk* is tired.

*merserâ* fears him, is apprehensive of his superiority.

*metagdlo* \* Wa. a raven.

*mevqoq* a bird's-leg = Wn. (*mipkwo*).

*miaggorpoq* howls as a dog = LC.

*mianivoq*, *mianersorpoq* is cautions = L.

*migdliaq* a skin used as underlayer or cloth, also navel string (in trad. tales also used for «brother»).

—\* (Wn. *misuetyua* a «fair Eskimo» — Ws. *muchtatsha* son).

*migssik* the direction in which something is seen, the straight line to it = LC.

DRV. G. *migssigâ* performs his work like that, has it for his guide.

—\* (M. *mitsipartok* travelling. — *mijoraluk* few).

*miq* ...\*? M. *mikrorkta* meager. — Wa. *mchkoruk* a skeleton(?).

*mikikvin* \* Wn. take it!

*mikivoq* is small = LCMWnsa.

*milak* a stain = LM.

*milârpoq* \* L. is broken on its edge.

*milik* a stopper = M.

*milorpâ* pelts him with something = LCM.

*milugpoq* sucks = LCM.

DRV. L. *milugiak* a kind of flies.

*mimek* \* L. backpart of the thigh.

*minarpoq* takes some food along with him in going home = LWs.

*mine* drizzling rain = L.

*minik* train oil by drying converted into a tough substance.

*minipâ* omits, neglects him in distributing = L.

*mingigpâ* hurts it accidentally = LM?

*mingoq* a water-beetle = L.

*minguk* dirth = LMWn.

*miperpoq* stands waiting as a beggar = LCM.

- mípoq* (the bird) goes down and stops = LM.  
*misarpoq* gives a cracking sound = LM.  
*misárpoq* denies, will not confess = L.  
*misigá* observes, feels it = LM.  
*misugpá* dips it = LC Wn.?  
 DRV. C. *missomajung* a glacier dipping in the sea. — Wn.  
*mizoghín* kid to contain water.  
*missigpoq* \* L. hops, jumps.  
*mitagpá* mocks, ridicules him = LM.?  
*mitak* \*, plur. *mitit* Ws. stars.  
*miteq* eiderduck = LC Wn.  
*mitericoq* \* L. plaits or braids well. — M. *miteretkrešidjara*  
 «uniling».  
*mitilik* \* L. ghost, spectre.  
*mitdlik* \* Wn. *mitdliŋ*, *midellik* a knife.  
*mitugdluk* \* Wn. a raven.  
*mituk* \* L. pieces of ice in the fishing-hole.  
*niyse*, *niyse* dried fish = L. (*pipse*) C. (*peipse*) M. (*piptsi*).  
*niyuk* \* (*nuak*?) Wn. saliva.  
*niog*, *muk*? † *morsugpoq* disappears by sinking into something  
 = L.  
*momerenet* \* Wn. a root.  
*morepoq* is rounded at its end = L.  
*morpar* ... \* M. *morpariyoark* «copper»?; *morpariktoark* «sound-  
 ing»?; *morpaoyark* a bottle?  
*mugsórpoq* whistles.  
*mugtuk* \* C. black. — Ws. *muugtuk* blue.  
*muka* ... \* Wn. *mukakhuk* rabbit.  
*mukut* \* Ws. *mykut* excrement.  
*mulaka* \* Wn. a young imber goose.  
*mulik* woman's breast, also a leaf = LM Wn.  
*muluroq* stays out, is absent = L.  
*múme* whale gum = Wn.  
*mumerpoq* sings dancing and beating the drum = CM.  
*mumigpá* turns it upside down = LC.  
*munauta* \* Wn. quiver strap.

*munga* \* Wn. codlings (fish).

*mungarua* \* Wn. a light?

*mungi* ... \* Wn. *mungidzing* wrist guard.

*mussaq* eatable root of an umbelliferous plant = LMWn.  
(*marshan*).

*mutura* \* Wa. *mytyratuck* struggle.

*muwtegu* \* W. *mupteguh* cache (*mivse*?).

## B.

(EXPLANATIONS: G, Greenland, (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*ná-á*, interjection indicating pain = LM.

*nággá* no = L. (*naukok, aukak*) CWn.

*nággpoq* hurts something in moving and is stopped = LMWn.

Drv. G. *náligpá* throws the harpoon and hits the animal. — L. *naulak* harpoon. — M. *nauliktork*. — Wn. *nauliga* harpoon.

*nagsarpá* carries it along with him = LM.

*nagseraq* a mark to be aimed at in shooting = L.

*nagsiaq* \* LC. skin-neckcloth.

*nagsigpoq* \* L. turns up his nose.

*nagsivoq* sticks in the sea-bottom or being entangled.

*nagsoqípai* makes no distinction between them.

*nagssuk* horn, antlers = LCMWn.

*nagssu* ... \* C. *negdjugarun* a string for keeping the dogs.

*nagtoraq* a kayak-implement used for towing = LWs.

Drv. G. *nagtoralik*, Ge. *nagtiivalik* an eagle. — Ws. *nytygarovjak*.

*nagtulik* \* Ws. iron.

*naguinak* \* Ws. noise.

*nai* ... \*? M. *nénéoptourk* listening [*nálagpoq*?]. — Ws. *naintuik* ears; *neecheewunikin* hear!

*náipoq* is short = LMWns.

*nairá* smells it = LCMWns. (Wn. *nognuch*, Ws. *nikch* nose?).

*najagaq* \* Ws. dancing.

*najaq*, with suffix *najâ* his younger sister = LCMWna.

*najangarpog* falls asleep in sitting = LM.

*najorpâ* stays there or with him = L.

*najugpâ* hollows it, scoops it out = L.

*nâq* skin of the abdomen; plur. *nâssat*, with suffix *nai* his whole belly, exterior and interior = LCMWn.

*naqigpog* is low = LM.? Wn.?

*naqugpog* \* C. *nakkokepoke*, M. *nakrotoarq* the moon is full. — Wn. *naqakto*, Ws. *nauk* halfmoon?

*nâkâ* has pity or compassion with him = LM.

DRV. G. *nagdliugpog* is suffering, is in a pitiful state of pain or want. — L. *naiperkutigiva* has pity with him; *neglikpa* loves him. — M. *nagdligidjark* «loving».

*nakâpâ* bends it downward = LM.

DRV. G. *nâkarpog* falls.

*nâkaq* \* LCM. root of a plant.

*nakasuk* bladder = LCMWn.

*nakivoq* †? meets a hindrance in proceeding = LM.

DRV. G. *nakimavoq* loiters, lingers in his undertaking; *nagtîpok* it blows; *nakerpog* moves quickly in a straight direction. — L. *naki-lerivok* is inconsistent; *nakivoq* the wind has become steady. — M. *nakerktork* directly.

*nako* † strength = LMWn.

DRV. G. *nakâvoq* is very strong; *nakuag* a first rate hunter, a powerful man. — L. *nakôkpok* is good, faultless; *nekkokqok* is powerful. — M. *nakoyoark* is good, excellent. — Wn. *nakuruk* good.

*nâkorâ* likes him = L.

*nakunak* \* L. a kind of small fish.

*nakut* \* L. blewberry plant.

*nakuvoq* he squints = LC.

*nâlagpog* he listens, obeys = LCM.

*nalavoq* lies stretched out = LM.

*nalik*, with suffix *nalinga* his equal = LCMWn.

DRV. G. *nale*, with suffix *nalâ* the direction of, or level to it (as to place and time); *nalikâq* interstice between the legs or trousers; *nagdliûpog* it happens, it is its usual time (f. i. arrival, festival). — L. *nelliupok*. — M. *nalerekturk* [*nâligîgsut*] equal to each other. — Wn. *nelliakak* trousers.

*naliuk* \* Wn. the moon.

*nalugpâ* throws it without lifting his arm = CM.

*nalugpoq* swims = LCM Wn.

*nålungiaq* an infant.

*naluvoq* is ignorant, does not know it = LCM Wns.

DRV. G. *nalunarpog* is difficult to know; *nalunaerpa* makes it known. — Wn. *nyloogah* I don't know [*naluvunga*]. — Ws. *natluara* I don't know it [*naluvara*].

*nåmagpoq* it is sufficient = LCM.

*nanako*\* Wn. by and by.

*nanerpå* presses it in resting upon it = LCM.

*nanivå* finds what was lost = LCM Wn.

DRV. Wn. *neneron* a candle (or torch?).

*nano* the polar bear = LCM Wna.

*nannuaq* (I)\* Wn. *neroak*, *naiivak* a lake. — Ws. *nannuiak*, *nanuak*, *nanvik* a lake; *nanvaknak* a bay. — Wa. *naiivak* sea (lake?).

*nannuaq* (II)\*? Wn. *nunowrungsk* bones; *nannuaq* a bowl of wood. — Ws. *nunokut*, *nenet* bones. — Wa. *nynnuku* bones.

*nannugpå*\* L. *nennuërpa* wets, waters the sledge runner to make it slippery. — M. *nanuktuark* wetting. — Wn. *nannitikh* lamp (-oil?). — Ws. *nahnuk* lamp-oil.

*nanuk* . . . \* Ws. *nanughna*, *nanuktun* stand.

*nangagpoq*\* L. passes by.

*nangarpå* refuses, forbids = L.

*nangat*\* Ws. berries.

*nangeq* child's cloth = L.

*nangiarpoq* is anxious = LC.

*nangigpoq* continues.

*nångivoq* he hops once = C.

DRV. C. *nanneeyakpoke* [*nangissarpog*] hops (several times).

—\* (L. *nångivarlakpok* is not satisfied with the answer. — M. *nanginermik* prodigy?).

*nangmagpoq* carries something on his back.

*nangmik* crossbeam in the bottom of an umiak.

*nangmineq* self = L.

*napaq* † sickness, *nåparpoq* grows sick.

*napavoq* stands upright = LCM Wnsa.

DRV. G. *napårtoq* a roantree (L. fir-tree) *naparut* mast. — M. *nappartok* tree, forest. — Wn. *napaktu* larger timber. — Ws. *nabat* forest.



*naperpâ* catches in a snare = LMWn.

*nâpipâ* meets with him = L.

*napivâ* breaks it across = LCMWn.

Drv. G. *nâvdlorpâ* breaks it into several pieces; *navguag* a joint. — C. *nabloote* knee. — M. *nablon* knee; *nabgoark* member. — Wn. *naviktuk* broken.

*napo* cross piece in the sledge = L.

*naraseq* † a frog? (Ge. *narajarteq* a shark) = LM.

*nardluvoq* is straight = LMWns.

*narqoq* arrow head.

*narnerpoq* pulls or paddles with all his might.

*narutiguk* Wn. backbone.

*narruvoq* shows contempt.

*narssaq* low and flat land = LC.

*narssugpâ* crosses his way, approaching him from the side = L.

*nasag* hood of a man's jacket, cap = LCMWnsa.

*nasigpoq* goes up the hill to have a look out = LM.?

*naterpoq* cartilage = LCM.

*nateq*, with suffix *narqa* bottom, floor = LCMWns.

Drv. G. *natârnaq* halibut. — L. *nettaroovik*. — C. *nateeroovik* snowdrift. — Wn. *nateringak* flat land; *neetarmuck* «old wife» (fish). — Ws. *notuik* sea bottom.

*natseq* small seal = LCMWna.

*nauja* gull = LCMWna.

*nauk* where is it?, although = LCMWns.

Drv. G. *nâme* no. — L. *namut*. — Ws. *natmyu* whither.

*naularnaq* a kind of shrimps = LMWsa.

*nauvoq* grows, appears = LCMWs.

Drv. G. *naussut* plants. — Ws. *nautt* grass.

*nâvâ* finishes it = L.

*navarkroktuten* \* M. echo.

*naviagâ* considers it dangerous, will not venture it = L.

*navdlik*, with suffix *navdlinga* adapted for it = L.

*navsoq* † indistinctness? = ?Ws.

Drv. G. *navsuerpâ* makes it clear, explains it. — Ws. *nasjuag-kagni* showing (*natschichaak* «truth»?).

*navssâq* something found or discovered without being searched for = LM.

*neqe* meat, flesh (in Ge. also of one's own body) = LCMWnsa.  
 DRV. G. *nerivoq* eats; *nerdlerpá* regales him; *nerpik* flesh of fish. — M. *nerkriksat* [*neqigssat*] something to eat. — Wa. *nyrnakut* eating.

*nerinarpoq* is square built (man or animal).

*neriugpoq* hopes, expects = LM.

*nerqorpoq* it creaks = L.

*nerdleg* a goose = LCMWns.

*nerdloq* the vertebræ of a bird which are grown together = LM.

*nero* † spaciousness? = LMWs?

DRV. G. *nerukípoq* is narrow; *nerutuvoq* is wide. — Ws. *njukalmuk* narrow (*nikilnuk* short).

*nersorpá* praises him = L.

*nerssut* a terrestrial mammiferous animal = LC.

*niaqq* head = LCMWnsa. (*naskok*).

*nigaaq* a snare = LCMWn. (*neegallok* a net).

*nigorpoq* avoids something = L.

*nigsáqpoq* belches = LM.

*nigsik* a hook = LMWn.

*nikavoq* considers anything trifling compared with what he is concerned about = L.

*nikípoq* has been displaced = L.

*nikuípoq* rises from sitting = LCM.

*nilak* a piece of of freshwater ice = LCMWnsa.

DRV. G. *nigdleq* the cold. — C. *niglarpoq* it is cool. — Ws. *nindlyetok* cold.

*nileq* a fizzle, fart = LCM.

*nimaq* bandage, ligature = LCMWn.

DRV. G. *nivnípoq* is narrow. — M. *nimarodjark* bundle, faggots.

*nimárpoq* wails from pain = L.

*ningagpoq* is angry = LM.

*ningauk* sister's' or husband's sister's husband = L. (son in law) MWn.

*ningeq* share in a game = L. (L. *ningek* snowwall around a house?).

*ningioq* eldest woman of the house = LM.

*ningípá* lowers it by means of a line = LM.

*nínguvoq* is tough, not easily broken = L.

*nio* leg = LCMWn.

DRV. G. *niutóq* long legged, a spider. M. *niuluktoark* [*niulugpoq*] has a bad leg. — W. *neeugha*, *niunga* leg [i. e. *niuga* my leg].

*niorpoq* has become a little crooked = LC.

DRV. G. *niungavog* is bent. — C. *neyooktepook* bent.

*niorpoq* drills, bores = LMWn.

DRV. G. *níortát*. — Wn. *nioktun* a bowdrill.

*nipagpoq* \* L. is vanished. — C. *neepakpoke* pas he does.

*nipá* wears it by rubbing = L.

*nipe* voice, sound = LCM.

DRV. G. *nivdlerpoq* emits his voice, speaks; *nipárpoq* cries loudly; *nipangerpoq* becomes silent. — M. *nipáituark* keeps silent.

*nipigpoq* sticks or adheres to a thing = LMWn.

DRV. (L. *nippivok*, M. *nipiyork*), Wn. *nippewoke*, *nepirok* sunset; M. *nipititerón* [*nipititerut*] glue.

*niporpoq* \* L. is quiet, content.

*nisa* purpose = L.

*nisoraq* the hollow of the neck = LM.

*nit* ... \* Ws. *nituk* hearing; *nitutenka* doest thou hear?

*niu* ... \* Ws. *néogtok* talking; *niuvan* narrating.

*niumak* (trad. tales) a personal name. — L. flesh of the hands and feet. — (Wa. *néok* rope of rawhide line?).

*niurdleq* \* L. a kind of frogfish.

*niuvá* takes it out of the boat or of its repository etc. = LCM.

*niuverpoq* trades, barlers = LM.

DRV. G. *niuvortoq* a trader. — M. *niuvarektoark* [*niuverigpoq*] trades conscientiously.

*nivagpá* flings, throws it with the end of his body (f. i. a whale) or with an instrument, digs or shovels it out = MWn.

*niverpoq* falls backward = LCM.

DRV. G. *nivingavog*. — M. *nivingayoark* is hung up.

*nivfik* the peritoneum (of the intestines).

*nivgo* the mucus of fish etc. = M.?

*niviaq* † *niviarsiaq* unmarried woman = LCMWasa.

*nivivá* dwells or remains in the vicinity of it = LCMWn.

DRV. G. *niviuaq* a fly. — Wn. *nibraruá*.

*nivko* dried meat = L.

*nirtavoq* is dry weather = LCMWa.

Drv. G. *nirtailaq* thick weather with snow and rain. — M. *nirtaira* thick w. — (Wn. *nirtakuktua* 4th quarter of the moon).

*noqarpá* strains it, bends the bow = LCMWns.

*nordlog* a hole with a string or such like to fetch hold of a pot etc. = LM.

*norraq* reindeer calf = LCMWn.

*norssaq* harpoon thrower (wooden) = LCM.

*nuak* spit, saliva, catarrh = LCMWn.

*nuánerpoq* is pleasant agreeable = Ws.

*nuaraluaq* (her) sister's child = L.

—\* (C. *nugaleenik* a poor thing. — Ws. *nuivagiut* Dentalium. Wn. *nuchtoolit* a snipe).

*nugsagpoq* \* L. becomes frostbitten.

*nugsaq* \* Ws. *nykwagtugwak* spruce. — Wa. *nuchsak* wood.

*nuivoq* makes its appearance = LCMWn.

Drv. L. *nuisipá* offers it for sale; *nuq*, plur. *nugfit* bird's arrow; *nuvia* cloud. — C. *nooyooce* dart for birds. — M. *nuira* sunrise. — Wn. *nubuja* -cloud.

*nujaq*, plur. *nulsat*, hair of the human head = LCMWnsa.

*nujaluk* \*? Wn. *nyellook* frock made of guts.

*núk* point, end of anything, cape, promontory = LCMWns.

Drv. G. *núgpá* removes it; *njuarpog* is wild. — L. *núpok*. — M. *nurutoark* removes.

*nukagpoq* becomes tired of his work.

*nukag* younger sister or brother to a person of the same sex = LCMWnsa.

*nukik* sinew, tendon, strength = LMWn.

*nukut* \* Wn. «yukali», dried salmon.

—\* (Wa. *nukutu* broad; *nymeenkin* large).

*nulavoq* \* L. is grown up, tall.

*nuliaijog* \* L. wild celery; *nulliaijunguartok* Angelica.

*nuliaq* wife, married woman = LCMWnsa.

*nuloq* rump, bum = LMWn.

*nuna* land, homestead, birthplace = LCMWnsa.

Drv. G. *nunasivoq* gets sight of land, settles down; *nuniagpoq* gathers berries; *nunangiaq* alder (tree). — Wn. *nunangeagít* alder. — Ws. *nunagutat* berries.

*nunanêtdlarpoq* \* L. feels pain.

*nunekameruak* \* Wn. a child.

*nunuvoq* resists, abstains from speaking, laughing etc. = L.

— \* (Ws. *nyknêkkuk*, *nuiknêkkuk* sweet; *nyknîlnuk*, *nuiknîlgak* bitter).

*nungul* . . . \*? Ws. *nyngyljachtua*, *nuinliachtua* laughing.

*nunguk* . . . \* Ws. *nungukhten* stand?

*nunguooq* has disappeared, is consumed = LMWs.

*nusikarpoq* \* L. is leaky, not well joint.

*nûsiligpoq* \* L. dies suddenly.

— \* (M. *nutsarêarvik* a seat. — Ws. *nussedu* to keep, preserve; *nuschagak* name of a river).

*nutagut* \* Ws. a kind of small fish.

*nutâq* a new thing = LCMWns.

Drv. G. *nutaraq* a newborn dog (L. a newborn child).

*nutavdleg* a natural stain on the skin of men.

*nutigpoq* it barns, cracks = LMWn.

Drv. G. *nutarâlugpoq* it sparkles. — M. *nutâyork* sparkling. — Wn. *nitiktut* burn.

*nuof* . . . \* Wn. *nûbwa* one half; *nûkwa* all?

*nuvnuka* \* Ws. fingers, toes. — Wa. *nyngit* hand.

## O.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*ogigtuaq* \* Wn. birch.

*ogdlavoq* \* L runs about in the houses.

*oqaq* tongue = LCMWnsa.

Drv. G. *oqarpoq* speaks; *oqaitsoq* Pelicanus carbo. — M. *oraktuarik* talking. — Wn. *okaktuktuaru* a great speaker; *okaktuk* talk.

*oqîpoq* is light (not heavy) = LCMWnsa.

Drv. G. *oqilavoq* is swiftfooted; *oqimâipog* is heavy. — M. *okrumâituark* heavy. — Wn. *aketyua*. — Ws. *okichtûch* not heavy.

*oqoq* † genial temperature? = LCMWs.

DRV. G. *orgoq* sheltered place, leaside. — L. *oggorpok* is soft, keeps warm. — Ws. *ookorree* skin of birds [*ogorut* warm clothing].

*oquq* mould = LCMWn?

*ogümerpá* puts it in the mouth.

*okuk*\*? C. *okokwak* a stick. — Wn. *ookuk* wood.

*olorojuat*\* M. fading.

*omiják*\* Wn. drill socket.

*onui* . . . \* M. *onuidján* shame; *onüyuayartoark* ashamed.

*opigugpoq*\* L praises.

*opingaiivoq*\* L. it surprised; *opiunarnak* no wonder that.

*opugto*\* Wn. after or last.

*oriarpá* spits it out.

*ordluvoq* (Ge. *ortwoq*) falls, tumbles = LM.

*ordlerpog* aims with a missile.

*ornaq* (trad. tales), *ornakit* thy wings ornane his wings (*uneq*? armpit).

*ornigpá* goes or comes to him = L.

—\* (M. *orotkroga* judged; *orotkráun* judgement; *orotpit* wilful).

*orpik* tree, bush = LCMWns. (*ukpik*, *orkbit* willow).

DRV. G. *orpigaq* a small bush. — Ws. *opohak* firewood.

*orseq* a part of the dog harness, a hole to fasten the string.

*orssoq* fat, blubber = LCMWns.

*orulooq* is morose, peewish = M.

*orune* some intestines of ptarmigan = L.

—\* (Wn. *ouligaganik* old maiden).

## P.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*pagpá*† *pakasípá* plays pulling the arms with him = M.

*págpá* fixes it with pegs = L.

*pagunak*\* Ws. a bear.

*paivoq* remains home, watches the house = LM.

Drv. G. *pára* takes care of it. — L. *pairiva* nurses him.

*pajugpá* brings or sends him a present = LWn.

Drv. Wn. *patukturin*, *pajuklurin*, «the sharing out of food», name of a constellation [*pajugdlugit* giving them presents].

*pâq* (I) *Mergus serrator* (bird) = L.

*pâq* (II) opening, entrance, kayak-hole = LCMWs.

*paqumigá* has some superstition with it = L.

Drv. Ge. *paqingnarpoq* is afflicted.

*pakaluaq* butterfly.

*pakatsivoq* is ashamed.

*pakerpá* (Fabr.) snatches a thing out of his hands = L.  
(*pakkíva*).

*palerpá* it has made him sunburnt.

— \* (M. *palerktitak* «terasse»).

*palugtoq* \* Wn. *palukhtuk*, Ws. *palochta* a beaver.

*paluvoq* lies with his face downward = LM.

— \* (M. *pamangnartork* «properly speaking»).

*pâmárpoq* is slow in working.

*pamioq* tail of a terrestrial mammiferous animal.

*pámigpoq* causes a disagreeable feeling, is annoying.

*pana* a large knife = LCMWnsa.

*panerfaq* second wife (in polygamy).

*panerpoq* is dry = LCMWns.?

Drv. G. *parqerpá* (the sun) has dried, emptied it. — L. *pak-kárpok* begins thawing. — M. *patkreliguniga* dying of thirst. — Ws. *patsnartok* warm.

*panik* daughter = LCMWnsa.

*pangaligpoq* runs (a quadruped) = LCM. (Ws. *pagaliut* a worm?).

*pângnaq* *Epilobium* (plant).

*pányneq* fullgrown reindeerback,

*paoq* soot = LCMWn.

*paorqivá* takes care of him.

*paormaq* berry (*Empetrum*) = LCMWnsa.

*paorpoq* pulls his kayak = LCMWn.

*papâq* \* L. after-birth.

*papik* bird's tail = LMWn.

*parngutigá* (Ge.) has it for his custom or habit.

*parpá* † *parnaerpá* fixes it so ar not to become shaken = LM.

*pârpá* meets him coming from the opposit side = LCM.

*parsarpoq* † *parsangavog* has a delicate health = L.

*pasivá* believes him to be the guilty one, suspects him = LM.

— \* (M. *patagmyk* soon, quickly).

*pateq*, with suffix *parqa* marrow = CLM.

DRV. M. *pakrôn* marrow spoon.

*patigpá* keeps resting or lets fall his hand on it = LCM.

*patdleq* willow, bush, faggots = LM.

*patdligpá* approaches it closely = L.

*paukarut* crossbeam of a house.

*pauna* \* Wn. musk-rat.

*pava* upward, eastward = LCMWn.

DRV. G. *pavane*, *tapavane*. yonder in the east, up high; *pavna* he up there. — L. *pãne*, *takpãne*, *pangna*. — Wn. *pugna* «the sky»; *pungmunga* [*pavunga*] upward.

*pává* fights with him without weapons, wrestles = LMWs.?

*pavdlo* \* L. a handle.

*pe* and *pivoq*, the nominal and the verbal form of a stem by which in some measure the affixes can be made independent, as the latter may be used in this connection without essentially altering their original sense, *pe* signifying «a thing», and *pivoq* «does» (but also: gets, goes, says, it happens) = LCMWnsa.

DRV. G. *piá* his property; *pequt* property with its appurtenances; *perqigpog* is healthy; *perdlerpoq* dies from starvation; *perorpoq* grows up; *perpaluk* a noise; *pêrpá* takes it off; *perujuk* rubbish; *pigá* owns it; *pigigpog* is well off, rich; *pilerpoq* begins; *pilerpá* furnishes him; *piniarpoq* strives to gain something, is a sealhunter; *piniúrpá* provides for him; *pinguaq* toy; *písagpoq* is in want for something; *piseq* a song; *píssuseq* quality, condition; *píssut* cause; *piumavog* wishes; *piuvoq* is a thing, is useful; *piúngilaq* is to no use.

L. *pekarpok* he has, there is; *perkuva* commands him; *pêrngarpá* does or gets it the first time; *perorpok* is grown up; *pigiva* owns it; *pillípa* gives him presents; *pillíut* a gift, present; *perlerpok* perishes with famin; *pingilak* has not done it, has got nothing; *pingilut* hindrance; *pêtok* poor; *pitjut* cause; *piusek* usage; *piumavok*, *pissek*.

C. *piklúktov* starving; *peletay* give me!; *peeuke* is it good?; *piyek* a song.

M. *pivok* «to be willing»; *pin!* it must; *pinnago* it must not; *piyara* take away; *piloriktoark* to be benevolent, amiable; *pimartoark*



«essentially»; *pinerluktchimayoark* to be malicious; *pinerkut* nearly all; *piktaylinikdjoark* to prevent, hinder.

Wn. *pik'pun* then; *pinikherit* to give; *peedlo* he has none; *peetuk* no, not; *pisingitsok* strong?

Ws. *binartua* I have got; *pjuchtua* I will; *piuknachtua* I will not [*piungnaertunga?*]; *piliachtu* beating [*pidlarpa?*].

Wa. *pidlunga* to have, to get; *pingytok* a good man?; *pinhesha* healthy?

NOTE. The examples of derivatives belonging to this stem are comparatively scanty and imperfectly rendered in the latter vocabularies. Their real nature and kinship have hardly been understood by most of the foreigners.

*pero* a burden, a stone to secure the tent against the wind = LM.

*perpa* †? = LCMWn.

DRV. G. *peqpa* bends it; *perdlaivâ* plaits it. — C. *pellera* a line platted of sinew. — Wn. *pidrairuara* «the little braider, a spider».

*persoq* drifting snow, snowstorm = LCMWns.

*pigârpoq* watches = LM.

*pigpoq* † *pigdlerpoq* jumps = LM.

—\* (Wn. *piksun* snow shovel).

*pika* here eastward, up here = LCM. (similar to *pava*).

*pikalujaq* \* L. *pekkaľujak*, C. *pikadľujang* an iceberg.

*pikiugpoq* †? = L. *pikkiokpok* is laying eggs. — The name of place *pikiugdleg*, occurring in G., may be a derivative of this.

*pilagpa* cuts it up (the seal etc.) = LCMWnsa.

*pilo* a leaf.

—\* (Ws. *pinagtok*, *paschnachtiuk* cold).

*pi* ...\*? Ws. *petneit*. — Wa. *pidnak* mountain sheep (see: *ivnauk*).

*pineq* straw for the boots = LCWn.

*pinerpoq* is handsom beautiful = LC.

*pingajog* three, in singul. only as *pingajuat* third, plur. *pingasut* = LCMWnsa.

*pingeq* a sort of hard driftwood = L. (larch tree) Wn. (fir tree).

*pingo* a knoll or little hillock formed out of turf, where birds use to stay = LM.

*pingugpa* gives him a buffet, pushes him = L.

*piorpog* paddles quickly towards his pray.

*pisigpa* shoots it with an arrow = LCMWns.

*pissugpoq* walks = LCM Wns.

*píssaq* strength, power = L.

—\* (Wn. *bidsuk* the sun).

*píssukak*\* C. in the angakok-language; *píssukang* a fox. — M. *pichukte* fox (*pirtotchark* Lynx). — Ws. *piuchta* a dog (*paichtuchscha* fish otter).

*pítáipoq* is lascivious, wanton.

*pitarpá* surpasses him, passes it.

*pito* lamp-stool.

*pitorarpoq* a squall, a gust of wind comes suddenly.

*pitsaq* something excellent, first rate = LCM.

*pitsiulik*\* L. *Uria grylle*.

*pitugpá* binds, fastens it with a string.

*pitungo*\* Wn. a bowl.

*piwdle* insane, lunatic. = L.

*po* † lifting? = LCM Wn.

Drv. G. *portuvoq* is high; *púktipoq* is low; *puak* the lung; *pualavoq* is fat, big; *puerqorpoq* is cool; *púpoq* bows so as to make his middle part the highest. — L. *poktovok*, *pokipok*; *puije* [*puisse*] a seal. — C. *puiva* emerges; *poovite* lungs; *poongakpoke* [*pungavoq*] he nods. — M. *puktuyoark* high; *puak*, plur. *puvaít* lungs; *puoalayoark* big. — Wn. *pubtun* bubbles; *puve* lung.

*pôq* a bag, sack, any sort of case or means for enveloping = LCM Wn.

*poqerpoq* is docile, teachable = L.

*porpivoq* feels cold.

*pualátit* (Ge.) mittens of bearskin = L. (*puálo*) C. (*poalook* mittens, *po'ahlo* gloves) Wn. (*púalo* mittens of bearskin).

—\* (*pugdlianuk* Ws. the sun. — Wn. *pooktaun* yellow. — Ws. *puchtan* a baidarka).

*puigorpoq* forgets = LC Wn.

*pujaq* blubber dried on its surface = LM.

*pujaq* smoke, vapour, fog = LCM Wns.

*pukák* a loose sheet of snow = L.

—\* (*pukartortuarik* to commit a fault).

*pukeq* the belly-skin of a terrestrial animal.

*pukipá* picks, plucks it = LM.

*pulavoq* slips or glides through an entrance, travels into, enters = LCMWns.? (Wn. *puđlaru* eclipse; *pooluruk* dance).

*pumiugtoq* (*pa ...?*) \* Wn. an otter.

*püneq* sperma ceti = L.

*pungajog* \* L. a kind of blewberries.

*punguaq* a dog, in the angakok language of G., and *pungnu*, in the ang. l. of C.

*pupik* a mushroom, also: eruption (on the skin) = L.

*pūsuk* the thumb and the forefinger kept together = LMWn.

*puto* a hole which goes through = LCMWn.

*putugog* the big toe = LCM-Wn.

— \* (Wn. *poodoo-ayar* to sing; *putura* dancing).

*puvag* \* M. *pwark* fy!

*pualeren* \* M. a shovel.

## S.

(EXPLANATIONS: G, Greenland, (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*saga ...* \* Ws. *tshagatyt* a kind of plants.

*saggaq* having thin hair, a thin sheet of snow = L.

— \* (Ws. *tshakai*, *tshgichna* give! — possibly belonging to *sikik* (II), see hereafter).

*sagdluvoq* tells a lie = LCWs.

*sagsagiaq* \* L. a little passerine bird. — Wn. *süksagia*.

*sailivoq* stays home.

*saimavoq* is mild, gentle = LM.

*sajavoq* is incapable of working = L.

— \* (Ws. *tshaiukmiduk* healthy).

*sajugpoq* shakes = LM.

*saqivoq* walks about.

*sak* and *sâ*, two forms of which the first with suffix also is *sâ*, its front side = LCMWsa?

DRV. G. *sagdleq* foremost; *sāgpā* turns to him; *sāpoq* is thin; *sarqaq* sunside; *satsigpoq* is far seaward. — L. *sāngane* [sāne] before him; *sakka*, with suffix *sakkanga* has visible side; *sadjukpok* [savssugpoq] passes by. — C. *seadpoke* thin he is; *sahtook* thin. — M. *tsatork* thin; *tsayrork* a house of wood [sāgoq what serves as a shield?]; *tsarkroarmut* forwards; *tsatoyark* a bow. — Ws. *sedlerok* a bow; *saliochpak* a cap.

*sakagpā* pushes him = L.

*sakan* . . . \* Wn. *chakoonarook* crooked.

*sake* father or mother in law = LCM.

*sāgek* Ge. a women's-knife (ulo).

*sakiak* a rib with its appertinent flesh, breast = LCMWnsa.

*sakimerā* is very fond of him.

*sāko* any kind of weapon or tool = LWs.

*salavog* suffers from heat.

*sālagi* . . . \* L. *sālagije* vanquisher.

*satak* \* Wn. *tschallak* bad.

*salausugpoq* \* L. sleeps quietly.

*salissik* \* Wn. scissors.

*salivā* scratches the hair of it = LMWn.

*salugpoq* is meager = LM.

*sama* what is lower or seaward (opposite to pava) = ?Wn.

*samik* the left hand.

— \* (Wns. *chammé*, *chammi* «salutation». — *sanaratuk* never).

*sanavog* works, fabricates = LCMWnsa.

*sane* the side, the room close by = LMWs.?

*sanik* dust covering something = LM.

— \* (Ws. *chanjvok* to like; *tschakuinalgu* do not move!; *tschak-nak* a hole. — Wn. *sanūgsuk* I go).

*sangigpā* searches for louse.

*sāngivoq* he is strong = L.

*sanguit* \* Ws. *tschanguit* grass, herbs.

*sanguseq* \* L. *sāngusek* refuse, rubbish.

*sanguvoq* turns, winds, is tortuous = LM.

*saoq* loose earth or snow spread over something = L.

*sapangaq* a bead, pearl = LC.

- sapangipá* leaves hold of it = LM.  
*saperpoq* is unable to obtain or to do what he wished = LCM.  
*sapivá* blocks up, stops the way = LMWn.  
*sarápoq* † *sarajagpoq* is slippery = L.  
*sarfaq* current = LMWns.  
*sárfaq* strand snipe, *Tringa maritima*.  
*sarik* \* Wn. *tsharik*, *tshegarik* gray spotted rat.  
*sarqagpoq* is getting tainted.  
*sarpik* tail of a whale = LC.  
*sarsarpoq* has no fixed place.  
*satami* \* Wa. *schatami* the moon.  
*sat* ... \* Wa. *tshatilmak* the swimming snipe.  
*sauneq* bone = LCMWns.  
*sauwoq* \* M. *tchauwoark* «interring».  
*sava* a sheep = LM.  
*savaq* \* M. *tsavark* tattooing; *tsavarkreyoark* dressing.  
*sav* ... \* Ws. *tschaue*, *chowyat* a drum. — Wn. *chowysuk* tambourine; *soisorouk* hoop for a tent.  
*savgaq* \* L. *Phalaropus rufus* (bird).  
*sávigpoq* goes a drift = LM.  
*savig* ... \* M. *tsaviktoark* a box (?).  
 -- \* (M. *tsavioyartoark* talking merrily).  
*savik* a knife, also: iron = LCMWns. (*tshavoyk* iron, *tshavoyk ulwak* knife) Wa. (*schavik* knife, *tshavoykak* iron).  
 DRV. G. *savfiorpog* forges. — M. *tsaviliortoark* forges. — Wn. *schebya* «knife» [*savia* his knife].  
 \* *savípa* touches it with his hand = ?M.  
*savi* ... \* Wn. *choweetuk* to make, work. — Ws. *chowezerukhli* making.  
*savsigtoq* \* Ws. *tshauchsichtuk* making angry.  
*segdl* ... \* Wn. *shekhiliuk* cache. — Ws. *cheklowk* a house (may belong to *sak*).  
*seqerpá* besprinkles him = L.  
*seqineq* the sun = LCMWns.  
 DRV. C. *sakanéukpoke* «sunrise» [*seqinerpog* the sun shines].  
*sequngerpoq* closes his eyes = LCM.

*sequppâ* breaks it asunder = LMWs. (C. *selliko* break?).

*serfaq* black guillemot, *Uria grylle*.

*serqani* . . . \* M. *tserkaniluktuarik* grinning, laughing; *tsirkrekrealuk* an assuming person.

*serqoq* hindflipper of a seal = LC.

*sérqoq* the knee of man = LCMWnsa.

*serqorpoq* makes a crack = LC.

— \* (M. *tserkobtsidjoark* removing).

*serdlaq* \* L. nearly.

*serdlerpoq* † *serdlernarpoq* is hurtful = L.; in Wa. the stem still preserved as *sachdlirok* bad, ill.

*sermeq* ice formed on a solid ground, glacier = LM.

*sernaq* \* Wn. eagle tail (?).

*serné* \* M. wale of the kayak.

*sernigâ* defends, protects him = LM.

*serpeq* matter in the eyes = M.

*sérpoq* perceives a sour taste in his mouth = LCM.

Drv. M. *tsernartork* [*sérnartog*] sour.

*serravoq* pronounces a magic spell.

*serrivoq* \* L. is glad, thankful.

*seruk* \* Wn. *tserrunun* snare for birds. — Ws. *seruk* wing; *serulik*, *sharuliat* bird (see: *suluk*).

*siagpai* arranges them in a row = LM.

*siakut* \* C. *séakkoot* a scraper for skin.

*sialuk* rain = ? Wns.

Drv. G. *siagdlerpoq* it rains. — Wn. *sealuktok* rain.

NOTE. Probably *sialugpoq* and *silardlugpoq* (see: *sila*) «is bad weather» are confounded in the vocabularies, and this may explain the want of examples from LCM. here.

*sianivoq* perceives, has consciousness, has reason.

*siargivoq* \* L. slides down.

*siardlivoq* \* L. is sorrowful.

*sigarpoq* \* L. it creaks, crackles. — M. *sigarialuk* *Tringa alpina*.

*sigguk* a beak, protruding muzzle = LCMWn.

*sigdlaq* a crow-bar = LMWs. (*chiklak* an ax).

*sigdlat* \* Ws. *tschiglat* steep mountains.

*sigdleq* \* M. *tsiglerk* name of the Mackenzie-Eskimo.

*sigpá* cuts it in the direction of length, especially the belly of a seal = LMWs.?

*sigssaq* shore = LCM.

*sigssik* (I) several hard substances in the body, as in fish-heads, the edge of whalebones = M.

*sigssik* (II) a squirrel, a marmot (even as traditional doubtful in G.) = LCMWn. (*sikarik* marmot) Ws. (*chukeet* ermin) Wa.

*sigut* \* Wa. mushroom.

*sikagpoq* is hard and brittle = LM.

*sika* (I) \* Wn. *sitka* backfin.

*sika* (II) \* M. *tchikayoartoark* filled up, full.

*sikersarpoq?* (trad. tales) *sikersarpalulermat* as a grinning and laughter was heard (*sivkerpoq?*).

*sikigpoq* bends, bows = LCMWn.

*sikik* (I) † *sikigigpoq* is regular equilateral = L.

*sikik* (II) \* Wn. *chikeeka*; Ws. *cheekeekha*, a gift, a present.

*siko* ice upon water = LCMWns. (*tejkkok*).

Drv. M. *tsikoleark* [*sikuaq*] thin ice.

*sikutag* a blain, blister of the eye.

*sila* the visible world, the open air, the human reason = LCMWnsa.

Drv. L. *sillaluk* 'rain'; *sillanerdruk* bad weather [*silardruk*]; *sillalek* neighbour; *sillatovok* is prudent, intelligent; *sillaipok* is a fool. — M. *tsillatane* [*silatane*] outside of, before it (the house). — Wn. *selame* the weather [*silame* in the open air]; *silalu* rain. — Ws. *tscheljaljuk* rain (see: *sialuk*).

*sileragpoq* has taken a wrong direction.

*siligpoq* is broad, thick = LCMWna.

*silivá* grinds it, sharpens it = LMWn.

*silo* a carcass, especially of sea-animals = L.

— \* (M. *tsiluartsidjork* leaving).

*silugpoq* lifts his arm for throwing = L.

*simak* \* Wn. *cheenmuk* rock. — Ws. *tschimak* stone.

*simerpá*, penetrates, permeates it (moisture).

*simik* a stopple = LCMWn.

*simivá* † *sivneq* surplus, excess = LM.

*sinar* . . . \* L. *sinnaungavok* is peewish; *sinnarnauvok* is gray.

*sine* the edge of any thing = LCMWns.

DRV. Ws. *tshaak*, *tschnag* shore [*sináq*]; *tschnagmut* coast-people (name of a-tribe).

*sinik* (I) the sleep = LCMWn.

DRV. M. *tchiniktoark* [*sinigpoq*] sleeping.

*sinik* (II)\* Ws. *schinik* beaver; *chinnikuk* otter.

—\* (M. *tchinulayoark* «explosion»).

*singarpá* squeezes it = L.

*singavoq* is envious = LM.

*singeq* boot string = LMWn.

*singigpá* sweeps or presses it off or out = LC.

*singivoq*\* C. *singewoike* is big with young.

*sioraq* sand (a grain), plur. *siorgat* = LCMWns.

*siorniorpoq*\* L. suffers from violent pains.

*sipaq*\* M. *tchippark* awake.

*sipilertoq*\* M. boasting.

*sipivá* cleaves, divides it = LM.

*sirak*\* Wn. a «yourt».

*siranok*\* Wa. horn.

*sisak* hardness = LCWn. (*sisirua* hard).

*sisamaq* four, when applicated to certain objects always in plural: *sisamat* = LCMWnsa. (*stomat*).

*sise* a fox's den = LM.

*sisuvoq* glides, slides = LC.

*sitserpoq* the water soaks through = L.

*situaq*\* Wn. *tsedoak* narwal; *seesunuk*, *seetuuk* Beluga; *seeshuak* skull of a porpoise. — Ws. *tschoak* Delphinus leucas; *tiztuak* sturgeon; *stung* Beluga.

*situ* ...\*? Ws. *stut*, *stunka*, *tshikuk*, *tchtat*; Wa. *ssituaka* finger nails.

*situgtipoq*\* L. bleeds from his mouth.

*siugtojoq*\* L. large woman's-knife.

*siut* ear = LCMWnsa.

*siva*\* Ws. *chiva*, *tschuah*, *tshuwat* a fly.

*sive* † time? duration = LM.

DRV. G. *sivekipoq* is of short duration.

*siofiag* hip, haunch = LM? (*tshivéark* buttock).



*siverpoq* † *sivingavoq* the ground slopes = L.

*sivdle* lamp sediment.

*sivdluvoq* \* L. feels offended.

*sivkerpoq* \* L. it cracks. (see: *sikersarpoq*).

*so* some thing, anything, a «what?» — the same to lifeless objects, as *ke* (a «who?») is to persons = LCMWns.

Drv. G. *suna*, subjective: *sáp*, what, which; *sulivoq* is occupied with something; *sávoq* is something; *suvvoq* is what?; *sune* where, *sumit* whence. — L. *sumut* whither; *suliac* work; *sokkot* cause, effect; *sujugpoq* is wet, dirty. — M. *tchumik* [sumik] with or of what; *suat-sark* commodity, ware. — Wn. *sukluten* why [suvdlutit thou being what]; *sudliving* autumn, «time for sewing» [suliufik time for indoor work]; *sune*, *sumun*. — Ws. *tchim* why; *tchaugva* to what. — Wa. *tchunia* what; *tchamit* with what.

*soqulavoq* attends at the festivals with nith-songs or singing matches = CM.

*sorqaq* whalebone = LCMWna.

*sordlaq* a root, the root of *Sedum rodiola*.

*sordluq* opening of the nostrils to the palate = LM.

*sorruk* a sort of boils.

*sorssugpá* attacks, makes war upon him = L.

*suagpoq* is harsh, severe (thing as well a person) = LMWs.?

Drv. M. *tchuaga*, *tchuannitoark* punishes with trashing. — Ws. *tchuaga* friend; *tchuagunnitoga* ennemy.

*suak* spawn (of fish) = LM.

*suarutaq* \* L. shower, rain.

*sue* \* Ws. *tchue* a leaf.

*súgaq* arrowhead of iron.

*sugdlugá* refuses it as being too little = L.

*suíkkak* a complete whole without any division or incision (f. i. certain mountains. — Ws. *tchoak* hard. — Wa. *tchuékak* pain?).

*suínaq* \* M. *tchuínayoark* terrible, «committing sin»; *tchuínark* wicked, villain.

*suingnípoq* emits a smell of foxes.

*suivnuik* \* Ws. low land.

*sujápá* roastes it = L.

*sujavoq* † *sujaneq* sound of metal = LCM.

*sujo* what is straight before = LCMWsa.

DRV. L. *sivunek* aim; *sivurã* what he is able to see, what is before him, his view [*sujuneg*, with suffix *sujorna* its foremost part, the time before it, aim, notion]. — M. *sivulerk* the first one [*sujugdleg*].

*sujorssuk* a whistling, blustering sound.

*suk*\* L. *sorrusek* a child. — Wn. *yũkilyua* an active person; *yũkiasurua* a lazy person. — Ws. *shuk* alive, a man; *shuvut* they; *shwinok* twenty; *suvogat*, *schwaat* fingers; *ssuk* a man, plur. *ssut* people; *schuinak* twenty; *tshagaloi* child.

NOTE. It might seem possible, that this stem was identic with «so», but its importance to the western dialects in connection with what is commented upon «inuk» (see above) has been decisive in giving it a peculiar position.

*sukak* a pole for support, a pillar = LCMWns.

DRV. Wn. *sukairo* fast, quick [*sukavog* moves quickly]. — Ws. *tshukaladu* quick.

*sukardlit*\* (?) Wn. *yukakqlin* mokkasins.

*sukiv* ...\* Wn. *sukibruta* «Ulna».

*suktpoq* gets a splint under his skin = LM.

*sukuagvat*\* Ws. alder (tree).

*sule* still, as yet = LMWns.

*sulua*\* Ws. *tshuluah* a hut.

*suluĩtoq*\* C. dancing (Wn. *tsoolootaktok* shakes with cold).

*suluk* a wing = LCMWnsa.

*sulut*\* M. *tchulootit*, *tchuluratsiark* a chest, box. — Wn. *chooloodit* box.

—\* (M. *tchumayũktuark* «not injuring». — Wa. *tshumachtachtu* grief, mourning).

*sumivoq*\* L. is too little to him.

*sunag*\*? Wn. *tsunarr*, *tsunak* a bear. — Wa. *sunar*, *sinar* old (*sunagdlat* a claw?).

*sungaq* (I) the gall, bile = L.

DRV. G. *sungãrpoq* is yellow.

*sungaq* (II)\* C. *shoongovoyat* beads. — M. *tchunauyark* blue beads. — Wn. *tshungauvik* beads (*sungaktok* yellow). — Ws. *tshunagtook* green or blue; *tshunieskak* blue.

NOTE. It is not unlikely, that confounding exists between *sungaq* (I), (II) and *tungiortoq* blue (see hereafter), or between «colour» and «beads».

*sungivoq* † *sungerpoq* is unwearied and of good cheer = LMWn.

*sungmigpoq* scents out something = L.

*supivá* blows through a narrow opening = LCMWna.

—\* (Ws. *tsuzshutekev* to strike. — Wa. *tschudeegne* year?).

*sutérpoq*\* L. he is in danger. also: he gets wet, and: he has been successful. — M. *tchurektoark* suffering, agony; *tchuralulita* having pity; *tchutiginerktoark* tormenting.

*sutuat*\* Wn. *tchudooat* freshwater.

*súvarpoq* feels unwell, ill disposed = M.

—\* (Ws. *tschuvigilnuk* fish otter; *tchuvavit* coal).

*ssérpoq* gives a whistling sound.

*ssít* willow bushes used for fuel.

## t.

(EXPLANATIONS: G, Greenland (Ge, Eastgreenland) — L, Labrador — C, Central Regions — M, Mackenzie — W, Western (n, northern — s, southern — a, asiatic) — \*, NOT met with in Greenlandish.)

*ta* that, there. The stem represents one of the few prefixes existing in the language. Alone it is used as interjection, in asking attention. As a prefix it is used with the adverbial stems: *ava*, *pava*, *qava* etc. in order to intensify their demonstrative nature = LCMWsa.? DRV. G. *tássa* there it is; *tauva* then, thereupon.

*tagiarpá* wipes, rubs it.

*tagiug*...\* Wn. *tachyukhpuk* fish (salmon). — Ws. *tagiogvak* *Salmo orientalis*.

*tagdligpoq*\* L. dresses skin.

*tagdlut*\* Indian snowshoe. — M. *takelu*. — Wn. *tugeluk*. — Ws. *tungyuk* snowshoes.

*tágpá* takes the inner part out of a double clothing = L.

*tagsárpoq* there is surf on the shore = M.

*tagukak*\* Wn. *tokoyk* a bear. — Ws. *tagookat*, *tahokak* a bear; *takukak* red bear.

*tai*...\* Wn. *titi*, *tijuk* come!; *tizhu*, *táishki* bring! — Ws. *taigut* come!; *taidou*, *taskjo* bring!; *tajahu* give me; *tajikua* I come.

*taiwá* names him, calls him, gives him a name.

*tajaq* bracelet = LM. (Wn. *taiaranere* wrist).

*táq* (l) darkness, shade = LCMWnsa.

DRV. G. *tarraq* shade, reflection. — C. *takkaktoot* looking

glass [*tarrarsát*]. — Wn. *tayaktuen* a mirror. — Ws. *taituk* fog [ *tartoq* dark; Ge. *tárteq* black]; *tangiaguk* mirror. — Wa. *tanhak* shade.

*tâq* (II) Ge. man (-*inuk*).

NOTE. The discovery of this word in Eastgreenland was astonishing on account of its resemblance and apparent relationship with the «*tân*» of the Alaska Eskimo (see hereafter): and *taûrsaq* «man» in the angakok language of G.

*taqaq* a vein = LCMWn.

*taqigpoq* is reserved, modest.

*taquaq* traveller's provisions.

*takik* \* L. the moon; *takkîlak* new moon. — C. *takkuk*, Wn. *takkuk*, Ws. *tangik*, Wa. *tankiik* moon.

*takilik* \* C. *tâkkeelikheeta*, Wn. *takullookwitak* a butterfly.

*takivoq* is long = LMWns.

*takuvâ* sees it = LCMWns.

DRV. G. *tagpigpoq* sees well; *taypîpoq* is blind. — L. *takkong-iupa* sees him again after a long time; *tagpîpok* does not see well. — M. *takugara* «regarding»; *takuyark* visible. — Wn. *takuvia* pupil of the eye. — Ws. *tauhuh* look!; *takchuiik* eye.

*taleq* the arm = LCMWnsa.

*tâlîpoq* leans against, or is supported by something.

*talo* a screen LMWns.

*talorâ* avoids him, fearing not to be welcome = M.

*tamaq* «totalness», entirety, used only with suffix = LMWns.

DRV. G. *tamavta* (our totalness) all of us; *tamarmik*, *tamaisa* they, them all. — L. *tamât* the whole. — M. *tamatkerklurit* [*tamá kerdlugîl*] doing so with them all. — Ws. *tammeda tamaita* all.

— \* (Ws. *tamariidreeh* finger; *tamardootka* thumb).

*tâmarpâ* has lost it = LCMWns.

*tamorpâ* chews it, eats it = LCMWns.

*tanagtoq* \* Ws. *tanachtok*, *tangli* black. — Wa. *tanachtu*, *tungilra* black (Wn. *taksibuk* black).

NOTE. Possibly this stem may be related to, or have been confounded with *tungo* (see hereafter).

*tanaq* \* Wn. *tanuk*, *tangajuk* water; Ws. *tanak* water; *tanagok* drink.

*taner* ... \* L. *tanertovok* is great. — M. *tanerktoyoark* [from *takivoq*?].

*tanerpâ* forbids him severely = L.

*tanîpâ* paints it, besmears it = M.

*tan* (*tak?*) \* M. *tunutsuk* people. — Wn. *tuak* a man. — Ws. *tan* man; *tagut* people; *tennuhak* boy; *tannujak* young man. — Wa. *tannojak* child.

*tangajorpoq* sneezes = LCM. (Wa. *tataachta*).

*tangeq* solid matter with which a fluid is mixed, solidity, ground, strength = LM.

*tangmárpoq* makes halte in travelling = L.

*tangmigpoq* grazes without hitting on being thrown.

*tangnit* \* Wn. wood.

*taorpá* makes good for it, is put in its place by exchange.

*taparpoq* dances = L? (*tappavok* is disobedient, stubborn).

*tapeq* surplus given in the bargain = LM.

*tarajoj* saltwater, salt = LCM Wnsa.

*tarfvoq* is a lounge, an idler = L.

*tarqigpá* makes the lamp burn better = C.

*târqorpoq* † *tarqânavoq* becomes silent.

*tarne* the soul = L.

*tarnovtik* \* Wn. the wrist.

*tarorpoq* diminishes, dwindles.

*tarparpoq* is funnelshaped, widening.

*tartârpoq* the sea ripples.

*tarto* kidney, reins LCM Wn.

*taseq* stagnant freshwater, lake = LCM Wn.

*tasiorpá* leads him (by the hand).

*tasiôá* stretches it = LCM.

*tatagpoq* is benumbed with soreness and pain = L.

Drv. G. *tatáipoq* is terrified by a sight; *tatamigpoq* is frightened to death. — L. *tatamipok* can die from surprise.

*tataka* \* Wa. stand!; *tátake* far off.

*tate* somebody to have confidence in = L.

*tâterâq* a kind of small gulls.

*tatik* \* Wa. nose.

*tativá* makes it narrow to him = LCM.

*tâtdlangimik* (trad. tales) reindeer = ?C. angakok language  
*tâtdlamikâjuaik* a whale.

*tâtdlima<sup>q</sup>*, with suffix *tâtdlimât* the fift, plur. — *mat* five = LCM Wnsa.

*tauto* appearance, exterior of a person = L. (Ws. *tatyk* forehead).

*tavagpoq* is fickle, wavering.

*tava* ... \* Wn. *tahwatai* enough; *tatuak* finished. — Ws. *tavatto* none (i. e. finished); *tavalli* enough [*ima*, *taima*, *taimak?*].

*tavqaq* a cross string on the kayak = LM Wn.

*tavdloq* the chin = L Wn.

*tavsigpâ* \* L. *tapsikpa*, C. *tapsikaktok* feeling.

*tavsik* belt, girdle = LCM Wna.

*tavtaq* scale (of fish).

*tavuk* \* Ws. window.

*teqerqoq* corner = L.

*teqigâ* dares not pronounce the name of the deceased.

*tengmi* ... \* Wn. *tengmitkovakto* hail.

*teriaq* † (a weasel?) = L. (weasel) C. (ermine) Wn. (ermine).

Drv. G. *terianganiaq* a fox. — C. *terreeaneearioo*. — Wn. *teregunia*.

*terigpoq* is slender, tiny.

*terqiaq* a shade for the eyes = L.

*terdlik* security.

*tertipoq* \* L C. (*tertitak*) boiling.

— \* (Wn. *dirduk* belly of a woman).

*tetsuipoq* \* L. the skin is torn off.

*tiarpâ* gives (the dog) a smart with the whip.

*tigdlaq* \* L. an ax.

*tigdleq* the pulse = LM.

*tigdligpoq* steals = LCM Wnsa.

*tigdlugpâ* blows him with the clenched fist = LCM Wns.

*tigpik* side rib of the kayak = LM.

*tigpoq* † feels sexual desire? = L.

Drv. G. *tingavoq* copulates; *tiggaq* a male seal.

*tiguwâ* takes it, seizes it = LCM Wnsa.

*tikeq* the forefinger = LCM Wn.

*tikipoq* he has arrived, is come home = LCM (Wnsa?).

*tilivâ* sends him on an errand = LM.

*tilugpâ* cleans it from snow etc. by beating = LCM.

“ bad spirit has joined his heart with theirs, to make me change my climate, which I am glad of, for I am better known in the country I am going to, and by greater warriors than ever these were. I now look on all the chiefs as old women; and as I am the *Pesbsbekey* (or buffalo), I shall drink my last with them, and carry the news to the warriors in the other climate.”

Having attentively heard his speech, they prepared for his death; which he perceiving, immediately told his brother not to be disheartened, as he had hopes of overcoming their fury, and desired him to ply them with rum, and keep their kettles constantly filled. His brother followed the instructions he gave him, and distributed the rum among them very plentifully. When Mr. Ramsay discovered that they were sufficiently intoxicated to be incapable of doing mischief, he desired his brother to cut his cords; and being released, assisted in pouring rum down their throats till they were quite insensible. Fired with resentment at their intended barbarity, he and his brother cut all their throats, loaded his canoe with the articles they had taken out, and paddled from shore as fast as they could. The men hailed him at some distance, and were rejoiced to see him safe; and after arranging their cargo, pursued their journey into the Indian country, by a different course.

I was informed Mr. Ramsay returned afterwards to *Micbillimakinac*, where he was congratulated by the commanding officer on his fortunate escape; but he never thought it prudent to go that route again.

About this time the Indian traders formed a company of militia, which I joined with the rank of adjutant and lieutenant, under Captain

John Macnamara. In the month of June 1780; news was brought from the *Mississippi*, that the Indian traders had deposited their furs at *La Prairie des Chiens*, or Dogs' Field, (where there is a town of considerable note, built after the Indian manner) under the care of Mons. Longlad, the king's interpreter; and that the Americans were in great force at the *Illinois*, a town inhabited by different nations, at the back of the Kentucky State, under the Spanish government, who have a fort on the opposite shore, commanded by an officer and about twelve men, to prevent illicit trade.

The commanding officer at *Micbillimakinac* asked me to accompany a party of Indians and Canadians to the *Mississippi*, which I consented to with the utmost cheerfulness. We left the post with thirty-six Southern Indians, of the *Ottigawmies* and *Sioux* nations, and twenty Canadians, in nine large birch canoes, laden with Indian presents. After a march of three days I was taken ill; which I attributed to hard living in the Nipegon Country; considering, however, the urgency of the business, and that there was not any one of the party capable of acting as interpreter, I struggled with my indisposition; apprehending, also, that if I could not pursue the journey, I should be exposed to great inconveniences; and therefore I increased my endeavours, determined to risk my life at all hazards.

The fourth day we encamped at Lac les Puans, so called, I apprehend, from the Indians who reside on the banks being naturally filthy—here we got plenty of deer and bears, Indian corn, melons and other fruit. The Southern Indians have more villages, and are better civilized than the Northern, the climate being warm, and nature more prolific, which



enables them to raise the fruits of the earth without much labour. Their houses are covered with birch bark, and decorated with bows and arrows, and weapons of war. Their beds are bark and mats made of rushes.

We pursued our voyage to *Onisconsin*, a fine River, with a strong current for about sixty leagues, which our canoes ran down in a day and a half; and upon which we saw an immense quantity of ducks, geese, and other fowl. On this river we were obliged to unload our canoes, in order to transport our goods across the portage, about two miles in length. We encamped on the banks, and intended setting off at break of day, but one of the Indians was bitten by a rattlesnake, which Mr. Adair calls the bright inhabitant of the woods, and which had fourteen rattles.

Mr. Beatty relates that as he was preaching to the Indians and others, at a small house near Juniata River, a rattle-snake crept into the room, but was happily discovered and killed; and before the people could well recover themselves, a snake of another kind was discovered among the assembly, which was also killed without any other detriment than disturbing the congregation, which surprised him very much, as it was a matter of astonishment how these reptiles could crawl into the house without being offended by some one, and which always excites them to bite.

The Indians say that when a woman is in labour, holding the tail of a rattle-snake in her hand, and shaking the rattles, assists her delivery. It is always observable that the Indians take out the bag which contains

the poison of this venomous reptile, and carry it alive in their medicine box when they go to war.

This unfortunate accident retarded our journey till the unhappy sufferer relieved himself by cutting out the wounded part from the calf of his leg, and applying salt and gunpowder, and binding it up with the leaves of the red willow tree; he was soon able to proceed, bearing the pain with that fortitude for which the Savages are so eminently distinguished.

At the close of the next day we encamped near the river, and it rained very hard: the Indians made some bark huts. One of them walking some distance in the woods, discovered a small loghouse, in which he found a white man, with his arms cut off, lying on his back. We conjectured he had been settled at the spot, and killed by a bad Indian, which must have happened very recently, as he was not putrid. Before our departure we buried him.

The next day we arrived at the Forks of the Mississippi, where were two hundred Indians of the nation of the Renards, or Foxes, on horseback, armed with spears, bows and arrows. They did not seem pleased with our appearance, which *Warbisbar*, the chief of our band, told me. Just before we landed they dismounted, and surveyed us. The Sioux asked me if I was afraid; I told them I had seen a greater number of Savages before, and more wild than any of the Southern Indians. *Warbisbar* gave orders to strike ashore. As soon as we landed, the Renards took our Indians by the hand, and invited them into their camp. In the space of an hour they prepared a feast, which consisted of five

Indian dogs, bear, beaver, deer, mountain cat, and racoon, boiled in bear's grease, and mixed with huckleberries. After the repast, the Indians danced and sung. A council was then held, when the chief of the Renards addressed *Warbisbar* to this effect.

" Brothers, we are happy to see you ; we have no bad heart against you ; although we are not the same nation by language, our hearts are the same : we are all Indians, and are happy to hear our great Father has pity on us, and sends us wherewithal to cover us, and enable us to hunt."

To which *Warbisbar* made answer.—" It is true, my children, our great Father has sent me this way to take the skins and furs that are in the Dog's Field, under captain Longlad's charge, lest the Great Knives (meaning the Americans) should plunder them. I am come with the white man (meaning me) to give you wherewithal to cover you, and ammunition to hunt."

When the speech was finished, we immediately distributed the presents, got our canoes into the water, and left the Renards in the most friendly manner.

After seven days journey we arrived at *La Prairie des Chiens*, where we found the merchants' peltry, in packs, in a loghouse guarded by captain Longlad and some Indians, who were rejoiced to see us. After resting some time, we took out about three hundred packs of the best skins, and filled the canoes. Sixty more which remained, we burnt, to prevent the enemy from taking them, having ourselves no

room to stow any more, and proceeded on our journey back to Michillimakinac. About five days after our departure, we were informed that the Americans came to attack us, but to their extreme mortification we were out of their reach. Seventeen days after leaving *La Prairie des Cbiens*, we arrived at *Lac les Puans*, where we found a party of Indians encamped. The next day we embarked, and arrived at Michillimakinac, after an absence of eighty days. Soon after my return, I waited on the commanding officer, expecting payment for my services; but was referred for satisfaction to the Indian traders, from whom I never received any compensation.

By this means I was left destitute even of the necessaries of life; but I did not remain long in this uncomfortable situation, for I soon found protection and support among the Indians; but as their assistance would not afford the means to appear in civil society, I was under the necessity of soliciting friendship from the merchants, to enable me to return to Montreal, which I fortunately obtained. I left Michillimakinac in the beginning of September, and arrived at Montreal on the 27th of the same month.

I embraced the first opportunity to call on my old master, expecting to find him in good health, but alas! he had paid the debt of nature, and was succeeded by his nephew, who had been cotemporary clerk with me. He permitted me to lodge at his house for a fortnight, but a few days after my abode with him, my situation being different from what I had experienced during the life of my old master, I asked him to fit me out with an assortment of goods for the Indian trade, and promised to remit him payment in furs. He told me I was welcome to any

goods he had in his store that would suit me, but on examining the stock, all the merchandise proper for the Savages was disposed of, and nothing left that would answer any profitable purpose.

I then left his house, returning him thanks for his civility; and having procured pecuniary assistance from a friend, took lodgings in the town, where I stayed some time. I then went to Quebec, where a gentleman accidentally hearing that I was out of employ, and knowing that I could speak the Indian languages, sent for me and engaged me in his service, to go among the Indians at Lake Temiscaming, or any other situation I might think most eligible for commerce.

*Leave Quebec—Description of the Loretto Indians; some Remarks relative to an Assertion, that the American Indians have no Beards.—Mistake the Mercury Packet of Quebec for an American Privateer.—Proceed on our Journey, and arrive at our Winter Residence.—Description of several Sorts of Snakes.—Meet with great Success, and soon complete our Traffic.—Return to Quebec.*

BEING furnished with a proper assortment of merchandise, I left Quebec, and proceeded to Tadousac, which is at the end of the Saguenay River, near the River St. Laurence. About nine miles from Quebec there is a village inhabited by the Loretto Indians, who are properly of the nation of the Hurons. They embraced Christianity, through the means of the Jesuits, and follow the Catholic religion. The women have remarkable good voices, and sing hymns in their own language most charmingly. They cultivate the ground, and bring the produce to market; and in their manners they are the most innocent and harmless of all the Savages in North America. Their houses are decent, and built after the Canadian fashion; they are an exception to the generality of Indians, seldom drinking any spirituous liquors; they are for the most part tall, robust people, and well shaped; have short black hair, which is shaved off the forehead from ear to ear, and wear neither caps nor hats. With regard to their beards, though they are scarcely visible, they have them in common with all the tribes of Savages; but having an aversion to excrescences, they carefully pluck

out every hair from the upper jaw and chin with brass wire, which they twist together in the form of pincers; and it is well known that all traders carry out that article of commerce for this express purpose.

Baron de la Hontan seems to have been much mistaken when, in speaking of the Savages, he says that they have no beards. Lord Kaims was also in the same error, when he asserted there is not a single hair on an Indian's body, excepting the eyelashes, eyebrows, and hair of the head, and that there is no appearance of a beard.

This observation Mr. James Adair remarks is utterly void of foundation, as can be attested by all who have had any communication with them; and major Robert Rogers, who certainly knew the Indians as well as any man, says that they *totally destroy* their beards; which proves beyond a doubt that they are not naturally *imbarbes*.

I have been led into these observations from the perusal of Lord Kaims's Sketches of the History of Man, who not only insists that the Indians have no beards, but builds on the hypothesis to prove a local creation.

Tadousac is on the sea side, north of the River St. Laurence, and inhabited by a few Indians called mountaineers, who live chiefly on fish; and one trader, clerk to the gentleman in whose service I was engaged.

There is a French clergyman and a church for the Indians, who are all Catholics. At this village I remained a fortnight, during which

time the American privateers were continually cruising about. One morning there was a great fog, but we could just discern at a small distance a vessel: this alarmed the priest and the Indians. My brother Englishman (the trader who was settled here) joined with me in soliciting the Indians to stand their ground, which the priest strongly opposed, though paid by the British government. This incensed me, and I insisted on taking some of his flock with me to reconnoitre, and endeavour to discover what vessel she was, though I had strong suspicions she was an American privateer. We went towards the shore, but could not discover the number of guns she mounted; we returned to our camp, and all the Indians at my request accompanied me to attack her. We embarked in canoes, dressed alike, and as we approached perceived she lay at anchor, and was a vessel of inconsiderable force, mounting only eight small swivels. I immediately went on one side of her, and directed the Indians to the other, to inclose her as much as we could. Having reached the vessel, I took hold of a rope and went on board; the captain was alarmed, and his fears were increased when he saw himself surrounded with canoes, filled with Savages armed with guns and tomahawks; however, he advanced towards me, and clapping me on the shoulder, asked what I wanted? I was too politic to make any reply at that time. He then asked me, if I would have some biscuit? I replied, *carween*, or no. He shook his head, as much as to say, I wish I could know what you want. The Indians then came on board, and the captain having only seven men, and our number being upwards of forty, well armed, did not know how to act, but, probably willing to please me, ordered his men to get some biscuit and rum. Whilst the sailors were gone, I perceived she was an English vessel, and then asked the captain in English to whom she belonged; he was very agreeably sur-



prised, told me his name was Allcrow, and that he commanded the Mercury Packet of Quebec. This information gave me occasion to rejoice we did not take rough means; and when I communicated the intelligence to the Indians they were highly pleased, and shook hands with the captain.

The captain then accompanied us to shore in our canoes, and we landed at our encampment. We afterwards went to the priest's house, where we dined. Mr. Martin, the priest, and myself were invited on board the next day, when we had an excellent repast, with plenty of wine and other liquors. Unfortunately we drank too freely, and returning in the evening, the priest began to be very angry with me for encouraging the Savages; this reprehension, with his former conduct, incensed me exceedingly, and in the heat of passion I threw him overboard, but by the assistance of the sailors he was saved. On our landing, our contest led us to blows, but we were soon parted. When we were recovered from intoxication, we shook hands, and afterwards remained good friends.

The next day the Indians were seized with an epidemic fever, which deprived them of the use of their limbs, and occasioned a delirium. The disorder attacked me very severely, but by the friendly assistance of Mr. Martin, who had a medicine chest, in about three weeks I recovered.

The winter now advancing very rapidly, and the unavoidable delay at this post, obliged me to proceed on my journey on snow shoes, carrying all my goods on Indian slays, through the woods, and over

high mountains. We travelled twenty-one days, on a deep snow, about one hundred leagues through the Saguenay country, which was very fatiguing, till we arrived at a place called Checootimy; about half way up the river on which it stands the salt water ebbs and flows. Only a few Indians reside here, and one Indian trader, with whom I wintered, and hunted, killing a great many animals. Early in the spring I took my leave of him, and being furnished with canoes, pursued my journey to St. John's Lake; from thence to Panebacash River, to Lake Shaboomochoine, which lies north-east of Lake Arbitibis about the distance of seven days Indian march.

Near the Falls of Panebacash River I landed, and ascended a high mountain, to survey a large cave, about two hundred yards deep, and three yards wide at the mouth. Here I picked up a piece of ore, about three inches square; the exterior crust was black and very thin, and when broke, appeared yellow. I brought it to Quebec, but by some accident lost it, which I lamented exceedingly, as some of my friends to whom I shewed it were of opinion that it was very valuable.

This journey was farther inland, by near eighty leagues, than any trader had ever been, the only settlement in that part of Canada being at St. Peter's Lake, where a French house was formerly established, and where an English trader, who was employed by the merchants in whose service I was engaged, resided.

I arrived at Lake Shaboomochoine on the 26th of May, 1781, where I intended only to stay a few days; but some Indians arrived who assured me that it would answer my purpose to winter, and pro-