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DEPARTMENT OF THE INTERIOR.
UNITED STATES GEOLOGICAL AND GEOGRAPHICAL SURVEY.
F. V. HAYDEN, U. S. Geologist-in-Charge.

COMPARATIVE VOCABULARY
OF
UTAH DIALECTS.

EDWIN A. BARBER.

EXTRACTED FROM THE BULLETIN OF THE SURVEY, Vol. III, No. 3.

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ART. XVI.—COMPARATIVE VOCABULARY OF UTAH DIALECTS.

BY EDWIN A. BARBER.

To the group of Indian tribes known as the Shoshoni family belong the Utahs, or Utes, of Colorado and Utah. That the Utah is a very ancient tribe, there can be no doubt. Among their traditions is one which claims that they were the original people which drove the "ancient Pueblo" races from their fastnesses centuries ago. Don José Cortez wrote of this tribe, in the year 1799: "The Yutah Nation is very numerous, and is also made up of many bands, which are to be distinguished only by their names, and live in perfect agreement and harmony. Four of these bands, called Noaches,* Payuches, Tabiachis, and Sogup, are accustomed to occupy lands within the province of New Mexico,† or very near it."

The Utah language consists of at least *three* distinct dialects, which we shall call the *Uinta*, the *Yampa*, and the *Weminuche*. Our attention, at present, will be directed to the latter two of these, the *Yampa* and the *Weminuche*. The *Yampa* Utes are located in the northwestern portion of Colorado, and their agency is situated on the White River, a tributary of the *Yampa*, or *Bear*. The *Uinta* band of the Utah Nation occupies the *Uinta Valley* of northeastern Utah, while the *Weminuche* branch of the tribe frequents that portion of the reservation which lies in the extreme southwestern corner of the State. The Utah language is subject to variations, resulting from surrounding influences; yet, while certain words employed by each band may vary slightly, there is not sufficient difference in construction and general form to warrant us in dividing the language into *seven* distinct dialects. The *Uinta* branch of the tribe is somewhat influenced by the jargons of the neighboring tribes. The *Weminuche* dialect has become adulterated with Mexican and impure Spanish, which all of the southern Indians employ to some extent. With the *Weminuches*, we may class the *Capotes* and *Muaches*, and probably the *Tabequaches*. With the *Yampa* band, we may group the *Grand River*, or *Piah* band, sometimes known as the *Middle Park* branch. The *Yampas*, *Grand Rivers*, and *Uintas* retain more of the original purity in their speech than the southern divisions, and this is accounted for by their greater isolation from the influence of foreign dialects.

* The Ute tribe of Indians, at present occupying the reservation, is divided into seven bands, as follows:—*Uinta*, *Yampa*, *Grand River*, *Tabequache*, *Muache*, *Capote*, and *Weminuche*. The *Noaches* of Cortez were probably the same as the *Muaches* the *Payuches* were the *Pai-Utes*, a closely allied tribe, and the *Tabiachis* were identical with the *Tabequaches*. The tribe now numbers between five and six thousand souls.

† Then including the Territory of Arizona.

The Utah language resembles closely that of the Shoshones, Snakes, and Pai-Utes. The Gosi Utes in Nevada and Utah speak a language closely allied to that of the Shoshones, and intermarry with the Utes. In this paper, however, I shall refer only to those branches which constitute the Ute tribe proper, occurring as they do within the limits of the reserve. This occupies the tract of land, along the western border of Colorado, included within the following boundaries:— “Commencing at that point on the southern boundary-line of the *Territory* of Colorado, where the meridian of longitude 107° west from Greenwich crosses the same; running thence north with said meridian to a point 15 miles due north of where said meridian intersects the fortieth parallel of north latitude; thence due west to the western boundary-line of said *Territory*; thence south with said western boundary-line of said *Territory*; thence east with said southern boundary-line to the place of beginning.” The population of the reservation Utes is below three thousand.

In preparing the following list of Indian words for publication, the author has followed as nearly as possible the instructions of the Smithsonian Institution, as set down in its “Miscellaneous Collections”, No. 160. Different values, however, have been substituted in some of the consonants, according to suggestions of Mr. A. S. Gatschet, as used by him in his vocabularies. The alphabetic notation employed in this limited paper, however, applies only to the dialects in question, and must necessarily be extended for other languages and jargons, which are not closely allied. The use of *j*, *q*, *x*, *w*, *z*, etc., varies in different languages, and while their values have been retained, such equivalents have been substituted in their places as to render the sounds to a certain extent cosmopolitan.

Syllables are not separated, and hyphens are only used in cases of hiatus, or between compounds.

VOWELS.

Ā or ā long, as in *father*.

á, as in *all*.

ü, as in *fat*.

Ē or ē long, as in *they*.

ě short, as in *met*.

Ī or ī long, as in *marine*.

ĩ short, as in *pin*.

Ō or ō long, as in *go*.

Ū or ū long, as in *rule*.

ů short, as in *full*.

ü, as in *but*.

u, as in *union*, *pure*, to be written *yu*.

Ai or ai, as in *aisle*.

Au or au, as *ow* in *now*, *ou* in *loud*.

When vowels have the long sound, the mark of length is omitted. The values of vowels are only indicated when other than \bar{a} , \bar{e} , \bar{i} , \bar{o} , and \bar{u} . The vowels \ddot{u} and \ddot{i} must not be mistaken for the German *umlaut*.

CONSONANTS.

For the most part, consonants retain their regular sound, as in the English; those to be altered or entirely omitted are as follows:

c not to be used, excepting in the compounds *ch*, *tch*; write *k* for the hard sound, *s* for the soft.

g hard, as in *gig*, never soft, as in *ginger*; for this sound use always *dsh*.

j not to be used; substitute *dsh*.

q not to be used; for *qu* write *ku*.

w not to be used; substitute *u*.

x not to be used; write *ks* or *gs*.

z not to be used; write *s*, *ds*, or *ts*.

ch hard, as in *church*; for the hard sound, write *tch*, for the soft, *dsh*.

kh, as in the German *ach*, *ich*.

By observing these rules in orthography, the majority of words in the Utah language may be properly sounded; and when any exceptional cases arise, the student may adopt some arbitrary mark of his own, describing fully its value or meaning, as suggested by the Smithsonian Institution.

The majority of the Yampa (Bear River) or White River words were collected by Dr. J. Dana Littlefield, at the White River agency, Colorado, in the years 1873 and 1874. Those Yampa words marked with an asterisk (*) were obtained by the author during the summer of 1874, and at the same place. The Weminuche words marked in the same way, I collected in Southwestern Colorado in 1875. The rest of the Weminuche words were furnished me by Capt. John Moss, of La Plata County, Colorado. This gentleman has resided among the tribe for many years, and speaks the language fluently. For the Uinta words, I am indebted to Mr. Richard D. Komas, a young man of the Uinta branch of the Utah tribe, who came east and studied for several years at Lincoln University, Chester County, Pennsylvania. He died in Philadelphia during the summer of 1876.

In the Bulletin of the United States Geological Survey of the Territories, vol. ii, No. 1, 1876, I published a short list of Yampa words, which were written according to the ordinary English alphabetic notation. In order to show the process of transition from this to the scientific notation, without changing the pronunciation, I will give the list in both forms:

	English notation.	Scientific.
Arm,	poór-ets,	púrěts.
Blood,	pwap,	puáp.
Friend,	tígaboo,	tígabu.
Knife,	weetch,	uíтч.

	English notation.	Scientific.
Tobacco,	quap,	kuáp.
Sun,	táhby,	tábi.
Water,	pah,	pa.
Dog,	sarrích,	sarítch.
Wolf,	youóge,	yuódsh.
Beaver,	pówinch,	páu-íntch.
That, this,	inch,	íntch.
Black,	tóquer,	tókuër.
Small,	maypootz,	méputs.
You,	em,	em.
All,	mahnónee,	mänóni.
To-morrow,	waytchook,	uétchuk.
Yes,	óoah,	úa.
No,	katsh,	katch.
One,	súis,	súís.
Two,	wyune,	uaí-un.
Three,	píune,	paí-un.
Four,	wátshuenee,	uátshuini.
Five,	mánigin,	mänigín.
Six,	navíne,	navaín.
Nine,	surrómsuenee,	surámsuini.
Ten,	tómshuenee,	támshuini.
To look,	póonekee,	púniki.
To go,	piéquay,	paí-ikue.
To come,	piéka, or pejee,	paíka, pidshí.
Antelope,	wánzitz,	uánsíts.
Another,	kermúsh,	kürmüsh.
Wild-cat,	móosets,	músěts.
Mule,	móorets,	múrěts.
Otter,	pantchóok,	pántchúk.
Willow couch,	sáh-up,	sá-üip.
To trade,	narrowap,	náro-uap.
All gone, gone away,	topícquay, katsh-kárra,	topíkue, katsh-kára.
Brother,	babbítz,	babíts.
Indian cradle,	cân,	kün.
Flour,	tushúkent,	tushúküint.
Paper, letter,	pókent,	póküint.
How many?	áhnápine?	ánapain?
In the future,	peuúuk,	pinüink.
In the past,	wéetish,	uítísh.
Salutation!	mike tígabo,	maik tígabu.

COMPARATIVE VOCABULARY OF YAMPA AND WEMINUCHE WORDS.

English.	Yampa.	Weminuche.
I, or me,	nínna,	nínni, or nía.
Boy,	aípěts,	aípäts.
Girl,	nánsíts,	nángíts.
Man,	to-uáts,	tu-uáts.
Old man,	ná-puts,	näpüts.
Doctor,	pütüskui-üint,	póa-üint.
Bear,	kuíant,	kuíogant.
Horse,	kavá,†	kaváts.†
Mule,	muráts,‡	muräts.‡

† From the Sp. *caballo*.‡ From the Sp. *mulo*.

English.	Yampa.	Weminuche.
Fire,	kun,	kun.
Moon,	maitó-uats,	mia-atóts.
Night,	to-uán,	túguan.
Rain,	pa-ángnos,	ó-ür.
Star,	púchíp,	pútsík.
Sun,	tábi,*	tabapiüts.
Water,	pa,*	pa.*
Mountain,	kīb,	kaíbi.
Valley,	yú-uap,	yúno-uip.
Pine,	yuïmp,	yu-uïmp.
Road,	po,	paú.
Kettle,	pämpúni,	pämpúni.
Shirt,	ta,	ta.
Powder,	kútsa-uar,	kútcha-ua.
House,	kän,	känni.
Hat,	kátsots,	kaítchots.
Cap (gun),	uináu-ichap,	üngo-u-unüp.
Breeches,	kasúna,	gúsi.
Wagon,	iuïmpiink,	ïvénábángo.
Blanket,	tópánasüf,	mógo.
Tobacco,	kuáp,*	kuáp.*
Grass,	o-uíf,	munúmp.
Knife,	uítch,*	uítch.
Letter, paper,	pókěnt,*	pókuěnt.
Flour,	tushúkěnt,*	tushúpiunt.
Pipe,	tehunts,	tehung.
Mirror,	návornümp,	nabúniniümp.
Saddle,	kárinümp,	kárianümp.
Talk,	ümpa,	ümpágěr.
Small,	méputs,*	míapodsh.
Large,	abát,	húkunt.
Hot, warm,	kutavrútehi,	kutúts, or kutúruts.
Red,	ankár,	üngágěr.
White,	so-uár,	toshágěr.
Black,	tókuěr,*	tókuariüm.
How many,	ánapain,*	hana-uüni.
Yes,	úa,*	úi.
No, or not,	katch,*	káuteh.
All gone,	topíkue,* or katch-kári,*	káuteh-kári.
In the future,	pinüink,*	pinüink.*
To sit,	kári,	kári.
To come,	pídshi,* paíkü,*	pítehi.
To look,	púniki,*	búniki.*
To eat,	tíki,	tíki.
To give,	márgi,	mükki.
To catch, grasp,	tsai-aí,	kaí-i.
To trade,	náro-uap,*	nádo-uap.*
To want,	áshenti,*	íshanto.

Tábi, in the Yampa dialect, signifies *sun*; in the Weminuche, *day*.

At White River agency, in Northwestern Colorado, I could not discover that any word exists in the Yampa dialect for *horse*, nor have I since been able to find any such word in the Shoshoni vocabularies which have already been published. Many of the southwestern tribes

employ the Spanish words for *horse* and *mule*. Thus, the Pimas use *kávai-o*; the Utes, *kavá-i*, or *kavá*. The Coco-Maricopa for *mule*, however, is *mělákolish*; for *horse*, *akuáktüs*. The Cuchan for *horse* is *huts*, and for *dog* the diminutive *hu-wí*.

English.	Weminuche Utah.
What are you hunting?	Hĩmpa bũshshagěr?
Where is your house? Literally, <i>where, house, you.</i>	Hogába kãnni ěm?
On the other side of the mountain my house is. Literally, <i>mountain, other side, my, house, sits.</i>	Káibi mãnongopi nía kãnni kári.
Where is the water? Literally, <i>where, water, sits.</i>	Hogába pa kári?
Did you see my horse? Literally, <i>you, my, horse, see.</i>	Ěmm nĩnni kaváts búniki?
I did not see him. Literally, <i>not see, me or I.</i>	Kautch búniki nĩnni.
Which way are you going? Literally, <i>where, go.</i>	Hogába páikue?
Which way are you coming? Literally, <i>where, come.</i>	Hogába paik?

English.	Yampa.
I do not want it.	Nĩnna katch äshěnti.
Hand it to me!	Núriuak!
Hold up your hand!	To-útuk!
Light the fire!	Kúnanaiti!
Shut the door!	Tũk!
Put it up!	Uatú-uai-ak!

YAMPA VOCABULARY.

English.	Yampa.	English.	Yampa.
Antelope,	uánsĩts.*	Eagle,	kuanátchĩts.
Buffalo (bison),	kuĩtsún.	Fish,	pankuĩtch.
Beaver,	páu-ĩntch.*	Fox,	ta-uĩnsĩts.
Badger,	onũmpũts.	Ground-squirrel,	sĩputs.
Black-tailed rabbit,	kãmmatúksĩts.	Grasshopper,	árangũts.
Black cricket,	maĩsuts.	Gray wolf,	senũf.
Chicken,	kãrrũmpũts.	Hen,	karũmpũtch.
Crow, raven,	táukuěnts.	Hog,	kotchuněr.
Crane,	sũkuâr.	Lice,	tchárni.
Colt,	ko-uâro-uats.	Mountain-sheep,	nagãts.
Cat,	músěts.*	Musk-rat,	pa-vant.
Coyote,	iáko-uĩts.	Otter,	panthúk.*
Rabbit (cotton-tail),	tãbúk.	Skunk,	poní.
Dog,	sarĩtch.*	Plover,	kuĩts.
Duck,	tchig.	Sage-fowl,	sĩkarmputs.
Elk,	parũr.	Sheep,	kãnnarũtch.

English.	Yampa.
Trout,	atěmpárgar.
Frog, toad,	kúaniif.
White-tailed deer,	sukúísh.
Wolf,	yuódsh.*
Wild goose,	obíniink.
Goose,	knánatchíts.
Goat,	sěrátuu.
Panther (mountain-lion),	tok.
Sucker (fish),	tchans.
Pony,	punk.
Mouse or rat,	póintchíts.
Snake,	toab.
Arm,	púrěts.*
Blood,	puáp.*
Cut-throat,	korět-skäbíněr.
Child,	to-uátsěn.
Devil,	shínnab.
Friend,	tígabu.*
Heart,	pi-ín
Hair,	tatsíba-u-üib.
Head,	tatsúěnt
Interpreter,	tínněnt,
Liar,	túsurükěnt.*
Myself,	tämmi.
Mother,	bírdsan.
This, that, it,	intch.*
Yourself,	naína.
Son,	to-uátchín.
Back,	ping, pink.
Belly,	säppún.
Side,	iargän.
Cheek,	tá-a-uäng.
Hip,	tchiümp.
Thigh,	tóvüs.
Tooth,	to-u-ümp.
Nose,	mábitümp.
Chin,	karlákümp.
Neck,	kurüim.
Leg,	piinkabú.
Lip,	tümpáu.
Whiskers,	müintchúmp.
Fingers,	me-yúmp.
Father,	mump.
Sister,	pártchín.
Brother,	páruítchín, babíts.*
Cloud,	ótíp.
Earth,	tíuíp.
Ice,	tishüip.
Morning,	uétchuk.
Noon,	tótabi.
Spirit,	mup.
Snow,	nú-uap.
Sunrise,	tábi marúchi.
Sunset,	tábi úkue.

English.	Yampa.
Thunder,	onóniis.
Apple,	müssána.
Another,	kürmüsh.*
All,	mänóna.*
Awl,	uí-iids.
Boundary-line,	tigakünt.
Straight line,	tomíkuat.
Hole,	piikédsh.
Well,	orúkuat.
Boat,	obíshak.
Bridge,	pa-shâ-ákěr.
Bed,	shamüp.
Buffalo-skin,	kuítsúnpu.†
Bridle,	tümpu-aup.
Bread,	pan, těshütcüp.
Underbrush,	po-uáp.
Bottle,	kináutehíts.
Trunk, chest,	oiěmpatsüp.
Cottonwood,	siirvíp.
Choke-cherry,	tonüp.
Cedar,	nap, naráp.
Coat,	tóta.
Cheese,	kíasuar.
Center,	tótěrrivant.
Cane,	nänsítóp.
River, creek,	nokuünt.
Dust,	okúmp.
Fight,	nahúkui.
Fence,	iüinkuíp.
Ford,	parúf.
Feather,	pif.
Gradual ascent,	pänniink.
Gambling,	nía-ue.
Grease-wood,	tóníf.
Handkerchief,	pänshia.
Gun-sight,	púninak.
Hill,	kärrür.
Iron,	pännüekěri.
Indian tobacco,	sáuěro-uap.
Lead (metal),	tümpyú.
Lodge-pole,	urá.
Medicine,	maishórtikuíp.
Milk,	tarf.
Mud,	páu-üüif.
Potatoes,	uítchún.
Pistol,	túrpídsh.
(Piñon) pine-nuts,	tiip.
Rope,	tchiip.
Rabbit-brush,	shpump.
Ramrod,	tehap.
Resurrection,	shamp.
Salt,	oäbbít.
Bag, sack,	kúnab.
Service-berries,	tóěm.
Sinew,	tämmno.

English.	Yampa.	English.	Yampa.
Shield,	pápo-oa.	Never,	katch-pinüink (not in the future).
Stone,	tímp.	To-morrow,	uétchuk.*
Shot-gun,	tímpeo.	Last night,	ueítüs.
Shadow,	uábab.	Yesterday,	kuníf.
Tail,	kuársítch.	To-day,	arf.
Watermelon,	shánticüt.	To break,	kopók.
Willow,	kännäf.	To bite,	kiá.
Whisky,	kúna-pa (fire-water).	To cut,	skábínër.
Brass,	uákër.	To chew,	kunasíncha.
Matches,	o-uígan.	To die,	i-aí.
Cañon,	uíarünt.	To dig,	orá.
Agency,	távarvu.	To dance,	uípi.
Arrow,	hu.	To encamp,	míabítchër.
Belt,	nanútchüp.	To move,	miabíkiue.
Meat,	to-uáp.	To move camp,	miabíkinni.
Whistle,	súkuërai.	To go,	pai-íkue.*
Stench,	kuána.	To glean,	stói.
Bad,	kátchuat (not good).	To go home,	pai-íkuevän.
Dead,	iaíkue.	To go fast,	pünkërókua.
Deaf,	nínkáruat.	To go slow,	sarítchíp.
Equal,	toanáuër.	To grow,	naná.
Enough,	ónëshümp.	To hobble,	maítchukür.
Forgotten,	káshumi.	To kick,	täng.
Foolish,	katsúe.	To load (a gun),	tau-adsh áka.
Good,	at, tútchat.	To lie down,	ábikue.
Heavy,	püttínt.	To laugh,	kiárni.
Light (weight),	spünni.	To live,	noría.
Licentious,	nasúntchar.	To lend,	io-uíni.
Mine,	núna.	To make,	inëk.
Many, much,	haván.	To hurry,	ta-u-úni.
New,	átura.	To marry,	pivá.
Old,	uítnümp.	To pack (on horses),	nok.
Roan,	uashir.	To run,	pünkué.
Ripe,	kuásha.	To ride,	pür.
Sick,	pükkánga.	To sing,	kai.
Slow,	shániuitch.	To sleep,	ipóv.
Soft,	kúтчínguër.	To shoot,	kókúi.
Strong,	tuidshgitchër.	To stand,	u-üni.
Stinking,	píkakuana.	To fly,	mábinüink.
Tired,	u-uón.	To baptize,	a-úna.
Wrong,	kóturak.	To think,	túni.
Yonder,	mába.	To tie,	täppúchi.
Brass,	nákür.	To cook,	tchai.
Certain,	tu-uëdshshümp.	To trot,	apúna.
Thin (in flesh),	i-íkue.	To walk,	nampá-igue.
A great way off,	túdshim.	To wash (clothes),	tatsháka-ue.
Long time ahead,	tuidsh-pinüink.	To wash (hands),	múna-uátsa-ue.
Long time ago,	tuidsh-itísh.	To sneeze,	a-u-úsi.
In the past,	uítísh.*	To spit,	kátchiana.
Not any,	katcháno.		

Miabíkinni, to move camp, from *miabíkiue*, to move, and *kän*, house or lodge.

Me-yümp, fingers, is derived from *münigín*, five.

Katch-piniink, never, from *katch* and *piniink*, not in the future.

Katch-uat, bad, from *katch* and *at*, not good.

Uétchuk signifies both *morning* and *to-morrow*.

In the Yampa dialect, a number of words occur which are derivatives of *pa*, *water*:—*kúna-pa*, *whisky*, a compound of *kun* (*fire*) and *pa*, literally *firewater*; *pa-shá â-kěr*, *bridge*; *pa-ánguos*, *rain*; *pa-vánt*, *muskrat*; *pa-kúaniif*, *frog*; also *páu-ĩntch*, *beaver*; *pantchúk*, *otter*; *pan-kuĩtch*, *fish*.

Substantives, representing objects of European introduction, frequently terminate in *nümp* :

Axe,	kuipännümp.
Beaver-trap,	pauĩntch-yúiniümp.
Comb,	nänsurĩniümp.
Chair,	karúniümp.
Candle,	náitinümp.
Drum,	pampúněpännümp.
Fish-hook,	pa-gěranümp.
Finger-ring,	panamáguanümp.
File,	uĩnirĩniümp.
Looking glass,	návornümp.
Needle,	tcharáunümp.
Plate,	tĩkarnümp.
Small bells,	täpparümp.
Saddle,	kárinümp.
Stirrup,	táranümp.
Spy-glass,	púniümp.
Spoon,	monsĩtkanümp.
Table,	tĩkarnümp.
Spur,	tárganümp.
Ink,	pěřěrnümp.

The words for *chair* and *saddle* are almost identical; they are derived from *kári*, *to sit*. *Tĩkarnümp* seems to be used for *table* and *plate*, since both objects are employed for the same purpose, *i. e.*, to eat from; hence they are derived from *tĩki*, *to eat*.

Of the different forms of optic glasses, the Ute Indian seems to have a confused idea. Thus, Mr. Littlefield obtained the word *návornümp* for *mirror* and *púniümp* for *spy-glass*. The latter is derived from *púnikĩ*, *to see, to look*. Captain Moss, however, gives *nabúniümp* for *mirror*, the word being derived from *búnikĩ* (Wenimuche), *to look*.

The prefix *tudsh* or *tuidsh* denotes emphasis or increase in strength; as, *piniink*, *in the future*, *tuidsh-piniink*, *a long time ahead*; *uitish*, *in the past*, *tuidsh-itish*, *a long time ago*; *túłshim*, *a great way off*; *tuidsh-gitchěr*, *strong*; *tu-uědsh-shümp*, *certain*.

WEMINUICHE VOCABULARY.

English.	Weminuche.	English.	Weminuche.
You,	em,* or ümmar.	Other side,	mänangopi.
Woman,	mamáts.	This side,	ínüingopi.
Old woman,	mamasóats.	Nothing,	navásh.
Deer,	tiäts	What,	hĩmpa.
Summer,	tets.	When,	hännúk.
Autumn,	yúan.	Which,	hogába.
Day,	tábi.*	Here,	íba.
Winter,	tam.	Tall,	pant.
Spring,	támün.	Lean,	kännibĩtch.
One year,	támtopi.	Light (brightness),	táshni.
Wood,	kókuap.	Green, or blue,	sau-uágěr.
Plenty,	ávan.	Yellow,	ho-uákěr.
Bullets,	tĩmbaho.	Cold,	shitía,
Tin-cup,	bännokutchits.	Not much,	káutch ávan.
Moccasins,	páds.	To sit down,	kari-úa.
Clay-bank,	ho-uásikěr.	To smoke,	kuap-tiki.
Butte,	kamp.	To drink,	híbi.
Plug-tobacco,	táu-kuáp.		

Ho-uásikěr, clay-bank, is derived from *ho-uákěr*, yellow; hence, yellow clay. *Kuap-tiki*, to smoke, is a compound word formed of *kuap* (tobacco) and *tiki* (to eat); the literal meaning is *to eat tobacco*.

From an examination of Lieut. A. W. Whipple's vocabularies, it will be seen that a similarity exists between the Utah and the Comanchi and Chemehuevi dialects; between the former and the latter especially. There is no doubt that the three tribes belong to the extensive group known as the *Shoshoni* family. I will avail myself, therefore, of this opportunity to make a brief comparison of the dialects as spoken by branches of the three above-mentioned tribes, employing, however, only such words as have a marked affinity:—

English.	Comanchi.	Chemehuevi.	Yampa.
House,	cáh-ne,	cá-ni,	kan.
Kettle,	pimoró,	pampuin,	pampuni.
Man,		tawátz,	to-uáts.
Girl,		nai-ítsit,	nánsíts.
Boy,		aípatz,	aípěts.
Father,		múo,	mump.
Brother,		parvítch,	páruítchĩn.
Nose,	móbi,	muví,	mábitümp.
Tooth,	táman,	tow-wá,	to-u-ümp.
Beard,	omörtzon,	mutzá,	müntchümp.
Neck,		curánmin,	kurüm.
Belly,	usáp,	shapúnim,	sáppún.
Leg,		puncáwim,	pińkabú.
Heart,	apíh',	pi-ín,	pi-ĩn.
Blood,		paí-i-pi,	puáp.
Friend,		tégibu,	tígabu.
Bow,		atz,	ach.
Knife,	wih',	ouitz,	uítch.
Pipe,	tóh'i,	tshu,	tehunts.

English.	Comanchi.	Chemehuevi.	Yampa.
Tobacco,		co-áp-e,	kuap.
Star,		pútsip,	púтчĭp.
Night,	túcan',	tu-wŭn,	to-uán.
Fire,	cun,	cun,	kun.
Water,	pa,	pah,	pa.
Earth,		tewip,	tiníp.
Hill,		caib,	kĭb.
Stone,		timp,	tĭmp.
Salt,		u-áve,	oábbĭt.
Beaver,		pah-wínch,	pán-ĭntch.
Elk,		pari,	pariir.
Antelope,		wántzit,	uánsĭts,
Mountain-sheep,		nahgt,	nagäts.
Bison,		coócho,	kuĭtsún.
Dog,		sharĭch,	sarĭtch.
Good,		at',	at.
Yes,		u-wai,	úa.
No,		cach,	katch.
One,		shuish,	súís.
Two,		wai-i,	uáíun.
Three,		pai-i,	páiun.
Four,		watchú,	uátshuini.
Five,		manú	mänigĭn.
To eat,		tecába,	tĭki.
To sit,		caré,	kári
To go,		paíque,	pai-íkue.
To come,		paí-ik,	paíkä.
To see,		puníca,	púniki.

English.	Chemehuevi.	Weminuche.
Sun,	tábaputz,	tabapiüts.
Moon,	miágoropitz.	mia-atóts.
Spring,	tamán,	támün.
Autumn,	yo-wŭn,	yúan.
Valley,	unowip,	yúno-uip.
Wood,	coúcüp,	kókuap.
Deer,	té-e,	tíäts.
Plenty,	avát,	ávau.
To drink,	hebíba,	híbi.

For the purpose of comparison, I subjoin a few words in *three* dialects of the Utah tongue:—

English.	Yampa.†	Uinta.‡	Weminuche.§
One,	súís,	súís,	súísh,
Two,	uáíun,	uáien,	uai,
Three,	páiun,	páien,	pai,
Four,	uátshuini,	uátshuín,	uátsui.
Five,	mänigĭn,	mänigĭn,	mänĭga.
Six,	naváin,	navaín,	navái.
Seven,	na-uátchioni,	navĭkaviin,	naváisuini (<i>six and one</i>).

† Collected by the author.

‡ Furnished by Richard D. Komas, a Uinta Ute.

§ Collected by Capt. John Moss.

English.	Yampa.	Uinta.	Weminuche.
Eight,	uarátchuini,	uáutsuĭn.	máutchuini.
Nine,	sǔrrámsuini,	suromatámpsuĭn (near ten),	tusuĭnsuini.
Ten,	támshuini,	támpsuĭn,	másuini.
Foot,	nämp,	nümbáv,	
Hand,	movĭf,	mo-óv.	

HIGHER CARDINAL NUMBERS.

English.	Yampa Utah.
Eleven,	súgüis spĭnkor.
Twelve,	uák spĭnkor.
Thirteen,	paík spĭnkor.
Fourteen,	uátsuk spĭnkor.
Fifteen,	mänĭg spĭnkor.
Sixteen,	narvĭk spĭnkor.
Seventeen,	narvĭta-uĕrk spĭnkor.
Eighteen,	uarátchuk spĭnkor.
Nineteen,	surámpsuk spĭnkor.
Twenty,	uámüissurin.
Twenty-one,	uámüissurin súgüis.
Twenty-two,	uámüissurin uák.
Twenty-three,	uámüissurin paik.
Twenty-four,	uámüissurin uátsuk.
Twenty-five,	uámüissurin mänĭg.
One hundred,	súkuamĕr.
Two hundred,	uarúkuamĕr.
Three hundred,	paíkumĕr.
Four hundred,	uatsúkumĕr.
Five hundred,	mänĭgumĕr.
Six hundred,	narvĭtiumĕr.
Seven hundred,	naruítechĕrkumĕr.
Eight hundred,	uarátutchkumĕr.
Nine hundred,	surámpsukumĕr.
One thousand,	tumpsúkumĕr.

The terminal *mĕr* occurs in numerals to designate a hundred-fold value: *súis*, one; *súkuamĕr*, one hundred. *Spĭnkor* corresponds with the English suffix *teen* or *ten*: *mänĭgĭn*, five; *mänĭg spĭnkor*, fifteen.

From a careful study of these vocabularies, the following points will be observed:—

f occurs but rarely, if at all. The sound indicated by *f* is perhaps between the English *f* and the German guttural aspirate *ch* in *ach*, and this is only found in a few words, as given me by Dr. J. D. Littlefield. In the words which I gathered myself, *f* does not occur, and I found that the Yampa Utes pronounced the sound with great difficulty, almost invariably substituting *p*. The *f* sound may be rendered by *v*, and it might not be inaccurate to make this substitution wherever words have been spelled with *f*.

l does not exist in these lists.

d occurs but rarely, except in the combination *dsh*, the equivalent of *j*.

Any typographical errors which may unavoidably have crept into this paper, I hope to be able to correct in a future and fuller edition.

Appendix.

<i>Moqui</i> (Tequa).		<i>Seminole</i> (Indian Terr.)	
Ngúmni,	flour.	Shěláko-páika,	mule (horse with long hair).
Tumlákh(i)ni,	food-cakes of dried fruit, meat, and straw.	Shěláko,	horse.
		Ifá,	dog.
Kúshiva,	salt-cellar.	Hitchi,	tobacco.
		Hitchi-bŭkúá,	pipe (tobacco-house).

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